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ADVANCE ISSUE

The Witness

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

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A CONVENTION EVENT

THE CONSECRATION OF REV. JAMES WISE, D. D., AS BISHOP-COADJUTOR OF KANSAS

The consecration of the Rev. James Wise to be Bishop-coadjutor of Kansas was peculiarly touching in many ways. It took place in his own Church on St. Simon and St. Jude's Day in the midst of his parishioners and friends who love him for his sterling worth. In his early years he was presented for Confirmation by the Rev. Dr. Johnson, who was now one of his attending Presbyters, the other being the Rev. Charles H. Young, who with Bishop Matthews (one of the consecrators) and the Rev. Francis S. White, were in the group of men in the Associate Mission in Omaha with whom Mr. Wise resided for a time. Reading his testimonials and the other canonical papers required at every consecration were the Rev. John C. Sage, a close personal friend, and those who had presented him for the Diaconate and the Priesthood. Together with these old associates were the two Bishops under whom he had served, Dr. Williams of Nebraska and Dr. Tuttle of Missouri, the Presiding Bishop at the consecration.

Thus in the most solemn moment in any man's life when the Commission of the Apostolate is given, the new Bishop had about him those whose lives had been so closely entwined with his.

The sermon, a masterly one, was preached by Bishop Brent and the Rev. H. W. Mizener was Master-of-ceremonies. The presenting Bishops were Bishop Kinsolving of Texas and Bishop-Coadjutor Johnson of Missouri. Since his consecration, Bishop Wise has become the Bishop of Kansas in succession to Bishop Millspaugh, whose death took place a few weeks after this consecration.

A Personal Sketch

James Wise was born in Dundee, Scotland, in 1875. His father was a publisher who had financial reverses and came to this country to recoup his fortunes and settled in Omaha. The son had been graduated from a grammar school in Scotland at the age of 15 years. He started right in to make a living. His first job was office boy with the Chicago, Burlington & Quincy Railroad Company in Omaha at a salary of $15 per month. Then for eight years he was a clerk, first in the auditing and then in the passenger department. His touch with practical life convinced him of the need of religion for the business man and he decided to enter the ministry. He resigned his clerkship and worked on a religious weekly. At nights he prepared for the University of Nebraska, where he spent two years in special York City, where he supported himself during his course.

On his graduation in 1901 he began his ministry at South Omaha among the packing houses, where he labored among a polyglot foreign population. He had a small Parish House and also preached at three Missions. The Parish grew and his influence permeated the entire city. He was well established at St. Andrew's Church in Omaha when the call came to him from the Church of the Holy Communion in St. Louis.

Work in St. Louis

The district in which the Church of the Holy Communion is situated had gone through one of those radical changes so common in American cities. There had been a shift of the old-time residents to the West. Mansions had become tenements and once stately buildings were dropping into shabbiness and decay.

One of the finest things Mr. Wise did in St. Louis was to found the Church School of Religious Instruction, devoted to training Church leaders.

His method developed instructors who could so interest children that a boy of the Church of the Holy Communion who had broken his leg wept, not because of the splintered member, but because he could not go to his Sunday School Class.

Another distinctive feature introduced by Rev. Mr. Wise was the pilgrimage for children. He assembled the children in the Parish House and they went in procession as to a crusade, to the church, led by a Crucifix. He took the children to all parts of the place of worship, showed them the Altar and the Baptismal Font and explained the meaning of every object. He placed one of the boys he become a minister of the Church. He put into the hands of another the Chalice and told them the story of the Last Supper. Before them he put on his vestments, telling his young auditors the significance of these garments.

He was so impressed by the missionary spectacle called "Everywhere" at the General Convention of 1913 that he conceived the idea of the great pageant of the Church which has just been given at the Coliseum in St. Louis.

In the Parish House of the Church of the Holy Communion there is a well equipped stage where mystery plays are given. After rehearsals for plays the young persons are permitted to dance.

Learn to think; develop your intelligence. An empty head can hardly produce or maintain real beauty of the face.

Never shrink from deep devotion because you fear its trials or its sacrifices. Paul, in martyrdom, was unspeakably happier than God's half-hearted servants.—W. R. Huntington.

AT THE GATE

By the Rev. Louis Tucker

"Master, will they come soon?"
The eager spirits stand
Within the great white gate,
At entrance to that land;

And as the King returns
From earth they ask one boon
Of knowledge of their friends.
"Dear Lord, will they come soon?"

"Yea, soon," He says to some.
To some, "A little while;"
To others, "Very soon,"
And then to some, with smile,

Which joys in their great joy:
"Stand but a breath and wait;
One cometh even now."
So watch they at the gate.

The reason those people succeed so well who mind their own business is because there is so little competition.—Ex.

THE CHURCH'S GREAT COUNCIL

SOME THINGS SEEN, HEARD AND ACCOMPLISHED AT ST. LOUIS

By JOHN C. SAGE

To attempt to write in detail of the General Convention would be absurd, as well as wearisome; to give mere statistics and record its acts of legislation would be inadequate, for, after all is said, canons and resolutions are the least of the real results of the meeting of the highest legislative body of the American Episcopal Church. Hence the writer of this brief survey will present only some impressions gained as an attendant, put down some of the important matters considered and, if possible, convey to the reader something of its spirit.

Here we have the core of the whole matter—inspiration. Had the General Convention enacted no legislation, but simply inspired as it did the thousands of Bishops, deputies and visitors, it would have been worth while. Its effect upon the life of the Church is of far-reaching value in those intangible yet very real ways that nerve Church people to a larger vision, to a better understanding of what this great American Church is, and to what it may become by the loyal and devoted service of its members.

Its Democracy

The Episcopal Church is the most democratic of all religious bodies. Its constitution and development during the formative period of its history in this country were molded by the same keen minds of patriots who brought forth the Declaration of Independence and the Constitution of the United States. Numbering among her loyal sons the framers of these two charters of liberty and democracy, the Church has had imbedded in her Constitution the spirit of liberty, equality and fraternity, to be realized in her to a larger extent than in the Republic itself. So we find General Government—the House of Bishops and the House of Deputies, sitting separately and legislating apart, and so checking each other's haste, though sometimes, perhaps, delaying proper progressive legislation. At times these two bodies meet in what are called joint sessions, when no legislation is directly attempted, but when great inspiration is received through mutual deliberation, for future action.

The composition of the House of Deputies, comprising 616 delegates, half of whom are laymen, again shows the Church's democratic spirit. If there have been ecclesiastics in the past who have deplored the entrance of the laity into our legislative bodies, these old fogies are now either converted, or are estopped by the good results accruing, from further outcry. While it is true some of the lay-deputies display ignorance of the commonplace things of the Church (doubtless because they are not readers of our Church newspapers—no excuse now, with THE WITNESS only a dollar a year) yet the great body of laymen display a strong grasp of the Church's history, doctrine and position, and some of them may be accounted experts on these matters.

Nor must it be forgotten that these deputies, both clerical and lay, are the representatives of Parishes and Missions who send their delegates to the Diocesan Conventions to elect these men. So four priests and four laymen from each Diocese, and one priest and one layman from each Missionary District are in a real sense the direct representatives of our Church people.

What General Convention Can Not Do

Before proceeding further, let us note that this highest legislative body does not meet to formulate or change the faith. It has no authority to tamper with the deposit of "sound words" of the Creed which it is ours to guard and hand on. It can not even attempt to change the Church's Constitution nor its three-fold ministry. These things it must leave alone. In matters of discipline it is supreme, and it may even change the Church's order of worship, as we shall later see.

How It Works

Let us picture to ourselves the gathering of this great body of the picked men of the Church. Would that it were possible for every Churchman to attend at least one General Convention to see, hear and be inspired!

Christ Cathedral, St. Louis, a stately building seating a thousand people, having perhaps the handsomest reredos in this country, was nearly filled at an early hour on the opening day of the sessions. The Bishops and deputies were brought together for a Corporate Communion. Never will those present forget the impressiveness and the true sense of worship exhibited at this service, at which the Presiding Bishop was celebrant, assisted by other Bishops. It is not too much to say that this Sacrament of fellowship gave the dominant note to all that came thereafter.

The later Convention service was in Moolah Temple (where the sessions and many other gatherings were later held). Here Morning Prayer was read, and a great Choir of several hundred choristers led the music. It would be too much to say "sang the service", for the great congregation, completely filling the large hall, rendered the service itself, singing the familiar hymns and chants with a volume and power uplifting to every spirit. The imposing line of 108 Bishops, some of them, alas, showing the scars of their warfare, entered and took seats upon the stage.

Space forbids even a synopsis of the sermon delivered by Dr. Tuttle, the Presiding Bishop, from the text:

DOES THE WITNESS NEED TO APOLOGIZE FOR ITS EXISTENCE?

Then Read Bishop Reese's demand for Such a Publication

Bishop Reese, of Southern Ohio, in the course of his remarkable address at the General Convention on the condition of the Church in the Middle-West, said:

"It is natural that the Parishes and Missions in this larger territory should, many of them, be separated by long distances and because of their isolation, find it difficult to feel part of the large organic life of the Church of which they are an integral part. Naturally they consider themselves isolated, unrelated units of a big organization. There is no better method of correcting this difficulty than by the circulation in the homes of the people, of information and religious literature to give them a vision of the work of the Church as a whole. We have not yet half used our opportunity for the dissemination of literature in this territory and we do need most supremely, a Church newspaper, which people can read and be made to feel their share in a large National Church. The total circulation of the Churchmen, Living Church and Southern Churchmen, is only about 45,000 and we boast of a communicant list of a million, but when you remember that from sixty to seventy per cent of the Church people in the Central West are wage earners, who do not have check books, they are naturally unwilling to pay $3.50 or $2.50 a year for a Church paper. This problem is so large and important in the light of making a point of contact, with the educational mental attitude of the people, that some method should be devised whereby a Church paper for $1 or $1.25 a year might be printed for wide circulation.

"If the Methodist and Presbyterian Churches have felt the importance of this and meet it by providing a paper which I find in practically every one of their homes, certainly our own Church can and ought, in the interest of developing the religious life of our people, to make such a paper possible."

PERSONAL RELIGION

AIDS AND HELPS TO A RELIGIOUS LIFE

FRANCIS S. WHITE and H. J. MIKELL, Editors

TWENTY-SECOND SUNDAY AFTER TRINITY

THE COLLECT

Lord, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ, our Lord. AMEN.

Every day this week you are expected by the Church to ask God to keep His household in continual Godliness—that is, God-likeness. How can He do that unless you look upon the Church life as a Home life, and try every day to do your part in keeping up a filial attitude toward your Father in Heaven and toward His children, who are your brothers and sisters?

The second part of the Collect—if one literally translates the original Latin—would lead you to pray "That freed by Thy protection from all adversities it may, in good works be devoted to Thy Name."

To be devoted to anyone means to be faithful to that person's interests, and to keep them continually to the front. If you are a normal person you cannot do this for anyone whom you do not esteem highly. People can be devoted to God only when they have a high estimate of His character; and you will notice, if you think about it, that when we have a high esteem for anyone's character we are naturally led to imitate that person's perfections. I suppose St. Peter had something like this in mind when he said, "Be ye imitators of God, as dear children."

If this Collect then is not to make us ridiculous in the sight of God and man we must realize that we are talking to God as though we believe Him to be the Head of our House, and we are so confident that He will take care of us because we are on His side, that we will make it evident to all observers that we are imitating Him to the best of our ability. A good self-examination question might be, "Do my daily actions tally with the spirit of these petitions?"

THE EPISTLE

I thank God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds and in the defense and confirmation of the gospel ye all are partakers of my grace. For God is my record, how greatly I long after you in the bowels of Jesus Christ; And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

In these words, written by St. Paul to the warm-hearted Celtic stock who had done so much for him, we see again emphasized the household idea. Note that everyone in the household is an object for St. Paul's thankful remembrance of them before God. I wonder if you are careful to let all your home folks know that you thank God every time you think of them, and on the other hand if you try to live so that even the hired help is glad that you are a member of the household? And if you have children living with you who are in their early 'teens do you let them feel that you have confidence in them; and do you let them know every once in a while that you are acting towards them on the theory you believe that they are giving God a chance in their lives?

Note how St. Paul says: "I have you in my heart because in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace." Carrying out this household idea, are we bringing up our children to the daily thought that they too have an important place and a share in keeping fine and sweet the family life? Note, too, how the thought of the imitation of God as dear children comes out in this Gospel,—"that ye may approve things that are excellent;" "that ye may be sincere;" "that ye may be without offence" (that is, that you are not causing anyone else to stumble). What fine suggestions here for table talk! what good subjects too for self-examination! These are some of the good works after which they are to strive who are "devoted to God's Name." valuable in the community, whether "household" circles the Altar or the Hearth. These phrases call for the constructive virtues. St. Paul hoped that the members of the household would be **filled** with "the fruits of righteousness, which are by Jesus Christ to the glory and praise of God." Does this throw light on the fact that the members of the household need to be something more than merely good, honest and just; and that these necessary virtues need the touch of Christ, through His Sacraments, to make them positive and constructive—if they are to count for the glory of God? And I believe St. Paul would not have been quite as enthusiastic over the children of his household if they had been content simply to describe their negative virtues and say, "I do not do this;" "I do not do that." Such people, if they are filled with anything, are filled with self-satisfaction; and the self-satisfied person is always an irritating factor in household life. I think when we are filled with the sort of "fruits of righteousness" that St. Paul is talking about, Heaven and Home must mean nearly the same thing.

THE GOSPEL

Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon one who was brought unto him owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved wiht compassion and loosed him and forgave him the debt. But the same servant went out and found one of his fellow servants which owed him an hundred pence; and he laid hands on him and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desirest me: shouldest thou not also have had compassion on thy fellow servant even as I had pity on thee? And his lord was wroth and delivered him to the tormentors, till he should pay all that was due him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

"Forgive and forget," seems to be the message of the Gospel. Unforgiving and unforgetting people are those who wreck more households than all the tornadoes that ever swept the earth's surface. What kind of disposition have you? Are you one of the gloomy personages who stalks around the home with a sour face; or are you by chance one of those injured looking Christians that piously look up to Heaven and say, "Oh yes, I forgive, but I never can forget." It is lucky for you if you happen to be one of these unfortunate types of humanity, that God can forget and blot out certain things, on certain conditions, from His Book of Remembrance. If there is to be any contribution of yours to the working out of the answer which you expect to receive from today's Collect you might as well make up your mind that "There can be no stint nor no limit to the freedom of forgiveness."

"It is important to note that every head of a household is to "take" account as well as to "keep" an account. And there is no exception to this rule in God's household. Times for accounting may be delayed, but there comes at last for everyone what the Apostle calls, "the day of Christ." One object of this taking account is to rouse us to repentance. That is one good reason for a daily examination. "Judge therefore yourselves, brethren, that ye be not judged of the Lord."

Never go to bed unforgiving or unforgetting. Every time you do it you make it harder to maintain a happy household. And remember, too, that happy households depend upon repentance as a state of life, rather than upon repentance as a single act. When you live in a state of repentance you are upon your guard against the temptation to do things and to say things which will make it hard to maintain a lot of serious thinking over the phrase in the Gospel, "Until he should pay all." Bishop Doane says, "this phrase indicates **not** a time when punishment should cease, but the time up to which punishment should continue. It is an echo of that other sentence from the same lips, 'Thou shalt by no means come out thence until thou hast paid the uttermost farthing.'"

Does it pay then for us to stay unforgiving and unforgetting? I am sure you will agree with me that it does not,—especially if we mean what we say when we ask the Head of the Household to "forgive us our debts as we forgive our debtors." So why not start in right now and "make up" with the members of our Father's household, whether the making up has to be done in the Church or the store, or the home, or with one of your crowd. You will be a mighty happy person if you yield to this "make up" impulse, and **"do it now."** F. S. W.

WASHED IN BLOOD

"These are they who have washed their robes and made them white in the Blood of the Lamb." REVELATIONS vii:14.

Blood smears; blood stains; it is difficult to understand how blood can make white. Perhaps a better translation of "white" is "bright." We use the phrase "bright-red" and understand it. And red is the color which we associate with the Saints. What interests me is that, in his vision of the Other World, St. John mentions the "clothing" of the Saints. We talk a great deal about its being character that counts, and we know that is true; but isn't it true also that the exterior things of life are not a matter of indifference to God? Of course clothes do not make a Saint any more than manners really make a man. The Saint is a product of tribulation. "These are they that have come out of great tribulation." But St. John notices and marks the connection between the characters of those who come out of great tribulations and the clothes they wear. "They have washed their robes and made them white in the Blood of the Lamb." Their habits betrayed them—marked them out. They were washed in blood. That is a martyr's color. The Saints were martyrs; that is, they were witnesses. Probably even their clothing as well as their speech betrayed them.

We who are still "of the earth earthy" must realize that there is a close connection between clothes and character. Our daily habits should show that they are indeed washed in the Blood of the Lamb; because of that they shine, they are bright, they reflect the qualities of a tried innocence, of a native modesty; they are clear and clean and un-sordid; habits which are adapted to unsophisticated joys—the joys of the Lamb, which marks us out as not over wise in the worldly knowledge of our day and generation. Briefly, our daily habits of living as expressed in our everyday actions and words and clothes ought to be marked with the red livery of Heaven.

Do you think this a good explanation of the phrase, "washed in the Blood of the Lamb?" If so, see that your belief and thought express themselves in your clothes as well as in your habits of life. F. S. W.

A LITTLE SERMON FOR SOMEBODY

A Christian has to reproduce in his life the characteristics of Christ.

Christ was a prophet. A prophet not only foretells the future, he rebukes the present. He has the moral courage to stand out against a prevailing worldliness. It's much easier to foretell some evil that is going to happen in a future day than it is to stand out against some evil that is happening in our own day. Every man has an opportunity to be a prophet.

There are opportunities in every city and every society and every family. At every turn there is a dominant worldliness. It may be the world in its lighter moments—laughing at religion and goodness—or it may be the world in its darker moods—hating the good, deliberately dragging down souls. But it meets us at every turn, evil influences, false social standards, everything that is hostile to purity and goodness.

Have you the moral courage to stand against the badness in the world? If so the world needs you. It needs the man who is going to be upright in his business, even though he loses by it; the man who is going to keep his word, even though it be not to his own advantage; the professional man who refuses to sell his services to a cause which he knows is wrong; the self-commanding woman who dares to rebel against extravagance and impurity and insincerity in society.

Christ was a Priest. A Priest offliction of death—but the offering of a life. The essence of sacrifice is the dedication of our life even unto death to the service of men.

He who forgets self and serves others is showing in his life Christ's characteristics of a Priest.

Christ was a King. What kind of a King?

He said to Pilate: "I am a King because I came to bear witness to the truth." He was a King over the Kingdom of truth.

Not religious truth only. The Creed is true, but Christ did not come only to bear witness to the truth of the Creed.

That's the trouble with us. We try to limit His rule only to the things which have to do with our religious life.

The kingdom of truth and justice in every department of life, that is the kingdom over which Christ is King.

Our human self-interest makes us forget that.

When a question comes before us our first thought is not, "Is it right? Is it true?" but our first thought is, "How is that going to effect me? How will it square with my interest, or the interest of my friend?"

Truth for truth's sake; justice because it is just—how many of us care anything about that?

Let us remember that there is a difference between right and wrong; that there is such a thing as an abstract truth involved in every question that comes up before us, however nearly the question may touch us or our self-interest.

And because it is to our interest to do a wrong thing, at least don't let us allow our interest to deceive us into thinking that it is a right thing.

It is often easier to be a Prophet for truth than a King of truth.

It is often easier to stand out for the truth against others than it is stand out for the truth against our own self-interest.

He who serves the truth, serves Christ. H. J. M.

HEAVENLY TREASURES

The story is told of a wealthy woman who lived in a very large house with beautiful grounds. She took a great deal of pains in making it the handsomest in the neighborhood. One night she dreamed that she had died and went to Heaven and an angel showed her around. And as they came to one beautiful mansion she asked the angel to whom it belonged. The angel said: "We have been preparing that for Mrs. Mathilda Jones, who took in washing." "Oh," she said, "she used to work for me, she will not be able to manage such a house as that."

"Well," said the angel, "I don't know about that, the house is built of the material she sent here, for our workmen, and this is the result."

They went on a little further and came to a small, shabby house, and the woman asked to whom that belonged. The angel said, "that is prepared for you." "For me?" the woman said, "I have never been used to living in such a shack as that."

"We never make mistakes here," the angel said. "This may be a very small house for you, but it was the very best the workmen could build with the material you sent up. You see, they can only use the material that is sent them," the angel said.

"The trouble is that many people are so busy laying up for themselves treasures upon earth that they lay up very little in Heaven, when they come up here, they find themselves very, very poor."

"As a man soweth, so shall he reap."

The one Divine work, the one ordered sacrifice, is to do justice, and it is the last we are ever inclined to do Anything rather than that. As much charity as you choose, but no justice. "Nay," you will say, "charity is greater than justice." Yes, it is greater; it is the summit of justice; it is the temple of which justice is the foundation. But you can't have the top without the bottom; you cannot build upon charity. You must build upon justice for this main reason, that you have not at first charity to build with. It is the last reward of good work. Do justice to your brother (you can do that whether you love him or not) and you will come to love him. It is all very fine to think you can build upon charity to begin with, but you will find all you have to begin with begins at home and is essentially love of yourself.—Ruskin.

It must be remembered that this is only a **Sample Issue** to give the form and general idea of the plan of publication and to make the announcement to the Clergy. The Board of Editors are perfecting their organization for correspondents in every

CHURCHMEN AS IGNORANT AS FIJI ISLANDERS

Before the first regular number of "The Witness" is put to press we fully expect to have a large and unusually efficient corps of correspondents who will be constantly alert to keep our readers informed from week to week about all important events occurring in every Diocese, missionary jurisdiction and the foreign field. We are reasonably sure that within the course of a short time we shall be able to develop a news service unexcelled by any other religious periodical in this country. In this advance issue we have made no effort whatsoever, for obvious reasons, to cover the field. We are simply attempting, under many unavoidable limitations at the present, to give our prospective subscribers some idea of the way in which we intend presenting the news of the Church. In keeping with the general policy of "The Witness" this department will be conducted quite differently from the average religious periodical. In other words we shall endeavor to present the news in the form and diction with which we common every day American people are most familiar, with the confident expectation that we shall thereby command the attention and hold the interest, not only of those favored souls who by reason of their official positions are able to keep in close touch with the general Church affairs, but also those who by reason of narrow parochial environment fail at times to realize the fact that they too are a part and have an important part to play in the great world-wide Kingdom, the Church-Militant, whose big heart is throbbing today as never before with life and vigor.

There are one million communicants and probably three times as many adherents of the Church in this country. Only a small per cent of these ever see a Church paper of any description. All the knowledge a large per cent of our people have of important Church events and the great movements and problems which are receiving the earnest consideration and stirring the hearts and minds of a comparatively small inner circle of the faithful, is gained from garbled and inaccurate reports in secular papers.

A woman of culture, who was brought up in the Church and is a member of a literary society, recently inquired of us, "Is it true that our Church is taking steps to eliminate the Lord's Prayer and the Ten Commandments from the Bible and the Prayer Book?" She had read a report to that effect in the daily papers. A teacher in a Sunday School, who is a graduate of a university, was overheard some time ago telling his class that Henry VIII. founded the English Church. To prove his contention he read an article bearing on the subject from a daily paper. An earnest Churchwoman was greatly disturbed upon reading in her daily paper that the Convention of the Diocese in which she resided had voted ten dollars to the Blessed Virgin. The Convention had voted an honorarium of ten dollars to the Verger of the Pro-Cathedral. Such instances are neither rare nor surprising under the circumstances. Thousands of Church people who are thoroughly familiar with the latest novel and everything going on in the secular world, are as ignorant as a Fiji Islander of even the most important events occuring in the Anglican Communion.

If this is a fair summing up of the situation, and we have every reason to believe it is, doesn't it present a serious problem which ought to set us all thinking? Its solution will require a persistent and earnest effort on the part of everyone who really wants to see the Kingdom grow. It must be solved. It can be solved. We want to help solve it. Come in with us! Join "The Witness" family. Lend us a helping hand in our endeavor to give the average layman a religious newspaper at a popular price which he will not only take but read.

One thing I do believe—more surely than the evidence of the senses, for they may be imposed upon;—more surely than those self-evident axioms upon which mathematical truth is built, for these axioms are only spun out of the human mind, and not external to it. I do believe that God is true. I do believe that whenever God makes a promise, He will assuredly fulfil it. I do believe that if you or I come under the terms of the promise, He will fulfil it to us.—Goulburn.

If thou neglect thy love to thy neighbor, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten,

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CHRISTIAN FAITH AND PRACTICE

WHAT THE CHURCH TEACHES AND WHY WE BELIEVE HER

By IRVING P. JOHNSON

WORSHIP

"I can worship God at home, or in the fields and woods on Sunday as well, yes better, than I can in church." Why is the man who says that not right? There is no doubt that some men can find greater spiritual uplift in a cross country walk on a Sunday morning than they would find in the worship of a church. It would seem that a man so constituted really ought to take a walk instead of attending church for worship. If the man is doing the same thing substantially that is being done in churches, there is no denying his position, but is he? Logically, this brings us to the question, "What is the purpose of worship?" If the man is right, the purpose of worship is to give a spiritual uplift to each one engaged in it.

In the Field

The reverent man in the fields and the reverent man in the church have one act in common, and that is, they are both thinking about God. The man in the field is looking around him upon the marvelous beauty of a small part of God's creation and it fills his soul with awe and admiration; this recognition of order and beauty, with evidently beneficent purpose, produces a benign effect upon his own soul. But to get this effect in the highest degree, he should take his walk alone, or with only one companion at the most; a crowd of pedestrians would be distracting, and destructive of real spiritual effect.

In Church

The reverent man in the church is thinking about God as is the other, but the blue sky and the towering hills, the flowers and butterflies, are hidden from his vision by man-created walls, and being so, give no aid to his effort to think about God as the creator of them all. Men and words make up his surroundings and he must direct his thoughts Godward by their aid. By men, we mean not only those under the same church roof, but through them, all mankind of every condition and class throughout the world. By men, we mean not only those now alive, but those who have lived throughout the ages: we hear names and see pictures of those of long ago; Abraham, Moses, David, John the Baptist, Peter, and Paul. By men, we mean not only those that are and those that have been, but those that are to be, the unborn of ages to come, whom the man in church must include within the horizon of his vision. By words, we mean not only sounds that reach the ear of the man in church, but the pictures, hangings and vestings, acts and postures of his fellows, yes, the very roof and walls that hide the sky and meadows from his vision—are they not all words to speak not only of God but God as the Father, and because the Father of men is thus declared by these written and acted words, the brotherhood of men is set forth in every line and motion.

The Vision of God

But, the vision of God in human life is far different in its effect upon the soul of the man in church, than is the vision of God in hill and valley. The perfection of God's work is manifest from a mountain top, but the higher the man climbs to obtain a view of God's work in mankind, the more is the imperfection of human life forced upon the sight. Sin is like the destructive work of a great forest fire, presenting vast areas of ugliness that destroy the beauty of the landscape. Unless God be a Redeemer as well as a Creator, there is no vision of beauty and order for the man in church. The man on the mountain top will realize the existence of God the Creator best if he be alone; the man in the church will realize the existence of God, the Redeemer, best if he be very near to his fellowmen, so near that he must see them through the eyes of God as a Redeemer.

Worship in Church

Worship in church is the effort of men to so put themselves in the place of God, the Redeemer, that they are led to aid Him in His work of redemption, to be fellow-workers with Him. The votary of Nature worship entering the church is overwhelmed with the hypocrisy and insincerity of the view it presents, declaring that he cannot obtain that consciousness of God that so easily obsesses him as he views a gorgeous sunset, or later gazes into the lighted dome of earth. God moving vast celestial suns and planets in marvelpower is a sight that may indeed delight the reverent gazer's soul within him; but God forgiving an erring soul and gently leading it back into the harmony of His love is a far more soul stirring vision. The man watching the majestic progress of the planets in their courses may not so much as a hair's breadth aid or hinder the work of God; but the man in loving sympathy looking upon the struggles of a suffering human life to turn Godward may be the very right hand of God in power if he will.

True Worship

True worship compels the worshiper to do something—the man who says he can worship at home or in the fields is not worshiping, because he can worship best alone and when his soul is highest in its flight he is most helpless to act. There is insincerity, hypocrisy, and disloyalty to God, in the worship of the man in church, but at least he has the courage to look upon it, and here and there one may be found who finds that worship is working with God for mankind, and in nature it is only here and there a living thing that rises above its fellows.

Allowing that the man who says that he worships at home, does really what he claims to do, and does it with regularity and zeal; what is the end thereof? Even though he raise his soul to a state of ecstatic bliss, it aids not the Creator in creating a single atom. Allowing that the man in church is but feebly performing his act of worship and is poor in spirit, yet so little as the presence of his body there may be an aid to God in redeeming some poor discouraged one of earth finding strength in the other's presence.

THE NEED OF INSTRUCTION IN THEOLOGY

When theology is mentioned the average man reaches for his hat and murmers an apology about an engagement which demands his immediate presence. And yet there is nothing which the average man needs more than instruction in theology; and nothing which he wants more, provided he can find someone whom he feels can really give what he wants. The very man who will quote with full approval Pope's lines:

"O'er forms of Creed let senseless bigots fight,
He can't be wrong whose life is in the right,"

is the very man who in his own heart hungers for definite knowledge about the Christian Faith and the Life Beyond.

Creed and Life

For Creed and life are, after all, intimately connected — what a man really believes shows itself in life; and good intentions need clear doctrine in order to make them effective along lines which are worth while. The Apostle's Creed is an outline of those great facts which are the motive power of all Christian living: God the Father, the Creator and Preserver of all, to whom we may go in prayer; God the Son, the Redeemer from sin, to whom we may go for pardon; God the Holy Ghost, through whose sanctifying power in the Church we may go for strength to gain the victory; the life of the world to come. Not one truth in all these "doctrines" which is not a tremendous motive power over life, not one truth which can be left out without leaving the life paralyzed. Psalm 23: "The Lord is my Shepherd," could not have been written by one who was ignorant of the doctrine of Providence, and the comfort which it brings is the comfort of theological doctrine.

Theology is vital after all! Much of the modern dislike and distrust of doctrine arises from the reaction from the elaborate denominational "Confessions of Faith" which are now crumbling. It is well that they should go, but their passing has left the average man doubtful as to whether after all there is anything permanent in the Christian Faith. The need, therefore, of definite instruction in doctrine is today of vital importance.

In natural science men have a clear conception of definitely established truth. We have no doubt as to the fact of physical and chemical laws, nor of evolution as the method by which the present forms of life came into being. There is in the realm of the natural sciences a very definite and very dogmatic system of established truths, which we accept as the necessary basis of any scien-

Christian Doctrine

So there is in Christian Doctrine; and the fact that there is such a system, and the truths contained in that system ought to be the possession of all Christian people. When an infidel attacks religion there is no more reason for the Christian to feel unsettled than when some ignorant man protests that the sun does move. We do not feel uneasy under the latter statement, or feel that after all perhaps modern astronomy is open to question, simply because we know the reasons which have led astronomers to believe that it is the earth which revolves and gives to the sun its apparent motion. Did Christian men only know something about the reasons for the Christian Faith, they would feel just as confident and at ease when Christianity is assailed. The man who feels unsettled bears testimony in his own heart to his lack of proper instruction in those things which constitute the certainty of the Christian Faith.

Mysteries

There has been, no doubt, a fear of theology because of the mysteries with which it deals. There are mysteries in Christian doctrine; we might as well admit the fact at the outset. Theology would be a strange science if it contained no mysteries; the subjects with which it deals would needs be very childish if they were not big enough to contain mystery. Natural science is full of mysteries, and for every definite fact which it establishes suggests a dozen problems at present insoluble. But the mysteries of science constitute one of its most alluring attractions, and science does tell us enough of fact to be of immense value, in spite of all the mysteries it contains. So theology, along with its mysteries, which are beyond our fathoming, gives enough of light to illumine the path of life, that we may walk therein with confidence and peace.

FACTS AND FIGURES

Christianity today is largely a voluntary matter between the individual and God, loyalty to any institution which Christ may have founded is not regarded as of vital consequence; in other words the Church is no longer popular.

For that matter neither is the state, or the family; politics is a discredited profession in which the respectable American holds loftily aloof and the family is credited with one divorce to every five marriages. We avoid taxation in the one and responsibility in the other.

People resent any attempt to discipline them by organization, and seek that way which gives them the greatest individual license. Of course this is barbarism and opposed to the methods by which civilization has been built up; the savage always opposes any attempt to hamper his individualism by organized efforts on his behalf, for at heart men are individualists; selfishness is at the root of all evil.

"You don't mean to tell me that your religion is better than mine?" is the final word in dismissing one who has attempted to be loyal to the religious institution to which he belongs. The zeal for our Father's house will soon consume one's popularity. If you begin by abusing the Church you have gained the sympathy of a large share of your audience. But what does the liberal mean by "my religion"? Does he use the pronoun "my" in the proprietary sense of "my house," or in the inverse sense of "my Creator"; for the personal pronoun means equally well ownership or the property of being owned.

To illustrate this viewpoint further, let me quote the topic recently used by a University professor in filling the pulpit in a University city: "The Kind of a Religion Which University People Want."

Lovely! and the kind of a religion that society people want, and laboring people want, and farmers want, and so on.

Should not these Divine creations be labeled "Made in America"?

Would it ever occur to any but my fellow-countrymen, in the simplicity of their hearts, that gods could still be manufactured to suit their constituents? Would it not be more modest and in the end more profitable, to discuss the kind of University people that the Almighty wants?

What God Wants of Us

This at once raises the question, "How do we know what God wants of us?" Truly, if religion is merely a matter of opinion based upon theory, God will inevitably want just what we want, and we shall make Him to suit ourselves and have a very narrow proprietary interest in Him. Inasmuch as one man's opinion is as good as another's, why of course one man's God will be as good as another's.

But, if one is our Master, even Christ, and we wish to be Christians erly to ascertain if He has left Himself a witness by which we may determine what He will have us to do, rather than question what we will have Him to do.

The Facts

Now the most generally accepted witness is that of the modern scientific world, for we have at least waked up to the truth that things to be accepted must have behind them something beside theory; they must have facts. I am so temperamentally constituted that I want a religion based on facts.

But where shall we find these facts? Where shall we seek for them? Manifestly in the same place that science seeks its facts, in the records of the past, whether these records be found written on the rocks, or in the lives of men, or in the pages of human history.

Many facts have been hidden for ages from the eyes of men, such as the facts of electricity. When men have discovered the facts, then they can elaborate their theories; but these theories must have facts behind them. So in the Christian religion there is a place for fact and one for the theory, but theory must not ignore the facts. If everyone stated the facts of Christianity correctly there would not be the divergence in theory that there is today. In short, religion would be like science; there would be one religion of Jesus Christ as there is one science of electricity.

Nor would men try to prove the truth of their theories by counting noses. "Because I tell you the truth, ye believe me not," was Christ's own commentary on the unpopularity of truth in the face of prejudice.

Let us study the Christian religion with an eye for the facts that are at the root of it and with a distrust of all theories that claim to be Christian, but that ignore these fundamental facts.

Records of the Past

In studying the records of the past, the first fact that confronts us is the Hebrew setting, from which Christianity was launched; that Christianity is an historic religion and not merely an isolated philosophy. "Not one jot or tittle of the Hebrew law" is to be ignored in the establishment of the Christian religion.

More than this the Gospels are accounts, now well authenticated, of the life and teaching of Jesus Christ, as is the "Acts of the Apostles" of the early life of Christianity. The Epistles are mostly well authenticated letters written by those who began the Church, and the early history of the Church an historical commentary upon the main points in these records.

The last recorded words of Christ point to His own insistence upon the existence of certain fundamental facts, "And ye shall be witnesses unto Me." (Acts i:8.) Let us then follow, in these and other historic records, those facts that seem to form a continuous evidence of God's purpose or plan in dealing with His people.

We intend to devote this column to an attempt to answer the question, "What is Christianity?" in a series of short instructions on those things that are most surely believed among us.

A NEW STANDING COMMITTEE

(The Rev. E. M. Cross of Sheridan, Wyo., who has recently gone as Rector to St. John's Church, St. Paul, has developed a good idea in the following article which we pass on for wider use.—The Editor.)

With all the fine traditions and the remarkable machinery of the Episcopal Church, one of its proverbial limitations has been the failure to make use of its lay people. The tendency has been to place the burden of Church management and extension upon the shoulders of a few. The spiritualities have been left almost entirely in the hands of the Rector; and the temporalities administered almost entirely by that faithful body of men, called the Vestry.

Somehow or other with all our fine power of vision we have utterly failed to make use of the potential energies of the greatest Church in America. Greatest, not numerically, but in the reaches of its influence. That the Church has lived so long and so effectively despite this non-use of Her resources clearly manifests the divine origin of Her mission. But if this mission is to be fulfilled, the work and usefulness of the Church extended, we may not permit one resource to go undeveloped.

Now in St. John's we are going to struggle to overcome this limitation and to enter into the full fruitage of our noble inheritance.

The first step to this end is the reorganization of the Standing Committee, and this on broader lines than before. Eight men and four women have been invited by the Rector to participate in this reorganization and to serve the Church to the best of their ability for the coming year. In such [illegible] has recently proje[illegible] to act as an Advisory [illegible]sel to the Vestry and the [illegible] they undertake to realize the lar[illegible] possibilities offered by the opportun[illegible]ties presented to this Parish.

Many questions will naturally come to this body for answer. The assistance of their wide experience will be sought for matters pertaining to such vital questions as these:—What can St. John's Church do to make its Christian life more vital and its spirituality deeper?

What further organized efforts can be made looking toward the efficiency of St. John's Church in this community and in the city?

How best can we measure up to the responsibility of ecclesiastical leadership that has been placed upon the shoulders of this Parish? Especially, of course, as this leadership pertains to our own body?

In what way can the Services of St. John's be made more effective and caused to reach a larger number?

How will the problems pertaining to the evening service and the gathering of a large congregation of people for the benefit to be derived from them, be solved? What legitimate means of advertising are there by which St. John's may establish and perpetuate a contact between the Church and the people to whom we wish to minister?—From St. John's Evangelist, St. Paul, Minn.

PRAY FOR OUR COUNTRY

The Election Day that has just passed and the Thanksgiving Day that is coming brings to our minds thoughts of our Nation. The good Patriot ought to be ready not only to serve his country, but to pray for it.

The uppermost thought concerning our Nation just now is its campaign of Preparedness.

As we parade, and rally, and demonstrate and enlist let us not neglect to say

A Prayer for Preparedness

"Almighty God, whose Kingdom is everlasting and power infinite, have mercy upon this whole land.

"Behold and bless Thy servants, the President of the United States, the Governor of this State, the Senate and Representatives of this people in Congress assembled, and all who are in authority; that they, knowing that they are Thy ministers, may in all things seek Thy honor and glory; And that we, and all the people, duly considering whose authority they bear, may reverence that authority and faithfully obey the laws of this land.

"Bless our land with honorable industry, sound learning and pure manners. Defend our liberties, preserve our unity, save us from violence, discord and confusion.

"Fashion into one happy people the multitudes brought into America out of many nations and kindreds, and make them loyal to American ideals and institutions.

"In time of prosperity, O Lord, let us not grow weak and ineffectual, but put it in the minds of the American people to prepare sturdily to defend their country against insult and invasion, and, if need be, to suffer and sacrifice themselves—as their fathers have done—for the freedom of their country and the honor of their country's flag.

"Grant that we may never use our power for wrong and oppression, but always to preserve for ourselves and win for the nations of the world the blessings of liberty, prosperity and peace.

"Grant this, our God, for the sake of Jesus Christ, our Savior. Amen."

Thoughts of our country always bring to our mind thoughts of the greatest of our countrymen,

George Washington

We remember that in his general orders he once wrote: "While we are zealously performing the duties of citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion. To the distinguished career of patriot it should be our highest glory to add the more distinguished career of Christian."

Prayer was a very real thing to Washington and so was answer to prayer. When Rochambeau came to his assistance, he said: "We have abundant reasons to thank Providence, at times my only dependence for all other sources seemed to have failed us, for many favorable interpositions on our behalf."

And this first great American was as loyal a Churchman as he was a Christian. Once in Litchfield, Conn., when he saw some soldiers throwing stones at a church, he stopped them, saying, "I am a Churchman, and will not see the Church dishonored in this manner."

There are three things for which to be thankful on Thanksgiving Day, our Country, our Church, and for God's answer to Prayer. H. J. M.

Character flows from the well-

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FROM FAR AND NEAR

MEN AND EVENTS IN THE WORLD'S EYE

By JOHN C. SAGE

In this department of THE WITNESS we aim to look out upon the world in general, observe what men are doing or saying to add worth to life, and from leading events, seek to bring to our readers a few of those currents in living which make for righteousness. This is not a chronicle of happenings; rather would we briefly lead our thoughts in the direction of men and events to find, even by cursory observation, that God rules in the affairs of men, that men are on every hand endeavoring through the witness they bear to truth, to bring in His Kingdom of righteousness.

Cardinal Mercier since the war began has been in the eyes of the world. His is the outstanding figure (next to King Albert) in the harassed and despoiled kingdom of Belgium. He has not failed to raise his voice in protest against the rapine, murder and wilful destruction of the foe. For months he was held a virtual prisoner, his liberty curtailed, and if recent reports be true, this treatment is again accorded him. Recently he has issued an appeal to the neutral nations asking their protest against the taking into bondage of the men and women of Belgium, who have been torn from their families and deported (against all international law and the laws of humanity) into Germany. A recent editorial in the Chicago Herald voices the feeling of many thoughtful people. It says:

"It is impossible for friend or foe to withhold admiration from Belgium's heroic primate, Cardinal Mercier. The fearless prelate fulfills the finest traditions of his office. Like one of the medieval saints, he boldly stands out, one man against an army, daring all, relying only on the sanctity of his high office and the intrepid heart that is within him.

"In the midst of ruthless, materialistic, agnostic war Mercier yields not. Preacher of a gospel of brotherhood, exponent of a philosophy of nonresistance, Mercier interposes defiantly the magic of a just plea between his people and the obscene events of wanton war. The king and the army gone, he alone is left to express a nation's soul. To the outside world now the great cardinal is Belgium. All the country's suffering concentrates in him. All the people's need voices itself through him. He is the sole spliesman. He speaks for his own people and at the same time he gives voice to all the idealism the world has accumulated during the ages, Mercier will live, because to love freedom passionately, to be willing to lose all in the name of human liberty, is to court immortality in the memory of men. Of all the great figures of this, the greatest of wars, none for sheer nobility overtops Belgium's gallant spokesman—Cardinal Mercier."

The Bishop of London is never silent when great evils are to be fought. He is always on his job as chief-pastor of the world's greatest city and with no uncertain voice calls men to righteousness of life and endeavors to arouse men and women to fight against vice and the evils that sap the nation's life and lower its moral vitality. Recently he has from the outdoor pulpit of St. James' spoken in righteous indignation against "the male hawks, much more mischievous than German spies, who walk up and down this very Piccadilly night by night with an army of helpless and trembling girls under their surveillance and who take from them the very money the girls earn by their shame. I am not a bloodthirsty man, but I say shooting is too good for them." In this same address he placed the writer of lecherous plays as a traitor to his country trying with insolence to make money out of the weaknesses of our boys, "who God knows, in the heyday of their youth, do not always find it easy to keep straight." In an extended interview with Bishop Ingram in "Reynold's Newspaper," the Bishop stresses the danger. He says:

"'We have the men, the guns, and the ammunition; what we want is a nation on its knees.' Those great words of Lord Roberts constantly recur to my mind. I thought of them as the shells whizzed over my head when I was at the front. I think of them still more in the peaceful seclusion of my home in London. The battle raging in the stricken parts of France and Flanders is not one whit less serious than the enemy in our midst with which we have constantly to contend. I repeat the assertion I made on Wednesday from the pulpit of St. James', Piccadilly. 'It is the business of us middle-aged men women of London to purge the heart of the Empire before the boys come back. If it is to be still the old London, those who have died will have died in vain.'

"I spoke these words in Piccadilly, the center of organized vice of the entire universe. It is a time for plain speaking; why should we shut our eyes to obvious facts? The male hawks of Piccadilly, and the unfortunate women upon whom they prey, constitute such a danger to the nation that, if only the nation realized it properly, the evil would not be allowed to continue one minute longer.

"There is unfortunately in England a tendency to regard vice and licentiousness as a necessary evil. I have heard men who lead perfectly moral lives say they suppose these things are inevitable. In other words, public opinion has countenanced prostitution. Men with so-called advanced views declared that morality and health did not go hand-in-hand. What utter nonsense! No man ever has suffered, or ever will suffer, from living cleanly; all arguments to the contrary are merely a pretext to cover immorality."

The startling report on Church Finance presented at General Convention aims to put the financial system of our Dioceses, Parishes and Missions on a business basis. Later we will present some of the salient points of this admirable reoprt in our columns. Pertinent to the question is the fact that comes to our attention that other religious bodies are looking toward a like reform. These two excerpts from Methodist and Congregational papers indicate what others are thinking concerning loose methods in Church financiering. The Michigan Christian Advocate remarks::

"It became an unwritten creed that money must not be mentioned among the saints. Any allusion to it 'threw coldness over the meeting.' . . . . Methodism made its members prosperous, but the inculcations of a bad financial policy permitted rich congregations to worship in vile and shabby old barns without shame . . . . From Wesley down, Methodists have been taught that their preachers have no legal claim on their wallets. Our present code, the Discipline, absolves our members from any claim the pastors have if the members decline to pay."

"The Congregationalist" (Boston) applauds the Methodist paper for this "castigation of its own people," and thinks the principles set forth below "should be in force among Christians of every name":

"The present reform in Methodist financiering should . . . . teach church-building subscribers that their subscriptions are as solemnly binding as a civil tax. It should inculcate the principle that it is no more honest to let preachers go off to the conference without their salaries than it is for preachers to go off their circuits leaving their grocery bills unpaid. Laymen and preachers are alike who practice this species of dishonesty should be heroically disciplined."

We wonder how many Parish Treasurers abuse their trust by using money given for a specific purpose (Missions, Clergy Pensions, or relief, etc.) for current expenses!

"The Boarding House a Menace" is the assertion of Walter Krumwilde, who in a recent issue of the "American Lutheran Survey" writes of the perils of an institution which occupies a prominent place in our American life. This is what he says:

"Perhaps the greatest danger to the integrity of the family and the purity of the young is found in the low moral plane tolerated in so many rooming houses. This is in part the direct result of the economic pressure creating and maintaining the system. Since the rooming house keeper is in the business only 'to make both ends meet' every cent counts, and it takes a really superior character not to close the eyes at immoral practices among the regular guests or to refuse the offer of several dollars for the use of a room for one night for immoral purposes.

"Again, as the housekeeper cannot keep close track of every guest because of their irregular hours, the lack of a common social room, or parlor, a common dining room, etc., a premium is put upon immorality and the way is easily opened for such practices.

"This blighting effect of the rooming house is further demonstrated by the radical changes the introduction of but a single rooming house will cause in a district."

"The twin sister of the rooming ern boarding house which professes to cater to families.

"This may take the form of the so-called 'family boarding house,' or the 'apartment hotel.' This institution paves the way for many social evils. It destroys in one blow the very basis of a home—i. e., privacy. It creates a spirit of unrest in both man and wife by relieving them of their respective duties of oversight and the care of household duties. Because of this it opens up the way to an overindulgence in social affairs. As young and old are thrown together without regard to differences in educational, social, and religious ideals, too great a familiarity grows up among the different ages, parental authority is weakened and held in contempt, while the exercise of proper parental control is reduced to a minimum because of the gossip and interference on the part of the other guests. And by the indiscriminate association of the sexes of all ages undue familiarity and immodesty pave the way for subsequent immorality."

Thus, according to Mr. Krumwilde, "the child, the youth, and the family living in either a rooming house, a boarding house, or an apartment hotel, are to be pitied and prayed for." And it is "the bounden duty" of the Church "to introduce and maintain counter-irritants to these familiar foes." The writer goes on to credit his own denomination with having provided hospices for young people in the large cities. But there are not enough of them. They should be more suitably built, and some should be provided which can shelter families. Above all, we are told, the Church should constantly hold up "the divine dignity and sacredness of the Christian home life." In short—

"The Church by practice and precept must rejuvenate the home ideals; it must ever teach that the home is most holy in God's sight, yea, the earthly prototype of his heavenly abode, while it uses every practical medium for the care and preservation of the family's integrity in temporary shelters or institutions."

A Rector recently made the following announcement to his congregation:

I sometimes wonder why Mr. Choirmaster can get both morning and even from a voluntary choir so much larger response to his requests to be present than the Rector can get from his requests. Last Sunday evening there were as many in the choir as there were in the congregation, yet Mr. Choirmaster has only 60 to draw from, whereas I have 600.

Is music a stronger motive than religious responsibility?

I am reminded in this connection of the words of Jeremiah, who was a Prophet of God, in contrasting the obedience of one tribe, the Rechabites, to their ancestor, Jonadab, and the obedience of the Children of Israel to their Heavenly Father.

Note:—

"The words of Jonadab, the son of Rechab, that he commanded his sons, not to drink wine are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking; but ye hearken not unto me."

Read the 35th chapter of Jeremiah if you want to get my point.

HYMNS FOR SUNDAY SCHOOL AND CHURCH

165 Hymns and Chants, With Music From the Church Hymnal

This book is the best Sunday School and Mission Hymnal ever published, and has met with an enthusiastic reception on the part of the whole American Church. 55 Thousand were sold in the last 18 months. It is equally popular in large city Parishes and in small Missions. It has gone from Maine to Japan, and from Florida to Alaska.

It is a complete Service Book, containing the Morning and Evening Prayers, Selections of Psalms, the Choral Service, the Chants, and Musical Setting of the Communion Service complete (Simper in G), besides 150 of the best Church Hymns.

It has been extensively used not only for Sunday Schools and Preaching Missions, but also for Noonday Theatre and other Lenten Services. A large Brooklyn Church has used it with great success in promoting Congregational Singing at the Sunday evening Service, and a number of our Western Missionary Bishops carry a supply with them on their visitations; it serves as an admirable Hymn and Service Book for Choirs, and can be used in connection with the Church Hymnal.

The new edition in cloth boards is now in press, and will be issued shortly. It will sell at 20c a copy in any quantity, carriage extra. Sample copy, post paid, for 25c.

There is also a manila-bound edition with 100 Hymns that sells for $6.00 per hundred.

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A BUDGET OF NEWS

HAPPENINGS IN MANY PARISHES

It is reported on good authority that the Methodist Church has no Church without a Pastor and no Pastor without a pulpit.

Fourteen hundred and ninety-two persons were presented for Confirmation the past year, by the Clergy of the Diocese of Maryland, to the Bishop, the Rt. Rev. John G. Murray, D. D.

Trinity Church, Boston, Mass., has pledged over $100,000 towards the Church Pension Fund for the support of the Clergy when disabled by age or infirmity and for the widows and orphans of deceased Clergy.

Twenty million children and young people in the United States, from five to twenty years of age, are not in any Sunday School. We venture the assertion they are all at the "movies" on an average of at least once a week.

The Diocese of Pennsylvania holds the banner record in contributions, during the fiscal year, just closed, to the Missionary work of the Church. It is a good and sufficient reason for self congratulation when a Diocese meets its apportionment in full. Pennsylvania overpaid its apportionment to the amount of $30,000.

The Rev. Ralph Brouwer Pomeroy, Rector of Trinity Church, Princeton, N. J., has been elected by the Trustees of Seabury Divinity School to the chair of Ecclesiastical History to succeed the Rev. Irving P. Johnson, D. D., Bishop-elect of Colorado. Mr. Johnson is well qualified to fill this responsible position. He is an alumnus of Columbia University and of the General Theological Seminary, having graduated from the former in 1898 and from the latter in 1901. He was made a Deacon in 1901 and advanced to the Priesthood in 1902.

Speaking of the "movies," we are reminded of a short but illuminating conversation we had several months ago with Mrs. Blank, a communicant, who had grown lax in the performance of her religious duties. She excused herself on the ground of increasing domestic and social cares and expressed the fear that she would be compelled, in consequence, to discontinue Church work altogether. Calling at her home one day she met us at the door, starting out, so we supposed, to fill some important engagement. "Do come in," she insisted, glancing at her watch. "I am so glad to see you, sorry I can only give you fifteen minutes of my time, you know I go to the movies every afternoon and I must not be late!"

The Rt. Rev. Frank Rosebrook Millspaugh, D. D., Bishop of Kansas, after a protracted illness, passed into the life beyond from the Episcopal residence in Topeka, on Wednesday, November 22nd, surrounded by those who were near and dear to him. He was a native of New York state, born at Nichols, April 12, 1848. He graduated from Shattuck in 1870 and from Seabury Divinity School in 1873. He was ordained Deacon by Bishop Whipple in 1873 and advanced to the Priesthood in 1874. He served a number of years as a Missionary in the Diocese of Minnesota, was Dean of Trinity Cathedral, Omaha, Nebr., from 1876 to 1886, sometime Rector of St. Paul's Church, Minneapolis, and Dean of Grace Cathedral, Topeka. He was consecrated Bishop of Kansas in 1895 by Bishops Whipple, Spaulding, Tuttle, Atwill and Brooke. His ministry of forty-three years is crowned with the rest of Paradise. In his decease the general Church, no less than the Diocese of Kansas, has sustained a loss of no ordinary magnitude.

A union service of all the Episcopal Churches in the city of St. Paul, Minn., was held on the Sunday next before Advent. It is an annual event. This year the service was held at 8 p. m. in St. John's Church, the Rev. Edward M Cross, Rector. The day has come to be popularly known in the city as "Stir-up Sunday." The chief object of the service was to bring the Clergy and laity of the city together for the consideration of the needs of local Church Extension. Stirring addresses were made by the Rev. W. S. Howard, Rector of Christ Church, the Rev. E. B. Woodruff, Rector of St. Clement's Church, and the Rt. Rev. Samuel Cook Edsal, D. D., Bishop of the Diocese. Referring to the service, the Rev. Mr. Cross says in his Parish paper: "We feel that we are on the verge of a new era that shall see much larger undertakings as the Church in St. Paul numerous opportunities for the establishment of new Missions and Parishes in the rapidly growing residence districts of the city."

According to figures collected by the United States Bureau of Labor there has been a general advance in the price of food-stuffs throughout the country ranging from 7 per cent increase for bacon to 68 per cent increase for potatoes. Clerical salaries remain stationary.

The Church Temperance Society has sent an appeal to the Clergy informing them that "The Sunday next before Advent is the annual day agreed upon by the Church to do something to make America more sober and less under the influence of alcoholic drinks and stupefying drugs."

The Virginia Branch of the Woman's Auxiliary to the Board of Missions recently held its twenty-sixth annual meeting in the city of Richmond. It was the first meeting held since the inception of the Branch without the presence of its founder, the late Miss Sallie Stuart, who was well known and greatly beloved throughout the American Church. Appropriate memorial services were conducted in her honor and beautiful tributes paid to her memory. Fifteen hundred dollars was quickly pledged for "The Sallie Stuart Memorial Hall," to be erected in Kyoto.

In this age of unrest and frequent changes in the Rectorships of Parishes it is a source of encouragement to know that the Rev. Charles F. Canedy, D. D., has been the Rector of Trinity Church, New Rochelle, N. Y., since 1876. On the evening of Nov. 8 he was, very appropriately, tendered a reception and presented with a testimonial by his parishoners as a mark of their esteem and in honor of his long and highly successful rectorship. Both Dr. Canedy and Trinity Parish are to be heartily congratulated.

The one hundred and eighth annual report of the New York Bible and Common Prayer Book Society has recently come to our table. It contains some very interesting facts. The Society has distributed during the year ending Oct. 1, 1916, 6,153 Bibles, 33,285 Prayer Books, 27,012 Hymnals, 1,315 Testaments, 67,765 volumes in all. Grants were made to Parishes and Missions in nearly every Diocese and Missionary District of the American Church, and to the National Guard on the Mexican border. The Rev. William Wilkinson, formerly of Minnesota, now a member of the clerical staff connected with Trinity Parish, New York, distributed for the Society large numbers of the several books when conducting services and preaching on the streets of the city. In addition to the usual standard editions, the Prayer Book has been published in the German, Spanish and Swedish languages, and in several dialects and languages of the Indians. Cash contributions have been made towards the cost of the New Testament in Japanese and the Prayer Book in Portuguese, and for a special edition of 5,000 copies of the Prayer Book in Japanese for Kyoto, Japan. The receipts of the Society for the year amounted to $15,406.52. Of this amount, $637.84 was received from Churches, $166.75 from individuals, $14,601.93 from interest and rent. Only fourteen individuals and one hundred and sixty-two Churches made contributions. St. Luke's Church, Norfolk, Va., the Rev. Dr. D. W. Howard, Rector, made the largest contribution of any Church, and the Rev. W. Beardsley, New Haven, Conn., has the honor of having made larger contribution towards this worthy object than any other individual. Although the Society is known by a local name it belongs to the Church at large.

CHRISTMAS CAROLS

The Parish Press of Ft. Wayne, Ind., will issue early in December a 16-page Christmas Service for Sunday Schools, containing ten familiar and popular Christmas Carols and Chants, with music. It will have an attractive title page, and will sell at $3.00 per hundred. Sample free.

Who is a Bible Christian? He who does as Christians in the Bible did. All Christians mentioned in the Bible were confirmed, and so were all Christians for fifteen hundred years. And so have nine-tenths of all Christians to this day been confirmed. Are you a Bible Christian?

Cultivate health. Do lots of work and take plenty of exercise. Live all you can in the open air. Use water

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The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain man with plain facts, unbiased by partisan and sectional news.

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EDITORIAL

There are those who boldly enter where angels fear to tread, and we know of no place less angelic than an Editor's office; and of no man more foolish than the one who voluntarily attempts the impossible—

For we have been told by those who know that it is impossible to publish a weekly newspaper in the Episcopal Church for one dollar a year—

And yet the joy of life consists in attempting the impossible.

"I can do all things through Christ who strengthens me" and His "grace is sufficient for me."

If He wants this paper to continue then we can do it, and if He does not want it to succeed then we do not want it to continue, so whether we succeed or fail we are content.

After all, the supreme test of our witness to Christ is whether we are willing to be fools for His sake, and no man who is afraid of failure will ever attempt the impossible.

And yet most enterprizes that have accomplished things for Christ have begun in attempting that which wise men have said could not be done.

We are in a sense risking our reputation to put this enterprize over—we are asking those who believe that a weekly Church newspaper costing a dollar a year is a desirable thing only to risk one dollar a year in attempting to make the thing a reality.

"What kind of a newspaper do you propose to publish?"

The question is fair and should be answered before you invest your dollar on this enterprize.

Let me answer this question under four heads:

1. We propose to publish a dollar newspaper. At this price, which seems the psychological one, we must come unadorned and in simple dress. The Editors are working for love. That doesn't cost much, but the publishers must have cash! The margin between the cost of the paper and your dollar is a very small one.

2. We propose to publish a newspaper that the plain man can read and understand. The staff has been told to avoid big words and technical terms. Plain facts for plain men.

3. We propose to publish a human newspaper, accounting human touch and human viewpoints of more value than profound learning or scholastic attainments.

4. We propose (but ah! how difficult to accomplish) to publish a newspaper that shall be instructive and devotional rather than controversial.

Now of course this is impossible. For the moment a man touches anything definitely, somebody denies it and the fight is on. We do not propose to issue a newspaper without teaching definite truth and we hope that we may teach it with some "punch"; otherwise we are foredoomed to failure.

We all believe that this Church stands as a witness for definite truth, and that such truth may be found in the Prayer Book.

A "witness" is one who bears testimony to facts rather than fancies, realities rather than theories—and we believe that these facts are such as are embodied in the formularies and liturgy of this Church.

We propose to be loyal to these facts. We hope to represent the big center of this Church, and we want to shut out from its columns the din that is being made by the extreme right and the extreme left. By saying that we do not propose to be controversial, we do not mean that this paper will not have a definite sound. We hope it will. What we hope is that it will not change that definite tone into a chaotic din. We do not expect every reader to agree with all that is said in this paper—neither are we going to enter into a controversy with any reader on that difference. That is between you and us, and we are not going to inflict the general public with our personal differences, but we will take it kindly if you will write us, if you think us unfair.

We wonder if there is another religious body in the world that has such a varied constituency as this Church? It has its advantages and it has its disadvantages, especially to one editing a paper.

And one of its greatest disadvantages comes from the habit that each man has of wearing a label.

Here is a man who believes that in the year 1789 God made a special revelation to the Protestant Episcopal Church, a sort of second Pentecost, which it is sacrilege to dispute. Another finds a complete revelation in 1552, when the second Prayer Book of Edward VI. was put forth; another, in 1549, when the first Prayer Book was compiled; others see God's hand in the faith and practice of the Mediaeval Church. Others hark back to St. Augustine and St. Jerome (400 A. D.)—and so it goes. Each man has his label.

This paper refuses to have a label of this sort. Its mission is to be a witness to the facts upon which our religion is based, rather than the deductions from those facts which any special age has made.

The faith is unchangeable; the interpretation of the faith has changed with the changing years.

We know of no better analysis of the situation than that made by Canon Scott-Holland in the following quotation:

> "If only the Church will trust herself, and the Spirit of God that is in her! She has but to put out her true innate power. Let her concentrate all her power upon her central act of worship. Let her, in hours of perplexity, be content to reassert her central verities, avoiding definitions and deductions, leaving the declaration to do its work by its own spiritual weight and momentum. Let her give freedom, elasticity, variety, to her minor offices. Let her show to living people that she can teach them, in perfectly plain and simple speech, by ways that are intelligible to any human heart that cares to learn, how to live as they ought, and to die in Christ. She has but to be loyal to her, is our dreadful worldliness, our conventionality, our stupidity. We, her individual members, are the main cause of her defeat. It is we who make her name a byword for timidity and cowardice."
>
> —Canon Scott Holland, in "Our Place in Christendom". Lecture VII.

THE STORY OF THE CHRISTIAN CHURCH

I. WITNESS

In the year 29 A. D., during the reign of Julius Caesar, there were gathered together in the City of Jerusalem a little company of 120 persons who were listening for the last time to the words of Jesus Christ. In the first chapter of the Acts, St. Luke has given us an account of this meeting:

"And being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, 'which,' saith he, 'ye have heard of me.' 'For John (the Baptist) truly baptized with water; but we shall be baptized with the Holy Ghost not many days hence.' When they therefore were come together, they asked of him, saying, 'Lord wilt thou at this time restore again the Kingdom to Israel?' And he said unto them, 'It is not for you to know the times or the seasons, which the Father hath appointed by his own authority. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea and in Samaria and unto the uttermost parts of the earth.' And when he had spoken these things, while they beheld he was taken up and a cloud received him out of their sight."

These words are remarkable as describing the closing scene in our Lord's ministry in which He indicated clearly certain things:

1. That this company of His disciples were to wait in Jerusalem until they should receive a certain gift, which gift was to endue them with more than ordinary power.

2. That they were to be His witnesses in an ever-widening circle, starting from Jerusalem and reaching to the uttermost parts of the earth.

THE CHURCH'S FUNCTION

In these two statements lie hidden the elements for which the Christian Church was shortly to exist:

(1) To be the recipient of God's special gift to man and

(2) To be the instrument for the distribution of that gift to the world.

In order to prepare themselves for carrying out this purpose the rest of the chapter tells us that the eleven Apostles abode in one place; that while waiting for the gift they filled up the vacancy in their number caused by the treachery and death of Judas by electing one Matthias, who was thus ordained to be a witness with the eleven of Christ's resurrection (Acts I, 22). Now twelve is the number that composes a jury and twelve was the number selected to be a jury whose united action was to testify to the fact of Christ's resurrection.

So the emphasis in this chapter is clearly on these two things—the "gift" and the "witness." Let us therefore study these two ideas and ascertain what relation they bear to the subsequent action of the Apostles in founding the Christian Church.

THE GIFT

We are accustomed to think of power as something that comes up within a man; here Christ speaks of power as coming down upon men, a gift from above, without which power from above they were to do nothing.

Now the bestowal of a gift implies either an individual or an organization, which was to receive this gift. For the gift was not merely to be enjoyed by the recipients but was to be used by them and handed on to the next generation. The Holy Ghost was to be bestowed upon the body of the faithful who were to wait together until they should receive the same. The only act which is recorded during these ten days of waiting is that which completes their organization.

THE WITNESS

Now God's part in this operation was that of bestowing the gift, but man's part was that of witnessing. What idea is conveyed by this word? The Greek word is significant in the light of subsequent history. The Greek word for witness is "marturos," from which is derived the English word "martyr," so that a martyr is one who bears witness.

Thus we see our Lord's purpose in telling this band of Christians that they were to be witnesses. It was God's function to give grace, but it was man's part to witness to that grace before the world. Now it is evident that there are two distinct bodies present in Jerusalem during these ten days:

(1) The 120 Disciples who formed the body of the faithful, and

(2) The 11 Apostles who were the official witnesses—afterward made 12 when one was taken out of the 120 to be one of the Twelve.

So, whereas the 120 were the body of the faithful, the 12 were a body within the larger body, composed of those selected by our Lord (and are officially designated by the Congregation); recorded by name—each of whom was designated by a distinct office, known as "Apostles."

THE APOSTLES

What were the Apostles? Those selected to be in a special sense to be witnesses of Christ's death and resurrection.

What is a witness? He is one who testifies to facts, not one who propounds theories. And so the Apostles began their career as witnesses when, on the Day of Pentecost, the Holy Spirit descended upon them and they were endued with power from on high.

In the next article we shall see how they interpreted their office as witnesses to Christ.

The following words from the Presiding Bishop of the Church, which were uttered in introducing the Bishop of Washington at a function in St. Louis, are so interesting and instructive that we are glad to give them a place on the Editorial page of the Witness:

"Not from any standpoint of Phariseeism or in any spirit of arrogance, we may claim to a peculiar degree for our Prayer Book Church the attribute of nationality. Our Methodist brethren for many years have been marching under North and South colors. Our Presbyterian brethren have had, and to some degree still have, their North and South organizations. Our Congregational and our Baptist brethren explicitly disavow national association, each congregation being considered autonomous and independent. Our Christian brethren (so-called) are practically limited in location to the Western portion of our country. Our Lutheran brethren are not in all the States, and our Roman Catholic brethren live their associated life under the control and sovereignty of a foreign prince and potentate resident in Italy.

"The facts in the case, therefore, show that the title "National" could be more suitably accorded to our own Church than to any other

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RELIGION AND EDUCATION

NOTES AND COMMENTS ON RELIGIOUS TRAINING

JAMES WISE, Editor

This page of "THE WITNESS" makes its appearance without any apology for its existence. We feel it needs none. It deals with a subject vital to the very life of the Christian religion. Its columns will be open to anyone who has anything of value to contribute. We do not pretend to know it all. In fact, we know very little. We do feel very strongly, however, that if the Church is going to keep the child life of this nation for Christ and HIS Church, first things must be put first. Our vision and ideals of a truer and higher religious education must be deepened and strengthened. GOD help us to speak for HIM, may HIS wisdom guide and direct our words and deeds and may HE use us to draw men and women and little children to a better understanding of HIM, who came to give HIS life a living and loving offering for the lives of men.

Childhood, God's Greatest Gift to Man

The most wonderful thing in the world is a little child. The noblest function of human life is found in parenthood. Father, mother, children, home are words that have no equal in any language and the ideas for which they stand reach into the very heart and essence of life itself. Destroy their power and take away their influence and you take from life that which makes it most worth while. It is a fact compelling our attention to note that when GOD chose a plan to reveal HIMSELF to man HE did it through the medium of a little child. The Christmas story of JESUS, the picture of the VIRGIN MOTHER and her babe, never grows old and always finds a response in the heart of humanity, in all lands and through all ages.

Hail, sweet baby pure and holy,
Hail, fair SON of MARY, blest
Royal infant in a manger,
Thou art gently laid to rest.

Parenthood, Man's Greatest Responsibility

A man's job. Just being a father. Any man who has tried to be the real thing to his children knows it is a big task. It needs the wisdom of Solomon, the patience of Job, the devotion of a saint and spirit of self-sacrifice that no other task in life demands in such measure. We need to realize to-day that no man can measure up to the standard of real fatherhood unless he is helped and guided by the FATHER of us all who created us with the power of parenthood lying latent in our life.

The biggest curse JESUS CHRIST puts on a man is on him who offends one of HIS little ones and causes him to stumble. HE says, "It were better for him that a mill stone were hanged about his neck and that he were drowned in the depth of the sea." The greatest blessing JESUS CHRIST gives is to him who receives a little child in HIS name, for in caring for the child's needs he is ministering to CHRIST HIMSELF. Here then lies the task of Christian parenthood, beginning at the threshold of life itself, to take the children of today and fit them for a greater and better Christian citizenship for tomorrow. The only real hope of the future lies in the lives of little children. As the Bishops of the Church expressed it in their Pastoral letter of three years ago, "The foundation of our hope for the future of this country, of the Church and of the nation, lies in the Christian education of our children."

Education Defined

You fathers who read this, and who are so proud of your fatherhood, you mothers, GOD bless you all, who have gone to the very doors of death for your sons and your daughters, you fathers and mothers who have accepted the burden of parenthood and are doing your best to meet it, of course, you know that an education is the only gift of lasting value that you can give your boys and girls. How many of you are cheerfully making sacrifices that nobody but GOD knows anything about that your boy can go to school and college and that your girl can have advantages you never enjoyed? It is a wonderful story that will never be put in print. But now let us sit down and analyze a bit. Let us look at this job we are so busy over and see if we do not need in some cases to reshape our ideas and ideals. What is education? What is this gift we are trying to hand on to our boys and girls to fit them for life? The root meaning of the word is, "draw out or to unfold." An education, therefore, may be defined as the drawing out and unfolding of all the hidden powers and possibilities in a human life. It is a est capacity in expressing his life. Now the highest capacity that a human being has is the power of knowing GOD and recognizing himself as GOD'S child. That part of human nature we call the spiritual is an essential part of every life and needs cultivation as much if not more than the physical, mental and moral side of manhood and womanhood. Any system of child training or education that leaves out of its field this side of man's life is a parody on education and a menace to true civilization.

Education then to be complete must develop every faculty that a human being has. It is not first the training of the mind but of the man. Some one has said, "You may educate the body of a man until it represents almost perfect physical expression and you produce a brute. You may train and educate the mind until it works like a beautiful piece of machinery and you produce a skeptic. You may cultivate the spiritual side of man's life at the expense of his other faculties and you produce a bigot, but educate all three sides in due proportion and you have produced a MAN, the noblest work of GOD." The popular view of education today forgets this. The so-called education of modern American life lacks this unity, coherence and completeness. History, Science and Philosophy must find their meaning and explanation in GOD'S character and HIS dealings with the race of man. Only as the child is brought in the process of its education into living contact and union with the GOD who made him, only as he is taught to know, to appreciate and to respond to that relationship can his life find its truest and highest expression. Christian Creed and Life is not an appendix tacked on to secular training or cast aside at the fancy of the individual but it is the foundation of all true education. A complete education is impossible without the development of the spiritual life in the child and man. Religion is the unifying element in education that makes life really understandable and capable of complete expression.

Here then, is the question for thinking, honest, self-sacrificing fathers and mothers to face and answer as they plan for the future of their children. Not how much does my boy or girl know about the sciences and philosophy of life, but after I have given him his education the question of supreme importance is, "What has my boy or girl become?" Not the imparting of knowledge but the development of character. Not how much does he know about any given subject, or how much is he worth in the market of finance, but what kind of a MAN is he? A true religious education can alone answer the question and solve the problem.

Accepting as a working basis this definition of religious education, realizing to the full our limitations for the tremendous task before us we open our columns and begin the work, looking unto HIM WHOSE life is the light of men to direct and guide our faltering steps we press on to the goal. We expect to touch life in all its relationships and environment, the father, the mother, the teacher, the Priest and Pastor, the home, the school, the college, the Church, the Sunday School, all of these and many others enter into life as factors in education and if we can sow a seed here and there that will help our readers become more efficient for their task of character building we will feel it has been worth while.

THE CHURCH'S GREAT COUNCIL

(Continued from page 1)

"Except these abide in the ship, ye can not be saved." Sufficient is it to say that it was a fine appeal to loyalty and devotion to Christ and His Church, and to ever present this Church to the American people as an American Church, indigenous to the soil, and with "an American flavor."

After luncheon (served daily to the deputies in the undercroft of the Temple) the two houses met for organization, the House of Deputies, because of its larger size, using the great hall and the House of Bishops a smaller one under the same roof.

In the House of Bishops, the Bishop of Tennessee, Dr. Gailor, was selected as presiding officer, and in the other House, Dr. Mann of Boston was elected to serve as President. The Bishops sit behind closed doors (though a considerable number are understood to favor open sessions), and therefore only the results of their deliberations are officially known, as in what are termed "Messages". Messages of like character are sent to the Bishops from the Deputies. In the House of Deputies the President sits upon the stage, flanked on either side by the Secretary and three Assistant Secretaries, that number being needed to expedite the great amount of business transacted. Dr. Henry Anstice, for many years the Secretary of this House, was again re-elected, while a like honor fell to Dr. Samuel Hart in the House of Bishops, he having also served for a long period. In front of the President's desk is the rostrum, from which many speeches, good, bad and indifferent, are made. Like all large legislative assemblies, a great deal of "threshing out" must be done in committees and commissions, the latter differing from the former, in that others than deputies may be members. When a committee has digested a proposed resolution or canon, it reports, whereupon debate takes place, and a vote is taken. This method of procedure expedites business, and while it does not entirely do away with all the "freak" resolutions and tedious debaters, it eliminates many, and saves time and patience.

The Joint Sessions

Coming together at certain times during the sessions, the two Houses gather from appointed and voluntary speakers much inspiration and knowledge of the actual conditions confronting the Church. Thus there were held sessions presenting Missions, with a number of our foreign and domestic Missionary Bishops reporting: The Church Pension Fund, when Bishop Lawrence received an ovation as "the man behind the gun" which is battering down prejudice and arousing enthusiasm for the care of our aged and infirm Clergy, their widows and orphans; Religious Education, when Bishop Gailor, Dr. Gardiner and others told of the successful beginnings of systematic religious education in Parish and Schools, as directed by our Board of Religious Education; and Social Service, at which time the Church's responsibility towards performing the second part of a Christian's duty was stressed.

There were also joint sessions to receive the greetings of our sister Churches of Canada and England. In the Bishop of Worcester and Bishop Montgomery and the Archbishop of Algona, and the Bishop of Huron, these other parts of our family, the Anglican Church, had strong and able ambassadors.

The Tribute to the Presiding Bishop

There was one joint session which arose above them all in interest and enthusiasm. It was when loving tribute was paid to that "Grand Old Man" of the Church, our Presiding Bishop. Committees had been appointed from both Houses to prepare and present to him an address. Accompanied by a Reception Committee, Bishop Tuttle entered the hall, crowded to the doors, while the people rose in welcome. Bishop Sessums read the greeting, beautifully worded, tenderly spoken, and written in terms which gave evidence of no uncertain love. Overcome by emotion, the Presiding Bishop could not reply. His voice choked, and his were not the only tears then shed.

Fifty years before, in the city of New York, the Church had called him from a country Parish, his only one, to serve as the Bishop of pretty nearly all out West. Montana, Utah and Idaho was the field of his labors for twenty years. Now the Church recalled that service, his later service as Metropolitan Bishop of a great See, and as the inspirational leader of the Church, a Presiding Bishop such as has never been, leading by love, strong in the faith, giving himself wholly to Christ and His Church. The writer regrets his inadequacy to paint the scene, or record what feelings were in the hearts and words on the lips of those in St. Louis, who out of honest hearts gave a little meed of praise to the leader of the whole Church.

In one sense, the Convention itself was an offering to him, coming to St. Louis especially that it might observe the anniversary, and while there officially taking part in breaking ground for a church to be built as a memorial (while he lives) of one whom the American Church will ever delight to honor.

The Prayer Book Enriched

The Prayer Book is, or should be, an expression of spiritual longings for communion with God. Just because men and women in the twentieth century live in different environment, express themselves in act and language differing from those who lived in other ages, the prayers they say in common worship should, to be real, have the flavor and the atmosphere of today. This does not imply that spiritual natures differ in different times, nor that old truths are not for today—it only is to suggest the truth that every age, if it is to be honest with itself, will pray in a language understood and spoken by the people of that day. So we see no im- today by changes properly considered in the Book of Common Prayer. It has been felt by many that the Church needs greater flexibility and perhaps a greater liberty in her worship. So pressing has this feeling become that three years ago a Commission of the two Houses was appointed to present to the Convention such suggestions as would look towards the enriching of our Prayer Book, and also providing for its greater usefulness. No hasty changes are possible under our Constitution. After action has been taken, three years must elapse before finality is secured, in the meantime all amendments adopted going to each Diocese for its rejection or approval.

The report of the Joint Commission on the Prayer Book met with hearty approval. Too late presented for careful analysis, it was found expedient to defer action on most of its recommendations until the next Convention. In the interim the Commission again considers the matter, and in due time will publish its suggestions to the Church. Readers of THE WITNESS will have set before them in the course of the next three years many articles concerning the changes proposed, and the reasons for or against their acceptance.

THE PAGEANT

That which stands out beyond all else as one recalls the impressions of the General Convention, is the Church Pageant. It was remarkable because in such taste and keeping with the occasion—the Church gathered for education, legislation and inspiration—remarkable also in the scenic beauty and its esthetic charm—remarkable too in its wonderfully concise teaching of the continuity of the Church. This indeed was its object—to bring to Church people in tableaux and episodes, by light, color, form and speech the genesis and turning points in the Church's continuous history. Thus Churchmen were made more proud of their lineage, were given a more definite conception of the great communion to which they belong, a larger appreciation of her worth and a stronger realization of her place in human life. Let us hope also that those who were privileged to see this Pageant departed with a greater love for and devotion to the Church's service. As we shall later publish in THE WITNESS an article on the Church Pageant from the pen of the author and director, the Pageant Master, we will not attempt further description at this time.

Yet this must be added for it will not be said by Dr. Long in his forthcoming article—the success of this venture was due to the genius of the Pageant Master, the Rev. George Long, D. D., who so wonderfully marshalled the more than two thousand participants from twenty-eight Parishes, trained them in their parts and at last gave to the vast audiences a perfect production without flaw or defect. The mind that conceived the scenario, that designed the costumes and scenery, that dreamed the dream and finally succeeded in making others see his dream substantialized, is of a high order and of great worth to the Church. We shall hope that Dr. Long will ere long announce that he is ready to fulfill the request of the House of Bishops and enable Parishes throughout the whole Church to reproduce this marvel of Church teaching—the Church Pageant.

THE AUXILIARY SOCIETIES

Space forbids any extended mention of the meetings of various Church organizations which met during the Convention time, bringing from all quarters of our own land—and from the ends of the earth, too—interested Church folk intent on planning for the extension of Christ's Kingdom. Of course we naturally think of the Woman's Auxiliary as the largest and greatest of these bodies. In its representation and its largeness of vision, in its work accomplished and in its work outlined to do we must grant the women this place. From every Diocese came representatives who gathered in their hall for business and to receive the impetus which the voices and stories of our Missionary workers can best give. First presenting their great United Offering of $352,147.04 representing the giving of the poor and humble as well as of those more blessed in this world's goods their thought was not of money but of spiritual effort, of good to come through woman's touch in school and hospital, as deaconess or social worker, nurse, teacher or physician. Later THE WITNESS intends to devote much space to bringing to its readers the results of this great Triennial as developing in its plans for increased effort in many directions. Now we only remark that the truest value of this gathering is to be found in the vivifying and stirring up of branches of the Woman's Auxiliary in Parish and Mission as visitors come bringing first hand, with human voice, the glorious message of the Convention's happenings.

The Church Periodical Club, the Mission of Help and various other societies, held their special Conventions. Then too were the mass meetings for various objects—the Missions of the Church always to the front. Here we can only briefly mention the Brotherhood of St. Andrew's meeting for men when the large St. Peter's Church was packed, the meetings in behalf of Social Service daily in a tent adjoining the Temple, the Mission of the Christian Socialists, the great gathering in behalf of Syrian-Armenian relief, the appeal made for Industrial Education of the Negro youth, and many other like gatherings which brought grave questions to the attention of thousands.

WHAT IMPRESSIONS DID THE CONVENTION LEAVE

To go away from partaking of such privileges without some impression on mind and soul is impossible. Doubtless the various deputies and visitors saw and received according to predilection, previous training or temperament, yet upon all there must have been impressed the gracious hospitality of our St. Louis hosts; the sense of the brotherhood deepened as men of many minds found themselves agreeing upon the great fundamentals of the Church's doctrine and life and allowing the other fellow the privilege of his own opinions in the Father's House; the wider outlook in acknowledging that the Church must touch in larger measure, and solve also in God's own time, the great social perils of our time; the feeling that somehow this Church is called of God to be the American Church for American people and so must adapt herself and her methods so far as she may to the genius of the American nation; the glory of being allowed by God to have a part and lot in the great enterprise, the wonderful and romantic enterprise of going to the Father and leading men to Him through Christ Jesus, Son of God and Son of Man.

When one thinks in terms of men, certain ones appealed by the largeness of their utterances and their grasp of things. Bishop Tuttle, whose personality seemed to pervade everything, whose simplicity captivated all whose utterances bore the marks of a prophet; Bishop Lloyd, the Missionary visionist. Who that heard his statesmanlike paper can fail to note that here is a man who sees visions capable of realization; Bishop Tucker of Japan in an address so clear, concise and full, showed not only the reasons of his own faith in the Missionary motive and call, but our reasons so feebly expressed before for our attention to Missions at all. Bishop Reese had such a grasp of the reason and effect; the why and wherefore of the Church's weakness in the Middlewest that his hearers received a new conception of conditions, and a clue to the means of regaining lost ground; Bishop Brent always and in every utterance shows the bottom of things. His addresses were none too frequent; Bishop Lawrence presented the Pension Fund's successful issue. Acknowledged as a financier he drew attention, respect and enthusiasm for weightier reasons as his great sermon pleading for tolerance of new ideas in the Church indicates. Dean Grosvenor and Dr. Parsons each for their clearness of expression, their deft handling of questions in debate, and above all for their fairness, remain in one's mind as men of truest breadth and sincerity.

Among the laymen two will be remembered; George Wharton Pepper and Francis Lynde Stetson, not alone because of the perspicuity of their utterances but rather because through each personality there shone evidence of the man who lived with God.

It is plainly evident that if the Church is to have a weekly Church paper at the popular price of only One Dollar a year EVERYBODY **must** subscribe. The subscription of the Rector and a select few in each Parish will not be sufficient to sustain it. The Clergy have pleaded for such a paper for fifty years. At last a few brave men have associated themselves to produce it. But they are conservative men while they are men of faith and vision; and this **"Advance Issue"** is sent out to learn just how far they can rely on their brethren of the Clergy to rally their congregations to its support before the first regular issue on January 6, 1917.

O our Saviour, of ourselves we cannot love Thee, cannot follow Thee, cannot cleave unto Thee; but Thou didst come down that we might love Thee, didst ascend that we might follow Thee, didst bind us around Thee as a girdle, that we might be held fast unto Thee. Thou who hast loved us, make us to love Thee; Thou who hast sought us, make us to seek Thee; be Thou Thyself the Way, that we may find Thee, and be found in Thee, our only Hope and our ever-

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THE CHURCH AND HUMAN LIFE
HOW CHRISTIANS ARE APPLYING THE GOSPEL

By GEORGE P. ATWATER

SOCIAL SERVICE

The current of the Church's life is setting toward social service. That means simply an effort to put the Church at work for something different than the edification of its own members and something different than the mere effort to continue or perpetuate the existence of a Parish or a Diocese.

The scramble to perpetuate a Parish by money making schemes which demand the support of the public is not only ignoble but it is a fundamentally false principle. In the long run a Church will survive if it is worth survival. If it gives to the community something worth while it will receive from the community support sufficient for its existence. This is all, of course, conditioned upon a wise administration of the Church's affairs and the avoidance of extravagant and ill-balanced efforts.

If a Church is in the vicious circle of merely stimulating its own members so that they may provide more resources by which the stimulation may be strengthened so that still further resources will be provided to increase still further the stimulation, then the progress of that Church is like the progress of a particular notch on the circumference of a wheel raised in mid-air and turning on its own axis. The notch may be going with more speed constantly, but it never gets any farther from the center.

It is this curious misapprehension that tempts people, who are conscientious, to be appealing for greater stimulation; for revivals, for more stimulating preaching and more moving music. Under the stress of that they will get to work in a fury of activity to sustain these agencies. The desire of people to do something, which is a marked characteristic of American life, is met largely by providing work which in the end merely keeps alive the conditions under which they are stimulated to do something.

Now Social Service is a right-about-face. It is an effort to bring that wheel into contact with solid earth so that when it revolves it moves forward. It is the effort to face the people outward instead of inward. It is the effort to create a movement of attack rather than an effort to keep a few quarantined within the protective circle.

The desire for something to do is met in social service by a specific discharge of duty toward one's fellowmen. That "something to do" is individual or collective, and likewise has an individual or collective object. If it is the effort of one person to bring the resources of his mind, his heart, and his purse upon the needs of another person, it is social service. If it is the effort of the individual with power sufficient to correct certain community affairs of government, of health, of amusement, of labor conditions, it is still social service. If it is the collective effort of the Church to do any of these things, it is social service.

The challenge to the Church is to stop its drilling, its maneuvering, its dress parades, and to go and fight a battle. To prepare for something which we never accomplish, to build up spiritual power for the satisfaction of feeling it, to learn the Church's faith for our own mental edification and to stop there, is to misunderstand the program of Christ.

What then may any individual Parish do? That is after all the vital question. There has been a vast amount of information gathered about what "the Church" as a whole ought to do, and many trumpet calls to the Church as a whole, but admirable and inspiring as they are they fail to trickle through to the individual Parish consciousness. The question that confronts every reader of this paper is what may his Parish do. Be it large or small, it has some share in the work. The purpose of this column would fail if it did not give some specific directions. Therefore, it is our hope that in this column we shall be able to give sufficient specific directions, advice, that every Parish may find its work and may do it. What the whole program of social service needs is to discover in every place, no matter how small, a group of courageous, active people under a wise leader and to tell them exactly where to look for work and how to confront the problem. If we fail in this task we might as well close this column and devote it to poetry.

The first step is to learn something of the effort in its ideals and stimulated by the proximity of certain needs in your own community. To gain this larger view write to the Social Service Commission, 281 Fourth Avenue, New York City, and state that you would like information concerning Social Service. This suggestion is made not to the Clergy but to the laymen.

GEORGE P. ATWATER,
Akron, Ohio.

UNIQUE GO-TO-CHURCH ADVERTISING METHODS

Pungent Headlines

The Rector of a Parish west of the Mississippi has hit upon a somewhat unique method of inviting people to the services of the Church through the medium of display advertisements, which have attracted considerable attention and brought good results. We have before us over one hundred of these ads. They were published in the daily papers, on Saturday evenings during the past two years, in the small city where the Parish is located. No two ads are alike and the invitations to attend church are all phrased differently. The following complete advertisements and headlines will doubtless be read with interest even by those who may not consider such methods of advertising in good form:

"Are You Neutral?"

"We Want to Lead You Astray!"

"We Welcome Honest Criticism."

"How Much Does Your Religion Cost You?"

"Do You Feel Too Good to Attend Church?"

"Men Can Never Be Brought to Think Alike."

"Christianity Has a Big Job On Its Hands."

Automobile Talk

Man is self-movable. He is, therefore, an automobile. He moves himself whithersoever he will—earthward or heavenward, away from or toward the destiny for which he was created.

If he is an efficient driver he puts on the brakes when tempted to go astray, and on the chains to prevent skidding when on slippery ground.

If he is thoughtful he warns those who are in danger of being run down at the curves and crossroads of life.

If he is unselfish and generous he stops his car to help those who are in trouble and shares his seat with the weary and footsore traveler.

If he is wise he takes good care of his car of life, indulges in no joy-rides, conserves his health and obeys the laws of God and man.

If he consults his best interests, here and hereafter, he is always found in the House of the Lord on Sundays and is never required to offer the incongruous excuse, "I own a car and, therefore, I could not come!"

Are you the fortunate and happy possessor of a car? We beg of you do not abuse your privilege by using it to break the Sabbath Day, but drive to

St. John's Episcopal Church.

Circus Christians

Over fifteen thousand people, mostly Christians, jammed and jostled and crushed by the perspiring throngs, endured with patience the discomforts of the intense heat and humid atmosphere, and the rain and the mud, and faced the danger of the threatening storm, to witness the circus performance on Thursday last.

With this we have no fault to find.

It was their right and privilege.

However, strange as it may seem, hundreds of these same Christians excuse themselves from the House of God when the thermometer registers eighty or more degrees above zero!

There's the rub!

If it were not a sad commentary on their Christian profession, our keen sense of humor would provoke a smile.

So far as we know no limitation has ever been placed on the Fourth Commandment: Remember that thou keep holy the Sabbath Day.

If there is any season of the year which is peculiarly God's it is the glorious Summer time.

May we not look for you tomorrow at St. John's Episcopal Church?

Spread the Gospel of Cleanliness

This is clean-up week in ———.

It is a fine thing to have a tidy back yard, a good lawn, trees and flowers about the house, clean lots, sidewalks in repair, streets clear of rubbish, buildings painted, etc., etc.

Municipal cleanliness is a fine

Moral cleanliness is a finer thing. It is godliness.

It is a fine thing to have clean hands, a pure heart and a clear conscience.

While we are about it, why not spread the gospel of cleanliness until it covers our lives as well as our streets and our alleys, our homes, and our yards?

If there is a person in ——— who does not admit the wisdom of this comprehensive gospel of cleanliness we extend to him a special invitation to attend the services at

St. John's Episcopal Church.

Get the Habit!

Habit plays an important part in every life.

Good habits make for health, wealth and happiness.

Bad habits spell illness, poverty and grief.

The church-going habit is a good habit to form.

Many a non-church-goer says to himself, "The Church is a splendid institution. It deserves my hearty support and I need the inspiration and help it has to give. Some day I will surprise myself and friends by going to church."

Experience teaches that when a man once acquires the church-going habit he is the happier for it and if he is kept away from a service he feels more restless and uncomfortable than if he had missed his dinner or seeing his daily paper.

The way to begin is to begin. Get the habit of going to

St. John's Episcopal Church.

Services tomorrow: Holy Communion, 8 a. m.; Morning Prayer and Sermon, 11 a. m.; Sunday School, 10 a. m.

THE KINGDOM GROWING

CHURCH EXTENSION IN OUR DAY

Church Extension is a vague term. Like other vague terms it is often misleading. And the pity of it is that those it misleads are generally the ones who with good heart and courage are trying to do something. The pity comes in in three facts, namely, first, there is no effort without cost, therefore, failure means waste; second, the spectacle of failure disheartens friends; third, failure tends to paralyze the man who fails. This last is by far the most important matter, for the Church is the last institution that can afford to lose the heart out of the man who has a heart to do something.

The ground taken here is that the man who is misled must fail. It doesn't always so happen. There are exceptions. But the rule holds in spite of the exceptions. And men must count by rule; exceptions are in the hands of God. The purpose of this column is, therefore, to set before as much of the Church as it can reach such things as have been done or are being done in any part of her field which makes more clear the nature and method of a sure and a sane extension. It is intended not only to present ventures that have succeeded but also those that have failed.

Tombstones

The function of a beacon is to advise as to safe water, but the beacon itself is commonly set on a place where disaster has been. There is many a church building in this country that cost anywhere from one thousand to five thousand dollars, whose doors have been closed for years. Some of them, it is true, have become useless from a trend of circumstances that no man could foresee. But there are also some that were put up in a zeal of Church Extension that was not according to knowledge. Tomb-stones here and there are inevitable but we have enough of them already for tonic purposes. And if by taking counsel one of another we can avoid an undue increase, we shall save something not only of money but of joy, courage and certainty of endeavor. Moreover, we are not making the most of the tomb-stones we have for we are leaving them unmarked by epitaph. It would be helpful to the living Church if we should print upon the door of every dead church building the salient features of its life and the cause of its death. In the interest of Church Extension the Church may some day see fit to thus inscribe the doors of tomb-stone churches. But when we do it it would be well to have the insurance man write the epitaph rather than the Parish poet. Otherwise we may be misled and, as said before, to be misled is to be put in danger of further failure.

The Lucky Arrow

It will surely be found in the gathering of data in this matter of Church Extension that there are a great many very efficient tools in the Church's kit that by many of us are being habitually neglected or, at best, but occasionally used. As boys we each in his quiver had a "lucky arrow." This arrow was always first sought and preferred to the extent of a practical disbelief in the other arrows to hit anything. It is very hard in after life to get away from this tendency toward the particular. It may be granted that a man may acquire special skill with the tool that he uses to the exclusion of others. But the inference from this skill is misleading for it would seem to show that this particular tool was the best one in the kit under any conditions and all circumstances. Somebody has made over an old saying so that it now reads "Beware of the man of one ideal!" The advice is worth taking for other reasons than the one commonly accepted. It is not until that we shall be in possession of that magnitude of idea that will promise most for Church Extension.

Sponsors

By way of seeing what possibilities there are in a tool habitually overlooked let us consider a little the Sponsor's office as set forth in the Prayer Book. Every child in the course of his preparation for Confirmation is required to say the Catechism. Therefore, among other things, he says that his Sponsors did promise and vow three things in his name: First, that he should renounce the Devil and all his works, secondly, that he should believe all the Articles of the Christian Faith, and thirdly, that he should keep God's holy will and commandments and walk in the same all the days of his life. And the extraordinary thing about all this is that that was just what the Sponsors **did** promise as reference to the Baptismal Office will show.

Now here is a series of promises made under conditions as serious as could well be imagined. They are made voluntarily before God and man, the presence of God having been invoked and the presence of man required by the situation. The matter all has to do with an immortal soul, nothing less. And it has to do with a soul so young and therefore so plastic and yet so retentive that the imprint of a thumb-mark upon it shall persist forever. Ask any psychologist. Ask the Roman Catholic Church.

Common experience makes uncommonly clear the fact that these promises are seldom kept. If they were kept we should now have at work in the Church an enormous lay force whose aggregate spiritual output would be beyond estimate. And the spiritual re-action upon the Sponsors would also be beyond estimate. And the promises were not kept because the instrument of the Sponsor was first neglected and then practically forgotten. His appearance continued to be required but nothing was expected of his performance. And, naturally, the performance took the character of the expectation and the Sponsor, as a Sponsor, figures very little in the way of Church Extension.

To show that the Sponsor is capable of taking a very keen edge will be the purpose of the rest of this article. About ten years ago there was a general missionary in one of our Dioceses who found plenty of children to baptize but few qualified relatives to stand for them as Sponsors. The homes and the parents of many of these children were such that little of a spiritually helpful nature could be expected from them. Under these rather desperate circumstances the question of what to do was an insistent and a worrying one. An answer, at least in part, came while reading over the Baptismal Office. The next time that the Missionary went to a Parish Church to speak of his work, he stated the case of the rapidly growing number of baptized but sponsorless children and called for volunteers from out the congregation to undertake this work in resolute sincerity. A half dozen or so volunteered. That they might know exactly what was expected of them a form of contract was drawn up of which the following is part:

A Pledge

"Before God and His Church I promise to undertake in behalf of (name of child) the obligation of Sponsor and faithfully to fulfil the same in spirit and in truth as one who shall some day give account of stewardship at the summons of Almighty God. And, to the end that the Spirit of God now given in this Sacrament of Holy Baptism may accomplish His perfect work without let or hindrance by default of me who such times and places as God may permit the Clergyman whose signature appears hereon or such other Minister of God's Word as the proper authority may direct, for counsel, instruction, services of devotion and communion with the living God without Whose building of the house he labors in vain that builds it. Signed (by the Sponsor).

"In token and remembrance of all things contained herein we give and receive these records of purpose and pledge, not esteeming our work complete until the day when (name of child) shall take upon himself the fulfillment of the vows made this day for him by Confirmation in the Church of God. Signed ——— Sponsor ——— Minister ——— Date ——— Place ———"

This pledge or contract was also in each case signed by the Bishop for the sake of such added weight as his name and office might give.

The calling for volunteers became a practice and today there are but few Parishes in that Diocese that do not contain a number of these Sponsors. Most of them have never seen the children they are "standing for," but they are doing their work nevertheless. Finally they combined into an organization which they called **"The Guild of Diocesan Sponsors"** This combination was forced by the fact that the baptisms out in the field (numbering over 1,300 in the past 11 years) increased so rapidly that there were not enough Sponsors to cover them. As a Guild, while individual sponsorship is still continued, the Sponsors collectively care for all. The latest move of the Guild was to raise $250 to support for the past three summer months a trained worker among the children they were responsible for. The following is taken from her report at the end of the summer to the Guild:

"These twelve weeks, May 18th to August 10th, have proved a test of seed sown by our workers in former years among the Hill Folk of ———. The hearty responses of baptized persons to the work of the Sponsor representative have been marked indications of its growth.

"It has been a privilege to work especially with the children—telling them of the Church, the Bible stories, holding Sunday Schools and services for them whenever circumstances permitted, and leaving them with small Catechisms in hand looking forward to the next great step in their Church life—Confirmation. In several homes I found them so happy that they had a God-mother somewhere in ——— who cared enough to write to them; and the letters were carefully exhibited and as carefully stored away as we would some precious document.

"Many adults have responded by asking for Confirmation this summer, and also the majority of children over 12 years of age. Owing to the lack of time, I have not covered the Diocese as originally planned.

"Of the 1,200 baptized persons, I have seen 625—from families numbering 215 and in 23 townships. Upon this number I have made 383 calls and held 95 instruction classes; and on account of great distances only two calls would be made in some days—the greatest number on record being 19 calls covering a distance of 18 miles; and 6 classes covering a distance of 12 miles. Many are left partially prepared, and over 100 whom I have seen are desirous of Confirmation and waiting for instruction."

Fifty-two of those that this worker with some help prepared, were presented for Confirmation. Certainly as a missionary agency the matter of the Sponsor merits notice. What has been done in one place can surely be done in, at least, some others to the very great benefit of Church Extension.

The truth of the Resurrection is something more than a belief that Jesus appeared in visions to this or that Disciple. The truth is that He conquered death: that the body, glorified, transfigured, "spiritual," with which He rose again, was the continuation in a new state of the body which lay in the tomb.—The Bishop of London.

We intend to make every Clergyman confess that **The Witness** is the best helper he has in his Parish—to interest all the people, to instruct, to inspire zeal, to create loyalty, to lead them to love the Church and her ways.

Humility is not so much to think meanly of oneself, as not to think of oneself at all. The high places of God are very low. The lowly in heart find Him.—H. Johnson.

WHO'S WHO IN THE CHURCH

SKETCH OF HUGH S. BURLESON, D. D.

BISHOP OF SOUTH DAKOTA

The consecration of the Rev. Dr. Hugh Latimer Burleson as Bishop of South Dakota has been appointed for December 14, in the Cathedral of St. John the Divine, New York City. Dr. Burleson has been a pre-eminently useful man in the Church. He has taken every task assigned to him seriously and made the most of every opportunity for the Church's good; unassuming and modest, he has by sheer force of ability, presented himself before the eyes of the Church as the man for the difficult field of South Dakota. Dr. Burleson comes of a remarkable family; his father, the Rev. Solomon Stephens Burleson, a Priest of the Church, who devoted himself to the Mission field during the whole of a long and successful ministry, had five sons all of whom entered the Priesthood. Hugh Burleson was born in Northfield, Minn., in 1865, was graduated from Racine College 22 years later, and received his Bachelor's Degree from the General Theological Seminary in 1893. In this same year he was ordained Deacon by Bishop Grafton, and in the following year Bishop Paret ordained him Priest. The following year he was Rector at Waupaca, Wis., where he remained until 1898, going at that time East to become assistant for two years at St Luke's Church, Rochester, N. Y. At the end of this period he was called by Bishop Edsall to be the Dean of Gethsemane Cathedral, Fargo, S. D., where he served until he became Secretary of the Board of Missions. Dr. Burleson's interest in the missionary cause has been unceasing and he is the author of a book widely read, and largely used in the Mission Study Classes of the Church, "The Conquest of the Continent." In 1894 he married Miss Helen S. Ely of New York. Dr. Burleson in recent years has become widely known throughout the Church by his Missionary addresses and his editorship of the Spirit of Missions, which he has made both interesting and readable, and probably the brightest and best of all Missionary publications. During the Convention the St. Louis Post-Despatch had this to say concerning the Bishop-elect of South Dakota:

"Dr. Hugh Latimer Burleson, whose election as Missionary Bishop of South Dakota was confirmed at the Protestant Episcopal Convention, is the foster son of Indian parents, who were members of the Oneida tribe on a Minnesota reservation until their death, a few years ago. Bishop Burleson's Indian name is Gallahodh, which means in English, 'good timber.' He is 51 years old and was ordained to the Episcopal Priesthood in his father's Mission on the Oneida reservation, in 1893.

"Bishop Burleson's father was a Missionary to the Oneida Indians, on whose reservation he was reared, with Indian children for playmates. In his boyhood he began studying for the Priesthood, and his comrade, an Indian youth named Gallahodh, studied with him. Neither Burleson nor Gallahodh were prosperous, and both were working their way, Burleson as a printer's devil on a little monthly paper published by his father, and Gallahodh as boy of all work.

"One cold day Gallahodh went to a swamp to cut Christmas trees to earn money to buy books. He caught cold and in a few months died of consumption. The boy's death was a great shock to his parents, of course, for he was their only child, and they turned to young Burleson for comfort.

"There is a custom among the Oneida Indians, and other tribes as well, to adopt children of other families to replace one lost by death, and in accordance with this custom, and partly because Burleson was their son's playmate, Gallahodh's parents asked permission of Burleson's father to adopt him.

"The request was granted, and on the date of his ordination to the Priesthood, in 1893, Burleson was formally adopted by the Indians and given the name 'Gallahodh.'

"A few years ago Burleson's Indian foster parents died, and in their wills they bequeathed all their possessions, personally and land, to him, as 'Gallahodh, only son.'

"Bishop Burleson started as printer's devil in the composing room of his father's paper, at the age of 10, and worked in that office 14 years, with his four brothers, all of whom entered the Episcopal Priesthood.

"'There were eight children and a team of horses in our family to feed,' said Bishop Burleson, 'and as father never was paid more than $800 a year, we youngsters, of course, were compelled to make our own way through school and college. This we accomplished with the aid of our little paper and by writing for and editing other Church papers.'

"Bishop Burleson has reported Church Conventions for the last 20 years. He is Editorial Secretary of the Episcopal Board of Missions, and editor of the Board's official organ, The Spirit of Missions, published in New York."

Chats With the Editors

How do you like us? We are not very gorgeous in our apparel, but we hope we will bear inspection. This issue isn't what we want it to be—it is only a taste, a beginning, we hope, of better things to come. Not that we are ashamed of what we have to offer—not at all. Our modesty forbids extensive praise. We only ask you to see in us an effort to meet a need in the Church's life—a need so graphically pictured by Bishop Reese in his remarkable Convention speech, which we reproduce in part elsewhere. Coming issues will contain the names of many well known men in the Church as contributors. Bishops, Priests and Laymen have promised us their help. Some articles by our big men will appear, and we rather suspect some big articles by men less known in the Church today.

We want **The Witness** to bring every week its many-sided message for all the family. We shall not use "high-falutin" phrases or words not generally found in your newspaper. None-the-less, we think our offerings will do you good, will give you a wider outlook on the Church's field, will strengthen your faith and aid your devotion. Let **The Witness** help you by its weekly visit, and you, too, dear reader, help us grow into what we have determined to be: a newspaper for the mass of American Church people.

place "under the sun" for ourselves in the homes of thousands and hundreds of thousands of Churchmen where no Church paper is seen.

The Witness comes to ask that you take us in and make us a permanent visitor to your home. Just send your dollar, and we'll try to come close to your heart and life.

You'll like us, we are sure!

Why not help us edit this paper? Above everything else, we desire to show how practical the religion of the Church is. We want your experience. All our readers will bless you if you send us ideas of how to do things in the Parish. Don't fail to let your light shine. If you are doing something unique in Guild or Society; if you, Mr. Rector, have applied new methods in Parish work, tell us how, and what it has come to. We need your experience. Yes, help us edit **The Witness.**

Doesn't your Guild want to make money? Of course it does. It's easy. Just write **The Witness** and ask how. You will be surprised how easy it is.

We want to receive regularly every Parish paper published anywhere in

DR. SUNDAY'S DONT'S

The following shots from the eloquent revivalist are so human and so true that it makes up for anything that they may lack in eloquence:

Don't come to church or come late. Stay away if it is wet, etc. The preacher can be eloquent to wood and varnish.

Don't sit up in front. It might look as if you were interested in the Church.

Come bound to find fault with everything.

Don't sing. Sit there like a bump on a log.

Don't attend prayer meeting, and don't take part if you go.

Tell the minister's faults, but don't mention his virtues.

If you see a stranger, don't shake hands with him. He might feel welcome and join the Church.

Don't bring anyone to church. It might encourage the pastor.

See that the pastor's salary is always behind—always.

If the pastor does not call often, treat him coldly. He has nothing to do but amuse you.

Try to run the Church, and run a committee if you are on one. If you can't run it, get mad and resign.

If some people try to help the Church, find fault because they are bold and forward. But never do anything yourself.

To many Christians the world is a picture gallery—

To them Christ is a beautiful portrait.

The Gospel is a divine melody.

Their business is to look at the portrait and express their satisfaction—to hear the Gospel and express their satisfaction.

The Saints are works of art. They look well in stained-glass windows.

The Martyrdom of St. Stephen is a work of art—of course martyrs ought to look like angels and allow themselves to be stoned. That is what martyrs are for.

But the world is not a picture gallery—and our business is not merely to look at Christ but to imitate Him.

The Gospel is not merely a melody to be heard—it is a symphony in which we are to learn one of the parts. And the important thing is not that we may be content to admire the constancy of the martyrs, but to be martyrs ourselves—that is to be witnesses of Christ in our daily life.

It is all right for Mr. Jones to admire St. Stephen, but when he goes home to his family it is more to the point that he doesn't cause any member of his family to be martyrs to his peevish temper.

It is all right for Mrs. Jones to admire St. Veronica, but it is more important that she feel charitable toward Mrs. Smith, who has talked about her.

In short, being a Christian does not consist in criticizing others; it isn't in detecting virtues in others; it isn't merely being an expert on pictures; it is rather making pictures ourselves.

Now, looking at pictures is tiresome. After I have gone through one picture gallery I don't want to go through another one for a long time. I m tired.

There are a good many tired Episcopalians, who have listened to fine sermons until they don't want to hear any more sermons for a long time. They're tired too. But artists don't get tired of making pictures. That is fascinating work.

Neither do Christians who do things get tired of going to church. It is a part of their inspiration. It is where they get ideas to carry into practice.

As St. James says, if you are merely a hearer of the word, you deceive yourself—no one else, just yourself.

You deceive yourself into thinking that you are a Christian. It is the man who hears and does that shall be blest in his deed.

One doesn't hear of missionaries or settlement workers losing their faith. It is the one who merely hears the Gospel that comes to think that Christ has failed.

The Galilaean has never failed. Men fail, not because Christianity is a failure, but because they have never practiced it. Christianity is a failure only where men loaf on their task. It is a success when they put into it the same qualities that they put into their business, when they seek and give, and make sacrifices. To these people the Christian religion is the most eminent success in the world, for it brings peace at the last.

But as Talcott Williams says: "Peace cannot come, that is, true peace, except as the fruit of righteousness. Any other kind of peace is merely stagnation. Bring forth the fruits of righteousness and you will find the peace of God."

But the lazy Christian will find nothing but stagnation, which may seem like peace at first, but in all stagnation these are the elements of putrefaction, and sooner or later the

ANNOUNCEMENT

ANNOUNCEMENT OF THE BOARD OF EDITORS

THIS is to notify you that there has been organized a Board of Editors for the purpose of publishing a weekly Church newspaper at the price of one dollar a year.

This paper is to have the following departments:

Editorials and Question Box.
Church News and Progress.
Teaching and Devotional.
Religious Education.
Church Extension.
Social Service.

And as soon as a suitable person can be secured, a Family Page, and many other special features.

This paper is to be known as "**THE WITNESS**". It is to consist of eight pages of five columns each, 18 inches to the column.

There will be two pages—one of which will be available for use as a Diocesan Journal—another as a Parish Paper, each of which can be arranged for on weekly or monthly terms.

The Editors aim to furnish a paper which shall be instructive and devotional, rather than controversial, and to reach the plain man with plain facts, unbiased by partisan and sectional views.

The Board of Editors, as at present constituted, will be:

The Rev. Irving P. Johnson, Bishop Coadjutor-elect of Colorado—Editor-in-Chief.
The Rev. John C. Sage, Keokuk, Ia.
The Rev. Charles J. Shutt, Mankato, Minn.
The Rev. Francis S. White, Grand Rapids, Mich.
The Rev. Henry J. Mikell, Nashville, Tenn.
The Rt. Rev. James Wise, Bishop of Kansas.
The Rev. George P. Atwater, Akron, Ohio.
The Rev. Charles J. Sniffen, So. Lee, Mass.
The Rev. Ralph B. Pomeroy, Princeton, N. J.

This is a sample issue. The regular issues will follow in January.

What is needed to make this paper a reality is a definite number of Clergy who will guarantee or underwrite a certain number of subscriptions.

If you want to help the Board to fill this much needed want in the life of the Church, act by filling out and signing the enclosed blank.

THE WITNESS PUBLISHING COMPANY, Hobart, Ind.

PUBLISHERS' ANNOUNCEMENT

We ask every Clergyman in the Church

1. To send his own subscription of One Dollar for 1917 by an early mail—today. We want your subscription as evidence of your appreciation of this great venture of faith on the part of a few of your brethren.

2. To send us a list of every person in your Parish whom you think would subscribe, if asked to do so. Send with that list twenty cents for each name on it as a three months' subscription.

3. To appoint some person or some Guild to ask for the subscriptions during the three months. As each dollar is paid, retain the 20 cents advanced, and another 20 cents as commission, and send us 60 cents to extend the subscription to the end of the year. It will cost you very little or nothing to underwrite your entire Parish, especially if you "localize" the paper, while it would enable **The Witness** to start out in January with a splendid list of subscribers gathered from several thousand Parishes throughout the land. Help us to reach **all** our people. Do your part—underwrite a generous list—give us a good "send-off."

For your convenience we enclose a blank form which we hope you will fill out and return to us today.

There is a simple and practical way to place **The Witness** in every family in every Parish. That way is to touch the "home spirit." Citizens everywhere subscribe for the "home paper," and Churchmen everywhere will subscribe for the Church paper that is in touch with the life and work of the "home Parish." If the Rector of any Parish will use a column or more of this paper each week or each month to tell what the Parish is doing and wants to do, we will be a welcome guest in every home in that Parish. And more, if each Bishop will write a letter each week or each month to tell the happenings in his Diocese, and voice his wishes for the prosperity of that Diocese, it will be an added item of interest to every Churchman in the Diocese, and he will welcome the paper that brings the Bishop's message to his door.

It is our work therefore to "localize" **The Witness.**

HERE IS THE PLAN

Each column measures eighteen inches—five columns to the page. We will set up the type and print one column for only two dollars each issue. And you may have as much more space as you desire in any issue for only seven and a half cents an inch.

If you see fit to gather a column or more of local advertising cards, the receipts will more than pay the bill.

The only condition is that we have a list of at least one hundred subscribers in the Parish, as it would be impractical to change the forms on the press for a less number. We allow a commission of 20 cents on each $1.00 subscription.

The papers will be mailed on a certain train on a given day that will guarantee their delivery to the subscribers on Saturday. The copy must reach this office at least twenty-four hours before that train leaves. A little experience will enable any Rector to determine at what hour he must mail his "copy." Centrally located as we are, this plan enables us to serve the Parish in Maine or on the Pacific Coast as efficiently as one near by. It is only a question of clock-work.

Here is a simple, practical plan that will enable the small Parish to have its column once a month and the large Parish to have its page,

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The Witness

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

PUBLISHED IN THE INTERESTS OF THE EPISCOPAL CHURCH

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PROVINCE OF THE SOUTHWEST TO MEET AT LITTLE ROCK, JAN. 16-19

What promises to be one of the best attended and most profitable meetings of a Provincial Synod will meet in Little Rock, Ark.. next week, from January 16 to 19.

Every Bishop in the Province has promised to be present. Bishop Tuttle will preside. The Governor of the State, the Mayor of the City, the President of the Chamber of Commerce and the Bishop of the Diocese are all scheduled to make addresses of royal welcome to the delegates.

And then comes a long list of representative men to conduct conferences upon the several departments of the Church's activities: Bishop Wise and Dr. Gardner for conferences on Religious Education; Bishop Thurston to advance the interests of the Church Pension Fund; Bishop Kinsolving and the Rev. George Craig Stewart will handle Social Service.

The Woman's Auxiliary of the Province will also hold its meetings at the same time.

It promises to be "a great meeting" and will kindle enthusiasm for the Church's work throughout the entire Province. And in so doing it will be an added evidence of the value of the Provincial System, as lately adopted in the Church.

BISHOP SUFFRAGAN OF CHICAGO INSTALLED

Rt. Rev. Sheldon M. Griswold, D. D., Bishop of the Missionary District of Salina (Kansas) has been transferred from that District to become the Suffragan Bishop of the Diocese of Chicago. The installation service was held in the Cathedral of SS. Peter and Paul on Monday morning, January 8th. The Bishop of the Diocese had asked the Clergy to vest, and about one hundred of them fell into line. The Cathedral was filled with men and women from every part of the Diocese. After the usual Canonical papers had been read and Bishop Griswold had taken the vow of conformity, the Bishop of Chicago made an address of welcome in his usual strong, clear, incisive language, and Bishop Griswold responded in an address that will long be remembered. The celebration of the Holy Communion followed, the Bishop of the Diocese being Celebrant, and the Bishop Suffragan pronounced the blessing. Following the service a receptionl was given, and for an hour the two Bishops shook hands with the Clergy and Laity of the Diocese in attendance, and a few outside friends.

The event was a most cordial welcome to the man who comes to take the place of the lamented Bishop Toll and to be a "right hand of strength" to an over-burdened and over-worked Diocesan. Bishop Griswold in his address created a strong and favorable impression, and he begins his work with the confidence of the entire Diocese. As one man remarked: "He has been a Bishop for sixteen years, and knows what the work is; and he talked like a Bishop."

CRITICISM

We are attempting a difficult task. We know it.

We are very far from having struck twelve—we know that, too. We are trying to fill a need that every Clergyman knows is existing. The Episcopal Church needs a dollar paper that instructs and inspires. Every other religious body has such an organ.

We are not receiving any income for this service. Not a contributor is receiving a penny for his services. So at least we are not mercenary. We have no great experience in editing a newspaper. This may be self-evident. We believe that we can learn.

We cannot guarantee to write that which every reader will accept. How could we?

How are we to improve this paper? First, by intelligent criticism, which we invite. Remember, we have limited ourselves to a dollar. And a dollar won't buy much in the way of outward form.

Second, by intelligent co-operation. If the thing is worth while we can do better if we have a large support than we can with a meagre one.

If we have the root of the matter, then be patient with us so that we may bring forth fruit in due season. There isn't a man on the staff who wouldn't retire in favor of someone who could do better; and we Editors have pledged to each other, that if in the opinion of the rest, any of us fail, then he is to give way to someone else.

We are simply floating the enterprise with hardly any capital and with only a moderate amount of ability, but we are doing it because it needs to be done and we propose to see it through for one year.

Boost! and we may amount to something.

Knock! and you may kill us.

Suggest improvements and we will do our best.

But whether for better or worse, we have made the attempt, and personally, I would rather attempt and fail, than sit around telling other people wisely what ought to be done.

The prayer of Jesus for human brotherhood was not offered once for all, but continues through the centuries. It will not cease until it is fully answered in the developing business and industrial life of the world.—Edward I. Bosworth.

SPRINGFIELD ELECTS A BISHOP

The Rev. Grandville Hudson Sherwood, Rector of Trinity Church, Rock Island, Ill., was elected Bishop of Springfield on the thirteenth ballot at a special meeting of the Diocese in Convention held in the City of Springfield, Ill., on Wednesday, December 27th. Sixteen Clergymen had been placed in nomination.

God of all dying, be Thou near,
Make Thy Great Presence ever clear,
Bring Christ and Cross to closing eyes,
Make Christ the victory, Christ the prize.

A BUDGET OF NEWS HAPPENINGS IN MANY PARISHES

St. Luke's Church of Evanston, Ill., received the handsome sum of $2,300 towards the Building Fund on Christmas Day. Of this amount $1,000 was anonymously contributed.

Dr. Stewart gives a very interesting account, in his Parish Paper, of a notable series of meetings held in St. Luke's Parish House during the first two weeks in Advent under the leadership of Miss Victoria Booth-Clibborn. "Hundreds of men and women," he tells us, "have come to hear her, some out of curiosity, drawn by the name of Booth, some out of sheer loyalty to the Parish under whose auspices the meetings were conducted, but all who came went away saying, 'That was a wonderful message presented by a wonderful Christian in a wonderful way.'

"For Miss Booth-Clibborn, daughter of the famous Marechale of France and granddaughter of the still more famous General William Booth, is a young woman of remarkable beauty and grace and power. She is one of the most gifted speakers we have ever heard. Master of four languages, her English is rich and chaste and beautiful, the ready instrument of a trained mind and of a life utterly consecrated to Christ. When she speaks, and while she speaks, not one person stirs. In the pauses the ticking of the clock sounds monstrous; she holds and sways her auditors at will; she is alight, aglow, radiant with the beauty of holiness, sweeping with her voice the gamut of human emotion and bringing every thought into captivity to Christ.

"We Churchmen know that Christianity is something more than individual conversion to Jesus Christ. It is also corporate fellowship in the Body of Christ. It is patient, humble, constant continuance 'in the Apostles' doctrine and fellowship and in breaking of bread and in prayers.' We believe in 'the communion of Saints.' But the foundation is, as the Epistle to the Hebrews says,—'repentance from dead works and faith toward God.' After that comes 'the doctrine of baptism and of laying on of hands.' The first thing is repentance; the second thing is faith. The meetings at the Parish House have not aimed at anything else than the one definite Advent call of surrender of the will to Jesus Christ, and we have had nightly evidences of their effectiveness. Night by night the promise has been fulfilled. Christ has been lifted up and He has 'drawn men unto Him.'

"We are glad that Miss Booth-Clibborn came. Our daily intercessions for her and for the meetings have been answered. We pray God to bless her wherever she goes. And we know that the meetings conducted by her have

'Left a result of holier lives,
Tenderer husbands and worthier wives,
The peace of God for the world's annoy,
Beauty for ashes, and oil of joy!'"

A God Speed From The Presiding Bishop

My dear Mr. Sage:

All hail to The Witness! It means to enter into City homes & farm houses, into libraries & factories, into schools & counting houses. I think your scheme a right good one & I bid you God speed. Enclosed please find a scrap of green paper to pay for my subscription for the first year.

David H. Sante
Bishop of Missouri.

The Rev. Dr. George Craig Stewart, Rector of St. Luke's Church, Evanston, Ill., was unanimously elected, December 15th, the Dean of the Cathedral of the Incarnation, Baltimore, Md. St. Luke's Parish Paper, in commenting on the election, says: "He is not unconscious of the great opportunity for large service offered him in this call, nor of the honor done him and confidence reposed in him by the Cathedral Chapter, but his twelve years at St. Luke's have woven ties about his heart that make it difficult even to consider a change." So far as we know, Dr. Stewart has not up to the present time announced his decision in the matter.

Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven.—The Acts of the Apostles.

The fetters of God are the symbols of liberty.—Sunday School Times.

The Southern Churchman generously gives "The Witness" the following favorable notice, which we greatly appreciate: "The number received is full of original matter, under several departments, and gives promise of a live and useful publication. The purpose of the Editors is to publish a paper at a moderate price, which may be introduced, as far as possible, into every Church family. This purpose, we may say, is shared by the Editor and publishers of each of the general Church papers now in existence. The field, however, is a tremendous one, in which there is room and to spare for all. The Southern Churchman heartily welcomes this new contemporary, and wishes it every success in meeting the great need which it is designed to supply."

On the Third Sunday in Advent, Dec. 17, 1916, in Trinity Church, Crowley, La., the Rt. Rev. Davis Sessemus, Bishop of Louisiana, advanced to the Priesthood the Rev. Menard Doswell, Jr. The candidate was presented by the Rev. C. B. K. Weed, Rector of the Church of the Good Shepherd, Lake Charles, La., the sermon was preached by the Rev. E. A. De Miller, Rector of All Saints' Church, Grenada, Miss., and the Litany was read by the Rev. Gardiner L. Tucker, Secretary of the General Board of Religious Education of the Province of Sewanee. The Rev. Mr. Doswell will continue in his present field at Crowley, Opelousas, Washington and Eunice, La.

St. Paul's Church, the Rev. Dr. Lewis Brown, Rector, Indianapolis, Ind., held the fiftieth anniversary of the beginning of services upon its present site, New York and Illinois Streets, December 24. The Church was founded August 9, 1866, and the first service held in Military Hall, upon Washington Street, September 2. Ground was broken for the Chapel September 25, and it was completed for the first service, Christmas Eve. Bishop Francis preached an admirable sermon in the morning, emphasizing the obligation resting upon those who were heirs of such a sacred past. In the evening Christ Church and St. George's united in the celebration. Rev. James D. Stanley, Rector of Christ Church, voiced the congratulations of the Mother Parish in most eloquent words and the Rev. George G. Burbanck was equally felicitous concerning St. George's Church. Mr. Meredith Nicholson read a paper upon the early history of the Parish which was a literary gem. It lifted the anniversary to the highest possi-

(Continued on Page 4.)

PERSONAL RELIGION

AIDS AND HELPS TO RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

Almighty and everlasting God, who dost govern all things in heaven and earth; mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. Amen.

It requires a lot of courage to say this Collect, for not many of us act as if we really believe that God "governs all things in earth." We seem to be satisfied to say that He governs "all things in Heaven," because we do not spend very much time thinking about Heaven, and until death strikes at our hearths and hearts we are not inclined to dwell much on the thought that "Heaven is our home." As we grow older and we realize how many of our relatives and friends have gone ahead of us into the other world, we begin to feel that there is indeed truth in the old saying, "When we are young we think Home is Heaven; but as we grow older we know that Heaven is Home." But when we are young, Heaven for most of us is a long way off, and we do not pay much attention to it in our thought life, though the word may be often on our lips. "God's in His Heaven" is rather a popular phrase with a lot of us; but somehow or other one rarely hears anybody say, "God's in His world." We have sort of taken the world out of God's hands in our thought-life, and that is the reason we have taken lightly the thought that God "governs all things in earth." If men really believed that God "governs all things in earth," do you suppose the world would be so God-less as it is?

St. James had to contend with this same tendency to leave God out of daily life. Remember how he says: "Go to now, ye that say today or tomorrow we will go into this city and spend a year there and trade and get gain; whereas ye know not what shall be on the morrow. For that ye ought to say: 'If the Lord will, we shall both live and do this or that.'" The Collect gives a direct blow to the practical atheism of a lot of us Christians. That is why I said it takes a lot of courage to pray it; for if men really believed that God is indeed a potent living factor in their every-day life, are you not quite sure that they would treat Him and talk with Him in a way quite different from the way in which they usually do? As far as God's relationship to our every-day life is concerned, too many of us treat Him as if He was only good for the extraordinary affairs of life; and if we pray at all, we do it in the spirit if not in the actual words of the aged darkey caught in the deep waters of a ford and in apparent danger of being swept off his cart: "O Lord, please help me out of this! I never did ask you for anything before, Lord, and if you'll only get me out of this I'll never ask you for anything again."

It would pay us to pay some attention to the first two words of this Collect: "Almighty and everlasting." If we will say them with our heads as well as our lips; and if we will try hard to act on the fact that God is governing this present world, we will find that our supplications will take on new meaning, and the result of those supplications will most likely be that peace which the Church bids you seek for your life, because the promise reads: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." This is a good prayer for a man to learn who has fallen into the dreadful habitual sin of worry.

Why not try the experiment this week of living every day on the theory which the Church has put into this prayer, namely, That God is indeed governing all things on this earth. Don't begin by trying to figure out how this phrase fits in with the European war difficulties. Begin by offering yourself to God, asking Him to use you to carry out His plan for governing your own little world, your own daily life; and in the light of that experience you will begin to find out things you never thought of before about God, and the war, and the whole business of living in this present world.

THE EPISTLE

Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given in hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind, one toward another. Mind not high things, but condescend to men in low estate.

St. Paul's philosophy never left him up in the clouds. You will notice that his theology always bore a close relation to his conduct. He may start his Epistles with a "tangled argument of doctrinal discussion," but in almost every case "he ends with a series of practical maxims for the conduct of life." This is noticeably true in the twelfth and thirteenth chapters of Romans which the Church gives us as Epistles for the first four Sundays after the Epiphany. In today's Epistle we have St. Paul driving home the fact that God gave us gifts to use in this "low estate" of earthly life. God is going to rule this earth through men—through Christ Jesus working on the hearts and consciences of the men of this evil world who have their bellies filled with His hidden treasure. The reason God does not seem to govern all things in this world is because the men in this world have forgotten to give God credit for the treasures He has hidden in their innermost being. Just see how God plans to rule and govern this earth. "He that giveth"—money, time, food, advice, himself, his gifts—let him do it with simplicity; "He that ruleth—himself, his family, his committees, his city, his state, his country, his Diocese, his Parish, his Mission—let him do it with diligence. By the way, study the derivation and meaning of "diligence." "He that sheweth mercy" to the less fortunate, the unfortunate, the offender, the transgressor,—"Shew it with cheerfulness." And so the list goes on, no need to repeat it. Read over carefully and prayerfully the requirements which are listed in this Epistle and examine yourselves in God's sight on how well or how poorly you are qualifying; and maybe you will find out why your life does not bring you the joy and the peace you think you ought to have. How can God give us His peace all the days of our life, if we do not do these things which St. Paul enumerates as the duty of a Christian citizen, living for a while on this earth in company with a lot of other men?

THE GOSPEL

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, "They have no wine." Jesus saith unto her, "Woman, what have I to do with thee? Mine hour is not yet come." His mother saith unto the servants, "Whatsoever He saith unto you, do it." And there were six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them: "Fill the water pots with water." And they filled them up to the brim. And He saith unto them: "Draw out now and bear to the govenor of the feast." And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him: "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him.

Here we have an example of God's "governing all things in earth." The Church puts before us this beginning of the miracles of Jesus as evidence that God was manifesting His glory through the person of Jesus Christ. That it was the act of God in the flesh done for love of His creatures. The miracles of Jesus Christ are a stumbling block to many people. If you are one of these people, buy a book called, "The Gospel of the Miraculous," written by the Bishop of London and published by the Young Churchman Company, Milwaukee, Wis. It will cost about one dollar, and it is worth a great deal more, because the Bishop, who used himself to stumble at the miracles, in this book shows us how to believe in these miracles, and then how to glory in them. I cannot deal with the subject of miracles here. I just want you to remember that a miracle is not what that old darkey whom I have quoted, thought it was: "A change in the order of nature," but that a miracle is the simple assertion that God "DOES GOVERN ALL THINGS" by the present and perpetual power of providence, as against the theory that He "HAS GOVERNED all things, and is governed Himself, by the once-for-all enactment of an order of Nature, in which He is imprisoned, and with which He is powerless to interfere."

Not to believe in miracles is not to believe that God is in His earth. If we have read God out of everyday life, then today's Collect is for us mere "idle talk," and this Gospel is but a pretty sentimental tale. This day's teaching in Collect, in Epistle, and in Gospel, is to bring us up with a round turn, forcing us to decide whether or not we believe in the supernatural life. It takes a humble minded Christian to believe that

"Earth's crammed with heaven,
And every common bush afire with God,"

and it takes courage to live that faith in a world which puts God in the background instead of the foreground of life.

Let us believe that God does rule our life. Then we will be earnestly trying to co-operate with Him. We will offer Him ourselves, our souls and bodies to use in the miracle-working process of changing sinners into saints; and help Him rule His world through the medium He has chosen, namely, "Christ in you, the hope of glory," working in and through you, as He worked in and through the servants who bare the water-made-wine to the governor of the feast, and knew who had done the miracle.

It may not be amiss to ask you here to note that what Jesus says to the Blessed Mother is: "What is there between Me and Thee?" Bishop Doane says this question of our Lord to the Blessed Virgin Mary is a solemn protest at the start of Christ's ministry, against the thought of St. Mary's control over the actions of Her Divine Son. This protest by Jesus should make it impossible for us ever to look upon the Blessed Virgin as a Mediatrix between man and "The only Mediator." Only by remembering this can we keep sentimentality from playing havoc with the relations which sinful men are expected to have with God through the intercessions of Jesus Christ, and the Holy Ghost.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	First Lesson	Second Lesson	Second Lesson
2 S. after Epiph.	Gen. 24:29-51 Is. 54	Eph. 5:15—6:9 27:28-end	Jer. 7:1-20	John 2:13-end
M.	Gen. 24:52-end	6	Is. 43:8-20	3
Tu.	25:1-18		43:21—44:5	4
W.	25:19-end	Rom. 1:1-25	44:6-23	Luke 4:14-32
Th.	26	2	44:27—45:7	Matt. 4:12-end
F.	27:1-29	3	45:8-end	9:2-13
S.	27:30-45	4	46	12:1-21
	27:46	5	Ezek. 18	Luke 6:12-end, or
For next S.	Is. 42:10—43:7	John 1:35-end		

SUNDAY LESSONS. Morning. The first Lesson is the story, in part, of the successful visit of Abraham's servant to get Rebekah as a bride for Isaac. Would that our congregations would stand for the whole chapter. The Second Lesson deals with the general theme of marriage and of the mutual relations of parents and children, as well as expanding this germinal truth into civil society in the mutual relations of employer and employed; and treating the marriage relation as a symbol of Christ and His Church. This latter thought is also the teaching of the O. T. alternative lesson (formerly assigned to the third Sunday after the Epiphany, but more appropriate here), which also gives God's gracious promises to His Church, including peace (see Collect for the day) and lays a foundation for the Church's Missionary activity in the truth of the God of Revelation as the God of the whole earth.

The appropriateness of all this in connection with the story contained in the Gospel for the day, the wedding at Cana of Galilee, is obvious.

EVENING LESSONS. The second lesson takes the lead with the account of our Lord's cleansing of the Temple, a continuation of the harmonized life and taken from the same chapter as the Gospel for the day.

For the Old Testament backing of this we have chosen the chapter in which Jeremiah makes his plea for social righteousness against what we should now call "Churchianity, or false reliance on the "Temple of the Lord."

WEEK DAY LESSONS. The morning week day selections are a continuation of the course reading in Genesis and the second lessons complete the reading of Ephesians and begin Romans, which, as the Gospel of Sonship for the world, is mighty good Epiphany stuff. In the evening, the harmonized Life of our Lord is continued, with Isaiah for first lessons. As has been already pointed out, Isaiah, chapters 40 to 66 inclusive, contains the three elements of Redemption, Missionary Program and final Judgment. There is a certain analogy between Christmas and Easter, in this, that both treat of Redemption, the one through the Incarnation and the other through Death and Resurrection; and both are appropriately followed in Epistles and Gospels and Lectionary, by passages which stress application of Redemption to life. Redemption must in no case be confounded with Salvation. In the second year of the New Lectionary, Isaiah 40:66 is used with the same topical significance and at the same time, in its true historical connection, in Eastertide, in connection with redemption from exile. In the Prayer Book scheme, Redemption through Incarnation on Christmas is carried to a climax on the Sixth Sunday after the Epiphany; and Redemption through the Death and Resurrection of our Lord, goes on to the following Advent. What was said about Isaiah 40-66 applies, also, to the Epistle to the Romans, as applicable both to Eastertide and to the season of Epiphany. In addition to the Gospel of Sonship for the whole world, it also treats, in a most thorough fashion the subject of the relation between Redemption and Salvation.

Lessons for next Sunday:

Gen. 27:46—28-end. John 1:35-end. Ezekiel 18. Luke 6:12-end, or Isaiah 42:1—43:7.

A MEDITATION

"THE STRENGTH OF THE SPIRITUAL"

There came Wise Men out of the East; out of the land of mystery, the land which has always held a fascinating sway over the imaginations of men. It is a land of strange contradictions—of passionate love, of intense hatreds, of eager adventure and of the quiet of mystic repose, of hospitality and of treacheries, of cruelty and oppression, yet sometimes of high thoughts and spiritual aspirations. The land of lassitude and inertia, yet the land where mathematics made its first calculations, and where astronomers, as these Wise Men were, first studied the stars; the land of monotonous sweeps of sand and the most vivid contrasts of human character and attainments, of cruel conquerors like Kubla Kahn, and high pure thinkers like Zoroaster; the land from whence has come all the great religions of the world.

Out of this East came three Wise Men seeking Christ, the new-born King. Their story has gone down into the heart of the world. The three Kings, Casper, Melchior and Baltasar, as tradition has called them, pure souls, thinking high thoughts, hoping for the coming of spiritual things. And as they hoped and prayed there was borne upon them the conviction that the One who would bring in the reign of spiritual things was at last born into the world, and a strange bright star rose on their horizon and seemed to lead them onward over the desert waste toward the land of Judea. And they followed it, these spiritual adventurers looking for the King.

And the first King they found was Herod of Jerusalem. He had been a great King in his day. The friend of Mark Antony, the Roman, he had been loyal enough and morally strong enough to resist the fascinations of Cleopatra when she had tempted him to disloyalty to his friend. He had built a splendid Temple in Jerusalem, and his reign had recalled something of the old time power and splendor of King Solomon. After the Battle of Actium, when all of the adherents of Antony went down in ruin, Herod had, by sheer personal charm, won the favor of Octavius and had been confirmed in the possession of his kingdom.

And the Wise Men came to Jerusalem, and they saw the greatness of the city and the splendor of the temple, and they had audience with the King, and they knew that this was not the power they sought, this power was merely material, the force of the earthly arm and the dominance of the human will. There was nothing spiritual, nothing of the soul. They must seek further for the power that was pure, that could hold sway over the spirits of men, and they asked for another King.

Despotic power, when it grows old grows always cruel and suspicious. And Herod's fears were aroused; the ancient prophecies were consulted and the Wise Men were sent to Bethlehem, and Herod cunningly told them to return and report to him if they found the King they sought. But the Wise Men were wise. They mocked Herod; "they made a child of the King, and when they came to Bethlehem they made a King of the Child.

They found no outward power in the Stable of that Inn. Only a gentle mother and an infant pressed to a woman's breast. It was a scene of utter weakness. But they bowed down to that weakness. Because it was the weakness of God, and they knew that the weakness of God is infinitely stronger than the strength of men. Here was material weakness but spiritual strength; here was weakness of arm but strength of soul, and they fell down and worshipped, knowing that their spiritual adventures were over, and their spiritual quest was won.

And from that day Christ has been recognized as the King of men, because He is the spiritual King. He is a revelation of the mighty power of naked spiritual strength. He mobilized no army. He wrote no laws. He only went about with a heart filled with longings which seemed all unsatisfied for the spiritual uplifting of His fellow-men. He lived a life of weakness, but it was a weakness which held in itself and gave freely to others the strength of God.

Why, He could not hide the power which His spiritual kingship gave Him over the hearts of men even under His humble life! He was a King under the dark Olive trees of the Garden of Gethsamane because He had power enough over His own will to say to His Father, "Thy will be done."

Pontius Pilate, questioning Jesus in his judgment hall, said, "What is truth?" and then he brought Jesus out to the portico of his Palace wearing the purple robe and the crown of thorns and though he knew it not, he could not help speaking truth when he pointed to Jesus and cried, "Behold your King." And those who hated his spiritual sway cried out once almost in despair, "See how we prevail nothing, the world has gone after Him." And hanging on the Cross He founded a spiritual kingdom which was stronger than Rome and her legions. It was the compelling power and attractiveness of the spiritual. And it was so with His followers.

It was not by force of arm or strength of intellect that they influenced the world, but in spite of weakness they were made strong by their spiritual power, and through their spiritual strength they brought new and vigorous hope into the hearts of men.

And it has always been so. When the world is in its direst needs, then God has raised up men of spiritual strength who have brought deliverance to human society. There have been men in every age who have cried, "Give me strength, strength to live a man's life and do a man's work amid the difficulties and perplexities which beset within and without." And there are many in every walk of life who have found that the strength they yearn for can come from Him, who in the weakness of His human life had always the strength of God.

And that is the spirit of His religion. It persuades rather than compels; its weapon is influence, not power. And whenever the Church has used the power of arms or the power of persecution it has failed. "For the weapons of our warfare are not carnal; but mighty through God to the pulling down of strongholds." Mighty to the pulling down of the strongholds of injustice and oppression and vice and shame because it is the highest, noblest, purest influence which human society has ever known. It was to that influence which the Wise Men yielded themselves when they followed the guiding of the Star which led them to Bethlehem.

We can yield ourselves to that influence; being honest in our dealings with our fellow-men, not from counsels of prudence but from the very love of truth; keeping ourselves pure, not because we wish only to avoid the physical punishment of physical sin, or the complications of life which a breaking of the moral law brings with it, but honoring our bodies because He bore a human body when He was born into the world, giving to Him as the Wise Men gave, our gifts of service to His Church, because it is the highest cause to which any man can give himself—the spread of the spiritual influence of Christ in the world. And He does not want the crumbs which we throw Him which are left over from the table of our service of self—as Dives threw the crumbs from his table to the beggar who lay at his gate—He wants us to give Him ourselves because He gave Himself for the spiritual uplifting of the world.

H. J. M.

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CHRISTIAN FAITH AND PRACTICE
WHAT THE CHURCH TEACHES AND WHY WE BELIEVE HER

Edited by IRVING P. JOHNSON

II. RELIGION

Religion is no more confined to logic than is loving one's wife or playing the piano. It is an elemental and universal capacity with which man is endowed.

I can sing, therefore I must sing. I can love, therefore I must love. I can worship, therefore I must worship. I can! I ought! I must! Things that are elemental are not based upon logic, but upon instinct, or rather intuition. The only argument in the Old Testament for the existence of God is that of David: "My soul is athirst for God, yea even for the living God. When shall I come to appear before God?"

The religion of the New Testament does not come to us with the musty smell of books and libraries, but redolent with the fragrant breezes of Galilee and the fresh odor of the soil. It was taught not by philosophers but by men who lived very close to Mother Earth. Its argument for religion is a very simple one—the one which is behind every art and every industry of human life: "Ask, and ye shall receive. Seek, and ye shall find. Knock, and it shall be opened unto you."

The doors of opportunity swing open in every avenue of man's capacity only to those who ask reverently, and seek patiently, and knock confidently. It is these qualities which have opened doors to every artist and scientist and business man who has achieved success. It is the pioneer's faith in the unseen that has justified his action, whether it be the faith of a Columbus peering across the ocean, or of a Watt watching the steam from a kettle. Religion is the romance of every man's soul, and determines whether he shall cross the ocean with the faith of a Columbus or with the rebellious muttering of his grumbling crew.

Why, then, do we believe in God? Not because someone has argued us into such a belief (did anyone ever convince you of anything by argument?) but because the whole world has been born with the capacity for such belief, and you can no more stop it by argument than you could stop the world's love of music or of laughter by a sophistry.

The cynic may argue against one or the other, because he has not experienced the joy of either; but is the man who has not experienced a thing in any position to argue about its merits? Spiritual things are spiritually discerned, just as musical things are musically discerned, and neither can be appreciated by the deaf. If your soul is uplifted by a beautiful service or by a splendid orchestra, it is because your soul has the capacity to enjoy and is therefore justified in seeking to enjoy.

WHY GO TO CHURCH?

It may be that the majority of men do not go to Church, but the majority of children are religious if they have half a chance. Besides, what do the majority of men do particularly well? Do the majority of men on a jury think, or do the majority of men read good books, or sing correctly, or paint pictures, or vote intelligently, or succeed in business? What do the majority of men do well except satisfy the three animal appetites?

If only a small percentage of men are a religious success, we must remember that only about five per cent succeed in business, and less than that in intelligent initiative. Those of you who have read Elbert Hubbard's "Message to Garcia" will appreciate what I mean. Moreover, we have a great public school system in this country, with millions of students. How many form the habit of study? How many are still students, ten years after their graduation? Are schools therefore a failure?

Again, a good many people go to the opera merely for show. So, undoubtedly, do they go to Church. But if, on the edge of that fashionable throng, there is one poor little music teacher with the divine gift, the artist has not sung in vain; and just so, if there be one poor publican on the back pew of a fashionable Church, the worship has not all been ghastly.

Of all the stupid arguments against religion, the most stupid is that so many religious people are hypocrites. So are many business men cheats, and college professors ignoramuses, and married men brutes, and statesmen grafters, and so on. Unfortunately it is the same man in the pew whom you run up against in the street. Frauds are there to test your manhood, and your ability to be a gentleman or a Christian; no sane person should ever really expect to find frauds missing in any walk of life.

It is so much easier to make a chromo than to paint a picture, and to play ragtime than a symphony. That is why so many are satisfied with chromos and ragtime. Religion is undoubtedly a gold mine, but there are few nuggets lying on the surface, and it is mighty hard to dig. Let us therefore make no mistake. Do not confuse the fact that you believe there is a God with the fact that you are practicing that belief.

THE VALUE OF AN OPINION

In the first three centuries of the Christian era the Christian religion was a life; then for ten or twelve centuries it was a deep conviction; now, in public estimation, it is an opinion. People pride themselves on having an opinion. What's it worth? There have been several billion people on the earth in the last few centuries and every one of them has had an opinion. Your opinion is the numerator one, and these several billions form the denominator in estimating the relative value of your opinion. Men have never tried to ascend into the air on an opinion; they want a fact, such as an aeroplane. Fortunately people who have an opinion that there is no such thing as matter, do not carry it to the point of neglecting their daily meals. But people confidently expect that their opinions will take them to Heaven! An opinion will not take you anywhere.

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The Christian religion is not an opinion about things. It is the life of Jesus Christ; that is, it is a fact, and you need to have something more than an opinion about that fact. You need to have Christ within you—not an opinion, not merely a conviction, but the **facts** of Christ's life.

It shall be the purpose of this series of articles to show to laymen what these facts are, and how they may be appropriated by us, so that our Christian life will be a reality and not an opinion; a fact and not a theory.

III. PROVIDENCE

God's Providence means His control over the world which He has created; His "looking out for" the beings which He has made.

The doctrine is a corollary of God's love, His wisdom, and his power. A God who is all wise, all powerful and all loving must take care of, and provide for His creatures.

WHAT THE BIBLE TEACHES

The Bible is full of the doctrine of Providence. God's care is over all creation. Psalm 104 shows how He provides for aniamls and birds. Job 26 to 29 gives the same inscription. Our Lord reminded his hearers that God gave to the lilies of the field their beauty—and if He so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you O ye of little faith. In another place He says that not even a sparrow falls to the ground without the Heavenly Father's notice. God's Providence is also over the destiny of nations. Isaiah xliv:21-28 and xlv, teaches that Cyrus was the instrument of God to work His will. Psalm 97, "The Lord is King, the earth may be glad thereof, yea the multitude of the Isles may be glad thereof. Clouds and darkness are round about Him." The fact that He is ruling the destiny of nations does not always appear to the eyes of men, yet none the less "righteousness and justice are the foundation of His throne" and will in the end so appear. Psalm 99, teaches the same great truth.

That God's Providence rules in the lives of men is taught by the stories of Joseph and of Moses. Joseph sold into slavery, yet exalted to the second place in Egypt and made the instrument by which his father's household is saved from starvation. Moses saved from death as a baby, and trained in the court of Egypt to become the savior of his people from bondage.

IS THE BIBLE TRUE?

But today men want to know not merely what the Bible teaches, but whether or not the Bible is true. There is a very real, and very serious problem which weighs upon the hearts of men in these days of world war, when the nations of "terribleness" seem to be winning all the victories. Does God care after all! Does [illegible] of necessity to the nation which has the greatest power of destruction, and the least conscience?

Does it pay to do right, or does unscrupulousness as long as it is not too open, win the most in the end?

The problem is no new one, but a very old one. The Psalmist felt it in its full force. Ps. 73, "My feet were almost gone, my treadings had well nigh slipt. And why? I was grieved at the wicked; I do also see the ungodly in such prosperity. Lo these are the ungodly, these prosper in the world, and these have riches in possession, and I said, Then have I cleansed my heart in vain and washed my hands in innocency." He had come to the point where he was almost ready to say that God did not rule—that righteousness did not pay. The solution is patience—wait awhile—time will show that God does rule—and only righteousness pays in the end.

The solution of patience is set forth in Ps. 37. Experience teaches in the end that God does rule. In times of stress we must simply fall back on faith and wait in trust. Verse 7, "Hold thee still in the Lord, and abide patiently upon Him." We cannot expect, at every moment, to understand fully all of God's ways, because His Wisdom is so much greater than our own.

HOW GOD GUIDES US

For the full and clear vision of God's Providence we need an extensive survey. If we look back over the whole course of our lives we can see how God has guided us, how His care has never failed, how even those times in which His care seemed most lacking come at last to appear as times of His wisest and most loving guidance. Or as we look back over history we are impressed by the fact that God does rule the destines of nations. As the poet, Lowell, expresses it:

"Truth forever on the scaffold, wrong forever on the throne,
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadows, keeping watch above His own."

The habit of retrospection—of reviewing our life in order to see God's care and providence manifested in it is one which we ought to cultivate for the strengthening of our faith.

And by that habit we learn to see that God's Providence is over-ruling rather than fore-ordaining. We cannot say that God fore-ordained all things that have happened to us. Many things have come to us through our own sins, or the sins of other people, but God's Providence has overruled them to our good. He who "maketh the wrath of man to praise Him," has made all things—even the things which were contrary to His Will "to work together for good" for us. The Collect: "O God, Whose never failing Providence ordereth all things in heaven and earth," expresses the truth of experience God does rule all things, and so order them that in the end they work out His Will.

J. H. Y.

NOT UNDERSTOOD

Not understood, we move along asunder;
Our paths grow wider as the seasons creep;
Along the years we marvel, and we wonder
Why life is life. And then we fall asleep—
Not understood.

Not understood, we gather false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall and live and die—
Not understood.

Not understood—how trifles often change us;
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight—
Not understood

How many cheerless, lonely nearts are aching
For lack of sympathy—Ah, day by day,
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away—
Not understood.

Oh, God! that men could see a little clearer,
Or judge less harshly where they cannot see—
Oh, God! that men would draw a little nearer
One another, they'd be nearer Thee—
And understood.

WHO'S WHO In The CHURCH
SKETCH OF REV. B. T. KEMERER, OF ST. LOUIS

The Rev. B. T. Kemerer of St. Louis Starts Jan. 1 On a Six Months' Tour for the General Board of Religious Education

For six months, beginning January 1st, the Reverend B. T. Kemerer, Vicar of St. George's Chapel, St. Louis, Mo., will be on the road as Special Agent of the General Board of Religious Education to do two things.

He will act as the Board's interpreter of the new Christian Nurture Series of Lessons.

He will gather for the Board such constructive criticism as may come to him while visiting the various centers of population.

After the Board had selected Mr. Kemerer for this highly specialized work, it appealed to the official Board of St. George's Chapel to release him from parochial duty for six months. The only argument that prevailed with the Board, was its conscious sense of making a definite contribution to the cause of Religious Education in the Church. As a result of this gift by the Parish the Church is to come into direct contact with a man who has made a distinct success of himself and a notable success in the field of Religious Education.

Mr. Kemerer has been actively interested in the St. Louis Church School of Religious Instruction, which is a product of the St. Louis Clergy that has been widely copied in other cities. He was its Secretary for the first two years, 1913-14. In 1915 he became interested in the Christian Nurture Course for Sunday Schools and conducted a Conference weekly for the Teachers of St. Louis in connection with the Church School of Religious Education that Winter.

Since 1908 Mr. Kemerer had been at work grading his own Sunday School, but he found no suitable material adaptable to a true graded system.

"And so, when the Christian Nurture Series came out in 1915," said Mr. Kemerer to an interviewer, "I immediately recognized in it elements of great value to a real graded system of Religious Education. I put it to work in my own Sunday School, and the results were impressive."

A PERSONAL SKETCH

The Reverend Mr. Kemerer is an interesting personality. His father was a Methodist Presiding Elder. He has a brother still in the Methodist ministry. It is a curious coincidence that he came into the Church under the influence of a Priest who was a former Methodist minister, was confirmed by a Bishop who was raised a Methodist, and ten years ago succeeded a former Methodist minister as Vicar of St. George's Chapel.

He is forty-three years old, having been born December 9th, 1873, at Vernon Center, Minn. In those days Methodist parsons worked under a two-year rule, that is, their term of service expired every two years. And so the Kemerer family was kept quite on the move.

Before he went to Hamlin University, St. Paul, Minn., in 1890, his education had been exceedingly fragmentary. He really began life as a "printer's devil", when 10 years old. He was so small that he had to climb up on the plate boxes in order to set type. But he learned rapidly. As a boy printer, he learned how to spell, as he never could have learned in school. "All the English I know I learned in the printer's shop", he remarked.

When 16 years old, he and his brother bought out a little weekly newspaper, the "Hector Mirror", at Hector, Minn. He had $20, and his brother had $70. Together they put this modest sum into the enterprise, and assumed about $600.00 worth of debts. In 13 months they cleared off every penny of debt and sold the

With this capital, he and two brothers started their college careers. They took two rooms between them, and each had his turn at the cook stove. All of them became deft artists with the skillet and the frying pan. On Saturdays Mr. Kemerer worked as a printer, thus enabling him to make both ends meet while in College.

In his Freshman year, in 1891, he became class orator. He may then have prophesied the present war, for his class oration was on "Bismarck and German Unity". He was local Editor of "The Oracle", the College paper. In his second year, illness caused him to change his plans. He was obliged to leave the College campus, and after his recovery go back to the newspaper office. In 1896 he bought the Stewartville, Minn., Times, and sold it two years later. On October 1st, 1896, he married Miss Callie E. Frederick of Olivia, Minn.

Mr. Kemerer had started out in life with the idea of becoming an educator, but in 1899 he went to St. Louis and entered the employ of the Simmons Hardware Co. By 1902 he had risen to the position of Advertising Manager of the Company's retail store down town.

During this latter period of his life he came under the influence of Reverend Edmund Duckworth, Rector of St. James' Church, St. Louis. Mr. Duckworth presented him for Confirmation by Bishop Tuttle on Easter Day, 1900.

ENTERS THE MINISTRY

After a short period in the Church's life Mr. Kemerer decided to prepare himself for the Priesthood. Bishop Tuttle licensed him as Lay Reader in charge of Trinity Church, St. Charles, and St. Mark's, Portland, in the Diocese of Missouri. While serving as Lay Reader, he prepared himself for his canonical examinations, which in due time he passed. Bishop Tuttle ordained him to the Diaconate in November, 1903, and in November, 1904, he was advanced to the Priesthood.

Following his ordination, he became Missionary to the City Institutions in St. Louis. For two years he developed and extended the work and influence of the Church in these places. He established new work in three institutions, hitherto untouched by any religious work, and increased the paid staff of assistant workers from one to three. While City Missionary, he lived in Schuyler Memorial House (the Parish House) of Christ Church Cathedral. Here he came under the direct influence of the Dean, Rev. C. M. Davis.

On February 1st, 1906, St. George's Church was taken over by the Cathedral and became a Chapel, a part of the Cathedral work. Mr. Kemerer became its first Vicar, in succession to the late Rev. Dr. Robert A. Holland. On February 4th of this year he will return to St. Louis to celebrate the tenth year of his pastorate in this Church.

For ten years Mr. Kemerer has endeared himself to St. Louis by his innate modesty, his whole-souled application to the work of the Church, his foresightedness and energy in blocking out important work, and last, but not least, the charm of his fine personality, felt by all who have come into contact with him.

From 1906 to 1914 he was Chaplain of Bishop Robertson Hall, a Church School for Girls, and for the past six years he has been a member of the Missionary Board of the Diocese of Missouri.

St. Louis will miss him for the next six months. But St. Louis will feel compensated by the knowledge that the cause of Religious Education will be greatly advanced by his taking hold of this work to which he has been called by the General Board of Religious Education.

BERNARD GRUENSTEIN.

A PRAYER FOR TODAY

By the Late Bishop Carmichael

God of all anxious, Saviour dear,
Bring faith and comfort far and near,
Let weak hearts wait Thy Holy Will,
Speak to them gently, "Peace, be

What is it thou wouldst have done. that He cannot do if He think fit? And if He thinketh not fit, if thou art one of His children, thou wilt think with Him; thou wilt reverence His wisdom, and rest satisfied with His will. This is believing indeed; the rolling all our desires and burdens over upon an Almighty God; and where this is, it cannot choose but establish the heart in the midst of troubles, and give it a calm within the midst of the greatest storms.—Robert Leighton.

Be thoroughly, genuinely unselfish. Don't think about how you look, but about what you can do to make other

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BUDGET OF NEWS

(Continued from Page One)

ble plane and depicted the work of the Parish completely. The midnight Communion brought out a congregation that filled the church. The early celebration upon Christmas Day was held in the chapel and the Rector preached in connection with the midday celebration, thus closing a very beautiful and helpful series of services.

St. Stephen's Church, Terre Haute, Ind., honored its seventy-fifth anniversary, St. Stephen's Day, Dec. 26. In the evening the Rector gave an admirable sketch of the history and he was followed by a series of addresses in the Parish House. Mr. W. C. Ball, presided. Letters were read from the Rev. Messrs. Dunham and McLean. Congratulatory remarks were made by the Ministers of the city, including the Jewish Rabbi. An appreciated and valued guest was Rev. James D. Stanley of Indianapolis, a former Rector, who reviewed his connection in a delightfully reminiscent way. Although the weather was most inclement, the attendance was very large.

The Indianapolis Churchman will appear at the beginning of the year under its new editor, Rev. A. L. Murray of Evansville. Several new features have been added and it will prove of great value to the Diocese.

Christmas was honored by excellent attendance everywhere in the Diocese of Indianapolis. The absence of settled Rectors at Richmond, Lafayette and Anderson deprived these Churches of their full quota of services, but the Bishop, assisted by the Lay Readers, saw that reasonable provisions for their care were made.

The vacancy at the Cathedral, Indianapolis, has been filled by the appointment of the Rev. John White, Rector of Zion Church, Oconomowoc, who took charge the first of January.

RHODE ISLAND NOTES

At Grace Church, Providence, which is located in the heart of the city's shopping district, a noon-day service with ten minute address is held daily from 12:30 to 12:50. The Church Clergy of the Diocese and Ministers of other city Churches assist the Rector in these services, which are a civic and social as well as a Church enterprise. The present policy is to have a man take the services for a week and to make his addresses a series on a single topic. During Advent the Preachers were the Rev. Gaius G. Atkins, Pastor of the Central Congregational Church, the Rev. A. B. Cohoe of the First Baptist Church, and the Bishop of the Diocese. Topics discussed were, Practice of the Presence of God, and The World Prepared for Christ.

The maintenance of these services is only one of several ways in which Grace Church is trying to make herself an inspiring force in the life of the city.

The dedication of the new building for the St. Elizabeth Home marks a decided advance in the work of that institution which exists to care for the homeless invalid. The old building was outgrown and outworn and had been damaged by fire. The new structure is much larger, thoroughly modern in design and complete in all its appointments. It provides a beautiful building for a blessed work.

The Church of the Redeemer, Providence, after about sixty years of life in its present location, has determined on removal to a more promising field. Almost no families of the Parish reside in the neighborhood which has become a congested foreign district. The property has been sold to the Roman Catholic Diocese for the use of a Polish congregation. Use of the Parish House is reserved by the Church until March, 1918, when they hope to have completed a new Church on a more favorable site.

A new Guild has been organized in St. George's Parish, Newport, called St. Martha's Guild. Its purpose is to deal with problems of the home and the family, and as a kindred subject, religious education. It is made up largely of heads of families.

At the last meeting of the Clerical Club, Mr. James R. Brown of New York spoke on Civic Righteousness, to attain which, he argued, it was necessary to adopt the program of the single-tax advocates. It was a very lucid exposition of the single-tax theory, and his apt stories and striking colloquialisms made his talk highly entertaining as well as illuminating.

A campaign to raise $250,000 in ten days for the new Brownell Hall, the Diocesan School for Girls, Omaha, Nebr., resulted in securing nearly $150,000. It is confidently believed that other subscriptions will be subsequently received. The work on the new buildings will be begun in the ten acres donated by the George brothers at Fairacre.

It is a fact worth noting that three of the state officers of Nebraska who took the oath of office January first, are Churchmen. They are the Hon. Keith Neville, Governor, who is a communicant of the Parish of Our Saviour, North Platte; the Hon. Edgar Howard, Lieutenant Governor, a Vestryman of Grace, Columbus, and Charles W. Pool, Secretary of State, a communicant of Grace Church, Tecumseh.

Roy Howard Fairchild, a Senior in the Seabury Divinity School, was ordered Deacon in St. Mary's Church, Nebraska City, Nebr., the Fourth Sunday in Advent, December 24, by the Bishop of the Diocese, the Rt. Rev. Arthur L. Williams, S. T. D. The candidate was presented by the Rev. Wesley W. Barnes, Rector of the Parish, who had prepared hm for the Seminary; and the sermon was preached by the Rev. Thomas J. Collar, Rector of the Church of the Good Shepherd, Omaha, who several years before had presented him for Confirmation at Oskaloosa, Kans.

Mrs. F. W. Loring, after a short illness, passed into life from the family residence in Sac City, Iowa, on Saturday, December 23rd. The funeral services were held on the following Tuesday and the body was taken to Oskaloosa, Iowa, where she formerly resided, for burial. Mrs. Loring was well known and highly esteemed throughout the Diocese of Iowa as an active worker in the Woman's Auxiliary. For a number of years she served faithfully and well as the Secretary of the Diocesan Branch of that organization.

OREGON NEWS

A campaign is on to raise $17,000 as Oregon's share toward the initial $5,000,000 to start the Pension System. Mr. W. J. Burns, a prominent business man, is heading a strong group of laymen, who plan through a six weeks' period to cover the Diocese. On February 11th all the Clergy, where distance allows, are to exchange pulpits for the sake of presenting the Fund, and the week later they will present the matter to their own people and take up the final offerings. The campaign will close with a large dinner for men and women, and a mass meeting in Trinity Church.

The Diocesan Committee on Christian Education has organized a Teachers' Institute in Portland which holds monthly meetings at the Cathedral Parish House. The attendance and interest have been surprisingly good. It is hoped that the Christian Nurture Lessons will be studied and discussed and, if possible, introduced generally next year throughout the Diocese.

The Portland Clergy have rented a suite of rooms down town as a clericus headquarters. A meeting is held every Monday morning with a faithful attendance of nearly all of the city Clergy.

A new Church was formally opened on December 17th at Bedford. Father Hamilton is Priest-in-Charge of the work. It is hoped to liquidate the small debt very soon, and then consecrate it, and dedicate it to the Evangelist St. Mark.

A helpful Mission was conducted in St. Mark's Parish, Portland (Rev. Fr. Simpson, Rector) during December, by the Rev. Fr. Hamilton of Medford.

Plans are afoot to raise a fund to rehabilitate St. Andrew's Mission in Portsmouth (North Portland). It is proposed to put new foundations under the Church and completely renovate the whole building.

Midnight Eucharists were sung Christmas Eve at Trinity and St. David's Parishes in Portland. All the Parishes report good Christmas services. The offerings of the children were given to the News Boys' Cot in the Good Samaritan Hospital, and the congregational offerings went to the General Clergy Relief Fund.

A Vested Choir of children sang for the first time on Christmas Eve at St. David's, Portland. This Parish has a Children's Service every Sunday at 9:30, at which this Choir will sing. "Alpha."

COLORADO NOTES

At the meeting of the Board word was sions held on Jan. 2nd, the Bishop Coadjutor requested the Rev. B. W. Bonell, the Secretary of the Board, to secure such facts regarding the Missionaries in the field as would tion of Clerical salaries. The Bishop will be grateful for this information where it is given and Mr. Bonell and the Bishop will treat such information as of a confidential character.

At the meeting of the Board was received of the work done by the Rev. Mr. Dow in opening services at Rocky Ford, where a chapel has been rented and furnished, and a congregation has been gathered.

Rocky Ford is too promising a place for this Church longer to ignore it.

Action was taken looking to the putting of a Missionary at Lamar and Las Animas as soon as the man and the money could be secured. The Arkansas Valley needs our prompt and effective attention.

The Bishop has assigned to the Archdeacon (besides the occasional places which he visits) the care until June 1st of the following stations: Aguilar, Walsenberg, Alamosa, Monte Vista, Del Norte, Creede, Saguache, Villa Grove, La Jara and points adjacent, and he will give a regular schedule of visits to these places which the Bishop hopes to visit after Easter. He will have all the powers of a Rector in these places until the Council.

The Bishop visited St. Paul's, Fort Morgan (the Rev. C. A. Burritt), on Jan. 4th, and found a united Mission planning bigger things for the Church in that city, and devotedly attached to their Priest who recently declined to leave them for a city Parish.

We congratulate the Rev. Dow of La Junta in resisting a flattering offer in the South and in sticking to the Arkansas Valley.

The Bishop has not yet decided the matter of a permanent residence, but mail can be directed to 2011 Glenarm Place, Denver, Colo.

IS THE WORLD GROWING BETTER?

The question, "Is the World Growing Better?" put to a number of eminent men, is answered affirmatively, for the most part, in the January number of The Expositor. Charles W. Eliot, ex-President of Harvard University, is of the opinion that "No healthy person who has the habit of careful observation and orderly thinking can possibly doubt that the world today is a better place to live in than it was one hundred, five hundred, or a thousand years ago, especially for the masses, or the common people". The Editor of the Boston Globe is somewhat doubtful. He would have no difficulty in answering the question decidedly in the affirmative, "if it were not for the slaughter in Europe, but as long as our civilization permits such a slaughter-house to exist, we feel that we are very much more interested in trying to make the world better than speculating as to whether it is better". Bishop McDowell of the Methodist Episcopal Church gives the unique answer: "I think the world is growing better. I think it is also growing worse. 'The morning cometh and also the night.' In other words, the world does not go steadily and evenly forward in its progress." Henry C. King, President of Oberlin College, finds some comfort, "in spite of the intolerable war, in the splendid showing that is being made by the rank and file of the belligerents, and in the fact that it seems growing increasingly clear to all of them that they must plan for a peace better guaranteed than any the world has yet seen". John Wanamaker, merchant prince, statesman and leader in religious circles, is very optomistic. After giving several cogent reasons for his optomistic outlook, he says: "To sum it all up, there is no question but that the standards of righteousness are higher today than at any other period of the world's history." Samuel Gompers, President of the American Federation of Labor, thinks that higher ideals prevail today than ever before. "It is," he says, "by the ideals that we must judge any time or any effort. The labor movement has been a great harmonizing force that has been powerful in directing the consciences of all. The world's progress and the world's betterment is due in no small measure to the power and idealism of the labor movement." The most encouraging answer of all comes from Wm. J. Burns of the International Detective Agency. His world, however, is limited in his answer to the boundaries of Greater New York, which he thinks has been growing better and better for the past five years. "We are growing better today," he says, "than we have ever been in our history, and we are growing better all the time, notwithstanding that you may read in the daily papers concerning the commission of crime." We suppose Mr. Burns expects us to infer that if New York is growing better, the rest of the world must be

FROM FAR AND NEAR
MEN AND EVENTS IN THE WORLD'S EYE

Edited by GEO. C. SAGE

The Bishop of Rome seems to have noted the growing friendliness of the Anglican Communion and the Eastern Churches. The war is going to put a new face on the map of Europe, not alone politically, but as regards the Church. Perhaps Belgium, Rome's strong supporter, may from now on be less disposed to unhesitatingly follow the Papacy since the Papacy has been so forgetful of poor Belgium's wrongs. It may be, too, that Emperor Joseph's death has diminished the loyalty of Austria-Hungary to the Papal See.

Whatever the motive, Benedict XVI it is reported, is about to make overtures to the cultivation of more friendly relations with us of the Anglican Communion, and with the Russian Church. Of course Rome has never denied to the Russian Church the possession of a valid Ministry and succession. And now she explains that the famous bull of Leo is, after all, only the opinion of one pope, is not "de fide," etc. Querry: When does the faithful Romanist know that the utterance of the Supreme Pontiff is "infallible"?

Here is the story as it reaches us —it has just come to hand:

Letters from the Vatican received by Dr. A. Palmieri, of the Library of Congress, a recognized writer on ecclesiastical subjects, announces that Pope Benedict XV. soon will appoint a commission of four Cardinals to renew a movement begun by Pope Leo XIII. and abandoned by Pope Pius X. looking to a reunion of Christianity and the cultivation of friendly relations with the Anglican Church. A public announcement on the subject from Rome is expected soon.

Dr. Palmieri said tonight that the new movement will be directed particularly toward the establishment of a reunion of the Russian Church and the Papacy and to a thorough reexamination into the validity of Anglican or Episcopal ordinations which was settled in the negative in a Papal Bull, "Apostolical Sedis", by Pope Leo X.

"The new Pope," Dr. Palmieri said, "has taken a considerable part in the efforts of neutral nations to establish peace among nations and the Vatican's efforts have been suggested not only by a humanitarian spirit but by a longing for Christian unity and ending the conflict which long has divided Christian Churches. Efforts of Leo XIII. for carrying out the reunion of Christianity were stopped by Pius X., who aimed at an inner reform of the Catholic Clergy and turned all his energies to the crushing of modernism.

"Benedict XV. thinks it is time to renew the policy of Leo XIII., and also that a re-establishment of a political peace would be the first step toward renewed attempts to stop the splitting of Christianity into a great number of sects.

"For this purpose the Pope intends to set up a Commission of four Cardinals who will devote their intellectual and moral energies to the study and solution of the difficult problem of religious dissensions within Christendom.

"It seems to the Vatican that the orthodox Slavs will be called to take a more active part in the life of Western nations, either Protestant or Catholic, and that it is necessary to come to an understanding with them in order to avoid evils produced by religious intolerance. The Commission of Cardinals also will cultivate friendly relations with the Anglican Church.

VALIDITY OF ANGLICAN ORDERS

"One of the most important tasks will be a re-examination of the arguments on the validity of Anglican ordinations. The Bull 'Apostolical Sedis' by Leo X. has settled in the negative the problem of that validity, but generally theological schools assume a more favorable attitude toward acknowledgment of the validity of Anglican orders."

Dr. Palmieri made public a letter he had just received from Prof. W. Ekzempliarski, editor of the Christian Thought in Russia, in which the Russian writer said:

"It is with a feeling of joy that Russians see their American brothers take in hand the initiative of Christian unity with energy and assiduity."

"Of course, Rome cannot see with indifference the growing friendship between Anglicanism and orthodoxy," Dr. Palmieri declared, "and, consequently, the new Commission of Cardinals will examine whether American Christianity feels instinctively the need of harmonizing the various tendencies of Christian mind to form a the first step toward a united Christianity."

WHAT HAS THE WAR TO DO WITH CHINA?

Nothing at all one would instantly say. Well, let's hear what our own Bishop Roots has to say. He was speaking the other evening before the Episcopalian Club of Boston, and made the following interesting remarks.

"I am very frequently asked whether the Chinese take very much interest in the war. I was traveling in the interior where the farmers raise American peanuts. I was asked, 'What is this European war? When is it going to stop?' I said, 'What do you know about the war?' They answerer, 'The price of peanuts has gone down' They were suffering because their markets were cut off.

"As we came past a little house by the road a Roman Catholic Priest who stood in front inquired, 'Are you the Bishop of Hankow? Our Bishop is here and wants to meet you.' We were received with the utmost cordiality. These two Missionaries—they were Belgians—greeted us most cordially. After the formalities were over, the Roman Catholic Bishop, a man 70 years old, with a long white beard, came up and took my hand in both of his and said to me, 'You are the first Americans that we have seen since the war began, and I wanted to take this first opportunity through you to thank the Americans for what they have done for my country.' That is one of the echoes of what you have you may imagine that it made a bond of union between us and those Beldone for Belgium, heard away off there in the interior of China! And gians there in the heart of China. That is the sort of thing that goes on and links men together in the Kingdom of God. I believe that this is the kind of thing that is happening far more frequently than we realize and to which we may look with much confidence for some happy results springing out of the present terrible conditions in the midst of which our brethren in Europe live.

A SUGGESTION

"There is this one thing more I wish to say. That is to ask whether this Club through its individual members may not do something to promote a better understanding between America on the one hand and China and Japan on the other. It is too much to ask that we should consider putting some of our brains and of our money—I am not saying anything against military and naval preparedness—but is it not reasonable that we should put half as much brains and money into the business of understanding our international neighbors and making friends of them, as we put into the business of preparing to fight with them in case they quarrel with us? I believe that that is one of the supreme duties of America now in its relations with Japan and China. There are important questions coming up, and, if we do not put our best-informed, largest-minded men, men with the broadest knowledge of international law and affairs, to study these questions and see what is the best arrangement to make, these questions will make us a great deal of trouble. If we do attack these problems in the right way we can make everlasting friends of both China and Japan."

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EDITORIAL

The war is a terrible calamity. It illustrates our Lord's statement, "It must needs be that offenses come, but woe to that man by whom the offense cometh".

Sufferings and miseries are incidental to life's struggle. Indeed, "they must needs be".

But there is another view to take of calamities, a view that would seem to be the Christian view, and that view is that struggle is the price of growth. We open our geologies, and find that this world, with its green fields, placid lakes and babbling brooks, is the result of titanic forces,—earthquakes, upheavals, watery waves, intense heat, enormous pressure—and that out of it all has come God's green earth.

We open our zoologies, and find that hideous creatures, with sabre tooth and protruding tusks, battled for supremacy in pre-historic ages, and out of it all has come the flocks and herds upon a thousand hills.

We go into the forest, and all wild life is tragic—each animal pursued by those bent upon destruction, and in all probability awaiting a violent death.

We open our histories, and we find that great tragedies have made up life's story.

Most histories are a record of human conflict, and out of it all has come the nations of the earth.

We were speculating the other day on the great blessings of history, and we were surprised how many of them must have seemed like calamities to those who were immediately concerned. So we need a perspective to tell whether things are blessings or calamities.

One who stood in the judgment hall and heard sentence of death passed upon Jesus Christ, or one who had watched with the little band of faithful disciples at the foot of the cross, could scarcely have guessed that the Cross of Christ was to become the greatest inspiration to love that the world has ever seen.

Or if one had been present in the arena and watched the sickening sight of wild beasts being turned loose upon a little group of men and women, he could scarcely have guessed that the "blood of the martyrs was to become the seed of the Church".

Neither would one who sees the terrible slaughter caused by gunpowder ever dream that it was the invention of gunpowder that freed the world from baronial castles, with their silent dungeons and suits of mail, which protected beasts of oppression and tyranny. But so it was. Gunpowder did more for human freedom than all the other panaceas of that day.

And so if we had stood beneath the guillotine in the French Revolution, and seen the sight of royal blood flowing freely in the streets of Paris, we would never have realized that here was the earthquake out of which was to come the right of peasants to be treated as men.

It is hard to say what are calamities and what are blessings, either in the life of society or in that of the individual.

Some of the experiences which seem most tragic when they are being suffered are really what made you the man you are.

It is frequently true that a period of suffering has done a man more real good than the inheritance of a fortune.

It is no accident that the Litany puts together "In all time of our tribulation; in all time of ous prosperity; Good Lord deliver us"! for tribulation and prosperity are alike in this, that either one may be a curse and either one may be a blessing—and that depends on a principle,—that it doesn't matter what happens to each of us nearly so much as it matters how we do take what happens to each. I have known many men who have been made fools by good fortune, and others who have been made saints by adversity.

Life is a hopper, and tribulation and prosperity are the grinders through which each life must go. If you are good wheat you will make good flour, and if you have been afflicted by the blight or heat or frost, it matters not what, then you will make miserable flour.

God will make bread of us, but we must assist in the quality of the flour.

And so, as we were going to remark—why are you excusing yourself from work because you don't like the preacher?

Maybe he has the very message that you need to test your patience and try your faith.

Or why do you fancy bores were sent into the world if not that you, being no bore, may have somewhat on which to try your charity?

Or why have we the poor always with us, if not that we may inherit eternal life by giving them their mess of pottage?

And that makes me think of something, of another strange fact: that, when organized charity fancies it has solved life's problems, when it has reduced the handling of poverty to a system, whereby the worthy poor are relieved, it must ask itself what of the worthy rich man who needs to touch the poor? We have invented machinery to do the work for him. He gives to an impersonal sufferer.

He loses the personal touch. The rich and the poor do not meet together, and the rich loses more than the poor by this failure.

All of which brings us to one conclusion, that man's judgment about life is very limited.

He sees a very little valley; he does not see beyond the mountains; he sees one side of a question, and makes his mistake by making deductions from this partial view.

By God's grace, calamities may become blessings, and by man's folly blessings may become follies.

We fancy that we have done much when we have made the world more efficient, to find that we have made it far less human. For just as the green pastures and the still waters came out of a chaos of forces, so will the Kingdom of Heaven come out of the chaos of human strife.

"In the beginning God created the heavens and the earth, and the earth was without form and chaotic, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.

"And God said, Let there be light, and there was light."

THE STORY OF THE CHRISTIAN CHURCH

II. The Gift of Pentecost

As we have shown last week, the function of the Apostles, as sent forth by Jesus Christ, was that they should be witnesses of the facts which they had seen and heard.

What were these facts?

If you had been present in the upper room on the Day of Pentecost you would have seen one of these facts, which was the fulfillment of Christ's promise.

Christ's Promise

Let us consider what that promise was.

When the Apostles were feeling very sad because Christ was going to leave them (St. John xiv) "Let not your heart be troubled; ye believe in God, believe also in me".

And then He speaks to them about many things, but especially about the Comforter (verse 16): "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you."

And again (verse 26): "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things".

And again (in St. John xvi:7): "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you."

And again (verse 13): "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth." This promise is not sufficiently emphasized in the teaching of today. Note that Christ makes the coming of the Holy Spirit as of more value to the Apostles than His own presence.

Christ dwelt with them, but the Holy Spirit was to dwell in them. Thus we see the three dispensations of God's grace.

In the Old Testament it was "God over them",—His Providence guiding them.

In Christ it was Emmanuel, which in the Hebrew tongue means "God with us".

In the Church which Christ founded on the Rock, it was to be "God in us", and of this promise He reminded them just before His Ascension (St. Luke xxiv:49): "And, behold, I send the promise of My Father upon you; but tarry ye in Jerusalem until ye shall be endued with power from on high."

And again (Acts I:8): "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

The Fulfillment

And so the Apostles were well prepared for what was to happen on the Day of Pentecost, especially as He had gone through a significant ceremony during the forty days between His Resurrection and His Ascension (St. John XX:22): "And when He had said this, He breathed on them and said, "Receive ye the Holy Ghost."

The Day of Pentecost saw the fulfillment of all these promises, for they had tarried ten days in Jerusalem. "And when the Day of Pentecost was fully come, they were all with one accord in one place, and suddenly there was a sound as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost" (Acts ii:1-4). Here, then, was a fact, a gift of the Holy Spirit, which immediately manifested itself in curious ways, "because that every man heard them speak in his own language", and also "many signs and wonders were done by the Apostles".

Moreover, although before the Day of Pentecost, as a result of the labors of Christ and the Apostles for three years, the "number of the names were one hundred and twenty," yet on a single occasion, after the gift of the Holy Ghost, "there were added unto them about three thousand souls". Thus, directly due to this gift, we see the Apostles "endued with power from on high", even as Christ had promised them.

The question at once arises in the mind of an inquirer, "Was this gift intended for the Apostles only"? or "Did they receive it in order to pass it on to others"?

In the first place, we notice that it was not a gift given to good people scattered throughout Judaea, but to a body of men who had been prepared for it, and were bidden collectively to wait until they should receive it—and this they did.

It was given to the body of the faithful. And we find on further investigation that they did so pass it on. For note, that when the first missionary went out to preach the Gospel and to baptize (Acts viii:5) that as soon as he had made converts he sent back to Jerusalem for Apostles, "who, when they were come down (to Samaria), prayed for them that they might receive the gift of the Holy Ghost (for as yet He was fallen upon none of them, only they were baptized in the name of the Lord Jesus). Then laid they their hands upon them, and they received the Holy Ghost". Evidently the Apostles received the gift as a trust, to be passed on, not merely as a privilege to be enjoyed.

This is an important principle for us to observe, for it means that the gift which Christ promised and the Apostles received at Pentecost became a fact that was to be transmitted by the Apostles to others. It became the possession of all who "were added to the Church".

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RELIGION AND EDUCATION

NOTES AND COMMENTS ON RELIGIOUS TRAINING

Edited by JAMES WISE

AN EDUCATIONAL EXPERIMENT

The suggestions and plans outlined in this number of The Witness and the issues to follow for the practical operation of a Parish are the results of a most interesting experiment. They were held in a down-town Church in a large Mid-Western city. We believe that they contain some principles that must be the foundations of all Church work if it is to be effective for the task of making America a Christian nation.

AN UNHAPPY RECTOR

The experiment of a series of Parish Conferences grew out of the feeling of dissatisfaction the Rector felt over his inability to make all of his congregation see the big thing that the Parish was trying to do. He wanted to enlist the active interest of every member of the congregation. The working parts of the membership were made up of most enthusiastic and self-sacrificing groups of people, but a great many were out of touch with the activity going on. They seemed to feel that Church-going was their only responsibility as Christians and some of them rather irregular attendants at that. The Rector began an investigation of his methods and made up his mind to take the whole Parish into his confidence and tell them his troubles. They were and are a sympathetic and intelligent congregation and he hoped, by getting them together to consider the whole matter and give them a chance to express their minds, which the Laity as a whole do not often get, that he might learn something from them that would be of value to him. He also had back in his head the thought that perhaps he might give them some view-points that might be worth while and arouse a deeper interest in the work the Church was doing.

A PARISH CONFERENCE

One night a week was set apart during Lent for an informal Conference. A personal letter was sent to every member of the congregation. Announcements were made about it and every effort made to arouse interest in the meeting without telling anyone what it was for. The attendance was checked up on the first night and to every member absent a follow-up letter was sent. This method was followed weekly during the entire time of the Conferences. As a result over 85 per cent of the whole membership attended the meetings before they closed. From the expressions of regret that came from all sides almost everyone was sorry when they came to an end.

A RESPONSIVE PEOPLE

The Easter Services which concluded the Conferences were the best attended and the most inspiring the Rector had ever held in the Parish. The number of Communions made were greater, practically including the entire membership of the Church. The number of volunteer workers was very largely increased and the whole atmosphere of the Parish life and activity was improved and strengthened. The workers who had formerly been at work took a deeper interest in what they were doing because their vision was enlarged and their work thereby made more intelligent.

A PAROCHIAL CHART

A 4 by 16 foot canvas chart was prepared with large lettering outlining the whole Parish activity and showing the connection between the various Guilds and organizations in the Church. This chart was the starting point of each Conference. A blackboard was freely used in the discussions. Not only were oral questions from the floor freely discussed, but also a question box at the door was quite generally used. Fifteen minutes was given each evening for answering questions.

The Conference began each night with a question written on the blackboard and used to open a general discussion on that subject. It was surprising how freely the people talked and often the subjects proved so interesting that when time for closing came the vote was unanimous to continue them to a later hour. We hope to publish a copy of the chart on this page in an early issue of THE WITNESS and use it as an illustration of the value of putting before the people of the Church a unified plan of activity for the Parish that is educational and comprehensive.

WHAT IS A PARISH?

This was the first question thrown into the meeting for discussion. A question in self analysis for the group assembled to find an answer to, for they were the Parish. It brought forth some interesting answers and definitions which were all put down on the blackboard. They were finally gathered up into a definition that seemed to include the real reasons for the existence of a Parish. It was unanimously agreed before the meeting closed that night that the important thing about a Parish was not its buildings nor its boundary lines nor its activities but its people.

I am now going to put the rest of this discussion in the present tense and with your permission set forth some of the ideas and principles that that Rector learned out of these Conferences, for, I may as well confess to you right now, that the writer happens to be the Rector who had this most interesting experience.

The real value of the Parish is not to be measured by its buildings, its equipment, the number of its services, the amount of money it raises, the activities of its Guilds or Clubs, but by the kind of people these agencies produce.

You do not estimate the value of a shoe factory from the architecture of its building, nor from the quantity or quality of its machinery, but by the number and quality of the shoes it produces. To make shoes was what it was created for and any plant that does not produce a marketable product is bound to go bankrupt, no matter how beautiful or finely equipped its plant may be.

A PARISH IS TO MAKE CHRISTIANS

The only real reason for the existence of a Parish is that it may make Christians out of living human beings, little children, men and women. If it is not doing that then it is a failure, no matter how successful it may seem. Moreover, in a shoe factory, every individual is there engaged in a common enterprise, that of making shoes. Each, in his own department, is contributing to the success of the factory as a whole. If he fails to make any contribution to the common cause, in other words, if he does not make good, he loses his job, because he is an unproductive member of the plant.

MAKING SHOES VS. MAKING CHRISTIANS?

Can any likeness be drawn between the two activities? Is there any analogy between the two plants, the Church and the shoe factory? Is it overdrawn? The writer leaves you to judge for yourself. If the supreme business of the Church is to make Christians and if the value of the Parish is to be measured by this rule, the question for us to face and answer is: Are we making good? If the value of the plant we call the Parish depends upon the efficiency of the employees, that is, its members, it is, after all, an individual responsibility, is it not? Because I am a member of a Parish engaged in this business, how many Christians have I ever made or helped to make? How many people have I ever brought to Baptism? How many to Confirmation? How many have I ever led to become better Christians by the influence of my example? How much am I contributing, not only in money, but in personal service, to make the Parish effective for its task? If the dividends of the Parish are to be the lives of the people whom it has redeemed because it has helped to make Christians of them, and those dividends are to be divided amongst the individual producing members of the Parish, what would be your share? These questions hit most of us pretty hard, do they not? Are they fair questions? What do you think about it?

A LIVING CHURCH

The reason the Church's business today is so much below par in many places is because of the indifference of so many of its stockholders. They do not seem to care whether the enterprise declares any dividends or not. We have no desire to appear as a carping critic, a chronic fault finder or a knocker. We are, however, facing a serious situation and it is time we were honestly asking ourselves some leading questions. Here are a few of them. If the average business man today, who is a member of a Parish, took the same kind of interest in his business as he does in the enterprise of the Parish, how long would his business last? Is the business that the Church is engaged in worth while? Would the community in which you live lose anything out of its life that is of real value if the Christian enterprise ceased to exist and closed up its institutions? If so, what would it be? If the Parish has anything to contribute to the life of the community, what is my individual responsibility for making the institution an effective one?

If the Church of Jesus Christ is to convince men of its power and of their need for its ministry in their lives it can only do it as the men and women who are already members of it are themselves convinced of its value. If the Parish is to be an influence in the community that is throbbing and pulsing with life and vitality it can only become so as the individual members of that Parish are filled with zeal and enthusiasm for the institution they represent. A Living Church for a living age can only be found as its members really live and are profoundly convinced of the truth and value of its mission.

EDUCATION. A KEYNOTE

The writer believes that one of the solutions of the problem lies in presenting to the membership of the Church an educational plan of Parish activity that is intelligent and comprehensive. He is persuaded that many Church folk are not indifferent to the cause for which the Church stands. They are interested in its success, but they do not have a clear idea of how to go to work. They want to help in the process of making Christians, but they do not understand how the plant operates and their relation to it. No matter how eager a man may be to become an employee of a shoe factory and help in the business of making shoes, he is helpless, as you put before him an intricate machine that is built for that process, unless he is taught how it works. Again I ask you is the analogy overdrawn? Is the deduction unfair? For example, we Clergy appeal for Sunday School teachers, and here comes along, in answer to our plea, a young enthusiastic man or woman who wants to do something in the work of making Christians. We present them with the raw material, viz, a group of living boys or girls, and we say to them: "Here you are, go to work, and God bless you." The fact that they know nothing about the machinery they are to handle makes no difference. The fact that the raw material we entrust to their care is the most precious commodity in human life, viz., the living, growing, expanding souls of little children, seems to rest lightly on our conscience. The operator of the machinery, that is, the teacher, may know very little or nothing about the scientific handling of the machine and less about the raw material that sits before him in the way of pupils but that does not seem to be of any very great importance. Is it any wonder the Parish fails in large measure in her task of making Christians when we as Clergy are satisfied with such methods? The man at the head of a shoe factory would soon lose his job if he was content to use methods of operation in producing shoes which sometimes we are content to use in the process of making the most valuable product in life, that is, Christians.

We believe it is absolutely necessary that some of our methods of operation be changed if the Parish is to produce an enlarged and more perfect product. We are convinced that a comprehensive and educational plan of Parish activity can be presented to its membership in such a way that it will arouse their interest and enthusiasm. By putting before them clearly their privileges and responsibilities as co-operative members of the Society they will respond. They will be willing not only to serve but to make that service more efficient because it is more intelligent. We do not presume to say that the Parish we are using for an illustration is by any means a perfect Parish, nor is its organized life complete or comprehensive, but out of the seed that has been sown through these Conferences there is already being reaped a richer harvest both in quality and quantity. Larger groups of its members are beginning to see more clearly their own possibilities and they are striving more earnestly to make the Parish a LIVING CHURCH in the community to which it ministers.

(To be continued.)

RELIGION

Written By an "Ad" Man

We're inclined to view "religion" as a poor relation. We know that it belongs to us, but don't like to admit it.

Religion — good, old-fashioned Religion—is a very necessary part of us. It is the leavening factor of our existence—the necessary bit of carbon in life's alloy—the force that balances our soul-rations.

For a time we may ignore its need. But sooner or later we turn to it like a child to its mother. However good, we can't get enough of it; however bad, we can't forget it is there —waiting!

And we come to realize that a bit of dust on our knees is better for the soul than the world glare in our eyes.

RELIGION AS RELATED TO SCHOOL LIFE

Contributed by Rev. Charles Edgar Haupt, Secretary of Diocese of Minnesota.

It is the testimony of Scripture and of all history that no nation has survived the loss of its religion. "The Nation and Kingdom that will not serve Me shall perish."

The State has assumed the parental function of Education and built up an elaborate system from which Religious Education is excluded. In some States, in Schools and Colleges, Bible readings are forbidden. If it is true, as is stated, that twenty million children in this country are not in any Sunday School, they are utterly without religious instruction, for they do not receive it in the home.

Any system of education that takes no account of the essential element of religion is a partial and defective one, incapable of producing good citizens or laying the foundation for noble character which is the goal of education. The Bible is the foundation of our social system and its moral precepts should be the handbook of our system of education. Unless something far more effective than at present is done to supply the religious element in education this nation will certainly perish.

What of our universities? Our young men and women come to the universities from their homes in the country, with the prayers and yearnings of their parents following them and with some religious belief and habits. They find themselves in a new and strange environment, amid the distractions and temptations of city life, with all the old habits broken. The university demands a certain amount of credit for graduation and is continually raising its standards. It demands all that a bright student can give and a dull one is forced out. Religious instruction is entirely excluded from the curriculum. As the moral law of gravitation is downward is it any wonder that many of the students lose their hold on their Church and their early faith and become indifferent if not skeptical? To exclude all religious instruction from the education of the college student through four of the most valuable years in the fixing of character is to work immeasurable injury to the student and to the State as well. Can the State afford to be guilty of such an omission?

A SUGGESTED REMEDY

What is the remedy? Since the State, in the divided condition of Christendom cannot teach religion, it must be supplied by the home and the Church, and the State must welcome and recognize these agencies. It should give them the opportunity to perform this needful function. As there is so little religion in the American home and no one with the time or qualifications to give systematic instruction in religion, the duty devolves upon the Church. In the present condition of American society, if religious instruction is to be given at all, it must be given by the Church. Though the Church may be ready to furnish such teaching in religion, it will be impossible at any university centre unless the authorities of the university will allow time for it and give credits for the work done.

Here is one of the greatest educational problems before the American people. It has been intelligently solved in Australia. Successful experiments are being made at Gary, Ind., and Grand Forks, N. D. In the latter place the State University grants to the Wesley College, with its department of religious education, credits to the amount of one-fourth of the requirements for a degree. "What man has done man can do." How long will the American people tolerate the exclusion of religion from the education of our children and youth?

Chats With The Editor

A most remarkable reception has met the advance issue of THE WITNESS, and the announcement of our design to publish a Church paper for the people. It has brought joy to the Editors' hearts to learn that their belief in the need of such a publication is shared by so many throughout the Church.

From East and West, North and South, from city Parish and country Mission, from farm and factory, have come enthusiastic letters of commendation.

We wish we could share them all with our readers. But we will from time to time give you a glimpse into them.

We do not suppose that any paper started with the good will behind it that THE WITNESS has. And this good will has not only faith but works to its credit. For hundreds of subscriptions have poured into our office (in one day 500), giving us the satisfaction of knowing that if such continue to come in like numbers we will soon outstrip the circulation of our other Church weeklies.

And why shouldn't we? Our appeal is to the great mass of Church folk who want a wholesome, devotional paper, true to the Church but not given to controversy, and at a price anyone can afford to pay. And thousands of Church homes are ready to receive us.

We aim to be just what we feel there is a need for—a plain paper for plain people. No furbelows on us you may be sure. Bless you, we couldn't afford them if we wanted them—and we don't want them. We intend to give you all the "appearance" possible for a dollar a year—we cannot afford daintiness of apparel or undue expenditure for dress.

So take us as we are—a plain, every-day paper (like your daily newspaper) and you'll find us "chock full" of good things to interest Church people.

Because of the kindly reception with which we have been welcomed, because of the faith so many hundreds of Bishops, Priests and Laymen have in us, we Editors have resolved to do our best.

We are all busy men in busy ministries, yet we believe THE WITNESS is worth while, worth enough for us to each give many hours every week to. We realize we must have the backing of those who believe as we do—the great need of the Church for such a paper as THE WITNESS.

We must have your continued help. Will not every Priest of a Parish send us the list of his parishioners with money for trial subscriptions? Get us into Church homes—we'll do the rest.

Then, too, we Editors count on giving our readers a continual feast of good things. Here are some topics soon to be discussed:

In **"Little Sermons From the Pens"** we propose that the Laity shall have some words to say. Talking back at the Minister seems to be the privilege and prerogative of Church people, both in the services, and in the Parish. Here's your chance.

Soon will come **"Round About the Parish—A Parson's Reflections,"** genial, kindly thoughts by a successful Parish Priest, George P. Atwater, who gives us in these papers much to ponder upon.

And Dean Bell! Who that has read anything he has written but wants to read more? His short, terse articles will deal with what many consider the commonplaces of religious life. But wait and see how he will make you sit up and take notice.

Speaking of Deans, we don't care much for titles, as you have noticed, perhaps. Another of our truly great Deans has promised to write for us out of his large experience—**Edward S. Rousmaniere** of St. Paul's Cathedral, Boston, is his name.

The great Church Pageant at St. Louis has made many think of pageantry as an aid to teaching and devotion. All over the country men and women are asking, "Is it possible to have a Church pageant in our Parish?" You will find the answer in George Long's **"Church Pageantry and the Parish,"** soon to be published.

Dr. Long was, as you know, the Director and Master of the St. Louis pageant and knows something about such things.

THE CLERGY

The following essay by a youthful board school boy throws quite a new and interesting light on Church dignitaries:

"There are three kinds of clergymen bishups rectors and curats. the bishups tell the rectors to work and the curats have to do it. curat is a thin married man but when he is a rector he gets fuller and can preech longer sermons and becums a good man. we should allways rispect a curat because sum day he may becum a rector and we must allways pity those who are low down in the world. any of us may becum misfortunate so we must not hit a man with a stone."
—Tit-Bits.

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THE CHURCH AND HUMAN LIFE
HOW CHRISTIANS ARE APPLYING THE GOSPEL

Edited by GPO. E. ATWATER

A WINTER PLAY ROOM FOR BOYS

One great need of every community is a Winter play room for boys.

For a village or a city to allow boys to roam the streets, or gather at undesirable places for lack of a suitable play room, is the height of folly.

A village may be so dotted with churches that their spires shut out the sun, and their bells drown the horns of its automobiles, but unless that village takes a human interest in the real needs of the community, the spires beckon and the bells clamor in vain.

A city may have its schools and hospitals, its parks and sky-scrapers, but unless that city is awake to a few simple needs of a large class of its younger citizens, it will become a city to be shunned.

The simple fact is this: Boys need a supervised Winter play room.

If some of the people who go to prayer meeting on Thursday would go also to play meeting on Friday and Wednesday, they would have a better chance to have their prayers answered.

If the effort of the Churches is to convert adult sinners, it has an endless task before it, with the numerical chances in favor of the sinners. But if the effort is to keep the young life unpolluted, then the Churches must face the facts. And the facts are that Sunday Schools alone and Church services alone will not do the business.

It's a long job to haul microbes out of a river at its mouth. It is much easier to find the source of pollution farther up the stream, and to prevent the microbes from getting into the river.

Every village has its crowds of boys. Every city swarms with boys. What are they to do this Winter?

Now comes some settled, sit-by-the-fire-and-spin person who says: "The idea! That's as easy as keeping out the moths. Each parent should assemble his offspring in the Winter evenings, and, gathering by the fireside with apples and nuts, they should play simple games, read good books, and regale themselves with wholesome conversation, or perhaps even indulge in a few conundrums, Bible conundrums preferred."

What a delightful way to dismiss the question. The whole boy problem settled in a word. That's the ideal, but what is the real?

The real is this: Time, a Winter evening. Supper over. Mother tired, very tired, is trying to darn a few stockings. Father, home from a day's work, has put on his slippers, has taken the evening paper and his pipe, and is nodding in his easy chair. Or this: Mother is hurrying into her best gown, while father is worrying a new tie, so that they may go to the theatre, or a dance. Or: Mother is trying to quiet the baby, while father is going down to Bill's, or to the barber's, or to the lodge, or to see a man. Result: Jack and Jim are deprived of the stories, apples and nuts, and they sneak out. Where do they go? The parents may know, but probably they do not know. The boys pass five dark churches, seeking light. They pass many men. Some are going to a committee meeting at the Parson's to try to find a way to meet a deficit, or to discuss how to get people to church. Some are going to listen to a lot of platitudes at a lodge, feeling very virtuous because they listen to those platitudes, and some, who had no training in their own boyhood, are in search of the man they had to see.

The boys are neglected. When they grow up, some one will try to convert them. But they are "Church-shy". In their youth the Church meant sermons and prayers, and criticism, and appeals for money, and a general atmosphere of being shocked at a boy's ways and thoughts.

Then comes Brother Slowpoke, who says: "Let us assemble the boys in the church parlor and keep them from harm." The curious boys come. Brother S. delivers a lecture and introduces the parson, who does likewise. Then checkers and lemonade! Then a horrible scandal for one boy who breaks his glass in a sly scrimmage with another. A protest from the Ladies' Society that the boys are spoiling the carpet. Six or seven ominous scowls from the Sexton. Then disbandment.

This boy problem is a job for men who mean business. Then, men of the community, drop a little of your dignity and your pleasure, and get to it. It's harder than talking to Bill at the cigar store, but easier than working out the problems caused by neglect.

If any Church in your community had life enough to deserve the name of a living organization, it has strength enough to undertake this work.

The first thing to do is to provide a Winter play room. The possible methods will be discussed in early issues of THE WITNESS.

THE KINGDOM GROWING
CHURCH EXTENSION IN OUR DAY

AN APPEAL

Whatever value this column or department may have will consist in the telling of the many who don't know of the things worth while in the way of Church Extension that some do know. There is many a man in the Church who has worked out a plan and is working out a plan that would be of advantage in other places than his own district, if it were but known.

The purpose back of THE WITNESS is to make this column a clearing house of ideas to the sole end of the Church's advance. Surely in such a place, for such a purpose, a man can with propriety set forth a work of good promise, even if he has been the main factor therein. Do, **please,** send to the address noted at the bottom of this section an account of matters appropriate to the design of the section, as you understand that design in purpose and scope to be.

Within the past week two new Parish houses have been completed and dedicated in the Diocese of Western Massachusetts. Parish buildings are going up so rapidly here and there all over the land that they are coming to be regarded as matters of course, and so are taken very calmly. The fact that they are potent factors in Church Extension drops into the obscurity that familiarity so often provides. The two wings of a soaring Parish are the worship of God and social intercourse. The Church building provides for one and the Parish House for the other. A one-winged movement is a halting movement. Parish activities can and do exist without a Parish House, but they are sustained under less advantageous conditions. And conditions affect things in the long run, for they are not subject to mortal fatigue and exhaustion, and man is. And maybe this is the place to say a little something in general about

MAN versus CONDITIONS

We are all familiar with the bill of specifications of excellencies and potencies submitted by Parishes looking for "new Rectors". These bills are very useful, not so much because they are realized in the final choice, as because they set before us, whenever a vacancy occurs, the constitution of the ideal man. Too much emphasis cannot be laid upon the altitude and effectiveness of the qualities required in a clergyman. But a disproportionate emphasis can be and often is laid just there. And the emphasis is disproportionate when the attention is centered exclusively upon the man, while Parish conditions are ignored. This sort of thing is pretty apt to issue in a very interesting through melancholy process of cancellation. x (the man) —y (the conditions) equals O, when y is as strong as x. That much of algebra applies to things spiritual just as much as it does to things physical. The course of Church Extension would be much furthered if, upon the evening of the selection of the "Preaching Committee", i. e., the committee that is to look up a new Rector, there should also be chosen a Conditions Committee, the Chairman of which should be the Insurance Man, to look over the Parish. The other day the engineer of a heavy train claimed that his locomotive was not stalled by the number of cars, but by the snow drifts. The Division Superintendent accepted his statement.

A BISHOP AT REST

A Missionary Bishop from the Far West drifted in here the other night. He doesn't usually drift much, but a lot of his friends, including some of the powers of the Church, had by concertion seized him, and when they failed to persuade him that he needed a rest, they sent him off anyhow. He allowed that he didn't think much of their judgment in matters of pathology, and he was certain that they didn't know **him.** However, lest their concern for him should reduce them to the condition in which they believed him to be, he permitted himself to be disposed of for a couple of weeks for their cure, rather than for his own. So he was just kind of drifting, and we caught him as he was going by.

MISSIONARY ADDRESSES

These pioneer Bishops are always interesting, and always admirable, for one knows that in the sweat of their brow they are bucking conditions that call for the faith, strength and energy of the superman. But in the thirty-minute limit imposed upon them within which they are expected to set forth the labors of their whole Episcopate, the extent, nature, character and opportunities of their Dioceses, together with their special needs, and why these needs merit help, their public addresses, in course of time, become more or less conventionalized, or, so to speak, standardized. This is necessarily so when one is required to reduce his statement of a big subject to its lowest terms. But, to the public ear, the unfortunate result of this thing is that there seems to be a certain sameness to these addresses, though made by different men from different fields. It is probable that an account of the creation of Mars would not differ greatly from the first chapter of Genesis. Still, Mars may mean a good deal to some and, if we knew more about it, turn out to be important to us all.

BY INDIRECTION FINDING DIRECTIONS OUT

Be all that as it may, if you want to get something that will make you sit up and take notice, you should get such a Bishop into your study, and off from conventional ground. The latter may sometimes be accomplished at one stroke by asking some deeply strategic question, such as, "Do the hotels out your way furnish good cream for your coffee"? A state of mind is apt thus to be induced, from which, after the subsidence of certain preliminaries, an abundance of intimate detail proceeds with definiteness and rapidtty.

ONE OF THE BISHOP'S TOWNS

We were looking over a map in an old atlas exhumed for the occasion. The scale was an inch to a week or so by stage. Two-thirds of the double page were taken up by a corn-colored area which the Bishop called his Diocese. "Do you see that place?" the Bishop asked, stabbing in the map a pencil hole the size of Greater New York. "That is the town of S—." There was no difficulty in seeing it—there was nothing else to see in the region —it had the town all to itself for forty miles in any direction. "When I first went to my Diocese," the Bishop continued, "I knew no more of it than a Cape Cod school boy. But I had made up my mind to go to every town within its borders, and see for myself just what and how things were. Very few towns had Church services, and for this reason also I desired particular knowledge of them. I didn't ask anybody any questions about them, for it was part of my plan to form no opinions in advance—to keep my mind, as it were, in a state of virgin impressionability."

COMPREHENSIVE PROVISION

"I knew that there was no Church, and I doubted that there was a Churchman in S—. So I wrote the Postmaster, asking him if he would find some one to act as my advance agent. In this letter I enclosed for the use of such agent a sheet of instructions, to the effect that he was to hire a hall for service on a given date, have placards printed for display in the windows of all the stores, secure as much space as possible in the local paper or papers for purposes of announcement, and to spread the news and awaken interest in such other ways as he could. I started after my letter in the course of a couple of days, and after a couple more, at about eleven o'clock at night, I was roused from my semi-vertical sleep by the stage-drivers call of 'S—'. I had arrived.

THE BISHOP'S RECEPTION

"The Postmaster had turned out to meet me, and so had the rest of the town, which consisted of his wife and two children. Yes, sir, that family constituted the town of S—. The nearest neighbor lived six miles off, and the distances to the others have never been measured. You see, they had to go to some common point for their mail, so they chose this spot because it was on the stage road. They had to give it a name for the sake of their correspondents, so they called it 'S—'. By the accident of location this house became the Postoffice, and so acquired a name, and that's how it got on the map."

"Did you have your service?" the Bishop was asked.

"We did," he replied, "and it was better attended than you might suppose. The Postmaster had revised my prescription according to his own diagnosis, and he had quite a handful of persons present next evening. It being mail day helped some."

SOME UNCONGESTED DISTRICTS

"Have you any other towns like that in your Diocese, Bishop?"

"They are all like that in certain considerable sections," he answered. "But S— is not so bad," he went on, for the day after the stage goes through a dozen or more teams get in with people after their mail. Now if you want to hear of some really **lonesome** places——"

We did not encourage him to tell of the really lonesome places. The town of S— was a sufficient meal of an evening for a New England digestion. That "One Day's Income" that the Board of Missions has charmed out of us for the past two years, in terms of personal service, doesn't look as big as it did.

DEEP-SEA FISH

Did you ever hear of Jask Rose? If you read the newspapers, you saw his name many times a couple of years or so ago, for he figured prominently in a trial costing the State of New York a great sum of money. Jack was the principal witness concerning a murderous row bred up about the doings connected with a gambling resort, the result of which, first and last, was the loss of several lives by violence. Having successfully threaded his way through the precarious position in which he found himself, Jack migrated to Connecticut, "the land of steady habits". Here, according to his own tell, he was looked upon by an Episcopal clergyman and induced to undertake a try at making good. The contract loomed somewhat large to underworld vision, and for a time the major part of the confidence necessary to its performance was furnished by Jack's spiritual adviser—the Rev. Joseph H. Brown.

A MESSAGE TO THE UPPER WORLD

But experience shows that another confidence becomes your own, if you will only accept its loan for a while—a general principle with which Jack was not altogether unfamiliar in certain of its applications. In genuine timidity, he was persuaded to address a Church congregation concerning the inside of some matters of which his auditors had seen but the outside—the factors involved in the life of the Under World. That was the date of the beginning of Jack's real endeavor. From then on he has appeared here and there to address those that care to hear his story and its moral. In an address recently given, he said this: "If society would spend a little more than it does for the prevention of disorder, it would not have to spend nearly so much as it does on the cure." He was speaking of neglected children, and his point was that as the twig is bent, so is the tree inclined.

A WELL-WORN MAXIM

This thing, in substance, has been said many a time before. "An ounce of prevention is worth a pound of cure" is said by mothers all over the land every time they thread a darning needle, and by every country dweller whenever he twists a replacing screw into the hinge of his gate. Nobody doubts its truth, nor is anybody greatly persuaded by its logic. It is human nature to accept a saying, if it hears it often enough, and then reduce it in exercise to its minimum application. So "an ounce of prevention is worth a pound of cure" is left to stockings, gate hinges and such like. It is found in every well-ordered household, as are darning needles and extra screws and the tea canister. And, like that last, preserves its contained excellence, principally, if not exclusively, for family use.

So it was no new thought that Jack Rose gave us the other day; it was only the extent of the application he made of it that arrested attention, and the presentation of his own sorry life, as one of the many, never touched by kindly solicitude, that aroused reflection. It is easy to dismiss Jack, and such as he, from mind, and so from heart and conscience, by labelling him and them a bad lot. But even Jack Rose must once have been a little chap. And besides, it is only fair to remember that upon the occasion of the only Christian advice that we know him ever to have received, he turned squarely to the light and fought for the upper air. Considering this rather singular business in relation to Church Extension, it would seem as if in a column devoted to this that the Rev. Joseph H. Brown were entitled to mention.

Sometimes it pays to dig as well as it does to travel.

QUESTION BOX

Edited By Rev. R. B. Pomeroy
Princeton, N. J.

FOREWORD

Every department of this paper has the task of making plain to you two things—its purpose and its method; the why and the how of its existence. Obviously we do not want to load up our columns with writing that gets no results and equally obviously we have no desire to put our product into such shape that it fails to produce the desired effect upon the reader.

In the case of the Question Box, the purpose would seem to be quite clear. It is of course to receive and answer questions about all sorts of Church matters, questions ranging from "Who introduced Christianity into Bulgaria?" to "Why do we add water to the wine in the Holy Communion?" questions on Church history and teaching, on matters of ritual, on Missionary matters, on anything that has to do with the Church life of any of our readers. And we think the purpose a useful one.

As to the method, the first step must be made by you. You must ask the questions. Of course, the Editor can write to some of his friends and say, "Please send me some questions," or he can even ask himself a few. But that is not what we want, for the reason that such questions would be almost entirely clerical, and we are anxious to be of use to Laymen and Laywomen. And to do this we must know what Laymen and Laywomen all over the Church are interested in, what they want information about. And we can't know this unless they tell us.

Then when the questions come in we shall try to answer them. Here comes in the question of method. We shall try to answer you as intelligently, promptly and fairly as we can. Just a word about those three words. First, **intelligently:** The Editor is not going to try to monopolize the answering. Fortunately, he is placed where he is in contact with men who are experts in many subjects, and he plans to draw on their knowledge. **Promptly:** Of course, questions must take their turn and there is only just so much space, but the Editor will try to expedite matters as much as possible. **Fairly,** and this is important. We want to give you an honest, unbiased answer without trick words or phrases, and uncolored by party prejudices. You may not always agree with us. We may not always catch just the point of your question and may not absolutely meet it. We may not be always accurate; but we want you to feel that we are square.

And let us make it plain that we are not going to conduct a department of controversy. We expect from you the same spirit we want to show. There is no room here for the trick question any more than there is for the trick answer, and any such contributions will go to the waste-basket. But there is a most cordial welcome for any sort of inquiry on any subject of interest to Church people, and if it interests you the chances are it will interest a good many more. So send them in.

"Just a word in closing," as some Preachers say, and you can hear the rustle all over the Church as the congregation sits up with renewed courage. You may send your questions to THE WITNESS, Hobart, Ind., or directly to the Rev. R. B. Pomeroy, Princeton, N. J. The latter is much the better way. Also, please place some signature as a means of identification. Your name will not be published.

Next week we begin the actual answering.

"I am real sorry for Mr. B—." Such was the remark of a parishioner who had seen the Rector fail in securing the needed co-operation to carry to completion a Christian work, which was of great importance. Rectors often are compelled to relinquish plans for want of a sufficient force to sustain them. But why this person should be so sorry for Mr. B—, the Rector, is strange. Of course it was kind to sympathize with him in his hour of discouragement; but the sorrow ought to have been expressed for those parishioners who allowed the project to fail. The Rector had done his duty, and he could well say, "Sorrow not for me, but sorrow most for yourselves, who have allowed this noble opportunity for good to fail simply by inactivity. Upon your shoulders rests the responsibility for allowing it to become inoperative; and for that an account must be rendered. In many particulars it is parallel to the occasion when many weeping ones followed Christ to Mt. Calvary. He turned and said: "Weep not for me, but weep for yourselves and your children." He had done His duty, and upon that nation rested a doom for their refusal to respond.

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THE CHURCH FAMILY

AT WORK, PLAY AND WORSHIP

II. CONSCIOUSNESS

The first sign of self-consciousness that a child gives is when he begins to recognize his father and mother and to imitate the words which they use.

For all education is in the beginning a matter of imitation. It is only after much painful practice in imitation that we learn to be proficient in any art. So the conversation of a child begins in the imitation of certain sounds which come to have a meaning as the child grows into their full significance.

So before the child understands their meaning he is taught the Creed, the Lord's Prayer and the Ten Commandments and later on he grows up into their real meaning.

Some people have a theory that children should not be taught in religious matters until they grow up and are capable of understanding them, and our American system of education is necessarily based on this theory but it would hardly do in any science or art to expect understanding to come before practice.

The Church follows the natural method in training her children in the elements of religion in order that later on they may have a right understanding of the same. And so at a very early age I was set to learn and to repeat the Creed, the Lord's Prayer, the Ten Commandments, and certain parts of the service, and when my parents took me to Church I could take my part in the service because I had been taught these things.

At first there were just a few words which meant very much to me. I learned that I had a Father in Heaven and that He had a Son whose name was Jesus Christ and that His Mother was called the Virgin Mary. I soon learned that he died on the Cross and was buried in the earth but on the third day He rose from His grave and then went up into Heaven where He now is and that some day He is coming again on the earth to judge us all.

I learned also that there was a Holy Ghost although I did not really know much what this meant; I learned that there was a Holy Catholic Church but did not yet know much about this but I learned that Christ came to forgive our sins so that when He came to judge us He could raise us from the dead and give us life everlasting.

The thought that God was my Father and Christ was my Saviour and that there is a life beyond the grave made a very strong impression upon me, for never since I was a child has God been so real to me, for I was pure in heart then and it seemed to me that God saw everything I did.

And when I had committed a sin it troubled me very much and I used to tell God about it and resolve never again to offend Him.

It was a great help to me as a child to know the Creed and although I did not then begin to see all that it meant still it meant a great deal to me and as I grew older it came to be more and more full of meaning but never did the thought that God was my Father and Christ my friend and that sin was very wicked ever become more real than it did to me as a little child.

Again, the fact that I knew the Creed so well kept me as I grew older from getting wrong ideas of God and of His way of helping us. The Creed was like a road along which my life ran smoothly and without which I would have had many trials and probably been entirely lost in the wilderness of ideas which I found later on lay on either side of the road.

As a little child it was very fortunate for me that I had this road as it is a terrible thing to be lost in the wilderness.

III. PRAYER

At a very early age I was taught to pray to my Father in Heaven. Each night I said the Lord's Prayer, and that well known verse,

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

I also was taught to remember my father and mother and my brothers in my prayers, and to ask God's blessing upon them. And to this day there is nothing quite so beautiful as to see a little child kneeling by his bedside in prayer to God.

(We are very thankful that no one ever teaches a little child to sit in a chair and put his head into his hands and pray to God.)

This saying of my evening prayer became such a habit with me that I never would have thought of going to bed without addressing my Heavenly Father. This habit of prayer made the fatherhood of God very real to me, and I have since thought that without prayer God can never be real to His children. In the Lord's Prayer I not only learned this fatherhood but I learned to reverence God (for nothing teaches us the reverence of God like the habit of prayer) and I learned to depend upon God for my daily needs and to look to Him to keep me from sin.

Men may hold these ideas as a theory, but prayer is the putting them into practice and to my mind the best example of the power of the Christ and the value of it is to be found in the boy of fourteen or fifteen who has been brought up in the atmosphere of prayer, as contrasted with the boy of the same age who has never known God well enough to speak to Him.

Here we find the influence of Christ before the boy is stained by the world, and before his Christian life is made self-conscious by his theories of this or his prejudice against that. As the boy enters the period of youth he becomes self-conscious; he exaggerates the influence of his own particular view of God and the universe, and his vision becomes blurred by the sins of youth; but never does he forget the prayers of his childhood that he learned at his mother's knee, and many a man has been brought back from a far country to His Father's House because something has occurred which has recalled to him the faith of his childhood,—the faith that was made real by these early prayers, the influence of which has never been wholly effaced. God help the young man who drifts out to sea without this anchor which he can let down to prevent his total destruction.

The parents who neglect the prayers of their children have something to answer for in the day of reckoning.

IV. DUTY

Very early in life I learned the Ten Commandments. It seems to me too bad that the Church stopped here. Why not the Sermon on the Mount as well?

For the Ten Commandments teach us what we must not do but Christ tells in this sermon that which we must do.

But I suppose that any one who trains children learns that first of all we must say Don't! "Don't do this," and "Don't do that," are frequent words in training children.

So we are taught at first what we must not do; as we grow older we learn what we ought to do.

The growth from infancy to manhood is the growth from the duty of mere dependence into the joy of independent service.

So the Ten Commandments are as though he told the child not to touch the fire; but the Sermon on the Mount teaches us how out of the fire we can forge the tools of service.

And this training was very necessary.

We cannot begin too early to teach our children not to lie and not to steal and not to take in vain God's name.

But this would be poor meat on which to live for long.

What must I do to be a child of God?

I must love my Father with all my heart and mind and soul.

I must love my neighbor as a brother who has the same right as I have myself to the good things of our Father's House.

And right here I learn is the difference between the Kingdom of this world and the Kingdom of Jesus Christ. In the one I must struggle and push and climb to get as much as I can for myself, no matter how much others may need my abundance.

In the other, there is no need that my wealth shall deprive another of his share. It is like a home, where the wealth of one is the wealth of all, but love, and love only, can make this possible.

PRAYER

Few, very few—none but God's truest saints—can make long prayers; and when our Lord gave His model prayer, saying, "Thus pray ye", knowing our wants, knowing our nature, knowing our sole capabilities, His model was brevity itself. Prayer is no bare huddle of ceremonies, or heaping up of formal words in empty churches. Be they hurriedly babbled, or be they unctuously droned, or be they pompously rolled forth, they may be no more than the idle speaking and much speaking against which Christ warns us. Far better that our prayers should only occupy five minutes, and be sincere, rising like incense through the golden censer of our one and only Priest, Jesus Christ, than that they should be a spiritless mummery, or that they should resemble the idle vaunt of the Pharisee—a prayer kindled with the strange fire of pride, which "stank to heaven".—Farrar.

WHAT THE GENERAL CONVENTION DID

In this summary it is impossible to more than mention some of the legislation of General Convention. Many of the subjects mentioned briefly here will be treated more fully in articles later to be published in this paper.

Two new Missionary Bishops were chosen: Rev. Hugh L. Burleson, D. D., as Bishop of South Dakota, and Rev. Frank Touret as Bishop of Western Colorado. The consecration of Dr. Burleson is to take place about the time this paper will reach our readers. The Rev. Frank Touret has not yet indicated his acceptance of election. South Dakota, because of the peculiar problems of its Indian work, was felt to need two Bishops for its administration; therefore, legislation was enacted allowing the election of a Missionary Suffragan-Bishop. Later one will be chosen for this office in South Dakota.

The Convention refused to adopt more stringent canon on divorce. The Board of Missions was requested to make more adequate preparation for the Missionaries on account of the higher cost of living.

Suffragan Bishops may hereafter serve as the ecclesiastical authority in any Diocese which so provides in case of the absence or death of the Bishop, and their tenure of office will not terminate with the death of the Diocesan. The House of Bishops voted to give them votes in their body, but this action was defeated by the House of Deputies.

A new Hymnal was adopted for use; it does not take the place of the present Hymnal, but is additional to it.

Action was taken looking to the creation of a Missionary District in the Canal Zone, the Bishop of which should also have charge of the work in Central America when such territory is ceded by the Church of England.

A commission was appointed to visit Liberia and the French Soudan to investigate conditions and report upon the advisability of extending our Missionary work in that district. This is to be done before the election of a Bishop to Liberia.

A joint commission on parochial teaching Missions was appointed as well as another for the translation of the Book of Common rayer into the Italian language.

Practically all the old members of the Board of Missions was re-elected, including Bishop Lloyd as President and the other officers.

A canon of far reaching import was one by which the Church's fiscal year throughout the country was made to begin January first: the committee in charge of business methods in the Church presented blanks which standardize parochial and Diocesan reports.

A revised Lectionary will be used for the next three years.

Final action was taken upon the Church Pension Fund, which is to go into effect March first, when it is expected that the five million reserve will have been raised.

A number of amendments were made to the offices of Morning and Evening Prayer, Burial of the Dead, and some new Prayers were adopted for special occasions. We shall note these changes in detail in later issues.

The Convention is to meet in 1919 in Detroit, Mich.

WHY?

"Why don't they fill the church, they ought to do it?"
You ask with deep annoyance, not undue.
"Why are they so selfish, not social a bit?"
Did you ever stop to think that "they" means you?

"How long will they give so little to missions?"
"Why don't they keep their vows faithful and true?"
"Why don't they improve general conditions?"
Will you ever stop to think that "they" means you?

"Why don't they build up the young people's meeting?
And wake the prayer meeting up a few?"
Thus you knock, knock, knock, while
Will you never stop to think that "they" means you?
If you've a little hammer, put it away;
The world's dying for help, plenty to do.
Faithfully do your part of the work each day;
There is nobody to do it but you—you.
Begin by being unselfish and you will end by being happy.

Humility is not so much to think meanly of oneself, as not to think of oneself at all. The high places of God are very low. The lowly in heart find Him.—H. Johnson.

ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

I. THE PARSON

The Parson who undertakes to write of his office and his work must examine his motives with the keenest scrutiny. If he finds himself writing with malice or uncharitableness, or if he writes that which brings his office into discredit and thereby distresses his brethren or the people, then he should cast away his pen and hie him to his prayers. But if with honest intent he desires to bring to his readers a more adequate knowledge of his thoughts, his trials, and his joys in the inestimable privileges of his office, then he may safely trust his words to do their errand and carry their message.

If any word of mine brings pain, let it be forgotten, or at least let it be forgiven, unless it be one of those gentle words, spoken in love, that stings with a lashing fury those whose consciences by sin are accused. Then let it be heeded. It is not unusual for the most compassionate heart to be the source of the most stern rebuke, stern because culpable humankind can withstand any assault with more complacency than the persuasive tones of gracious affection. This is a truth the Parson must heed. He is not the accuser and judge, but the advocate and friend of his people.

In the midst of so much misunderstanding of his office and his purpose, it is natural that he should desire, at times, to speak freely and without restraint of his work and life as he understands it: that he should give expression to the various moods which follow so closely upon each other in his inner experience: that he should exhibit the fabric of his consciousness, so human and sympathetic to every feeling common to mankind, woven into one varied whole, by the interlacing warp and woof of high purpose and scanty strength, of noble ideals and miserable failure, of splendid intentions and feeble accomplishments, of the inner vision of the Kingdom and the outer contact with a Parish in which mingle every strength and weakness, every nobility and every commonplace experience of men.

What is his final conclusion about his office, as he meditates upon its diverse elements and as he stands apart and reflects upon his work and the kind of inner life the work developes within his heart? It is this: Could a young man know the richness of it all, could he feel the abundance of its interests and the vividness of its reality, he would forsake the meagre endeavor after selfish gain and seek the fulness of the work of the Ministry.

Its interest and its reality! Why, those are the very things the worldly man is doubtful about as he views the Parson going on his daily round.

Surely it cannot be interesting to the point of excitement to do that sort of duty! But it is. No man intent upon his fortune ever has a keener sense of a stimulating and invigorating impulse than the Parson, enthusiastic in his purposes. The result is not the same, oh no! but the chase brings zest and vigor. It is fascinating because no human concern or adventure is alien to his interest. In the variety of his work lies a charm that only variety gives. He probes into a hundred obscure byways of human life. He faces weekly a score of unforeseen and absolutely new combinations on the chess board of men's affairs. He becomes the companion and counsellor of high and low, rich and poor. He merges his personality for a time in a score of vocations and enlarges his mind by the new points of view. He contributes his portion of judgment, wisdom and skill and labor to numberless undertakings. The inspiration of his enthusiasm quickens every effort, either individual or collective, which it touches. His faith sustains tottering enterprises for the general good, and his convictions mould men's thinking by their very steadfastness.

Is it not interesting? And is it not real, too? There is no man whose life is so firmly planted foursquare upon the realities as the Parson's. If you doubt it, scrape an acquaintance with one. It is not hard to do. Let that develop into a friendship and then take his measure. You will find him no unreal idealist or impractical dreamer. I once knew a Parson whose friends discussed his probable career had he not gone into the Ministry. There was vast difference of opinion as to whether he should have become mayor of the city, president of the college, editor of the local paper or general manager of a railroad company. He became a godly Bishop instead and his power and influence turned many to righteousness.

The most cruelly real things in this world are sin, bereavement, poverty, and loneliness. The Parson faces them all; he maintains the organization, often amidst crushing difficulties, which ministers to those afflicted with the burden of these realities. He does it the best way that he can, relying upon the greater realities, the things which though not seen are eternal. And best of all he does it from a conviction of the manifold privileges of such service. In other words he does it because he wants to do it and not because he has to do it.

The young man would go into the Ministry because it gives him an opportunity for self-expression that is found very rarely in other fields of work. Many of our most desired offices demand partial men. They claim his mind, that great material enterprises may be strengthened, but they care not about his heart. They claim his all. If you want to feel the tug his talents, that mighty achievements may be enriched thereby, but ignore his character. Who cares for the personal ideals of the architect if his skill and art are sufficient for a worthy and enduring building? Who cares whether the manager of a railroad be a vulgar boor, or a vicious worldling, so that trains run safely and on time?

Not so with the Parson. His is the universal profession. No unused talent can lie hid in the napkin. He undoubtedly has not all the characteristics of the universal man; far from it. He has only the average assortment. But his work demands upon every little native talent you have then become the Parson! No slightest inward grace or gift or skill but struggles for expression under the inspiring warmth of your work. Your Parish arouses every capacity for organization, your necessities stimulate every instinct for finance, your social intercourse awakens every grace of manner, your civic usefulness encourages every intelligent sympathy with movements for the general good, your friendships kindle every spark of intimate consideration for your fellows, your ideals animate you with a passion like only to that of the poet, your works of mercy impel you toward vast sympathy for human woe felt completely only by the most richly endowed, your preaching spurs you to the most vigorous intellectual activity, and your convictions inflame you and others with the highest conceptions of duty and service and God. The work demands every atom of energy, talent, grace, culture, judgment, and righteousness in your whole being.

Would you not think it worth while to live and act under such a spur? Self-expression is the crowning success and reward of life, and the opportunity for self-expression is its chief boon. A double measure of this opportunity has been bestowed upon the Parson.

Remembering this, let us examine the colors and textures of the fabric of the Parson's inner reflections. If I speak of discouragements I remember that you have them too, and then mine help me to understand yours. If I speak of annoyances, that is from the lips outward because every life must be fortified against annoyances and they disturb not the deeper flow of life's duties and compassions. The Parson is completely human. If he were not he would be a useless mortal to minister to human kind. Amidst those same outer conditions of change and trial that effect his fellows he does his daily work. But it may not be amiss for you to borrow his spectacles for a while and to look at this old world through them.

Why will you keep caring for what the world says? Try, oh, try, to be no longer a slave to it. You can have little idea of the comfort of freedom from it—it is bliss,! All this caring for what people say is from pride. Hoist your flag and abide by it. In an indefinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you.

Go as the angels go, in trustful obedience. Take each day as it comes and let it be a little life spent with Jesus. "Have I not sent thee?" Go with alacrity. "I will run the way of Thy commandments." Go as the angels go. For what does the word "angel" mean? Simply "a messenger." Go into your surroundings as a messenger of God your Father, with the Elder Brother by your side, and the Holy Ghost to strengthen you.

To look into a dull future and smile; to stay bound and not chafe under the cords; to endure pain and keep the cheer of health; to see hopes die out and not sink into brutal despair—here is courage before which we may pause with reverence and admiration.—Theodore Munger.

The Witness

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

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MISS EMERY RESIGNS

FORTY YEARS OF SERVICE

It is with regret that THE WITNESS notes the retirement of Miss Julia C. Emery from the office of General Secretary of the Woman's Auxiliary. In this sphere Miss Emery has labored for forty years. The Church is well pleased that she has consented to continue that portion of her former work with which she has been generally most closely associated, namely, as editor of the Auxiliary pages of The Spirit of Missions. The following minute was unanimously adopted by the Board of Missions at its meeting in New York of December 13th:

"The retirement of Miss Julia C. Emery from the office of General Secretary of the Woman's Auxiliary affords to the Board an opportunity to give expression to the affectionate regard in which she has long been held by us all. Under her wise guidance and the inspiration of her leadership the women of the Church have accomplished great things for the extension of the Kingdom. Her wisdom, her graciousness, her courage, her zeal, are qualities which we of the Board will strive to emulate. Her retirement cannot be permitted to deprive the mission work of the Church of her help and counsel. She will always be regarded by the Board as an adviser and a colleague. By the Church her services will always be held in loving and grateful remembrance."

Miss Emery has sent the following letter to her many friends:

I am writing you because you have seen my resignation as Secretary of the Woman's Auxiliary.

You do not need me to say that it has been a great privilege and joy to have held the office for forty years, or that I would not lightly give it up. You have given me your loving confidence so long, I am looking for it also in this.

My belief is that the great advance of the Woman's Auxiliary is to lie along the lines of diligent and prayerful study and the development of missionary training in our young people in co-operation with our Parish Clergy and the Superintendents and Teachers in our Sunday Schools.

The recent gains in the growth of mission study among us owe much to the schools—as they may well be called--conducted at our last three Triennials under Miss Lindley's leadership; the Sunday School plan—inaugurated at our last Triennial in St. Louis—is her own. By placing her for the next three years at Secretary of the Woman's Auxiliary, the Board is giving her—and you with her—the opportunity to develop both plans in such a way as to show the Church, at our next Triennial, their value. They are plans which appeal to our younger women with peculiar force. It is my earnest prayer that they may be the means of raising up a great company of young women to share with us in all the tasks of the Woman's Auxiliary and to carry on its work without break and in the most entire harmony.

For this is not a farewell letter. To give up office does not oblige me to give up work, and that I am still allowed. The box work will continue as for years past under the care of Miss M. T. Emery. Bishop Lloyd and Miss Lindley have asked me to continue to edit the Auxiliary pages of The Spirit of Missions, and in this I shall more than ever want your help. Will you not tell me where they have seemed inadequate, what kind of matter you could spare from them, what you want to see in them, and add your experiences in study and Sunday School and Junior work, the latest and most telling news from the mission field, questions you would like to have answered? All will be welcome.

And through this year I am to follow with you in our Pilgrimage of Prayer. Please call upon me for any helps you may need, and please tell me of your week when it has passed. I expect to be at the Missions House to see our Auxiliary and missionary visitors, with more time, perhaps, than heretofore, to make them welcome. I am hoping also to visit when desired, and to help you as I may be able in telling of the Auxiliary and the work.

I want to be your friend and helper still, but I shall feel an added joy in your faithful friendship, as I see you giving to Miss Lindley in her new responsibility and office an ever growing affection and the heartiest and happiest co-operation.

With loving thanks, and best wishes for this New Year and all the years to come, Yours very sincerely,

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Every Clergyman should read the latest work of the Rev. R. J. Campbell, who has lately became a Priest of the Church of England, coming to us from the Congregational Ministry. The title is, "**A Spiritual Pilgrimage.**" It is a truly remarkable book.

IN MEMORIAM

HAMILTON WRIGHT MABIE OF NEW JERSEY

In the death of Hamilton Mabie, the Church loses one of its illustrious sons.

It was the Editor's privilege to be in charge of Calvary Church, Summit, N. J., during last August and to come into close personal contact with Mr. Mabie, who for many years before his illness, was the Warden of that Parish.

It is among our pleasantest memories of 1916, that we were thus privileged to meet Mr. Mabie and to learn the lesson of his simple faith and to realize how grace was to be found in this living Epistle of Christ, known and read of all men, and loved for those winsome qualities which make for sweetness and light.

At the very highest round of literary attainment, he remained to the end a lover of mankind and one who showed that worldly distinction can be coupled with child-like humility.

May the good Lord grant to him eternal rest and let light perpetual shine upon him.

A BUDGET OF NEWS

HAPPENINGS IN MANY PARISHES

A Social Settlement Hall is to be erected in the near future on the old site of the Church of the Incarnation, Dallas, Texas, in honor of the Rt. Rev. A. C. Garrett, D. D., Bishop of the Diocese. The good Bishop is greatly beloved by his people. It is said that one of the motives prompting them to erect this building in his honor is their grateful remembrance that a number of years ago when a purse was presented to him to cover the expenses of a trip to Ireland, the land of his nativity, he used it instead for the erection of the little frame church then far out in his See City.

"The forming of the Billy Sunday Corporation inspires the fear," in the imagination of the editor of the New York Sun, "that not even salvation is to remain free."

BISHOP LLOYD THINKS THE WITNESS IS NEEDED

Thank you for letting me see THE WITNESS. It seems to me to be a good beginning of a useful undertaking. I hope the Church will realize the value of such a paper to its work, and will give it hearty support. In my judgment, you have met an acute need of long standing, and the Church is under obligation to those who are willing to bear the burden. I hope that generous support will prove its appreciation.

Yours very truly,

A. S. LLOYD.

TRAGIC DEATH OF BISHOP LONGLEY'S SECRETARY

The Rev. Harold E. Ford, Secretary to the Rt. Rev. Harry S. Longley, D. D., Suffragan Bishop of Iowa, died at 10:00 o'clock on Wednesday morning, January 11th, at Des Moines, Ia., as the result of being overcome by smoke in a fire which threatened the members of his household on the previous day. The Des Moines Capital says:

"The Rev. Mr. Ford sacrificed his life to save those near and dear to him when he rushed through smoke, inhaling the fumes, to awaken his father and two aunts sleeping on the floor above.

"He was dragged unconscious from the house by his aunts, the Misses Ellen M. and Louise M. Ford, who, with the Clergyman's father, Edward M. Ford, reached the street half suffocated and scantily clad.

"The firemen arrived just as the ment shortly before 7:00 a. m. The smoke was detected by the Rev. Mr. Ford, who hurried to investigate. When he reached the first floor dense smoke and flames were coming from the basement, which was a seething furnace.

"The Clergyman called to Dudley Warner Fitch, who lived with the Fords. Mr. Fitch rushed to a telephone and summoned the fire department. The Rev. Mr. Ford hurried to awaken his father and two aunts.

The firemen arrived just as the Misses Ford were literally dragging their unconscious nephew from the house.

"The Rev. Mr. Ford was removed immediately to Bishop Longley's residence, where he died on Wednesday. He had been suffering from an asthmatic condition for some time prior to the fire.

"The deceased was born on Staten Island, N. Y., and educated in the American metropolis, where he was graduated from the General Theological Seminary and from Columbia University. He came to Des Moines three years ago to become Secretary to Bishop Longley. He was Treasurer of the Board of Missions and editor of the Iowa Churchman.

"The funeral was held Thursday morning at St. Paul's Pro-cathedral. The body was taken to New York for burial."

Hamilton Wright Mabie, distinguished editor, author, lecturer and influential Churchman, entered into life eternal from his residence in Summit, N. J., on the last day of the Old Year. He made a large contribution to American literature and to the instruction and pleasure of all who are familiar with the productions of his pen. He was an active and devout Churchman and represented the Diocese of Newark with distinction in the House of Deputies of the General Convention. He had been a member of the Editorial Staff of the Outlook for thirty-seven years. Dr. Lyman Abbott, in an appreciation of his long time friend and associate, says: "I bring it to an appropriate end by quoting as an expression of his faith, as it is of mine, this closing paragraph of an Easter editorial written by him and published in the Outlook at Easter time, 1915:

"The open door of the empty tomb is a symbol of that escape from sin and death, that present entrance into life eternal, which makes every pure and noble life an assurance of immortality. There are those about us whose lives exhale a sweetness not of this world, and whose spirits have no kinship with death. In them the immortal has subdued the mortal, and they have already entered into the peace and rest that are the fruits of the final victory."

We know a Parish of over 100 communicants, not one of whom took a Church paper until THE WITNESS came on the scene. Fifteen have already subscribed, though strangely enough, no Vestryman is included in the list. Some Parish, hey? What?

A splendid service was held in St. Paul's Church, Franklin, Tenn., on Wednesday, December 20th. The occasion was the completion and dedication of extensive alterations. This old and beautiful church is the Mother Church of the Diocese, and the Diocese may well feel proud of the Parish for its present as well as its past. The chancel has been redecorated and enlarged, and has many new and handsome furnishings. Chimes and five new and beautiful windows have been put in place. The Holy Communion was celebrated by the Rector, the Rev. A. C. Killeffer, assisted by the Rev. R. M. W. Black, of Columbia, Tenn., both of whom were keeping the twenty-fifth anniversary of their ordination. The sermon was preached by the Rev. H. J. Mikell, D. D., of Christ Church, Nashville. The Rev. Messrs. P. A. Pugh, J. F. McCloud and G. I. Hiller were present in the chancel. One of the windows is a memorial to the late Rev. John B. Cannon, well known and much loved Chaplain of the University of the South, Sewanee, and at one time Rector of this Parish.

The Rev. A. S. Corbett, in "The Apostolic Catholic," his newsy news letter, which he publishes once a month, comments as follows on THE WITNESS: "Its inception originated," so he believes, "with the newly consecrated Bishop of Kansas, the Rt. Rev. James Wise, D. D., and judging from an advance copy we have received, we regard the launching of this paper, as an exceedingly 'wise' (please pardon the unavoidable, but sincere pun) act on the part of the Bishop wherewith to inaugurate his Episcopate. It appears to have a strong staff of editors qualified to deal with their respective departments. The paper will be, as indicated in the advance issue, a 'plain paper for plain readers,' and this issue sustains this character. Such a paper, which we may describe as 'A Silent Missioner,' has long been needed. There are thousands of Church members living in isolated places in the Missionary Dioceses, whom the Church through the living voice, can only reach at very infrequent intervals. To such, the 'Silent Missioner' will prove a welcome weekly visitor, and constitute a mighty auxiliary in supplying the 'things that are wanting' in the strengthening and extension of the Church in those secluded localities."

We are indebted to The Messenger, the Parish paper of St. John's Church, Lancaster, Penn. (the Rev. Dr. George Israel Browne, Rector), for the following interesting bit of history:

"High up on the spire of the famous old Hadley Church in Massachusetts, called by President Dwight, of Yale, in his historic 'travels,' 'the finest Church in the country' (of that day) was placed the Hadley weathercock—famed in song and story. During that period it was considered the most distinguished of all forms of weather vanes for churches. It warned all Christians not, like Peter, to deny their Lord.

"It was Bishop Bowman's choice for St. John's—the pet of his heart. Just about that time a new breed of fowl was introduced into Lancaster, so it was considered a great piece of wit to call St. John's the 'Shanghai Church.' We quote below from a classic poem written by the wife of one of the Pastors of Old Hadley.

"The Rev. John Browne, D. D., the brother of the Rector's grandfather, after having been Pastor of the Pine Street Church, Boston (now the Tremont Temple), and founding a Presbyterian Church at Cazenovia, N. Y.; tutor at Dartmouth and Trustee of Amherst, died as the well-beloved Pastor of Old Hadley's Congregational Church, which was the mother of all the Churches in the Connecticut Valley, including Jonathan Edwards' Church at Northampton.

The Hadley Weather Cock

"On Hadley steeple proud I sit,
Steadfast and true; I never flit;
Summer and winter, night and day
The merry winds around me play;
And far below my gilded feet
The generations come and go
In one unceasing ebb and flow,
Year after year in Hadley street.

CHORUS

"I nothing care—I only know
God sits above! He wills it so;
While round about and round about and
Round about I go.
The way of the wind, the changing wind,
The way of the wind to show.

"Another verse reads:

"Though all things change upon the ground,
Unchanging sure I am ever found.
Though many a man betray his trust;
Though some may honor sell, or buy,
Like Peter some their Lord deny,
Yet here I preach till I am rust.
Blow high, blow low, come weal or woe,
God sits above!
He wills it so, etc."

At the suggestion of one of the older members of Christ Church, Lonsdale, R. I., the Rector, the Rev. Albert M. Hilliker, has arranged for a series of reunions of Confirmation Classes, inviting all confirmed persons of the Parish in four groups, asking each company to two services, one for preparation on Wednesday and one for reconsecration and Communion on the following Sunday. Those who were confirmed by Bishop Clark attended the preparation service held for them on Wednesday evening, January 17th, and they will make their Corporate Communion in the Church

(Continued on Page Four)

PERSONAL RELIGION

AIDS AND HELPS TO RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE THIRD SUNDAY AFTER THE EPIPHANY

THE COLLECT

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us: through Jesus Christ our Lord. Amen.

"The Right Hand of God". How natural and necessary it is for us to use human words to describe acts and conditions which are more than human. The right hand means a ot to the average man. Once in a while it is a man's left hand that he uses to do the things which most men do with man. The right hand means a lot to has grown to be the symbol of power and skill, the instrument of the human brain to accomplish things. And some of us transfer by a natural instinct this expression, "right hand" to the Being we call God when we come across those acts and results which merely human power could not bring about. The Collect bids us reflect on our weakness, our dependence, our helplessness in the face of many of the facts of life. It leads us to think, too, that many of our conditions of dependence are the results of infirmities inherited or acquired. Five minutes of sin on the part of a man or woman has meant fifty years, more or less, of subsequent infirmity of mind or will or affection on the part of some innocent descendant. God help the people who don't stop to think before they yield to temptation! How can He help them? How can He defend the innocent? With His Right Hand! What does this Right Hand mean? What is the value of this Right Hand? Obviously it isn't the hand, is it? It is the power in the hand that makes it valuable. God's Right Hand is "the power from on high" which helps a man in his necessity and defends the person who is in danger.

This Collect has in mind the "independent" person—the person who loves to sing "I am the master of my fate, the conqueror of my soul". How St. Paul must have smiled over the incompleteness of that trumpet blast when he wrote: "When I am weak, then I am strong:" "I can do all things through Christ, Who strengtheneth me:" "Let every man bear his own burden", yet, "bear ye one another's burdens". The independent soul will find food for thought in these phrases. If we are really going to be independent of men, we must be dependent on God —to be God's right hand man. That is what this Collect should inspire each of us to wish to be: God's right hand man—letting "the power from on high" possess us, fill us, impel us. What becomes of the power from on high which comes into us through water, bread, wine, hands, words? Are we supposed to be lightning rods, which this power is to run into the ground and be dissipated; or are we to conserve that power and be the positive and negative poles in God's creation, bringing help and affording defense to God's weak and helpless ones? Take, for example, the question of child labor. How is God's Hand to help and defend the children for whom child labor laws have to be enacted, if we do not take our responsibilities for the protection of these children to Him as our weaknesses and our dangers, and ask Him to help us make our laws powerful as well as intelligible? Are you a lightning rod Christian, dissipating God's power, or are you one of God's right hand men, using that power to help and defend the weak and helpless ones in your town or state?

THE EPISTLE

Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, "Vengeance is mine; I will repay", saith the Lord. Therefore, if thine enemy hunger, feed him: if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

These sentences from St. Paul's letter to the Romans calls attention to the fact that self-reliance has its limitations. Never forget that every truth has its counter truth. To remember this is to save a lot of family jars. It is true that God can't make a man out of a jelly fish, until He has found or started some sort of a backbone in the flabby mass. On the other hand, it is too suggestive of a "dead one". It is a great thing to be independent, to look out for one's self. But independence was never meant to rule out interdependence. Independence can become an infirmity in the household of man and in the household of God. It is one of the gates to the road which leads up to the divorce courts, and separates man from wife and people from God.

"I'll get even with you"; "I'll pay you back for all this"; If you don't like it, lump it"; "I should worry"; "What is it to you"? You recognize these and kindred terse and slangy expressions which are on the lips of men and women who have never learned the limitations of self-reliance, nor have seen the interdependent side of the shield of independence. What is the purpose of God's Right Hand in this "getting even" business of life? What is the idea of bringing God's Right Hand to bear on your enemy? Is it to beat him, and overpower him, and destroy him? Is that the way an enemy is to be overcome? Is God's Right Hand to be invoked to destroy and crush an enemy? Don't you think God's Right Hand should reach out for enemies and try to bring them together, thus destroying a man's enemy by destroying his enmity? Did you ever look on yourself as God's Right Hand in this light of trying to change enemies into friends?

What is the use of being a professed follower of Jesus, if you have not proven this to your satisfaction—that if you are a co-worker with God, then the very first peope to find it out will be the people who are not friendly to you or your cause, but who see from your daily life that you are God-reliant and not devil-reliant? and you are the latter if you expect to be judge and jury every time dangers and necessities crowd themselves into your life, and are unwilling to turn in the evidence and let God have a chance to set you both right, through Jesus Christ or some of His peacemakers.

THE GOSPEL

When He was come down from the mountain, great multitudes followed Him. And behold, there came a leper and worshiped Him, saying, "Lord, if Thou wilt, Thou canst make me clean". And Jesus put forth His hand, and touched him, saying, "I will; be thou clean". And immediately his leprosy was cleansed. And Jesus saith unto him, "See thou tell no man; but go thy way; shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, grievously tormented." And Jesus saith unto him, "I will come unto him". The centurion answered and said: "Lord, I am not worthy that thou shouldest come under my roof: but speak the word only and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, go, and he goeth; and to another, come, and he cometh; and to my servant, do this, and he doeth it." When Jesus heard it, He marveled, and said to them that followed, "Verily, I say unto you, I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." And Jesus said unto the centurion, "Go thy way; and as thou hast believed, so be it done unto thee". And his servant was healed in the self same hour.

The leper and the centurion were in need of help. They were in danger and necessity. They wanted some one to lend a hand. They were not groping about in the dark, either. Each one knew he had to have a lift, and from what quarter he could get it. Each one wanted to get hold of God's Right Hand. And the Right Hand Man was on the spot. He always is. "His hand is stretched out still." But you must do some stretching on your side, too. If you are a moral leper, you must go and show yourself to the priest. If you are a successful man of affairs, you must not have a "proud look and a high stomach"; you must recognize your limitations and be willing to acknowledge your dependence on God, and acknowledge it right out in the open, too. God's Right Hand comes as the reward of faith. Someitmes through means; sometimes directly "out of the blue", as we say. Don't talk so much about "My good luck", "My good fortune", "Providen- helped me", "God defended me"; and if you hear other people use those phrases I have quoted, take it for granted that they really mean to say it was "God", or "God's Right Hand", that came to them as a very present help in time of trouble. How fine it would be if, like the Jew of old, we could talk about God and our daily life in the same breath, and treat both more reverently than we do. We Church people are often inclined to "shy" at any recognition of God's Hand in our affairs. That is one reason we do not have what the old evangelists called "power". We have no "power from on high"; we try to get power from this booklet on right eating, and that booklet on right thinking, and the other booklet on right breathing, and we run after this preacher of new thought, and that writer on success, and the other teacher of efficiency, and we get all ready to go; our machinery is all polished and shining—but there's no power. We forget to look up, not down; forget to look out, not in; forget to stretch out the hand as well as "lend the hand". And the hand you lend is not God's Right Hand, unless there is in it "power from on high". And you get that power from stretching out your hand to God's Right Hand Man, who is Jesus Christ. Sometimes He will grip you in the Holy Communion. Sometimes He will grip you in a passage read from the Lecturn, or spoken from the Pulpit. Sometimes He will grip you in a verse you read from the Psalter. Sometimes He will grip you when you are on a bed of sickness. Sometimes He will grip you in the silences—the silences of the night, or the silences in the services, or the silences of some quiet corner of His physical world, on a mountain top, or by a quiet brook, or in a valley. Sometimes, maybe, He will grip you in the silence of an office, after everybody has gone home and left you alone with your conscience. Reader, do you know how much you need God? Have you faith enough to stretch out your hand to Him, either out of your filth and separation from your kind, or out of your success and your prominence? If you do know your need and your dependence, and reach out in faith, God will grip you, whether you are among the privileged ones, or are just common folks, from no man's land, who have never had much of a chance hitherto to know that God needs all men to be His right hand men, if this world is to be a fit place in which to live.

F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

THIRD SUNDAY AFTER EPIPHANY

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
3 S. after Epiph.	Gen. 27:46—28: end	John 1:35-end	Ezek. 18	Luke 6:12-end
M.	Gen. 29:1-14	Rom. 6	Is. 47	Matt. 5:1-16
Tu.	29:15-30	7	48:1-11	5:17-37
W.	29:31—	8:1-11	48:12-end	5:38-end
Th.	30:24	8:12-25	49:1-12	6:1-18
F.	30:25-end	8:26-end	49:13-end	6:19-end
S.	31:1-21 31:22-end	9:-18	50	7

SUNDAY LESSONS. Morning. The first lesson is the story of Jacob's dream, one of the most wonderful that ever charmed the imagination of man: the dream of a connecting tie between earth and heaven, time and eternity, matter and spirit, God and man. Its appropriateness to the season in general, and to the particular Sunday, lies in the fact that, first, it is an Epiphany of God to Jacob, His chosen, and secondly, that it admirably suits the Collect, for if ever a man needed God to "look mercifully" upon his "infirmities" and also to "stretch forth His right hand to help and defend him in his dangers and necessities", that man was Jacob! Nor is it fanciful to see the germs of a Missionary lesson in the beginnings of expansion in Jacob's local deity to One that was still with him after he left home, and was in that place, though he knew it not. As the missionary goes to foreign lands, he not only carries God with him, but also finds him there; and it is this larger truth of God that our Lord refers to in the Gospel for the day, in which also mention is specifically made of the patriarchs. The New Testament lesson is one in which our Lord reveals to the astonished Nathaniel the fact that he is the fulfilment of the dream of Jacob, and the meeting point of heaven and earth.

The Old Testament, selected like the others, as far as possible, to fit in with the theme of the historical lesson, which it replaces, is a Divine message of promised guidance and other blessings to the Church as "Jacob", and especially includes the Missionary duty of the Church. Perhaps verses 8 to 12 of chapter 43 might be well included.

SUNDAY LESSONS. Evening. The lead is taken in the evening by the course in the life of our Lord, and the lesson tells of the choice of the Apostles, followed by a summary of the Sermon on the Mount spoken to the disciples. The Sermon on the Mount is doubly an Epiphany selection; it is a manifestation of the mind of God, a theoretic statement of the principles of life exhibited by our Lord, who is put before us in an outline portrait in this season (see Gospels), and also it is by implication Missionary, because blessedness belongs not to the descendants of Abraham, but to those possessed of certain traits, open to all. Undoubtedly this is one reason why Buddhism is likewise a Missionary religion. The Old Testament backing is Ezekiel's treatment of personal responsibility, closing, as does the New Testament selection, with warning. Verses 20 to end were intended, but the whole chapter will not hurt.

WEEK DAYS. Morning. For the week days, in the morning, the story of Jacob is continued for first lessons, and Romans for second. The general appropriateness of Romans along here has been pointed out; there is a particular relation between the thought of deliverance in the Collect and the special theme of deliverance from the bondage of the law.

In the evening, for second lessons, we have the Sermon on the Mount **in extenso**, the Epiphany character of which has already been pointed out.

Isaiah is continued for first lessons. Besides the general fact (as already pointed out) of the relation between Isaiah 40:66 and the Epiphany season there is this special connection between the selections, the Prayer Book teachings and other lessons: Redemption from Babylon; universality of Providence; blessedness of obedience; and Missionary duty of Church (Isaiah 47; 48:17, 18; 49:6, 22, 26; and compare Isaiah 50:7-9 with Romans on justification (evening chapters this same week).

C. B. WILMER.

ON PRAYER ALONE

By Dean Bell of Fond du Lac

Around the table, after dinner, sat four men. One of them was a venerable and godly and humble old clergyman. Another was a successful lawyer in middle age. The third had achieved remarkable success, for his thirty-five years, as a surgeon. The fourth was an alert and successful merchant. The talk had veered around, possibly out of deference to the clergyman, to religion. The three laymen had each confessed that religion of the "old-fashioned Churchly type" had become meaningless to him. The physician claimed that this was because the Church's dogmas were unscientific. The lawyer maintained that religion was too other-worldly to be useful. The merchant could not see that there was anything definite or practical about it. The clergyman was silent for a while. Then he spoke.

"Did you men ever learn to pray?" he asked.

The three others smiled, and one after another they said that certainly they had. They had all been taught to say the Lord's Prayer and "Now I lay me down to sleep" when they were children. They had all gone to Church for many years, and there had taken part in the devotions laid down in the Book of Common Prayer. Of course they had prayed, once upon a time; but they had all three stopped praying now, because it seemed so formal, so mechanical, so meaningless to their souls. The clergyman, after a short pause, spoke as follows:

"I thought so. You men never learned to pray. You only learned to say prayers. The Church is full of people like you, and that is why the Church loses so many like you, splendid fellows that you are. Written prayers and prayer books are fine things in their place. When men pray together, they must needs pray fixed prayers, just as when they sing, they sing the same words and tune. But unless a person has learned how to pray first, such common prayer is apt to resemble real prayer less than it resembles the turning of an oriental prayer wheel.

"Prayer is talking with God, Who is our Heavenly Father. When a man prays by himself, he is supposed to talk to God just like a loving son in a human family talks to his human father. No man talks to his earthly father in set and formal phrases. He talks to his earthly father naturally ever knows the vitality of religion, nobody ever understands the spiritual truths back of what you, doctor, call the Church's unscientific dogmas; nobody ever perceives the power of God in this present world, or how essentially of world value other-worldliness is; nobody ever feels the practical usefulness of contact with heaven—until he has learned the art of talking straight to God, in his own words, about the things in which he himself is, from his heart, interested."

"That's all very well," said the lawyer, "although I don't know that I ever heard a parson say it before in just that way, at least to me; but how can a man have any self-respect who keeps running to God all the time and saying, 'Please, God, I can't get things for myself. Give me this! Give me that! Give me the other thing!'?"

"I agree with you," said the parson. "A man like that would not only be lacking in self-respect, but in common-sense. You forgot that I said he must talk like a son to his father. It is a poor sort of son who never speaks with his parent except when he wants something—a selfish sort of son, a silly sort of son.

"As a matter of fact, if a man's praying is really an adequate talking on his part to his Heavenly Father, it will include a number of different sorts of speech. First, there will be petition, of course. You must ask for some things for yourself. But no self-respecting son of God will ever ask Him for anything but necessities. Asking God for luxuries, when you remember Jesus Christ on His Cross is a ghastly piece of business. But petition will be the least part of a real man's prayers. There will be thanksgiving, too. It's a poor sort of child who never says 'Much obliged' to his folks for the gift of life and for their care and love. Third, there will surely be confession. The son will go to his Father and acknowledge what a silly fool and what an inefficient and ungrateful fellow he is from time to time. I have a boy, and I know nothing that makes me happier than to have him come, of his own accord, and say to me, 'Father, I was a bad boy today. I did so and so. It was wrong. I know it made you sorry; and I wish I hadn't done it.'"

"That's true," interrupted the lawyer softly, and the others all remembered how that lawyer's boy, like the prodigal son of old, but lately returned from years of wasted life that had nearly broken his father's heart.

"Then," went on the clergyman, perhaps the major part of all true folks call intercession, asking God to help the other fellow, instead of just us. Heavens, men! every one of you in your profession knows of injustice that needs to be righted, victims of oppression that need to be freed, sick folks, whose worries and mental condition are augmenting their ailments, sad people, weary people, lonely people, discouraged people. They're all our brothers and sisters. When we talk to the Heavenly Father, it's them we ought to be talking most about, just as it's them that any big-hearted, right-minded man ought to be thinking most about and working most for.

"And last of all, when you talk to God, there ought to be in your prayers adoration. I reckon that ought to be first of all. Adoration is telling the Heavenly Father that you love Him—and of course meaning it when you say it; that you really care about Him; to use the language of my boy, that you're 'strong' for Him; that you think He's great and good and holy and loving. You think this does no good to God? Didn't you ever have your own boy look you in the eye and say to you, 'Dad, you sure are one fine fellow'? And I think the saying of it helps the boy as much as it does his dad.

"You men say religion doesn't mean anything to you any more. It means everything to me. And I like you fellows so much that I wish you'd try an experiment. I wish that you would start talking to God for ten minutes every day, and let me give you, written out, those five ways of talking to God for you to use as a kind of guide in doing it. Will you try it for just one week?"

The three men looked rather foolish, but they said they would. And so the parson wrote for them, on a piece of paper from his notebook the following five words:

1. Adoration.
2. Confession.
3. Thanksgiving.
4. Intercession.
5. Petition.

Why will you keep caring for what the world says? Try, oh, try, to be no longer a slave to it. You can have little idea of the comfort of freedom from it—it is bliss,! All this caring for what people say is from pride. Hoist your flag and abide by it. In an indefinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what

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CHRISTIAN FAITH AND PRACTICE
WHAT THE CHURCH TEACHES AND WHY WE BELIEVE HER

Edited by IRVING P. JOHNSON

III. THE OLD TESTAMENT

If religion deals with facts, then, like all other facts in life, it has a beginning and a development and also certain principles along which it develops—that is, it has a history. So the Old Testament begins with the Book of Genesis, which means "beginning," and starts with the phrase, "In the beginning".

There are three fundamental facts in the Old Testament:

(1) The fact of God—"Hear, O Israel, the LORD thy God is one God."

(2) The fact of man's sin and his responsibility for that sin—"The soul that sinneth it shall die."

(3) The fact of the coming of a Messiah Who should deliver man from his sin—"Who should deliver their soul from death."

These facts are revealed to man continuously, but it took hundreds of years for man to assimilate this revelation, for the Hebrews were a solitary people in the midst of idolatrous and sinful nations. This process of elevating man so that he would be capable of receiving Christ's message, was a slow and patient process which followed certain definite lines.

(1) The relation between God and man was by covenant between God and Abraham (who was the first Hebrew). As you can readily see, a covenant is a fact, and not a theory. God made certain definite promises to the Hebrew: That in Abraham's seed should all the world be blessed, and That Abraham's seed should inherit the Promised Land; and Abraham promised, on his part, that he and his seed should believe in Jehovah and obey His commandments. So the basis of the Hebrew religion is the fact of a contract between God and man, which the Hebrew recognized even if he did not always observe it.

(2) This covenant relation involved a genealogical record, which was faithfully kept all through the Old Testament; and it is with this genealogical record that the New Testament begins. The covenant involves that "the seed of Abraham" shall be preserved, and we shall note how faithfully the line is preserved, in the same way as in the evolution of animals, where, by a process of natural selection, the favored species is preserved at the expense of myriads of those which are lost. So we find the line of Isaac is taken while that of Ishmael is dropped, Jacob taken and Esau dropped; and thus through the whole career of the Hebrew people their prophetic instinct followed the line of the Messiah, even though they themselves were destined to repudiate the only worthy Messiah that their expectation produced. Thus God's contract with His people becomes an historic fact in the consciousness of those who wrote these sacred books.

(3) The contract between God and His people is embodied in a ritual worship of animal sacrifice, in which certain vital principles are maintained.

(a) That sin, when it is finished, bringeth forth death.

(b) That without the shedding of blood there can be no remission of sins.

(c) That while God's law is like all other laws, severe and imperative, yet God's mercy, like a father's, is ever ready to forgive when Israel acknowledges its sin and repents.

The Passover Feast was the great recognition by which Israel was annually reminded of God's mercy, and the Day of Atonement was a similar reminder of Israel's need of that mercy.

The Old Testament is not so much a revelation of God's nature to man as it is an accommodation of God's holiness to man's need. The morals of the Old Testament are, as we ought to expect, elemental, just as the revelation of God was only partial.

"Verily Thou are a God that hideth Thyself," said the prophet, and the pillar of cloud by day, and the veil in the Temple hanging perpetually before the Mercy Seat, reminded Israel that God was concealed rather than revealed. The Old Testament seems like a piece of smoked glass through which only such solar rays come as the eye can receive. So the revelation of God on Sinai was more than their eyes could endure, and they begged that they might see His Face no more.

The Old Testament is not a work of the imagination, but, like Mother Earth, it is true to facts, and brings forth briars and wheat in the same patch. It is life, and not philosophy—fact and not opinion. It has one main purpose from which it never deviates, and that purpose is to prepare a people for the Christ, to make ready a people prepared for the Lord, to give the world eventually a John the Baptist and a Virgin Mary, a Saul of Tarsus, a John, and a Peter—the final remnant of the chosen people without whom Israel would have been like Sodom and Gomorrah. The promise made to Abraham has become a fact in the birth of Jesus Christ.

If you are mining precious metals you keep to the vein, no matter through what kind of rock it runs; so if you would profit by the Old Testament you must keep to the vein that runs through the hard rock and not be diverted by the unpromising character of the rock. Thus God's promise runs like a vein of precious metal, until it terminates in the glorious treasure of Jesus Christ.

The unfolding of revelation is a most stupendous wonder, but no more wonderful than Nature. It is like God's world—it is true to fact. In that particular it is unlike the sacred writings of other ancients—writings that contained much truth and from which the Hebrews borrowed generously,—Abraham from the Chaldees, Moses from the Egyptians, the Prophets from the Persians,—but among none of these ancient religions was there a covenant with God working out in a specific line toward a glorious end.

The ancient Greeks were a marvelous people, but they lived in the past—a past about which their poets sang, their sculptors carved, their historians wrote. Indeed, Renan says of the Greeks, "The greatest miracle on record is Greece herself; nothing moves in this world which is not Greek in its origin." The Romans were a splendid people, practical, resourceful, masterful; but they lived in the present, and their great men were their soldiers and their legislators. Also, in the day of her supremacy, Rome, the Eternal City, was a standing miracle to the nations about; and when Rome fell (in 476 A. D.) many thought that it indicated the end of the world. The Jews were no more wonderful, no more miraculous, than the Greeks and the Romans, except that they lived in the future and that their great men were their prophets, who saw visions. So the Bible of the Jew is not the only miracle in history. All history is miraculous in that the apparently unrelated and irresponsible acts of men have all been directed to a common end, which we call civilization. History is the tracing of the purposes of God in the gradual development of men's acts.

As we shall see, these nations were all equally necessary to the work of Jesus Christ, but the Jews were the torch bearers who kept aflame, during the dark ages of the world, the facts of God's unity and man's responsibility and the coming of the world's Deliverer. Each people were God's creatures, each doing a marvelous work, all necessary to the culmination of God's great plan; but the Hebrews were chosen to do a unique work (yet none the less necessary because unique), and the Hebrew people remain as witnesses to the fact that they are unique, unlike any other people in the world. Their individuality is so exceptional that, without an altar and a country, and without a capital, they have remained a peculiar people unto this day, an abiding witness of what they have been.

SACRAMENTAL GRACE
NO. V.

Our Church teaches that the Sacraments confer grace to those who rightly and with due preparation receive them.

The Catechism teaches that a Sacrament has two parts—"the outward and visible sign", as water in Baptism, bread and wine in the Holy Communion, and the "inward and spiritual grace".

The outward and visible sign was "ordained of Christ Himself as a means whereby we receive" the inward grace.

So the 25th Article says Sacraments are "effectual signs", that is, signs which accomplish that which they symbolize. As water symbolizes cleansing, so the Church teaches that Baptism cleanses the soul from guilt. As bread and wine symbolize nourishing, so the consecrated elements of Holy Communion effect the nourishing of our souls by the Body and Blood of Christ.

SACRAMENTAL GRACE DENIED

Today the Church's doctrine is denied by many "who profess and call themselves Christians". Forms and ceremonies are considered of little value, and even as being in opposition to the Spirit. Grace through the Sacraments is regarded as limiting God to bare and empty forms, whereas in reality the Spirit comes direct to the individual soul, without mediation of a priesthood or a sacramental form. Yet the very people who repudiate the Sacraments ordained by Christ as means by which God's grace comes to men, and assert that God is not "tied" to the water of Baptism or the elements of Holy Communion, say "Billy Sunday brought God to Boston". "There cannot be a revival unless we build a tabernacle and have a particular Evangelist." They seem to feel that the Holy Spirit is "tied" to the tabernacle and sawdust trail.

NAAMAN REJECTING GOD'S APPOINTED MEANS

Naaman rejected with scorn the means which the prophet indicated for his healing. The Abana and Pharpar, as rivers, were indeed superior to the Jordan, but neither they nor it were able to heal leprosy, apart from God's power and God's direction. It was foolish in him to reject the way which God had opened for his healing. So water has of itself no power to cleanse the soul, but when God connects forgiveness with Baptism, it is foolish for us to criticise God's method, or to call the Sacrament an empty form. No form is empty if God stands behind it, with His promise of help to the man who comes with sincere desire for help.

The New Testament does so connect Baptism and forgiveness. Acts xxii:16: "And now why tarriest thou? Arise and be baptized and wash away thy sins" were the words of Ananias to S. Paul, after he had been converted, and after he had been restored to sight. St. Peter, in reply to the question, "Men and brethren, what shall we do"? a question of those who were "pricked at the heart", converted by his sermon, replied, "Repent and be baptized, every one of you, for the remission of your sins, and ye shall receive the gift of the Holy Spirit". Forgiveness and the Holy Spirit he associates with Baptism (Acts ii:37-38). Sacramental grace is the teaching of the New Testament. If we reject the doctrine, we part company with the Apostles.

THE SACRAMENTAL PRINCIPLE IN COMMON LIFE

The Sacramental principle—the union of the outward and visible with the inward and spiritual is a fundamental principle of life. Man is himself the union of a physical body and a spirit. The flag is Sacramental, a piece of colored cloth which symbolizes the spiritual principles of the nation. A book is Sacramental. By the means of paper and ink ideas are conferred upon our minds, education and inspiration may be given to us. A check is Sacramental, the outward and visible sign of value. As paper, its value is infinitesimal, but it confers its face value, provided the man who signs it is good for that value. The Sacraments are in a sense checks drawn upon God, good for the full value of the promises which He connects with them. The connection of spiritual grace with outward forms which God has appointed as the means of conferring that grace is most appropriate to the Religion of the Incarnation—the religion whose centre is God Incarnate in human nature.

J. H. Y.

WHAT IS VICTORY?

I. John v:4-5; Hebrews xii:3.

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight, as a means of strengthening character—that is victory.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient and loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any position in life, any solitude, any interruption—that is victory.

When you can bear with any discord, any annoyance, any irregularity, unpunctuality, of which you are not the cause—that is victory.

When you stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is victory.

Go as the angels go, in trustful obedience. Take each day as it comes and let it be a little life spent with Jesus. "Have I not sent thee?" Go with alacrity. "I will run the way of Thy commandments." Go as the angels go. For what does the word "angel" mean? Simply "a messenger." Go into your surroundings as a messenger of God your Father, with the Elder Brother by your side, and the Holy Ghost to strengthen you.

THE CHURCH AND THE NATION

(An address delivered by the Rt. Rev. Theodore Irving Reese, D. D., Bishop-Coadjutor of Southern Ohio, at the Joint Session on Missions at the General Convention in St. Louis, October 25, 1916.)

PART I.

All the appointed speakers at these joint sessions on Missions except myself have been Missionary Bishops, but I wish to emphasize the fact that the territory which I represent is essentially missionary and presents one of the most strategic Missionary fields for the Church.

The Central West is the heart of the American continent. It holds in its bosom the bodies of the original inhabitants, the Mound Builders; the body of the first American, Abraham Lincoln, and is daily leading into the responsibilities of citizenship, multitudes coming here from every kindred and nation. According to the judgment of President Butler, of Columbia University, and of Dr. Charles Elliot, President Emeritus of Harvard, the Central West is where you find the typical American. With an unquenchable idealism, and faith in the promise of American life made by God to our forefathers, he believes with all his soul in the great future for this country, to be entered into not automatically, but by the right arm of personal responsibility and effort. It is a significant fact to remember that since the Civil War, those great leaders and statesmen, who have contributed largely toward the moulding of the ideals of the nation, have come from this territory of the Central West.

Here also you find a people with a passion for education which finds expression in the establishment by the state of the great universities, sending forth a mighty host of young men and women mentally and physically prepared to take up the duties of citizenship and to make their contributions to the unsolved problem of democracy.

The states of the Central West were business ventures, cradled in utility and though today they possess untold wealth and property, there is probably no place in the country where it is more difficult to raise money for educational, philanthropic and religious purposes. The wealth has been earned by thrift and hard work. It has not been won by speculation or inherited from the past, and because earned with difficulty, the people part with it in the same manner. This fact seems to be known in the Church at large for when the Missionary Bishops appeal for money they generally skip the whole Central West and go east of the Alleghany Mountains. They may obtain by this appeal money for their work, but we have lost the missionary enthusiasm and inspiration which they could have brought us. Because of this strategic position of the Central West, the heart of America, it presents an unparalleled opportunity for the missionary work of the Church.

I have been asked to speak of the needs and conditions of the Central West. Let me mention the conditions first, for only by the understanding of these can we behold the needs.

1. The Conditions of the Central West

The Central West knew no Colonial Church. It was not until after the Revolutionary War in 1807 that James Kilbourne, a Deacon of the Church, came with the Scioto Land Company, founded the town of Worthington, O., and organized the first Parish West of the Alleghany Mountains. Later came Philander Chase who, by his tireless efforts ministered to the scattered communicants of the Church in Ohio, became its first Bishop and founded Kenyon College, the only Church College in the whole Central West.

It was the successor of Chase, Bishop McIlvaine, who preached the sermon at the General Convention of the Church in 1833 in Philadelphia, which awoke the Church to her missionary responsibility for this part of the continent. The Church realized herself to be a missionary organization, responsible as a whole for the carrying of the Gospel. Then the great procession of missionary pioneers went forth. Bishop Kemper and Lloyd Breck from over the mountains entered the wilderness of the Northwest and founded Nashotah. Bishops Whipple and Hare passed through to take up their work with the Indians and built Faribault and Seabury. Later came Bishops Tuttle and Talbot. Through the work of these great pioneers the Church throughout this vast territory was known and respected. "The Wilderness, and the solitary place, was glad for them."

After the first Missionaries had passed through, the Church on the other side of the Alleghanies became involved in controversy and internal dissension. Missionary activity stopped and while the Church slept, down the Ohio River, across the mountains, along the shores of the Great Lakes, came the pioneer Preachers of the Methodist, Baptist and Presbyterian Communions. They were noble and God-fearing men and it is due to their self-sacrificing efforts that this whole territory was saved from paganism. Then when the Church East of the Alleghanies again woke to her responsibility, the Church which had been a pioneer in this territory was considered an alien. It was occupied by other Christian Communions. Then was heard the romantic missionary appeal of the Far West, and appropriations for its maintenance were made accordingly.

Now note the irony of history. The state in which the first Parish West of the Alleghanies was organized, is now the greatest Methodist state in the Union. The city in which the first Diocese was organized is now the greatest Methodist city in the world. Bishop McIlvaine, the successor of Chase, whose message awoke the Church to her missionary responsibility, was compelled to say to the Church people in Eastern Ohio: "I have no money or men to give you. All my appeals have been in vain. You will have to identify yourselves with the religious bodies of your community." So that today many of the largest Methodist and Presbyterian Churches in Eastern Ohio were founded by communicants of the Church but their grandchildren and great-grandchildren have grown up to hate their Mother. The result of these conditions is:

(A) The Church Is Numerically Weak—The Church in the Central West is numerically weak. The ratio of communicants to the population in the Province of New England is 1 to 44. In the Province of New York and New Jersey it is 1 to 45. In the Province of Washington, 1 to 60. Cross the Alleghanies, and in the Province of the Mid-west the ratio is 1 to 138. In this Province and some Dioceses like that of Quincy and Springfield, the ratio is 1 to 560. In the Province of the Northwest it is 1 to 135; in the Southwest Province, 1 to 278.

When you recall that the average ratio through the Church is 1 to 99, the numerical weakness of the Church in the Central West is evident.

(B) The Church Is Misunderstood—The Church in the Central West is misunderstood, disliked and hated. Let me illustrate this correctly, and what I say is of conditions in cities of less than 100,000 inhabitants.

Here, for example, is a city of 8,000 inhabitants. We have one or two Churches in it. An emotional revivalist comes to the city. He begins his six weeks' campaign of meetings in the tabernacle. Our own Church refuses to identify herself with the campaign or close its doors and deprive her people of their religious privileges. Therefore we are considered by the community as not Christian. We refuse to condemn without qualification all amusements and recreation such as dancing, card playing, the theater, and smoking. Therefore we are considered not religious. We refuse to identify the Church with the Prohibition movement, which in the Central States is largely political, and to have our Church placarded with large campaign signs. Therefore we are regarded as a Church which is on the side of the liquor interests.

We do not as a rule exchange pulpits with the other Ministers in the community, and because the interior of our Church is somewhat similar to that of the Roman Catholic Communion, we are considered to be Roman Catholics in disguise.

All these facts and influences place us naturally in a position of splendid isolation in the community. In such conditions it takes thirty per cent more effort and consecration to get results than in the conditions existing in the East. The men, however, who are doing the work in the Central West understand loneliness, persecution and discouragement. They have not the advantages or the external comforts and privileges which exist elsewhere. Were these Clergy in a missionary district their name, picture and work would be kept before the whole Church by articles in The Spirit of Missions. But in the Central West they are somewhat buried from the sight of the Church at large. They are not here in this Convention, so cannot speak for themselves, but I want to tell you what splendid, humble, noble men you have working in obscure places for the Kingdom of God through his Church and all honor to them in their work in which by the Grace of God they are learning to "walk and not faint." These conditions, such opposition, spell opportunity.

(To be concluded next week.)

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

II.

THE PARISH

If you were a parson, you would speak with a certain pride of "My Parish". No Colonel speaks of his regiment, no Captain of his ship, with more consciousness of possession than the parson speaks of his Parish.

He has a double image of it. It may be a group of people or a locality. The latter is by far the more interesting idea. The Parish is the village, the small town, or a section of the great city. Localize the Parish and it becomes picturesque. It has a charm of definiteness. One may take a good map and draw a red line about it.

You know the comfort of looking at a good map. I saw recently a map of the United States Geological Survey, and I found the very road over which, as a boy, I used to walk barefoot to the country postoffice, that I might see the baseball scores in a city paper. I saw a little dot which the whole-souled surveyor put down to mark the very barn where I spent many a day trying to bury myself to the neck in the oats bin. I have half a notion that should I put that small dot under a powerful glass I could see the weather-stained boards of that barn. Mark Twain has given us a never-to-be-forgotten cave, and Defoe has made every boy long for an island. But most boys must be content with a barn. A good barn must be an old one filled with unexpected treasures. It must have a chest of forsaken tools, bits of chain, cog wheels, anything that suggests machinery and power. It must have a roomy loft. Surprises may lurk here. I once hunted in a dark corner of the loft for a litter of kittens, and found instead a nest of hornets, who welcomed me cordially and warmly. If kittens need guardians, provide hornets.

But I am wandering from the Parish. The Parish has an individuality. The very word has the Greek word "oikos" woven into its fabric. That Greek word means house. It is the place where he feels at home. It is that domicile which he must keep in order. It is his household. The priest is the good householder and housekeeper. No wonder he loves that Parish. Hawthorne saw his old manse with the eye of the spirit, and we are richer in vision because of his picture of it. The plutocrat of today, who never heard of Hawthorne, and who cannot see in an old house all its throbbing associations, may say, "If I had that old house I would remodel it and build an addition and make it the finest house in the neighborhood"; but the true lover of this world's lasting treasures says, "This house, as it is, is the symbol and monument of the struggles of a race of worthy men and women. Destroy it and you destroy a thousand associations and memories, more fruitful of good and happiness than all the restorations of your restless gold". So the true priest loves the Parish as it is. It is the part of God's footstool where his spirit is to prevail, if at all, where his hands are to sow, reap and gather, where his mind is to enlighten and his life is to inspire. It is his homestead from his Heavenly Father. While in his Parish he feels like the farmer who paces his acres, and has a pride that his foot falls on his own land.

It may be a very commonplace bit of the footstool which he has inherited. It may have its sordid streets; but even the most sordid of those streets may have a radiance all its own, because from one end to the other he once prayed, with all his fervor, that a blessed child might be spared to its agonized parents. Past the mean houses, past the squalid sheds, past the ugly alleys hastened the priest, while upward rushed his prayer. He did not know it then, but those very sordid surroundings burned themselves into his consciousness and gave him a lasting sense of the unequal struggle that man wages with life if God is forgotten. On his return, hours later, the child out of danger, and the parents comforted, the consciousness of those buildings was mingled with his thanksgivings, and he had woven into the fabric of his life an experience which never permitted him to see on that street the ugliness of the surroundings, but the intensity of parent love and the goodness of God.

Can a Parish long remain commonplace that becomes transformed by such experiences? Does the lover criticise the unpainted door when in answer to his knock that door is opened by his loved one? Does the father allow aestheticism to control his temperament when the soiled hand of a beloved child reaches out to stroke his cheek in trust and responsive love? So with the priest. The mansion has no allurement that the and his footsteps go indifferently, with eager tread, where God leads him, whether through spacious parks to that hearth where gracious prosperity consecrates both heart and purse to Christ, or through crowded little streets where noble simplicity gives its mite of possession, but wealth of affection, to Christ.

O yes, the Parish has its shadows as well as its lights. Some parts of the map are shaded, and he goes with heavy heart into these portions. Not necessarily because they are mean and unattractive. Sometimes they are not mean, but blossom as the rose. "Surely God is known in these palaces as a sure refuge." That is the thought of the priest as he sees such material blessings. "Surely here may appeal be made and the satisfied life will pour out of its abundance to lighten the burdens of the many. His humor helps him in recognizing that children, no matter how old, playing with their toys, invent their own rules and methods of procedure, and interference or suggestion is met with petulance. The priest can but turn away, not judging, for he is not the judge, but laughing at the solemn and self-important way with which the dead-in-earnest imitators of real burden-bearers manipulate their playthings. But his pride must step in, too, or he may be overawed into thinking the game important, and with genial tolerance he must regain his vision of the eternal realities with which he deals. And then, because "noblesse oblige" and his superior, though humbly expressed, breeding in the household of God, and in consciousness of life's real meanings, he will be driven to his knees in supplication that the eyes of the blind may be opened and the days of their "make-believe" may pass; that their meagre souls may be enriched and their knowledge of God may be increased until it becomes the driving-power of their lives.

There are dark places in the Parish, likewise, where real squalor exists side by side with spiritual impoverishment; where the light and warmth of the Gospel seem not to penetrate. They are dark indeed, for humor fails here to sustain the despairing teacher. He longs for a miracle. If he is not careful, his human perverseness will assert sway, and he will say, "O well, they are hardened beyond hope. Let them go". Not so, for once in a while, by sorrow, sickness or death, the door opens but a crack. There he must put his boot in.

So the weather-beaten old Parish is his in its length and breadth. People walk the streets dimly supposing, if they think of it at all, that they are under the protection of the Flag. Side by side with the Flag is the Cross. They are under that also. The priest hinders no man in his movements in the Parish, but he says, "So long as you are here you must breathe its air and absorb the diffused elements in its environment." So it becomes his notion first, and later his conviction, that every man, woman and child is a parishioner. There he is right. The priest stands ready to do for each one what God would have done for each one. Can he do more? Or less? He prays for all in the Church. The bell rings into every man's ears.

So day by day the Parish grows dearer, more rich in human life and experience, and in the heart of it is the priest reconciling men to God. That cannot be commonplace. So if you hear that your parson has a call to a prosperous Church, and has not gone, remember that he has enriched his own Parish by love, until the others seem poor by comparison. When he does go, it may be that his human heart has grown too sensitive to the trials and thrusts, by reason of that very love.

BUDGET OF NEWS

(Continued from Page One)

on Sunday, the 21st inst. All who were confirmed by Bishop McVickar, are invited to the Wednesday evening service, January 24th, and to the Holy Communion, January 28th. All who were confirmed by Bishop Perry are asked to attend a preparatory service Wednesday evening, January 31st, and to the Holy Communion on the following Sunday. All who have been confirmed elsewhere than in Christ Church Parish are invited to special services on February 7th and 11th. These services promise ot be mutually helpful and spiritually quickening.

NEW HAMPSHIRE

A notable celebration took place St. Paul's Church, Concord, in recognition of the one Hundredth Anniversary of the organization of the Church, January 5th, 1817. At that time ten men formed St. Thomas' Mission, later, in 1835, changed to St. Paul's Parish, now, with its offshoots, having eight hundred communicants. On Wednesday night, January 3rd, about two hundred men and women sat down to the anniversary banquet in the Memorial Parish House. The speeches after the dinner were carefully prepared historical addresses upon the following topics: "The Historic Parish;" "Dr. Eames and the City and Parish in His Time;" "The First Vice Rector, Dr. Roberts;" "Bishop Niles as Rector." Other speeches on the program: "Parish Finances," "The Present Parish and the Future," were postponed to a later date. Hon. Edward C. Niles, son of the late Bishop, acted as Toastmaster.

On the actual date of the Centennial Anniversary there were celebrations of the Holy Communion and Choral Evensong. At the latter service the Preacher was the Rev. Brian C. Roberts of Westboro, Mass., who grew up in the Parish during the thirty years of the incumbency of his father, the Rev. Daniel C. Roberts, D. D.

Sons of the Parish, the Rev. Mr. Roberts, the Rev. Lawrence Piper of St. Stephen's College, and the Rev. Sheafe Walker, recently ordained, took the Epiphany Celebrations in the Parish Church. The afternoon and evening were given over to receptions at the Rectory, Rev. W. Stanley Emery and Mrs. Emery receiving, assisted by ladies of the Parish. The Bishop preached at the Sunday morning Celebration and in the evening there was a united Missionary service at the Church with the united Choirs of St. Paul's Church; Grace, East Concord; St. Timothy's; St. Luke's and St. Paul's Mission, Millville, all within the city of Concord, with representatives from all these daughter Churches and from the Orphans' Home, St. Mary's School and St. Mary's Church, Penacook. The sermon was by the Rev. William Porter Niles, of Nashua, who grew up in the Parish.

The prayers were read from an old Prayer Book given to the original St. Thomas' Mission in its earliest days. The congregations saw for the first time the new silk flags of the Nation and of the State reaching from the pillars at the West end of the Nave towards the middle aisle. The Rev. W. Stanley Emery, Vice Rector, deserves the very greatest credit for an anniversary week rich in memories and rich in promise.

DIOCESE OF BETHLEHEM

The Winter session of the Archdeaconry of Reading, Pa., was held at All Saints' Church, Lehighton, the Rev. Winfred H. Ziegler, Vicar, on the 8th and 9th of January, with Bishop Talbot and twenty-four of the Clergy in attendance. Evening Prayer was sung on Monday evening and the Bishop and the Archdeacon, the Ven. H. E. A. Durell, both made brief addresses. The preacher of the evening was to have been the Rev. Archibald Bradshaw, of Trinity Church, Easton, but as he was kept away by the death of his sister, an illustrated lecture on "Interior Decoration" was given in the Parish House in its place, by Mr. Nicola D. Ascenzo of the D'Ascenzo Studios, Philadelphia. On Tuesday morning there was a celebration of the Holy Communion at 7:30 a. m., with the Bishop as Celebrant. After breakfast the Archdeacon read his report which showed that the work in the Archdeaconry is in a very good condition. At Wind Gap the work among the Italians has been given to the Rev. F. C. Capozzi. This is one of the most important foreign work in the Diocese and was given a splendid start by the late Rev. D. A. Rocca. Great things are looked for at the hands of this energetic Priest as the work is very promising.

The Archdeacon and the Secretary and Treasurer, the Rev. Robert Nott Merriman, were both unanimously re-elected to serve the Archdeaconry for another two years of office.

After other business was disposed of the remaining time was given up to the hearing of papers on the general subject of Church Architecture. "The Church's Contribution to Architecture" was the subject of the paper read by the Rev. Brayton Byron, Rector of St. Mary's Church, Reading. The Archdeacon read an interesting and amusing paper that appeared some years ago in the Outlook, on how to instruct the people to give intelligently and in keeping with the general scheme of beautifying our Churches. A helpful paper was read by the Rev. Wolcott Cutler, the new Assistant at the Church of the Nativity, South Bethlehem, on "The Teaching Value of Church Architecture."

The Rev. Henry C. Staunton, Rector of the Church of the Good Shepherd, Binghampton, N. Y., conducted arly and spiritual as well as practical way, some of the aspects of the Doctrine of the Blessed Trinity.

The bountiful luncheon was furnished by the ladies of All Saints'.

A splendid service was held in St. Paul's Church, Franklin, Tennessee, on Wednesday, December 20th, 1916 (Rev. A. C. Kilheffer, Rector). The occasion was the completion and dedication of extensive alterations.

This old and beautiful church is the Mother Church of the Diocese, and the Diocese may well feel proud of the Parish for its present as well as its past. The Chancel has been redecorated and enlarged, and has many new and handsome furnishings. Chimes, and five new and beautiful windows have been put in place. The Holy Communion was celebrated by the Rector, assisted by the Rev. R. M. N. Black of Columbia, Tenn, both of whom were keeping the twenty-fifth anniversary of their ordination.

The sermon was preached by the Rev. H. J. Mikell, D. D., of Christ Church, Nashville. The Rev. Messrs. Pugh, MacCloud and Hiller were present in the Chancel. One of the windows is a memorial to the late Rev. John B. Cannon, well known and much loved Chaplain of the University of the South—Sewanee—and at one time

WHO'S WHO IN THE CHURCH

SKETCH OF IRVING P. JOHNSON

It is obviously difficult for a man who admires another man to write a just appreciation of that person; and generally it is embarrassing for the object of that admiration to read what an admirer has to say about him. For the person described by another knows himself so well that the good intentioned words of the writer differ so materially from actualities as to make him feel that the word picture of himself is an idealization or a caricature, rather than a portrayal of his character. It is indeed extremely difficult for any one "to judge righteous judgment", and it is hard to "keep taffy out of epitaphy", even when the "epitaphy" concerns a living rather than a dead person.

I have been asked to write a few lines under "Who's Who" about Irving Peake Johnson, just consecrated Coadjutor to the Bishop of Colorado. I do so with hesitancy, lest restraint of my admiration should leave my picture so colorless and hardly human that not only Bishop Johnson himself, but his many friends in and out of the Church as well would fail to find the man in the portrayal.

It is not difficult to find the man in Bishop Johnson. His is a virile personality. He has a big frame, which it is hoped his frequent journeys over the mountains in Colorado will bring back to due proportions. He has a big voice, which, so far as this writer knows, has given expression to words of wisdom, wit, inspiration, humor and Godliness, but never to words which would defile, or wilfully hurt, or intentionally misrepresent. He never could whisper; he was born to talk out loud, and to play in the open. No one could ever imagine Bishop Johnson sitting in a "star chamber", or playing the power behind the throne; and yet he has always exerted great influence wherever he has worked, because he knows how to handle men; he knows men. He sees through their foibles, and he catches on quickly to their good points. If he had gone into politics as a business, he could have easily become an adept at the game.

Bishop Johnson has a big mind. He possesses good analytical powers; and in the analysis of a person or a condition, he can go as quickly and steadily to the heart of the matter as any good surgeon could diagnose, probe and operate. He can argue and he can plead, and he knows how to put his ideas into a language understanded by the plain people.

As Editor of "The Crozier", in Nebraska, and "The Gethsemane Parish Visitor", in Minneapolis, he has written many helpful expositions and presentations of theological and moral truths, which have helped both Clergy and laity to a clearer and better apprehension of the questions under discussion than they could have found in any book with which this writer is acquainted. This is one reason why his associates on THE WITNESS feel that the Bishop will make this paper a real help to right and clear thinking in every place where it is read.

Bishop Johnson has a big heart. His sympathies are intelligently directed and discriminatingly placed. He keeps the friends he makes; and he makes friends wherever they get the chance to learn that he never confounds persons with principles, and never lends himself to personalities. He can hit a man hard, and knock him down, if necessary; but the necessity would be apparent to the by-stander, and if that by-stander remained on the scene of conflict, he would see the Bishop stoop and lift up the downcast man and make it evident to him that he had only friendship for people, even if he was opposed to, or could not agree with, or follow their principles.

Principles and people bulk big with Bishop Johnson. Heart and mind and soul are of prime value in his sight. The incidental things of life make no great appeal to him. He is a good teacher, a true friend, a wise pastor. He will be a humble, democratic chief pastor to the Clergy of Colorado and their flocks. He will wear his robes not to emphasize his office, but to indicate it. He will draw men, young and old, to the standard of the Faith. He will inspire confidence in the women who minister to the life of the Church. He will put backbone into his Clergy. He will "contend earnestly for the faith;" and in his work and his labors for the people committed to his spiritual care, he will have in mind the whole flock of Christ, and will exercise his office in a very human way.

Bishop Johnson was graduated from Union College, Schenectady, N. Y., in 1887, and was graduated from the General Theological Seminary in 1890. He was made Deacon by Bishop Williams of Connecticut in 1891, and advanced to the Priesthood by Bishop Worthington of Nebraska at the end of that same year. He and Bishop Matthews of New Jersey were prominent and dominant figures in the founding and subsequent life of the Associate Mission in Omaha, Nebraska, in which, and in connection with which he labored from 1891 to 1901. His was a household name in every Church home in the Diocese of Nebraska, when he left for Minneapolis in 1901. From 1901 to 1913 Bishop Johnson, as Rector of Gethsemane Church, was a potent factor in the life of the Diocese of Minnesota. In that year he gave up his Parish work to become Professor of History in the Seabury Divinity School in Faribault, from which position he was elected to the office to which he has just been consecrated. Union College gave Bishop Johnson his Doctor's degree in 1912. Bishop Johnson's family consists of a wife and two sons, who are at present undergraduates in Harvard University.

F. S. W.

POINTS FROM OUR PARAGRAPHER

It is safe to say that the pagan who believes in his idols of wood and stone, and faithfully worships them, will have a better chance for future happiness than the Churchman who, while professing to believe in Jesus Christ, spends his pleasant Sundays riding around the country in his automobile. We have a forcible recollection of our Lord's condemnation of some Churchmen of His time, and His statement that the publicans and harlots would go into the Kingdom before them.

When Bishop Lawrence of Massachusetts appears in any gathering of Church people anywhere in the United States, he gets an overwhelming ovation. And his popularity has come to him through his unceasing cry for money, and the fact that he gets it. We know of no other man, clerical or lay, who has won such fame by begging. Perhaps the secret lies in his wonderful success. The Church Pension Fund is in safe and good hands.

New Jersey people accost all Ministers as "Domine," a very good title indeed we think, too. An exception, very amusing to us, in New Jersey, was by a man who always called us

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EDITORIAL

It is very interesting to come to a country in which every cubic foot of water that flows down a river is owned. Said cubic foot has been measured, and its owner has been notified that if, at a certain hour in the day, he will lift up the gate of his irrigation canal, said cubic foot will be floating by, and he can impound the same, together with as many other cubic feet as belong to him, so that every cubic foot of water in the Arkansas River (for example) is used up in Colorado before it reaches the Kansas line—and moreover you can be arrested for stealing any part of the water in the Arkansas River, for it is all bought up and owned.

In most rivers with which we have been acquainted, great quantities of water went swirling down to the sea, carrying with it tons of the richest top-soil.

Here in Colorado one of the blessings of irrigation is that this top-soil, to the extent of several tons to the acre, is deposited on the soil every year that the land is flooded.

It is a queer sensation to stand on a bridge in Pueblo and look at a river in which all the water is owned, and is being delivered to somebody who has the prior right today; tomorrow the water that will pass underneath is the precious property of somebody else—all measured and meted out by the government, in accordance with the supply. And, moreover, the water thus bought and secured is more certainly productive of crops than the rains in other places where I have lived.

Curious that land worth only five or six dollars an acre becomes worth over one hundred dollars the moment you can buy water and flood it about five times a year. The arid becomes fertile and most productive.

Well, it just made me think of that verse in the Bible where it speaks of God's "sending His rain upon the just and upon the unjust", and also of "that pure river of the water of life that flows from the throne of God and from the Lamb"—the first representing the natural blessings that come from the good God, like the air and the sunlight and the rain, that we just take as a matter of course, and appreciate them only when they fail—and the natural blessings do fail at times, and we have drouth and famine and despair. But the "River of God" represents God's spiritual blessings, that flow as a river amid the arid lives of men; and if we, with some effort, can learn to buy that water (without money and without price, but not without effort), it will bring with it the regular fertility and productiveness.

It gave me a new thought, how God's grace is like a river, and it also gave me the thought that just as the U. S. Government becomes responsible for seeing that the water in the rivers becomes available for the arid places along the river, so the Christian Church has a responsibility for carrying the water of life to the arid spots of this country, and that when it succeeds in getting the water there, it finds the richest soil and the most remarkable productiveness.

For example, the work that is being done among the mountaineers of the South is going to bring back to this country some of its richest blessings.

For who can forget Jackson and Lincoln, the crop that sprang from this arid soil, when it had a chance of getting a little, just a very little, moisture.

Or the work that is being done among the remote farms of New England by the Archdeacons or General Missionaries that have been appointed by the various Dioceses to look after these neglected and forgotten spots, will produce forty and sixty and a hundred-fold the time and labor and money spent thereon.

And now, in the West, there looms up before us a problem so vast that it seems unsolvable, yet a problem in which each term is very finite and tangible.

This Church must reach out to solve the religious needs of the isolated farms and ranches—isolated no longer in its business, because of the telephone; in its pleasures, because of the automobile; in its general information, because of the rural free delivery—but isolated in its religion, because in a given territory of four hundred square miles and from five hundred to a thousand souls there are represented all the one hundred and one religious beliefs and prejudices, and no one (except, possibly, the Roman Church) can summon enough representatives to form an organization—and to maintain it.

In years gone by, the circuit rider of the Wesleyans did this work, but since this bough of the Church was lopped off from the trunk from which it drew its sap and vigor, it has done less and less of the hard pioneer work that it used to do, and which gave it the influence that it now possesses. The Methodist Church has lost the spirit of self-sacrifice and the holy hardness of endurance which once distinguished it, and, like the monastic institutions of the middle ages, has suffered from the wealth that the piety of its founders made possible. The Church must again face this problem in the person of another Wesley, but, let us hope, a Wesley that will find sufficient sympathy in his efforts to reach the scattered sheep, that there will be no desire to run away from him to enjoy the fruits of grace.

The Church has a big irrigation project ahead of it, and we shall find our tools in the Fords and telephones and free deliveries, and our centres in Rural Churches, which shall father the rural community houses, rather than be replaced by them. Now is the time of

THE STORY OF THE CHRISTIAN CHURCH

The Brotherhood

The Twelve Apostles had been carefully trained for three years by the Master of Men in a closely personal school. At the end of this schooling, as recorded in the sixteenth chapter of St. Matthew, our Lord had won from the Apostles, St. Peter being the spokesman, their confession of faith that He was "the Christ, the Son of the Living God." At this climax of His teaching ministry, Christ had announced that "upon this Rock; He would build His Church and that the gates of Hell should not prevail against it."

[The Roman Church has given a purely local interpretation of this text, that this Rock was Peter; the early Christian writers of the first four centuries made the Rock to be the confession of St. Peter, that Christ was the Son of God. Unless there are two Rocks of Ages, this is the more natural interpretation.]

Later, as though to emphasize the visibility and definiteness of this Church, Christ bids men "to tell it unto the Church." (St. Matt. xviii.) These are the only two references that Christ makes of His Church, but they are enough; for these references are so definite that they leave no uncertainty as to the fact. Certainly the Apostles clearly understood them, for, after Christ's ascension into Heaven (Acts i.), they proceed at once to carry out the fomration of a Church along the lines that must have been indicated by their Master; for they had no other concern than to carry out their Master's will and "with one accord," that is unanimously, "they continued in the Apostle's doctrine and fellowship, in the breaking of bread and in the prayers" (Acts ii:42).

The Marks of a Fraternity

In order to see how completely they organized the Christian Church, let us note the marks or characteristics of any fraternity with which you may be familiar:

(1) A fraternity must first of all consist of certain definite principles for which men associate themselves together. This becomes the doctrine or constitution of the brotherhood.

(2) In order to establish this doctrine certain men associate themselves together as charter members, out of which association is formed the Grand Lodge, out of which each subordinate lodge must proceed and we speak of it as being in communion with the Grand Lodge, and we look to this Grand Lodge as the source from which the officers of the subordinate lodges receive their authority to act.

(3) There must be a rite of initiation by which each person, who desires to be admitted to the privileges of the brotherhood, assumes the responsibility of membership therein. No privileges without responsibility is the common-sense rule of any society which cares to perpetuate itself and to be useful.

(4) There are certain rites and ceremonies by which the principles of the lodge are exemplified in the meetings that are held and by which the members are taught, and by which they teach other members the fundamental principles of the lodge.

Was the Church a Brotherhood?

We must settle this question at this point in our investigation, for what the Church was in embryo at Pentecost, it must remain eventually throughout the centuries that follow.

(1) Were there certain principles for which the society was to exist?

"And they continued steadfastly in the Apostles' Doctrine." Not in their own opinions, but as witnesses to certain facts which were even then known as the "Apostle's Doctrine." Thus early was there the nucleus of a Creed, based essentially on the baptismal formula,—"In the name of the Father and of the Son and of the Holy Ghost." Out of this seed or nucleus there grew up at a very early date, the Apostles' Creed. Note St. Paul's statement (I. Cor. i:1-4):

"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received and wherein ye stand: By which also ye are saved * * * For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that He was buried, and that He rose again the third day according to the Scriptures."

To read this is to affirm that the facts as embodied in the Creed formed the constitution or affirmation of principles in the early Church.

(2) Was there an organization comparable to the Grand Lodge and composed of the charter members of the Christian Church?

"And they continued steadfastly in the Apostles' fellowship." Not in the fellowship of some one who was inspired by the Apostles to put forth some new and strange doctrine, but in the fellowship of the Apostles themselves. Now by fellowship is meant, being in an organized relationship to those with whom we are in fellowship. To copy the dogmas and ritual of Masonry is not to be in fellowship with the Grand Lodge. There must be a direct authorization of an organization and a definite relationship of action in order to form a fellowship.

Note again how St. Paul recognizes this principle in his charge to St. Timothy (II. Timothy ii:2): "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The Church was an organization to which had been committed a sacred trust which those in authority were to pass on.

(3) Was there a rite of initiation by which new members were to be received and without which they could not participate in the privileges of the Church?

Here we turn to Acts ii:37-38, and we find that St. Peter was asked this very question and answered it.

"Now when they heard this, they were pricked in their heart, and said to Peter and to the rest of the Apostles, 'Men and Brethren, what shall we do?' Then Peter said unto them, 'Repent and be baptized every one of you, in the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Ghost'."

"Then they that gladly received his word, were baptized, and the same day there was added unto them about three thousand souls." (Verse 41.) And St. Peter carries out this same principle for he says to the Galatians (iii:27): "As many of you as have been baptized into Christ, have put on Christ."

The Brotherhood was composed of those who by Baptism had put on Christ, and St. Paul refers to them who had not, as "those that are without."

(4) Were there rites and ceremonies by which those who had been initiated exemplified the teaching and practiced the fellowship of the Apostles?

"And they continued steadfastly in the breaking of bread and in the prayers."

And this is further emphasized by a succeeding verse (Verse 46): "And they continued daily with one accord in the temple and breaking bread from house to house."

The Breaking of Bread was the rite of fellowship which the Master Himself had instituted with the command "Do this in memory of me." And so the Church from the earliest times to the present day has embodied in the Holy Eucharist the act of Christian witness and fellowship by which, in the words of St. Paul, "We do show forth the Lord's death until He come."

One can find in the eleventh chapter of I Corinthians the way in which St. Paul regarded this act of Christian fraternity.

Surely the Church which Christ founded and which the Apostles perpetuated was a real visible Brotherhood with all the marks and characteristics presented by any fraternity.

Surely those who are baptized become the accredited members of the Household of Faith.

Surely St. Peter knew this when he bade his readers to "love the rotherhood."

[May the author apoligize for the slip in the first line of the first installment of this article, in which he referred to Julius Caesar as the reigning emporer in the year 30 A. D. Having taught Church history for three years he seems to have became careless of the facts. He will try to be more accurate in future.]

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RELIGION and EDUCATION

NOTES AND COMMENTS ON RELIGIOUS TRAINING

Edited by JAMES WISE

THE PARISH IN ACTION

(Continued from last week)

"What makes the wheels go round, Daddy?" How many children have asked that question as they watched some piece of machinery in motion; and how many "Daddies" have betrayed their woeful ignorance of mechanics as they tried to explain to the knowledge-thirsty child. The spirit of curiosity is heaven's greatest gift to the child's mind, that he may gather for his use in later years the facts of life.

After discovering for ourselves in the conferences referred to in our last issue of THE WITNESS, viz: what a Parish was and what it existed for, the next logical step was to find out how it worked. This we proceeded to do.

THE RECTOR

No Parish machine, of course, can go without a Rector. He supplies in his official capacity some of the essential ingredients that help in the process of making Christians. He is to baptize people, to prepare them for Confirmation, to administer the Holy Communion, to teach and preach. All of these he does, not by any virtue or merit of his own, but by reason of the authority committed to him through ordination to the sacred ministry. He is a man set apart from all other activities in life to perform this special service for the needs of human life. He is the leader. He is the fire under the engine, that makes the wheels go around. He is the example to his Parish of what a Christian's life ought to be. He is the repairer of broken down parts of the machinery. He is sometimes a hewer of wood and a drawer of water. The success or failure of the plant in large measure depends on him. He stands in a class by himself in the Parish; but I think one of the most interesting things about him is the fact that he is human just like the other members of the Parish, and subject to the limitations of his own human weaknesses as all men are.

We might fill our whole page describing the man he ought to be, but you can do that a good deal better than I can. Let me say, in passing, if his Parish is to be a true success in the work of making Christians, the Rector must be a lover of God and of man. He must be absolutely convinced that his job is the greatest on earth, and bring to his tremendous task the very best he has in him of brains, of heart and of body. He must be willing to say daily, "Here I offer and present unto Thee, O Lord, myself, my soul and body to be a reasonable, holy and living sacrifice unto Thee", and then every day go out and do his best to make good on that pledge.

It is a big job, this task of being a Rector in a Parish that is engaged in the work of making Christians. It is full of hard problems and rough sledding, but to a man who has caught a vision of its wonderful possibilities it is the most joyful and greatest life there is.

WHAT IS A VESTRY?

Here we come to a conundrum, the answer to which is sometimes hard to find. Many good laymen, loyal and true Christians, have served most faithfully on Vestries all over the land. By their consistent lives, by their integrity, by their devotion to the Church, and by their loyalty to the Rector and his plans for making Christians through the Parish, they have won the respect of the whole community.

We are trying to set forth general conditions that exist in many Parishes, showing why they are not more successful in their task, and in any criticisms we may offer about Vestries in general, we want it distinctly understood that we have in mind the exceptions who are rendering loyal and true service.

A VESTRY MEETING

At the Sunday morning service the announcement is made by the Rector: "A meeting of the Vestry will be held on Thursday night of this week. All members of the Vestry are urged to attend." The evening comes, and the Rector, with sinking heart and troubled mind, goes to the ordeal. The men assemble, and a fine lot of men they are. All of them good friends of the Parson, many of them leaders in the business and social life of the community. They have been elected by the members of the Parish because of their influential position, some of them because they have money, and the Parish hopes they won't be tightwads when deficits have to be faced.

MEETING A DEFICIT

Well, here they are, ready to begin the meeting, which is opened with prayer by the Rector. The Secretary then reads the minutes of the previous meeting, after which comes the Treasurer's report. Perhaps there is a deficit and some outstanding bills must be paid, and the question is how to do it. Perhaps an hour may be spent discussing the question, and finally some member has a happy inspiration: "Why not ask the Woman's Guild to have an ice cream social or a strawberry festival to help us out?" They all agree, and the Rector is appointed a committee of one to put it up to the Guild. This same body of men, facing a much larger problem of the same kind in their business, would not have wasted five minutes in meeting it in a real businesslike way, but it is a strange and interesting fact that many fine, keen-minded, level-headed business men seem to leave their business abilities outside the door when they come to a Vestry meeting. How many Rectors, I wonder, are carrying on their shoulders the financial problems of the Parish, when, as a matter of fact, it is not their responsibility, but that of the Vestry?

After the report of the Treasurer, the condition of the buildings are reported on by the House Committee, and, following a few remarks from the Rector, some one moves they adjourn for another month, and the men go home feeling they have done their duty to the Church and Parish until the next meeting.

WANTED: A CHRISTIAN-MAKING VESTRY

In meetings like the above described nothing is said about the real purpose for which the Parish exists. The Vestry is a body of Christian men chosen by the Parish to be officially ascsciated with the Rector as an active Board of Directors and Executive Committee to carry out the purposes of the plant, that is, to make Christians. Church finance, of course, is a part of their job, but why let it stop there? Has the Vestry no duty as an official body in the producing of a finished product?

Ought not the Board of Directors to be familiar with the kind of machinery that is being used in the plant and with the kind of Christians the equipment is producing? If the success of a Parish depends upon the kind of leadership it has, has the Vestry no responsibility for spiritual leadership? If the worship of God on His holy day is an essential part in the process of making Christians out of men and women, is a Vestryman really making good on his job if his time is spent on the golf course on Sundays, rather than in the House of God? If the Sunday School is the vital part of the whole machinery of the Parish in the making of Christians, ought not a Vestryman to feel a deep sense of personal responsibility as to the kind of a Sunday School there is in his Parish? If family prayers and home religion are essential parts of the mechanism of a Parish, surely we have a right to look to our Vestrymen to lead the way in restoring to the American home this lost art.

A RECTOR'S DREAM

God speed the day when the Vestries of our Parishes will come to see that their real task is to be that of spiritual leaders in the Parish and community. When they will recognize their corporate responsibility for the making of Christians as their chief job, rather than the raising of money. When the meeting of the Vestry will no longer be looked upon as a bore, but rather a meeting to which men will look forward with eagerness and delight. When the time of the meeting will not be wasted or spent uselessly, but will prove all too short for the working out of plans that will make the Parish and its members more efficient and effective. When the Rector will go to his Vestry meeting with joy and eagerness, knowing that he will meet there with a body of men who are as keen as he is to be about the King's business, and who by the inspiration of their own spiritual enthusiasm will send him forth with renewed power and zeal.

In every man's life their lies latent powers of leadership. Let the Vestrymen of this Church of ours see to it that our Vestries and Official Boards of Officers are saturated with the spirit of Jesus Christ, our great Leader and Guide, and the Church will go on conquering and to conquer. Then will the Parishes reach their maximum capacity in the production of real Christian lives; then will the Church of Jesus Christ declare such dividends as the world has never yet seen.

A VESTRYMAN'S PRAYER

"Almighty and Eternal God, the giver of grace and strength, I beseech Thee to bestow Thy blessing upon me, whom Thou hast placed in a position of trust in Thy Holy Church. Give me a clear sense of my duty as a Vestryman, and lead me to a faithful discharge of the same. Grant we gentleness, forbearance, a right judgment and personal consecration. Grant that by precept and personal example, as well as by my official actions, the temporal and spiritual good of Thy Church may be enlarged. Grant that all of our Vestry meetings may be for the glory of Thy Holy Name, and for the unity, peace, prosperity and upbuilding of Thy Church, through Jesus Christ our Lord. Amen."

(To be continued)

CHURCH SCHOOLS OF RELIGIOUS INSTRUCTION

HOW THEY BEGAN

Some years ago a small body of Churchmen met in the city of St. Louis to consider some problems connected with Religious Education. They were an official body of the Church called the General Board of Religious Education, and had been elected by the General Convention.

The Board had assembled to hold their regular annual meeting, and as they were to be in session three or four days, it was felt by the city Clergy that the local Parishes should come in contact with this group of men whose special business was leadership in Religious Education. The whole city was divided into six sections, a place of meeting chosen for each center, and on the same evening a series of Educational Conferences was held in the six churches, each conducted by two members of the Board, and attended by representatives from every Parish and Mission in St. Louis.

The interest and enthusiasm aroused in Religious Education through these Conferences prepared the way for the establishment of a new institution in the life of the Church. Previous to this time the General Board had opened up a Correspondence School of Religious Instruction, and were offering various courses of study in religion by the correspondence method. After a series of Conferences by the St. Louis Clergy, it was finally determined to offer to the Church people of St. Louis a course of instruction in religion, based on this Correspondence course of the General Board. A general meeting of the Church leaders was called, and to the pleased surprise of the Clergy, over two hundred people attended.

THE CHURCH SCHOOL ORGANIZED

The plan for the formation of a Church School was outlined and enthusiastically agreed to by those present. The School was to meet one night weekly for twenty weeks. Tuition fees of one dollar per course were to be charged. Text books were to be bought by the pupils attending, scholarships providing for those who could not afford to pay for them. Regular outlines of lessons were to be distributed each week and recitations made on the lessons. At the end of the term written examinations were to be offered to all who desired certificates or diplomas of graduation, and in every way the idea was emphasized that this was to be a real school, created for the purpose of a real course of study in the Christian Religion. It was not to be a Sunday School teacher training institution, although teachers were welcomed, but a Church School for all Church adults, to help make them more intelligent Christians.

COURSES OF STUDY

The Clergy had organized themselves into a faculty, with a Principal and Secretary. Under their leadership the following courses of study were offered:

The Old Testament.
The New Testament.
The Apostolic Church.
The Prayer Book.
Christian Missions.
Social Service.
Religious Pedagogy.

In each case the basis for the course of study was the Correspondence Course of the General Board of Religious Education. The reason for this will be explained later in the article.

AN EXPERIMENT JUSTIFIED

The School was a success from the very start. Over two hundred men and women from almost every Parish and Mission were enrolled as students. Vestrymen and Woman's Auxiliary leaders sat side by side in the class room engaged in the study of religion. Sunday School teachers sat with fathers and mothers in the class of Religious Pedagogy, learning, in their association in the class room, how to face more intelligently the great problem of how to teach the Christian religion to little children in the home and in the Sunday School.

A PERMANENT SCHOOL

The Church School of Religious Instruction is now in its fifth year of existence. It has passed the experimental stage, and has become a permanent feature of the Church life of St. Louis. Gradually its influence has extended, and still continues to grow. Some of the best lay leadership of the Church in the city are enrolled as its students. Its Commencement days are marked by a Church service and addresses. As those who have successfully passed the year's examinations in their classes come up to receive at the hands of the Presiding Bishop of the Church, the certificates testifying to that fact, even if some of them are gray haired and well along life's pathway, they are looking forward with pride to the day when they will be full fledged graduates of the School.

The faculty has been added to from time to time, and new courses of study, such as Church History, Biblical Geography and the Faith and Teaching of the Church.

SOME BY-PRODUCTS

As a result of the Church School and its influence, one finds growing in the Church of St. Louis a desire for a more efficient plan of Religious Education in the Sunday Schools of the city. Teachers are learning more their need of training for the work of teaching. The atmosphere in the Sunday Schools is growing towards better and higher standards of Religious Education.

Another interesting by-product of the Church School is the breaking down of the parochial barriers that so often exist in a large city. Through contact and association in the Church School of Religious Instruction, the members of the different Parishes have come to see and know the Church in her life outside of their own immediate parochial boundaries. The corporate life of the Church in the city and Diocese has been strengthened, and a number of large enterprises have been made possible by the spirit and atmosphere created through the Church School.

IMITATION—A TRUE TEST OF SUCCESS

The fact that the Church School meets a real need in the life of the Church today is seen in its adoption by other cities and centers throughout the country, especially in the Middle West. As news about the School scattered through the country, calls began to come into St. Louis from various places to send a representative to explain the plan and help organize Schools of like character. Herein lay the value of creating a course of study with a common basis, easy to be obtained by the whole Church. Chicago and Milwaukee were visited, and in each city Schools similar to the one in St. Louis were opened, and have continued successfully for some years. Louisville, Ky., Des Moines, Ia., Omaha, Neb., Ottumwa, Ia., are now in active operation. St. Paul, Minneapolis, Faribault, Minn., are in the process of organizing. In every case where the idea has been presented the laity of the Church are keenly interested and gladly co-operate. They recognize very clearly it is one of the things they need in their lives to help make them more intelligent Christians, though a regular course of study in Holy Scripture and in the Faith of the Church. The average man and woman wants to be able to give a reason for the faith that is in him, and the Church School can help him to make that reason intelligent and satisfying.

A CHALLENGE TO THE CHURCH

Why is it an impossible dream to conceive of a Church School of Religious Instruction in every large city in this country, where the Clergy and laity meet together at least once a week for twenty weeks outside of parochial units to study seriously and constructively the Christian religion? Would not the Church as a whole be strengthened and better prepared to meet the problems she has to face? Do we know as much as we should about the fundamental truths that have to do with our religious faith and practice? Why not let us all again become as little children and go to school and learn a little more about the most interesting thing a man can know, that is, his relationship with God the Father, Son and Holy Spirit?

The Editor invites correspondence from any one interested in the subject.

WHAT THEY THINK OF US

MANY THANK GOD FOR THE WITNESS
THEY ADMIT OUR NERVE AND COURAGE

The response to the advance number of THE WITNESS in the way of subscriptions and congratulations has been most remarkable, and far beyond our expectation. We are encouraged to set the mark at one hundred thousand subscribers for the New Year, with reasonable assurance that we shall not be disappointed. The following excerpts, taken at random, from a large number of letters which have come to our table from every section of the country, will be found full of interest by our rapidly increasing family of friends:

"I am delighted that we are to have an inexpensive general Church paper of the type of THE WITNESS."—Francis L. Palmer, Stillwater, Minn.

"Your 'nerve' is simply glorious and truly Western. The staff is splendid. The paper attractive and a good size. The editorial has the right 'punch.' The 'get-up' and policy perfect. Stick to it, especially to the policy."—Harry Howe Bogert, Birdsboro, Pa.

"I propose to have THE WITNESS in every family of Christ Church Parish."—C. Prentice Parker, Little Rock, Ark.

"We hope to have the entire Parish interested in this newspaper. You certainly will have my support."—B. S. Levering, Delaware, Ohio.

"It is exactly the kind of paper I have wondered we have never had."—Ellsworth B. Collier, Vancouver, Wash.

"There is sore need for just exactly what you declare your paper will be. I know few things that would help the Church at large and the cause of Christ more in the United States than for us to have a general national weekly Church newspaper such as you outline."—J. Henning Nelms, Washington, D. C.

"It is just what we need."—Frederick A. Reeve, Newton, Mass.

"Congratulations and Godspeed."—Frederick G. Budlong, Chicago, Ill.

"I hail this project with the greatest delight and hopefulness. If you can establish this paper on the lines indicated you will be supplying a need in the Church which has become imperative. You ought to get a hundred thousand subscriptions without difficulty. What a hopeful thing it will be if you can get our Church people to read a Church paper."—Roger H. Peters, Anchorage, Ky., Rector of St. Luke's Church.

"I am just in receipt of the first issue of THE WITNESS and am delighted to note that there are souls brave enough to attempt to do what the Church should herself undertake; and I beg to congratulate those who have dared to do a most needed work. I personally have long felt the need of a paper run along the lines outlined by your editors, viz:—to be instructive and devotional rather than controversial. There are many of us who are sick and tired of the continual wrangling about tweedle-dee and tweedle-dum, and welcome a paper that we may pass on to men who are not interested in petty disputes, but who are ready and willing to read about, and take an interest in, any movement of a constructive nature. Throw the force of your paper behind the constructive leaders, and keep out of back-yard quarrels and you will do a great and good work. There is too much of the 'backwoods bazoo' style in some of the Church papers. The general readers are not, however, interested in who receive a new stole, or who paints the doors of the buildings. What we want to know is where are the leaders behind whom to throw our energies, and with whom to struggle for the advancement of Christ's Kingdom. Good luck to you all! Give us a paper that the Layman will read, and you will be filling a real need in the Church. They don't care anything about the character of the paper stock, neither do they long for fine pictures; they want the news and they want the inspiration which the right sort of news will bring."—H. F. Silver, Chaplain U. S. Military Academy, West Point, New York.

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THE KINGDOM GROWING

CHURCH EXTENSION IN OUR DAY

The Commission on Missions of the Province of New England met in Boston on Jan. 2 and spent the day considering matters which seemed to belong to their department. The trouble with subjects like Missions or Social Service or Church Extension is that nobody knows where any one of them begins or leaves off or how far each may go into the sphere labelled by either of the others. The working method adopted by tacit consent was to consider anything that anybody had to propose and then assign the doing of it to the man who proposed it. In the long run this method tends temperately and inoffensively to the repression of overexurberance of proposition.

Various resolutions were drawn up to be submitted to the next meeting of the Synod. Certain matters of general interest were presented by Archdeacon Dennen, to whom we are indebted for the following statement concerning them:

A PORT CHAPLAIN

Boston next to New York is the largest port of entry in this country. It would seem, therefore, as if it would be a strategic move if the Church could have at her service a Clergyman to work as Port Chaplain, whose duty it would be to meet steamers for the purpose of befriending in various ways the in-coming strangers from European and other countries. To touch the life of the immigrant the moment he arrives by some act of kindness, by some assistance rendered or advice given, would predispose the immigrant to a favorable consideration of the Church and her desire to serve foreigners landing on our shore.

A Port Chaplain could be of service to the entire Province of New England by working through local Clergy at other points where immigrants land — Portland, Providence, New London, New Bedford. In time there could be built up a strong outreach of sympathy for the newcomers that would be of material assistance in helping them to understand that the Church desires to be of service to them and their families, whether they be Greeks, Syrians, Poles, Lithuanians, Italians, Russians, or what not.

THE PROBLEM OF THE SAILOR

At first glance it would seem as if the sailor was in a peculiar sense a problem for the seaports. This may be true but it is not so true as it would seem. For although a sailor touches the seaports, he does not in very many cases come from the seaports. He is an inland product who has found his way to the sea and he comes to the port to touch it for an instant and then to go.

The whole Province of New England is concerned in the welfare of the sailor and the blue jacket, though there are but few places where he can be reached and dealt with effectively—Portsmouth and Boston, Newport and other places along the New England coast. At these ports where no work at the present time is carried on for sailors, it might be possible to make a beginning with the assistance of such help as might come from centers where the work is already strongly and effectively organized.

BUREAU OF FRIENDSHIP

The Church in New England ought to come to a Provincial consciousness, and this can come about very largely through the action of some one center that can respond to the needs of Church people throughout the Province and do it as an agency of the Church. For example, the office of the Archdeacon in the Diocesan House, No. 1 Joy Street, offers to be of service to young men, women and others coming to Boston as students or to seek employment. Names of boarding places are on file and an earnest effort will always be made to place any person coming with a note from the Rector of the Parish, in a good family under wholesome influences. It is possible also to relate young people who come as strangers, to some Parish and to aid them in finding their way to a homelike feeling in city parochial relationships.

Patients from distant parts of New England in the Boston City Hospitals will be looked after and visited and served. It is the hope that the forces of the Church focused in the Diocesan House may become available for all who, leaving the home Parish, come to Boston temporarily or permanently.

THE "FRIDAY" MAN

While it would seem as if hospital the larger cities, it is not so. Every town that has a hospital might very well become a field for the ministrations of the local Clergymen.

A Providence Rector goes regularly to one of the large Providence hospitals on Friday. He has come to be known as the "Friday" Man. His visits are looked forward to by those who receive from him a cheery word, a sympathetic glance, a blessing, a flower, or some token of kindly thought and feeling. "Friday" men might be multiplied throughout the whole Province, only in some places they would have to be "Monday" men, in others "Tuesday" men, in still others "Wednesday" men, going regularly once a week to make the ministry of the Church felt as a force of consolation.

JAILS AND PRISONS

In Boston the Rev. Albert Crabtree, as Missionary to Prisoners, has made a deep impression upon City Officials, Prison Commissioners, Parole Officers and even the Governor. He is gaining a valuable experience. This experience he ought to be able to hand on to Clergy in cities and towns so that they, too, in their visiting of prisoners, whether in jail or reformatory institution, could deal helpfully and wisely with the unfortunate men and women who, in the language of Phillips Brooks, "find themselves behind the bars, not so much because of what they have done as because of what they have missed."

Is there not a chance for the Church to develop her power as an agent to minister to the prisoner. Such work should not be confined to the largest centers. It might well be extended to the smallest places wherever jails are found.

DISTRICT SUNDAY SCHOOLS

In expanding communities, prosperous because of manufacturing interests, there is a constant overflow of population into the outskirts and the more this population overflows the further it is likely to get away from centers of religious influence. Such communities ought to be ministered to by some sort of supplementary agency that can find out what to do and the best way to do it. Probably the least expensive and most efficient agency would be a temporary or district Sunday School, furthered and directed by the Parish of the town and conducted in the simplest and most inexpensive way. The school might be held in a private house or vacant store room or some building where the rent, if anything at all, would be very light.

These District Sunday Schools would be "Spots of Righteousness" for the community with a certain leavening and upbuilding power. One or two consecrated lay men or women would be sufficient to man such a school until it became clear whether or not it was wise to enlarge or to abandon the work and move on to some other region.

CHRISTMAS IN A NEW ENGLAND DIOCESE

For several years past Western Massachusetts has put considerable stress upon making Christmas a good deal of a day for children living in remote places within its borders. The Traveling Missionary System gathers up the names of children scattered all over the Diocese in far places and, as Christmas approaches, these lists are sent to the different Parishes that volunteer to "make" Christmas for a specified number of children.

Every Parish in the Diocese has at one time or another had a hand in this work and many hundreds of dollars' worth of clothing, toys, books, etc., are annually sent out. The result is untold joy and benefit for the children affected, many of whom would have no Christmas but for this, and not less joy and benefit perhaps, for those who make the gifts. This year over one thousand children were thus provided with gifts of toys, etc., and besides these some twelve hundred articles of clothing and many pairs of shoes were sent out. To their elders hundreds of Christmas cards designed for the purpose are sent. The parcels post has made easily and cheaply possible that which formerly was very costly and difficult. The country roads of upper New England are no joke in the Winter time as the marks of sleigh-runners on the lower branches of some of the wayside trees attest.

As a department in Santa Claus' dispensing system, Uncle Sam's mail service merits favorable regard. This breed of reindeer has very greatly improved since the United States took him over from the express companies. breath"—probably from a too exclusive diet of melons. It is a fine country to live in where a nickel's worth of stamps will guarantee a full stocking on Christmas morning at the end of a twenty-mile tunnel through snow drifts.

A REPORT FROM MR. KING

The receipts on the apportionment to January 1st, the first three months of the new year, have been from:

Parishes	$ 78,954.44
Individuals	9,858.76
Sunday Schools	2,242.62
Woman's Auxiliary	13,629.63
Junior Auxiliary	453.13
	$105,138.58

Now that we are getting into the months of the year which should increasingly produce larger returns, the only fair comparison to make is with the receipts to the same date last year, notwithstanding the fact that the last fiscal year included offerings that came in the month of September, 1915, which is not the case this year.

Comparing the above, for three months with the receipts to January 1st, 1916, for four months, we find a decrease of $27,431.09.

But the receipts on the Apportionment for September, 1915 were $12,943.54. And on the One Day's Income Plan this year we have received $11,136.18 less than was received last year from it, and from the Emergency Appeal,—$24,079.72,—making actual decrease this year $3,351.37.

As we record time, the world enters upon a new year today. What will it bring? While that will wholly depend upon the attitude of mankind, God grant it will be righteous peace among the nations of the world.

It is not peace, but slavery and degradation, to yield to wrong, and this must never be; yet the goal the Church seeks is the peace of the world by the recognition that all men are brothers, and by the banishment of evil from the face of the earth, so that there will be nothing left to fight against. Arbitrations and treaties are imperative aids, but after all they are only the signs and the symbols of the desire within us to listen to the voice of the Master when He said: "Little children, love one another." The thing that produces war is the spirit of war, and only one thing can counteract that, namely, the spirit of peace. This means that every soul must be impressed with its beauty, and then nothing whatever will persuade any one to mar it. What a glorious message for the Church to carry. But she must be at work about her business.

GEORGE GORDON KING,
Treasurer.

THE SHORTAGE OF CLERGYMEN

I.

If your Rectorship has been recently made vacant by death or resignation, and if your Vestrymen have had a proper sense of their responsibility in filling the vacancy, they have had a hard task on their hands, even though the ethics of the Canon Law of the Church allow a Vestry to invite any Clergyman away from any other Parish without incurring even the charge of selfishness.

There are numerous clergymen—5,800 of them—but there seem to be only a very few within reach; and of that few the best seems to be singularly deficient in most of the excellencies that your Parish had at first unanimously agreed it should require in the next Rector.

Why? For many reasons, which we shall discuss later in this column. But what business man will fail to observe a stream of light thrown upon the situation when he is told that there are now 8,506 Parishes and Missions in this Church to be supplied by 5,800 clergymen, of whom nearly 1,400 are Bishops, academic officers or instructors, or aged and infirm? Of course, many Missions have, and can have, no resident Priest or Deacon, even if one could be found: they cannot support one; and they never can, in all probability, until one supported at first by Mission Funds has developed the resources of the congregation.

It is conservatively estimated that 1,000 more clergymen are needed today in this Church. The chief reasons why this fact is not more clearly realized are (1) because we have become accustomed to Parishes remaining vacant for months, and even years, and to the use of Lay Readers meantime. Then, too, Vestries often like the opportunity of "catching up" financially while the Parish is vacant—a ruinous policy usually—and they do not worry much if the Rectorship is vacant for a few months. Then (2) "there seems to be a plenty of clergymen around"—some of them proletarian in aspect, some a bit imprudent in speech, some disposed to self-pity, some misfits in the vocation, some really fine old men, but worn-as they are". There always will be these; but the percentage will be reduced if the supply of young clergymen is more carefully enlarged.

No, the shortage is critically real. The Board of Missions feels it; most of the Bishops feel it; many of the Parishes and Missions feel it. And it is growing worse. Last year the number of Parishes and Missions increased by 80, while the number of Clergy decreased by eight. There were 26,000 more communicants and eight fewer clergymen. The number of deaths and depositions and transfers to foreign Churches netted a loss of 144, while our Seminaries supplied less than 100 to take their places.

If you are interested, read next month's article on the **practical effect of this shortage in the matter of Church Extension.**

THE CHURCH AND HUMAN LIEE
HOW CHRISTIANS ARE APPLYING THE GOSPEL

Edited by GEORGE P. ATWATER

A SUPERVISED WINTER PLAY ROOM

II.

Last week I spoke in this column of the need of a play room for boys. There is scarcely a Church in any town or village that could not undertake such a venture. I say a Church because that provides a group of men who profess to be interested in great moral issues. Such a venture prospers if it is under the supervision of a group rather than one single person. There must be a leader, of course, but there should be a community interest and spirit in the matter.

So the first requirement is that some one person should initiate the movement. Now you, my reader, may be the very person. As I write these words, I can fancy you shrinking back and getting ready to offer excuses. Don't do that! Give the **idea** a chance for a few minutes, at any rate. That's all I ask for the minute. Give the **idea** that you may be **the** man for this job, give this idea a chance. Read the remainder of this article with that idea in your mind. If you are the man, the **idea** will explode in action. And why shouldn't you inaugurate this movement? You have been successful in other ventures. You have a standing in your community. You would enlist others. Perhaps you have a boy to whom it would be an inspiration for all time to have his own father a leader in some work for boys. Give the idea a chance.

What next! Your Church is of a good sort, and the men in it are reliable men, who have much unused capacity. They are rolling in wealth of energy, if it is only released! Get seven or eight of them to stop at your house after evening service next Sunday. Ask the Rector to come. Light up. Then plump the question, "Why cannot our Church have a supervised Winter play room for boys?"

Now you are in for it. It will be an exciting debate possibly, during which, if you are wise, you will be convincing yourself and others. You must have **something definite** to propose and **to do.** A meeting that does not issue in action is generally an obituary committee. More causes are lost after they are launched by failure to begin to act than for any other reason.

What must you propose? Let it be something definite, even if it is somewhat limited in its scope. After some years' experience with this sort of thing, I believe that you can propose a simple plan that will be most effective. That is, from a simple plan you will get a maximum of result from a minimum of cost and effort. The plan which I advise is this:

Secure a room of the proper size in which your boys may play basketball on a Winter afternoon or evening.

Such a room might be found in the school house. If it is there, make a request for it. If the Trustees have not scraped the moss from their opinions for a number of years, do it for them, and make such an appeal and such a stir that they will give to the people, for proper use, the needed room in the building paid for by taxes! I would suggest that the Trustees can help the project by opposing it, at first. It will give the matter the proper publicity, and it will also test the worthiness of the projectors of the plan to be the guardians of it. If they fail at the first obstacle, it is a sign of unfitness for this job. But if they gain their point, they are worthy. So if you are a Trustee, then help along by opposing the matter at first.

If no room in the school is available, then hunt for one. It should be at least fifty feet long, thirty feet wide and twelve feet high. It should have a heated dressing room of some sort. The room should be well lighted by protected lights.

If you cannot find such a room, then build one. Here is really the great adventure. This would provide amusement and excitement for your community for a month. You would be glad to see it nearing completion and sorry to see it finished, because of the fun of doing it.

You do not need to be told how to build a room 60x30x15. But here are a few suggestions. Borrow the land, if you do not have some vacant land ready. Build two dressing rooms at one end and have some spare horses and planks, so that you can have a stage at the other, so you may make a speech when you open. Put in benches, not chairs, along the wall. Have a shower bath in the dressing rooms. Make a concrete floor and cover it with battleship linoleum, costly but durable. (Allow no one to play in shoes with heels.) If you must do it cheaply, board up the inside and put tar paper on the outside. Have the windows high and screened. If you wish to provide heat for the room, project two alcoves from the corners and place stoves in them. Line the alcoves with asbestos.

Thus you will have an assembly room, a gymnasium and a drill room for a very reasonable cost.

If your town needs this, you can do it. Then, when your wealthy and prominent citizens realize what can be done, they will later take an interest and provide a more durable structure. But make the start.

The next paper will deal with the matter of financing such a project, and with organizing for supervision of it. But cling close to the **idea.**

THE LIMIT OF GROWTH

At first thought it seems universal. In the vegetable world each plant and tree has a limit of growth beyond which it cannot go. Likewise in the animal world. There is a biggest mosquito and a biggest horse. Hope is useless; there is a limit.

But this does not apply to man, except insofar as he is an animal. A certain weight, a certain size, a certain height; and that is the limit for him. His material nose can only reach so far, no matter how much he may wish to stick it into remote things. Only the ears of his imagination may hear beyond a certain distance. And the tongue is not but so long physically speaking.

But that is just the man-animal. There is no limit to the growth of the man-spiritual. He need not be satisfied with a mosquito soul or a crab-like spirit. The nourished spirit will blossom into joy and service, and the limit of fruiting is controlled only by desire. It is indeed without hu-

A divine thing is the human spirit, and by aspiration it reaches up towards the Divine. Who then will be satisfied with a little love when he may be filled to the overflowing? Who will shut himself behind the ideas he holds, and bolt the doors of his mind for fear someone might break in with a new idea! And because one has been hated a little and loved a little and has served a little,—shall he say, "It is enough!" and retire into his home?

The greatest inspiration for life in this world is to see the growing spirits around us,—the little children developing, the man breaking through his encrustations, the aged mellowing and broadening and growing beautiful as the dawn approaches, as though a ray from the Beyond cast its beam upon them.

Fear not to learn from babe or from hag. Wisdom comes not in gorgeous apparel, nor need noise trumpet her approach. No idea is final. Invite suggestion; welcome ideas. Test all things; then cling to that which is good. Burst the cocoon of rut-tiness; allow the latent life to spring out of the bulb of stagnancy into the sunshine of progress.

In the midst of the swiftly changing incidents of our lives we have the joyful assurance of the abiding presence of God. The history of Israel is an illustration of this truth. Often the Israelites were plunged into confusion, the way seemed dark before them, and their affairs seemed almost inextricable. But there was One who guarded them, though unseen. God did not surrender His command. "He that keepeth Israel shall neither slumber nor sleep." We must never doubt God's watchfulness, nor think that chaos reigns, and that we are the only witnesses of the disorder that appears in our life. God sees

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THE STONEMAN'S FELLOWSHIP
A REMARKABLE ORGANIZATION

By HENRY C. STONE

[Editor's Note—The following article is from the pen of the Rev. H. C. Stone, founder of the Stonemen, a most remarkable organization formed for men. It has in Philadelphia alone some hundred thousand members. Bishop Rhinelander is Chaplain, and has taken a great interest in the movement. It is now developing new centers in other large cities, and promises to rapidly increase in numbers. Recently ten thousand members journeyed by special train to New York to attend services in various churches and to initiate the movement there. It is worth knowing about, for it bids fair to be a powerful agency for good among men.]

The Stonemen's Fellowship is an organization which has been formed for the purpose of presenting to men an opportunity for their moral uplift, based upon an idea of Church unity among the Protestant Churches; an opportunity for men to get back to primitive times and present to the world at large the Church of God, inclusive of all those who profess the Lord Jesus Christ and believe in the religion that He came on earth to establish, a religion which too often in the past has been obscured by mere man-made traditions and cluttered with man-made ambitions for personal advancement. The Stonemen's Fellowship presents the religion of Jesus Christ freed from religious politics on the one hand and religious denominationalism on the other, having as its central object the Lord's Supper, and giving to all men who believe in the Lord Jesus Christ the opportunity to partake of that feast as a token of love that brothers have among themselves towards the Master.

Thousands of men living in the United States today have come to the conclusion that a life which has God as its center is the happiest of all, and they have arrived at this conclusion through the experience which has come to them of vain attempts to reach happiness through other channels. They have also arrived at the conclusion that to live this God-centered life each one of us needs the help of others and must give his help in return; and thus arrived the Stonemen's Fellowship, founded on God, and based on a recognition of human brotherhood which has given satisfaction to so many thousands of men today because it has given them a satisfaction of their needs.

In theory, the Christian Church is such a fellowship, but in practice there are today so many divisions in the Church that we have never actually shared the same religious privileges or the same religious experiences. Little is to be gained from a mere discussion of the differences between the several communions of the Christian Church. There are some positive convictions which we all have. We want to add to these convictions in the Fellowship, not to subtract from them. The Stonemen's Fellowship is inclusive of everything that is vital in any of our religious programs today. It seeks to restore to men a heritage which has been theirs from the days that Christ walked on this earth, but a heritage which they have allowed other people to dissipate, because men have never taken the trouble to claim it as their own.

For too long religious organizations have claimed to be the Church, and have tried to prove their universality by a process of elimination, which has resulted in the majority of their adherents being women and children. The Fellowship is endeavoring to restore man's religion to man in a manly way.

Great care is taken at the very beginning of a man's life in the Stonemen's Fellowship to explain to him what "fellowship" means. Fellowship, as it is explained to these men, is an expansion of what Paul the Apostle called "charity" or "love"; a graciousness to all men which hesitates to prove somebody else wrong in order that we may prove ourselves right; a graciousness which will stoop to lift up a brother and set him on his feet again, and not only that, but to set those feet in the right direction; a graciousness which recognizes the proneness of men to evil, but does not on that account turn its back upon the individual; a graciousness, once more, which causes men to follow in the footsteps of the man ahead of him, confident that because he is a follower of Jesus Christ in word and deed, he is headed in the right direction, and is leading others toward the haven where they would be.

Faith in God is the rock upon which the Fellowship is founded. Stonemen are rockmen, the kind that make good foundations for home, for Church, for State.

It is interesting to note that the word "church" in the Fellowship is used in the meaning of the Church of God, instituted by Jesus Christ, and not any subdivision of it. The ready response that has come from men all over the country has amply proven that men have been waiting for an opportunity to give expression to their religious instincts along the lines of a broad vision. The average layman knows nothing of theological distinctions and differences. He does know, however, that he needs a spiritual support in the hour of temptation, and he does know, further, that human methods have failed him utterly at critical moments in his life.

The Stonemen's Fellowship in the short term of its existence has developed along certain very distinct lines. One or two of these lines are worthy of comment. The industrial unrest that has been prevalent in this country, and is prevalent in this country at the present time, has been fermented by the fact that there was no clearing house for employer and employe. Men working in large corporations, and working under conditions that they considered unjust, had no way of giving expression to their discontent other than by listening to the ill-advised harangues of professional agitators, who injected themselves into what was only a family dispute, with the result that they disrupted the household. Employers of labor felt that they could not, without loss of dignity, consult with those who were discontented, because there was no common meeting place. The Stonemen's Fellowship has developed such a common rallying point. Within the last two months several industrial situations of grave peril have been adjusted through the medium of the Fellowship to the satisfaction of all. Employer and employe no longer meet in their respective capacities, but they meet as brothers, discuss their differences, readjust the differences and become an united family once more. "Why?" some reader asks. Because they are beginning to understand the real meaning of fellowship, and that there can be no real fellowship that is not based upon religion. Stonemen, no matter where they may be, stop every day at noon for thirty seconds and offer up a silent prayer to Almighty God for certain specific objects. Nothing can stand in the way of that volume of supplications ascending to the throne of God. Industrial unrest at once vanishes when men lay their differences before the common Father. In this particular alone, and with the wonderful success that has attended the efforts of the Fellowship in this direction, justification for its existence is exemplified. The moment that men recognize the rights of others, and, because they recognize them, respect them, the wrongs disappear.

As shown above, another item that has contributed mainly to the success of the organization is the prayerfulness of its members. They all pray, and the habit thus formed grows so that it becomes part of a man's everyday life. Pages could be filled with instances that have come to the personal knowledge of the writer of men in all walks of life who have hitherto looked upon God as a personality far removed from their observation, and therefore unknown, but who, since coming into the Fellowship, have gotten to know God as a personality ever ready to help them, ever close at hand to answer their call. Two instances will suffice to show what is meant: A well known surgeon in Philadelphia came into the office of the writer one day and said: "I am going down to the hospital at noon to perform one of the most difficult operations known to surgery. Would you mind having a little bit of prayer with me before I go?" Again, two sailors on one of our large battleships came in one day and said: "One of our shipmates is an atheist, but I and another sailor went up town yesterday and we bought a book called 'The Life of Jesus Christ', and he has promised to read it, and we don't think he will be an atheist after he has gotten through with it."

This is the spirit which is underlying the lives of one hundred and twenty thousand men who, in the city of Philadelphia, belong to this organization, and it is the source of its strength. By actual count, one hundred and sixty thousand people, members of the Stonemen's Fellowship, and their wives, attended a Memorial Service on May 28th at the Navy Yard, Philadelphia, and during that service, at a given signal, absolute silence was observed for one minute by all those thousands of people, as a tribute to the memory of the members who had departed this life during the past year.

In practice, certain special meetings are worthy of note. Every Saturday night a meeting is held at the Metropolitan Opera House, attended by five or six thousand men, and this has been the means of helping men to pass through the most difficult night of the week—pay night. On Sunday, all over the city, men attend the various churches in groups, and it no uncommon sight to see eight or nine hundred men attending a church in a body. There is also held a service for men only on Sunday nights, with an average attendance of about nine hundred men; another service, in another part of the city, for men only, with an average attendance of five hundred. In addition to these, Churches report that during the last six months Church attendance has increased 75 per cent. It is also worthy of note that out of the first hundred thousand men gathered together in this organization, forty-two thousand had no Church home, nor no Church affiliation. Of these, already, in the last three months, eighteen thousand have returned to the various Churches and the others are on their way there.

Every member, before he can take his second degree, has to undergo a course of instruction in catechetical form, in the verities of the Christian faith, as summed up in what we call the Fellowship Formula, consisting of twenty-four questions and answers. The men learn these questions and answers by heart. No books are allowed. Instruction is given orally. Two questions and answers appended will give the type of what is being taught. Here are the first two questions of the Formula:

Question: What henceforth is to be the aim and object of your life?

Answer: To know God and to do His will.

Question: When you thus speak of God, what do you mean?

Answer: When I speak of God, I mean an all powerful and perfectly righteous Being, with whom, nevertheless, I can hold communion as a son communes with his father.

The other questions and answers are just as simple and just as easily understood, being simply a summary of the Christian faith given in a language "understanded of the people".

Applications for membership come to us from all over the country, from England, from Scotland, from New Zealand, and we must recognize that this movement is not of men, but is God's Holy Spirit moving over the troubled waters of the world in a mysterious manner through very humble instruments, but moving in such an uncertain manner that it would seem as though God had determined to draw all men unto Him.

PRAYER AND PRAISE

Prayer to God presupposes the fact of God as a hearer and answerer of prayer, in such relations with or in such attitude toward the one who prays, as to justify the privilege of prayer. One would have little encouragement to make a personal request of God, unless he felt that God would be entreated by him as a petitioner. Hence prayer, as a mere supplication or intercession, involves an understood relation between him who prays and Him Who is prayed to, that carries with it well-known privileges and duties. A man cannot even ask help of God unless he has hope that God will hear and heed him, because God is God, and because the petitioner stands as he stands before God; for a cry of despair is not in the spirit of prayer.

Prayer as prayer carries with it the duty of praise as praise. He who comes to God with requests that he expects to have answered ought to be grateful that he can come thus hopefully; and he will naturally give expression to his thankfulness in hearty ascriptions of praise. Asking a favor of one who can give includes an obligation, and so a virtual promise to return thanks if the favor be granted. "Think" and "thank" are radically the same word, and he who fails to thank God for his good gifts fails to think duly of God as their Giver. So again, "Praising" is but another word for "appraising", and he who does not come to God in prayer, with praise for the privilege of praying, fails of showing a right estimate and appreciation of prayer.

When ten lepers came to Jesus with a common petition for their healing, Jesus healed them all; but He was grieved, for their sakes, that only one of them showed his right appraisal of his cure, by returning to give praise for its granting. And the one whose prayer was thus accompanied with praise had a blessing that was not secured to the other nine. Do one in ten of those who now make requests for the day, in their morning prayer, preface those requests with praise that they can thus come to God, or do they return to give thanks in the evening for every specific answer to the petitions of the morning? There can be no spirit of true prayer without the spirit of praise accompanying it.—H. C. Trumbull.

A LAST WILL

The following prose poem was written by Mr. Williston Fish, a prominent lawyer of Chicago, Ill.: Mr. Fish still resides in Chicago. The will is a sentimental and purely fanciful creation: it first appeared in "Harper's Weekly" in 1898, and is reproduced here by permission of Messrs. Harper and Brothers. The will has become one of the classics of American literature, and has been published and re-published by newspapers and magazines throughout the English-speaking world. The original from the pen of Mr. Fish varies slightly from the copy here given, this production having been embellished somewhat by various editors. It has sometimes been designated as the "Insane Man's Will," and Mr. Fish has been deluged with inquiries on the subject: the history given above, however, is based on personal investigation made by the author.

"He was stronger and cleverer, no doubt, than other men, and in many broad lines of business he had grown rich, until his wealth exceeded exaggeration. One morning, in his office, he directed a request to his confidential lawyer to come to him in the afternoon. He intended to have his will drawn. A will is a solemn matter, even with men whose lives are given up to business, and who are by habit mindful of the future. After giving this direction, he took up no other matter, but sat at his desk alone and in silence.

"It was a day when summer was first new. The pale leaves upon the trees were starting forth upon the still unbending branches. The grass in the parks had a freshness in its green like the freshness of the blue in the sky and of the yellow of the sun—a freshness to make one wish that life might renew its youth. The clear breezes from the south wantoned about, and then were still, as if loath to go finally away. Half idly, half thoughtfully, the rich man wrote upon the white paper before him, beginning what he wrote with capital letters, such as he had not made since, as a boy in school, he had taken pride in his skill with the pen:

"I, Charles Lounsbury, being of sound mind and disposing memory, do hereby make and publish this my last will and testament, in order as justly as may be to distribute my interest in the world among succeeding men.

"That part of my interest which is known in law and recognized in the sheep-bound volumes as my property, being inconsiderable and of no account, I make no disposal of in this my will.

"My right to live, being but a life estate, is not at my disposal, but these things excepted all else in the world I now proceed to devise and bequeath:

"Item: I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments, and I charge said parents to use them justly and generously, as the needs of their children may require.

"Item: I leave to children inclusively, but only for the term of their childhood, all and every, the flowers of the fields and the blossoms of the woods, with the right to play among them freely, according to the customs of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks, and the golden sands beneath the waters thereof, and the odors of the willows that dip therein, and the white clouds that float high over the giant trees. And I leave the children the long, long days to be merry in, in a thousand ways, and the night and the moon and the train of the Milky Way to wonder at, but subject nevertheless to the rights hereinafter given to lovers.

"Item: I devise to boys jointly all the useful idle fields and commons where ball may be played; all pleasant waters where one may swim; all snow-clad hills where one may coast and all streams and ponds where one may fish, or where, when grim Winter comes, one may skate; to have and to hold the same for the period of their boyhood. And all meadows with the clover blossoms and butterflies thereof, the woods and their appurtenances, the squirrels and birds, and echoes and strange noises, and all distant places which may be visited, together with the adventures there found, and I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance, and without any incumbrance of care.

"Item: I give and bequeath to girls, all beauty and gentleness; and to them I give the crown of purity and innocence which is theirs by right of birth and sex; and also in due season the abiding love of brave and generous husbands, and the divine trust of motherhood

"Item: To young men jointly I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength, though they are rude. I give them the power to make lasting friendships and of possessing companions, and to them exclusively I give all merry songs and brave choruses, to sing with lusty voices.

"Item: To lovers, I devise their imaginary world, with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorn, the sweet strains of music, and aught else by which they may desire to figure to each other the lastingness and beauty of their love.

"Item: And to those who are no longer children, or youths, or lovers, I leave memory, and I bequeath to them the volumes of the poems of Burns and Shakespeare and of other poets, if there be others, to the end that they may live over the old days again, freely and fully, without tithe or diminution.

"Item: To our loved ones with snowy crowns I bequeath the happiness of old age, the love and gratitude of their children, until they fall asleep."—Ancient, Curious and Famous Wills, page 207.

THE VALUE OF A PLAN

Every Christian life needs a plan—steady, well-kept, good all the year round—to give direction to all Christian efforts. Without a plan, we become fitful, zealous at one time, cold at another. Satan cannot conquer a Christian life that has a plan to live by. Our circumstances in life are very different, and by necessity the plans will be modified thereby; still, each one should realize the value of system, and arrange a method which accords with our vocation.

If you **plan** to go to Church each Sunday you will be there more regularly than if you leave it to be decided from time to time. Whatever you resolve to do will sometimes be difficult to perform, and you have saved your resolution if you can meet the difficulty with the response: "That's my plan," and follow it out. If we could read the records of human life we would find that we have many times fallen into bad habits, neglected our duties, yielded to temptation, broken our good resolutions, simply because our Christian life was a kind of a hap-hazard, go-as-you-feel sort of thing, and lacked a well-kept **plan.**

PRAYER

Few, very few—none but God's truest saints—can make long prayers; and when our Lord gave His model prayer, saying, "Thus pray ye", knowing our wants, knowing our nature, knowing our sole capabilities, His model was brevity itself. Prayer is no bare huddle of ceremonies, or heaping up of formal words in empty churches. Be they hurriedly babbled, or be they unctuously droned, or be they pompously rolled forth, they may be no more than the idle speaking and much speaking against which Christ warns us. Far better that our prayers should only occupy five minutes, and be sincere, rising like incense through the golden censer of our one and only Priest, Jesus Christ, than that they should be a spiritless mummery, or that they should resemble the idle vaunt of the Pharisee—a prayer kindled with the strange fire of pride, which "stank to heaven".—Farrar.

WHY?

"Why don't they fill the church, they ought to do it?"
You ask with deep annoyance, not undue.
"Why are they so selfish, not social a bit?"
Did you ever stop to think that "they" means you?

"How long will they give so little to missions?"
"Why don't they keep their vows faithful and true?"
"Why don't they improve general conditions?"
Will you ever stop to think that "they" means you?

"Why don't they build up the young people's meeting?
And wake the prayer meeting up a few?"
Thus you knock, knock, knock, while
Will you never stop to think that "they" means you?
If you've a little hammer, put it away;
The world's dying for help, plenty to do.
Faithfully do your part of the work each day;
There is nobody to do it but you—
Begin by being unselfish and you
will end by being happy.

Be thoroughly, genuinely unselfish
Don't think about how you look, but about what you can do to make other people happy.

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The Witness

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

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PROVINCE OF THE SOUTHWEST— BIG GATHERING AT LITTLE ROCK

Eleven Bishops and fifty Clerical and Lay Delegates, some of whom had traveled upward of 2,000 miles, met at Little Rock, Ark., January 16th to 19th, for the Fourth Annual Synod of the Province of the Southwest. The Province includes the Diocese of Texas, Dallas, West Texas, Arkansas, Kansas, Missouri and the Missionary Districts of North Texas, Oklahoma, Eastern Oklahoma, Salina and New Mexico. The only absent Bishop was the Venerable Diocesan of Dallas. Bishop Winchester and the Church men and women of Little Rock gave the delegates a royal welcome. Hospitable homes were opened for the reception of guests, all of whom were entertained daily at luncheon in the Consistory Temple, and afternoon tea was served by the members of the Woman's Auxiliary at Christ Church Parish House.

The Southwest was the first to organize a Provincial Synod and it has always led the way in constructive legislation. This year was no exception to the rule. From the opening service to the final closing, there was not a wasted moment. Bishops and Deputies were alive to the problems and opportunities of the Southwest, which is developing its resources and increasing its population with amazing rapidity.

At the opening service, held in Christ Church, Bishop Tuttle was the Celebrant and Bishop Capers of West Texas, the Preacher. As the sermon is to be printed in THE WITNESS, it will suffice here to say that it was the utterance of a man who was not afraid to face facts. It arrested attention and stirred the conscience. One outcome of this courageous sermon was the appointment of a strong Commission of four Bishops, with an equal number of Presbyters and Laymen to consider the grave problem of the lack of an adequate number of Clergy in the Province and to devise means for the increase of Clerical stipends.

Religious Education was properly given the place of honor on the program of the Synod, under the enthusiastic leadership of Bishop Wise of Kansas. The first of the Conferences was devoted to the consideration of the "Development of Leadership in Religious Education." This was followed by a suggestive address on "What a Diocesan Board of Religious Education Is For," by the Rev. Dr. William E. Gardner, Secretary of the General Board.

The consideration of this subject was continued at the evening meeting held in Trinity Cathedral, at which Bishop Partridge presided. Dr. Gardner gave a thoughtful address on the relation of Religious Education to American Democracy. He pointed out that in the fifty years which have elapsed since Religion was dropped from the public schools, crime had increased 400 per cent and urged that the teaching of religion was the supreme duty of the Church.

At short notice, Bishop Wise took the place of the appointed speaker on "The Christianizing of the American Home." He pleaded powerfully for the keenest recognition of the sacredness of child life and for greater reality in religious belief, and stated that the American home would never be really Christianized until Church men and women took their religion seriously.

A practical and most valuable feature of the Synod was the all day school of methods in Religious Education, conducted on the last day by Bishop Wise and Dr. Gardner, to a deeply interested gathering of Clergy and Sunday School workers. These leaders gave an insight into the newer methods of religious instructions.

SOCIAL SERVICE

Social Service was well to the front. In the Parish House the latest literature on the subject was on exhibition. Under the Presidency of Bishop Temple, an afternoon conference was devoted to this subject, at which an address on "Conditions in Mining and Lumber Camps of the Southwest" was given by Mr. A. Trieschmann, a Layman who is intimately acquainted with miners and lumber men in Arkansas. An excellent paper was also read on "Penal Reform," by Mr. C. P. Waters of Little Rock.

THE MISSIONARY WORK OF THE CHURCH WAS NOT FORGOTTEN

Missionary literature, models, pictures and fabrics were on exhibition in the Parish House, and the members of the Woman's Auxiliary spent three days in conference. Thirty-seven delegates from all parts of the Southwest were in attendance, and made their corporate Communion at Trinity Cathedral.

The report of the Rev. Edward H. Eckel, Sr., Provincial Secretary, showed several Dioceses and all the Missionary Districts of the Province had met their apportionment and that the Province had contributed $40,431.78 for Missions.

A fine Missionary Mass Meeting was held in Trinity Cathedral. Bishop Partridge spoke on the work in Japan, and Bishop George H. Kinsolving on the duty of the Church to the Negro. Archdeacon Johnston outlined the efforts now being made to reach the half million Negroes in Arkansas, and Mr. Carl Baer, of Little Rock, gave a fine address on "The Layman's Opportunity in Church Extension." The meeting was brought to a fitting close with an address from Bishop Tuttle.

A comprehensive report of a careful survey of the state of the Church within the Province was presented to the Synod. An analysis of the report will appear later in THE WITNESS.

The Negro problem is keenly felt in the Province of the Southwest, which contains within its borders a million and a half Negroes. Disappointed in its efforts to secure the adoption of the Report on the Racial Episcopate, the Synod, by a standing vote, unanimously approved a proposal for the election of a Negro Suffragan Bishop in Texas and Arkansas, and asked the Board of Missions to undertake the support of the same.

After a stirring address by Bishop Wise of Kansas, on the value of an organized plan of publicity for the whole Church, the Synod agreed to add $500.00 to its budget for publicity within the Province. It is the first of the Synods to take such action.

THE PENSION FUND

Bishop Thurston gave a lucid exposition of the aim of the Pension Fund. From the respite of delegates present, it was evident that the Province of the Southwest will do its full part in raising the Five Million Dollars.

The date of the meeting of the next Synod was fixed for January, it will be held at Oklahoma City.

Bishops Present At the Meeting of the Southwest Province

BISHOP KEATOR'S FIFTEENTH ANNIVERSARY

BANQUET GIVEN IN ITS HONOR

"Expressing faith in the high part which the Church must play in the growth of the Northwest country," says the Post-Intelligencer, Seattle, under date of January 11th, "a remarkable gathering of Episcopal Clergy and Laymen, with six Bishops among them, banqueted last night in the new Arctic Club Building in honor of the Rt. Rev. Dr. Frederic W. Keator of Tacoma, Bishop of the Diocese of Olympia, it being the fifteenth anniversary of his consecration to the Episcopate. Former Judge C. E. Claypool acted as Toastmaster, and the speakers were the Rev. Dr. H. H. Gowen, Rector of St. Clement's and member of the faculty of the University of Washington; Dr. F. M. Padelford, professor of English at the University; N. B. Coffman, of Chehalis; the Rev. Dr. E. V. Shayler, of St. Mark's; Bishop Herman Page, of Spokane; Bishop W. T. Sumner, of Portland, and Bishop Keator.

"Bishop P. T. Rowe, of Alaska, and Bishop R. L. Paddock, of Eastern Oregon, were present. The Rev. Dr. F. T. Webb, Vicar of St. Luke's Memorial Church and Rector of St. Andrew's, who was to have spoken, was ill and could not come.

"Fully 200 men assembled in the domed dining room of the Club. It was the most important gathering of Episcopal Churchmen held here in several years. It gave promise of the spirit in which Seattle will meet the General Convention of the Episcopal Church if it is held here, as is expected, five years hence.

"Three main currents ran through the thoughts of the men who spoke. There was in the speech of every man a sincerity of tribute to the leader whom they honored; an emphasis on the spiritual growth which must accompany the swift material growth of the Northwest; and an appeal to Episcopal Churchmen of this section of the country to do their share, practically, in helping forward the Ministerial Pension Fund of the Episcopal Church, which is the greatest single task it now has on its hands.

"Bishop Keator was eulogized as a leader who has brought the Cloth close to men; a man of splendid humaneness; who, in the words of Mr. Coffman, has brought 'the feelings of a man, the strength of a man, the character of a man, and the stamina of a man' into the upbuilding of the Diocese of Olympia.

"When Bishop Keator was introduced every man in the room rose to his feet. They heard him say that fifteen years ago, just before he had been elected Bishop, he remarked that he would rather be Bishop of the Diocese of Olympia than of any in the country, and that he still thought the same. The Bishop said that he was deeply touched by the representative character of the gathering."

PERSONAL AND PAROCHIAL ITEMS GATHERED FROM MANY DIOCESES

The jurors of York County, South Carolina, generously contribute their jury fees to the Church Home Orphanage, which is located at York, the County Seat.

The Rev. Francis Leavitt Beall, Rector of the Church of the Asecnsion, East Cambridge, Mass., is President of the Massachusetts College of Osteopathy.

The Wardens of Trinity Church, Roslyn, N. Y., Messrs. John Mann and Samuel H. Andrews, have offered a prize of a five dollar gold piece, one for the boy and one for the girl, bringing in the largest number of new members to the Choir.

Christ Church Sunday School, Lonsdale, R. I., has 475 members on the roll with an average attendance the past term of 395, or 83%, of the registration. Except for one stormy Sunday, the average would have been over four hundred. Children who are absent two Sundays in succession, unless excused on account of sickness or for other good reasons, are dropped from the roll.

The late Bishop of Minnesota, the Rt. Rev. Dr. Whipple, was about to hold a service at an Indian village, and before going to the place where the service was to be conducted, asked the Chief, who was his host, whether it was safe for him to leave his effects in the lodge. "Plenty safe," grunted the Red Man, "no white man in a hundred miles from here."

The members of St. Paul's Church, DeKalb, Ill., are rejoicing with their Rector, the Rev. C. E. Bigler, over the liquidation of a long standing Parish debt. The church building will be consecrated on next Sunday morning, January 28th, by Bishop Anderson.

The Rev. Frank V. Hoag, Deacon, who has been doing an excellent work in the Missions of St. Mark and the Good Shepherd at Geneva and St. Charles, Ill., is to be advanced to the Priesthood in St. James' Church, Dundee, Ill., on Sunday, January 28th, by the Suffragan Bishop of Chicago, the Rt. Rev. Dr. S. M. Griswold.

Arrangements are being made at this early date by the Minnesota Branch of the Junior Auxiliary to the Board of Missions for the preparation of a box which will be sent in the Spring to All Saints' Mission, Vilgues, Porto Rico. There are in the Mission twenty boys, sixty-five girls, twenty-five men and twenty-five women.

An eminent Divine of the Presbyterian Faith returning home to New York some time ago after an extended tour of investigation as to religious conditions in the principal cities of the United States, is reported to have said that he was of the opinion there would not be enough men in Heaven to sing bass. We have no inside information on the subject and we are, therefore, unable to confirm the good brother's belief, but there is abundant evidence that large numbers of men hold whatever religion they possess in the name of their wives. God give us men!

St. Mark's Pro-Cathedral, Grand Rapids, Mich., has pledged $12,000 towards the Church Pension Fund. Of this amount, $8,000 was subscribed at a Parish meeting held in November last, when the cause was presented, and since then unsolicited pledges amounting to $4,000 have been handed in. Eleven thousand dollars will be paid in cash on the first of March. Reports from other Parishes indicate that the total amount from the Diocese of Western Michigan will pass the $20,000 mark.

THEY GREW WEARY OF THE OLD WAY OF DOING THINGS

The members of the Men's Club of St. Mark's Pro-Cathedral, Grand Rapids, Mich., grew somewhat weary, two years ago, of what a correspondent aptly calls "Eat-smoke-and-be-talked-to-dinners." At the suggestion of a Layman, a change was made in the customary program and the Club meetings this Winter have been unusually interesting and instructive and in every way helpful. Some man reads a paper, not too long, and then those who are present ask as many questions as they may desire, bearing on the subject under consideration. A lively and informing discussion is the result and the men express their own personal views freely. The topics for the meetings are as follows:

Outline History of the Episcopal Church in America.

(Continued on page 4)

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PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S WHITE and H. J. MIKELL

THE COLLECT

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

There are two classes of people who are a cause of worry to the master of a ship: the uninitiated, and the careless. In the voyage of life we embark, as it were, on a ship; sometimes we call it "The Ship of State," sometimes "The Ark of God's Church;" and these nautical figures of speech still seem to satisfy men whenever they try to describe their pilgrimages toward "the other shore." Many and great are the dangers on the sea of life; and when winds blow and boats rock, then the uninitiated and the careless find it hard to stand upright; and even those who have the ship in hand recognize and admit the truth that in dangers and temptations while the spirit is willing the flesh is weak, and that everyone is liable to slip and fall.

What a fine thing it is to be able "to stand upright." That's the way God likes best to talk to His children. "Stand upon thy feet," He says. God wants us to have proper self respect. To remember that we are born in His image, after His likeness and that our family motto is, "noblesse oblige." In times of danger, in times that try men's souls, God wants us to recollect whose sons we are, so that we will stick by the ship, ready to do the duty to which the danger or temptation gives birth; and not act like silly inconsequential, carefree passengers who have paid their money and feel no further responsibility.

This Collect wouldn't help a coward, because a coward just naturally wants to get behind somebody else. This Collect is for a prudent man who recognizes that in the stormy times of life he needs strength. The uninitiated and the careless laugh and jest because they do not recognize the danger. The man who is alive to his dangers is like the Savior in the Garden—"Let this cup pass, nevertheless not My will but Thine be done." Do not ask to have the burden taken away, ask for strength to bear it. Don't whine when you are in trouble or temptation. A whine or a whimper does not carry far in a storm. Just keep your eyes open for the angels, even when you are sweating blood. God will strengthen you as He did the Blessed Saviour, but you will have to fight your own fight. Bishop Hall says: "God never promises external shelter, but He does promise internal strength, to resist the pressure of temptation." "My grace is sufficient for thee," says God to His people, "for my power is made perfect in weakness." So in times of danger or temptation call out as Tennyson did:

"Speak to me Lord for Thou hearest,
and Spirit with spirit can meet.
Closer Thou art than breathing, nearer than hands and feet."

If God's Spirit is in you then you'll weather the storm; you'll be supported in danger and carried through temptations.

With Christ in the "Ship of State," Christ in the "Ark of the Church", our business will be to keep our feet; to stand upright. "Mark the upright man", says David, "for the end of that man is peace". Isn't that word "upright" a good word to think about this week? Are you conscious that you are striving so to live in Church and State that men, and God, too, can justly apply that word to you?

THE EPISTLE

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause ye pay tribute also; for they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

"There is no power but of God". Let us fasten on to that phrase. It stiffens a man's backbone to say to himself when tempted to disobey the "laws of the ship", or to flout the ministers of God who are set over him, whether they are set there by the suffrages of himself and his fellows, or come to him as the direct and personal agents of The Master. What the Ship of State and the Ark of the Church need are upright men, "men whom the lust of office cannot spoil. What you and I and the other man need to remember is that there are indeed times when God should find us on our faces, but that when there's trouble brewing, then God expects us to be upright on our feet. "Stand upon thy feet and I will speak unto thee". Ezekiel preserved that direction for your benefit and mine. If we are to "render to all their dues" in a just way, we must first and foremost preserve our own self-respect; and only an upright man can do this, one who is strong because he is aware of his privileges, and knows that the living God wants to treat him as a partner, a mate. And the upright man never forgets that God is back of all law. If men are losing respect for law in our country today, it is because laws have been made, and have or have not been enforced by men who were not upright. "Public office is a public trust" is vital truth,—and it must be taken seriously by those who elect, as well as those who are elected. The trouble with respect to our laws and to our "ships" is that so-called "upright men" have shirked their duty in carrying out the requirements of laws, and ships, and conscience. They have not been subject "for conscience sake". May be you have been a shirker; if so, it's time to stop your foolishness, for it is the shirkers who are swept off their feet in times of dangers and temptations, and I guess they deserve their damnation when it comes.

THE GOSPEL

And when He was entered into a ship, His disciples followed Him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but He was asleep. And His disciples came to Him and awoke Him, saying, Lord, save us: we perish. And He saith unto them, "Why are ye fearful, O ye of little faith"? Then He arose and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying, "What manner of man is this, that even the winds and the sea obey Him?" And when He was come to the other side, into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying "What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?" And there was a good way off from them an herd of many swine feeding. So the devils besought Him, saying, "If Thou cast us out, suffer us to go away into the herd of swine". And He said unto them, "Go". And when they were come out, they went into the herd of swine; and behold, the whole herd of swine ran violently down into the sea and perished in the waters. And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus, and when they saw Him, they besought Him that He would depart out of their coasts.

Upright men ever put first things first. They may lose courage on a wild night, but they would know in which direction to turn. They would know where to find the Master. Again, upright men never would prefer their swine to their Saviour. Those Gergesenes were so immersed in the profits of their business that they couldn't see the value of having a man like Jesus within the town limits. It is doubtful whether they "caught on" to the sermon enacted before them in the destruction of their swine, any more than our own generation has "caught on" to it, for we have hitherto paid more attention to the protection of our hogs than we have to the protection of our children. "How much, then, is a man of more value than a sheep?" said Jesus in His talk to the crooked Pharisees; but are you sure that you have not yourself done more through your State laws for your needy cattle than you have done for your needy neighbors, and so come under the same rebuke?

What is a human soul worth in your sight? In the sight of God it is worth the Blood of God. Therefore, any sacrifice of creatures is justifiable if thereby we may save a man from sinking into sin through sensuousness, and then on through devilishness, until he reaches, by and by, the "steep place" on which he cannot stand upright, and down which he rushes violently to perish in the waters! Awful drama of how the beast in a man can kill the best in a man, and drive the good out of his surroundings.

This parable is meant to help the upright man realize his obligations with regard to creature comforts. We who are trying to stand upright must remember "that creatures are to minister to man's needs, not to his luxuries; that they are to be surrendered cheerfully at the call of God; and that they are to be sacrificed for the moral benefit of others". Dr. Mortimer further says "there is no more difficulty in two thousand swine perishing for the moral benefit of one man than in the slaying of thousands every day for food for the race of man. He who is Creator and Possessor of all said of the bread which He had multiplied, "Gather up the fragments that remain, that nothing be lost", to warn man against the sin of extravagance or waste; and here He allows two thousand swine to perish to warn man against the sin of covetousness or excessive attachment to creatures". Take occasion this week to answer this question, "Am I so fond of my creature comforts that I would hesitate to sacrifice them for the moral good of my unfortunate neighbor?" The answer you make to this question will show you how frequently you will have to use the Collect for this day in order to stand upright under the demands of your fellows for help in times of need and danger.

F. S. W.

PERSONAL RELIGION

That is the heading of this Department in THE WITNESS.

Personal Religion means a man having a real personal knowledge of Christ—just as one has knowledge of an earthly friend whom he admires and respects.

We gain this intimacy of an earthly friend by being with him and talking with him and thinking of him.

We gain our knowledge of Christ in the same way.

When stainless, King Arthur and his Knights of the Round Table held sway in Britain, one of the fairest of their castles was the Castle of the Joyous Gard.

Sir Launcelot dwelt there in the days of his purity and strength, when he was a "selfless man and stainless gentleman", and from there he sallied forth to fight against the heathen and their evil, and to rescue the distressed.

Forth to his adventures he would fare, and when he had valiantly defended the right, protected the weak and fought for the triumph of the King and His Christ, he would come back to the Castle of the Joyous Gard and rest from his battles and renew his strength for further conflicts with evil.

Years passed, and Sir Launcelot fell into ways of idleness and sloth and ease. Pleasure and self-indulgence—stronger than the heathen—overcame him. He went forth now, not to fight against wrong, but to sin his guilty sin with Guinevere, King Arthur's Queen.

He lost his former vision of the fair Christ, he stained his escutcheon, he broke his vow of consecration. He came no more to the Castle of the Joyous Gard to renew his strength.

It stood upon its height deserted and forlorn, and men changed its name to the Castle of the Dolorous Gard.

No longer a place where a strong man renewed his strength, but a sign of a lost soul, an abode of sorrow.

Human nature is like Sir Launcelot.

We need some stronghold into which we can from time to time retire, lest the things of this world occupy our hearts and thoughts always, lest our material life dull our spiritual sense, lest the citadel of each man's soul be changed from a place of strength to a place of weakness. The distractions of work and pleasure grow more engrossing every day. "The world is too much with us late and soon."

There is growing danger that material comfort and well-being will overwhelm idealism and religion in a flood of materialism and self-indulgence. The lure of pleasure grows stronger and stronger, and when it fails to satisfy, the pleasures themselves grow wilder and wilder.

The books we read, the plays we see, the absorbing distractions of life disturb our moral values. The line of demarkation between right and wrong, between sin and righteousness, becomes a vanishing line.

We grow so familiar with sin in our daily contact with men and women, in seeing it depicted on the motion picture screens, in our reading and thinking, that we "pity, then endure and then embrace".

The only thing that will save us from complete absorption in material things is to have some fortress into which we can from time to time withdraw—some Castle of the Joyous Gard, where we can dwell for a moment in peace and realize our weakness and renew our strength. The man who has it not, who has kept amid the hustle and hurry of things no secret place of the soul, will be absorbed not only in business and worry, but in selfishness and sin.

Some one has said, "Overstrain is almost as fruitful a source of moral ruin as alcohol". The intoxication of high pressure is bad, not only for the body, but the soul. It leaves the soul deserted, empty, forlorn—a Castle of the Dolorous Gard.

It is useless and a tremendous pity that any man or woman should live so, when the means of having in their life a Castle of the Joyous Gard are so abundant.

The Church of Christ—and the things that belong to the Church, Worship, Prayer and Communion. These are for the Christian the Castle of the Joyous Gard which Christ has built and prepared that a man might retire into them from time to time and examine himself, and readjust his moral values, and know his sins, and renew his strength to meet temptation. The greatest need of the world today is for men and women who will withdraw themselves regularly and persistently from the world and learn in prayer and worship to know Christ and His purpose for them; to learn their own souls and how they are fulfilling that purpose; to learn to apply the principles of Christ to everyday life, so that they may save their own souls and help to save the world around them.

This is personal religion.

H. J. M.

No enduring fact was ever built upon a delusion. If Jesus Christ was not the Christ of His own claims, then nothing could save Him from oblivion.—Bishop Woodcock.

The first work of the whole Church is to preach the whole Gospel to the whole world.

The coming of the Kingdom waits for us to do our part.—J. M. Spears.

COMMENTS ON THE NEW LECTIONARY

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

FOURTH SUNDAY AFTER EPIPHANY

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
4 S. After Epiph	Gen. 32:1-30	II. Cor. 11: 30–12: 10	Zeck. 8	Matt. 8: 1-13
M.	Is. 11: 10–12: end			
Tu.	Gen. 33			Luke 7: 1-16
W.	35: 1-20	Rom. 9: 19–end	Is. 51: 1-8	7: 16-35
Th.	35: 27–36: 8	10	51: 9-16	7:36–8:3
F.	Obadiah	11: 1-24	51: 17-end	Matt. 12: 23-37
S.	Jer. 49: 7-22	11: 25-end	52: 1-12	12: 38-45
Septuagesima	Ezek. 35	12	52: 13–25: end	12: 46-end
	Gen. 37	13	54	9: 35
	Jer. 5	I. Cor. 2	Exek. 33:1-20	10: 23

SUNDAY LESSONS, A. M. The first lesson is the story of Jacob's meeting with Esau on his journey homeward, concluding with his wrestling with the Angel and the resulting change of nature, indicated by a corresponding change of name: Israel, Prince of God; or, One who has Power with God, instead of Jacob, Supplanter. This selection comes in orderly sequence after the lesson for last Sunday and is appropriate here, first, because as an Epiphany of God to His chosen, it suits the season in general; and secondly, because it illustrates the Collect. Jacob was one who by reason of the frailty of his nature did not always stand upright but who sought by prayer and obtained strength and protection to support him in his danger and carry him through his temptation. He is armed to conquer in God's strength, not by his own; and especially not to rely upon his shrewdness and ability to deceive.

If one cares for a still closer connection with the teaching for the day, it may be found in the fact that Jacob could hardly have failed to learn at least the rudimentary germ of the thought contained in the Epistle, overcoming evil with good; and further, the story of all three of the Patriarchs is referred to by our Lord in the Gospel.

The correlated N. T. selection gives a similar experience of the Apostle Paul, teaching the same lesson of "strength made perfect in weakness," and it is worth noticing, perhaps, that in the Apostle's case as in that of Jacob, spiritual strength is won at the cost of some physical deformity. It may be questioned, however, whether John xiv would not be a still better N. T. correlation; Jacob's request, "Tell me thy name," being fulfilled at last in the words of our Lord: "He that hath seen Me hath seen the Father" (Verse 9); and the whole chapter, with its promise of the Spirit's coming, helps out the manifest purpose of the Epiphany Gospels to give a relatively complete portraiture of the Master. If this change were made, the O. T. alternative from Isaiah would be still more appropriate than at present, especially if the whole of Chapter xi were used. We would then have not only the same central thought of God as the source of our strength and salvation, but the prophecy of the Spirit-endowed Jesus as a good backing for John xiv, and leading up to the further Epiphany teachings of the next two Sundays (fifth and sixth); furthermore, the regeneration of nature foreshadowed in Verses 6-9 is related to our Lord's power over physical and human nature as given in the Gospel.

EVENING LESSONS. The N. T. selection, taking the lead, is doubly related to the season in its revelation of the Christ as Healer and in the extension of His work outside the limits of Israel to the Centurion. If Verses 1-22 were used, it would lead right up to the Gospel for the day. Some may object that this repeats the Epistle for the previous Sunday. The O. T. backing is one of the finest chapters in the O. T., with its promise that the Church was to be a blessing to all and that all nations would be led by its attractiveness to join themselves to the Messiah.

I may here point out that this selection illustrates the double use, one topical, the other historical, of Scripture in the plan of the New Lectionary. Zechariah belongs, in the Old Testament historical course, to the return from exile and will he found in the second year tables after Pentecost.

WEEK DAYS. In order to fill in the fifth and sixth weeks after the Epiphany with matter that is appropriate and yet can be omitted without serious loss to the narrative, we save up the story of Joseph to begin on Septuagesima Sunday. Hence, after the Wednesday lesson, which tells of Esau, we fill in the remaining days of the week with prophetic selections bearing on the fate of Esau's descendants.

The selections from Romans which form the second week day lessons, touch on this same theme of God's world-wide purpose involving the choice of Jacob over Esau. In the evening, the life of our Lord is continued and backed by further chapters from Isaiah, in which will be found, for one thing, the passage quoted in Matt. viii:17, included in the Sunday evening lessons suggested above, viz., "Himself took our infirmaties and bare our diseases."

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CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

THE FAITH OF THE GOSPEL
IV. MIRACLES

The popular conception of the miracles of the Bible is that they are stumblingblocks to faith. The average man demands that everything be explicable under the laws of nature, and he makes the same demand of miracles. Those that he feels can so be explained, as, for example, certain cases of healing, where he claims the man's faith worked the healing, he is willing to accept. All the other miracles of the Bible he relegates to the discard as being unhistoric—fables added by later and more credulous generations. This solution is very easy and very satisfactory, because it leaves us with such a complacent feeling—we are so thoroughly up-to-date! We are so "scientific" that we are superior to all "superstition"!

THE POPULAR IDEA NOT TRULY SCIENTIFIC

But is this scientific conception as scientific as it may seem to appear? It involves, manifestly, the claim that we know all about all the laws and forces of nature, and therefore are able, off-hand, to state what phenomena are possible, and what are impossible. This same position has often been taken in the past by men who claimed to be scientists, and who shortly found themselves obliged to revise their opinion, because what they had claimed to be impossible came to pass.

Scientific men, one hundred years ago, proved to their own satisfaction that an iron ship which would float was impossible. Naturally and obviously this was so, because iron will not float. But iron ships were built, and did float—and these learned men discovered that there were laws of physics which they had not taken into account. Many of us can remember, not so many years ago, learned arguments which demonstrated clearly that an aeroplane could not fly, because it was against well-established principles of physics that an engine should lift its own weight. But aeroplanes are flying. There were laws of nature which the writers of a generation ago did not know. The truly scientific man is reluctant to say that anything is impossible—he sees too many marvels to be so fast as to say any phenomenon is too marvelous to be true. His great concern is to discover, if possible, the laws and forces which have in each case produced the result. He expects that any phenomenon will be found to have an intelligible cause, and will fall under the operation of natural laws—even though the laws and forces may be new to him.

MIRACLES NOT NECESSARILY VIOLATIONS OF NATURAL LAWS

The miraculous is not necessarily a violation of natural law—it may be merely an instance of application of hitherto unknown laws. Huxley expressed the scientist's conception of a miracle when he said: "If a dead man came to life, the fact would be evidence, not that any law of nature had been violated, but that those laws, even when they express the results of a very long and uniform experience, are necessarily based on incomplete knowledge."

A miracle may be the violation of a law—but not of law—that is, a higher power may intervene, and by the use of forces and laws at its control override the force of other laws. Every time I lift a book this happens. The force of gravitation is violated—or counteracted—by the force of my will using the laws of muscular reaction. When our Lord walked on the water, the force of gravitation was overridden by His will—but it may well be that His will made use of forces which, if we knew them, would be subject to our control as long as we remained in harmony with God. John Stuart Mills' definition, "A miracle is a phenomenon which takes place without attendant phenomenal conditions sufficient again to cause it", is inadequate. Among the "conditions" which caused the miracle are to be accounted God's love and man's need. Given the same need—the same "conditions", the same miracle must always occur, because God's love does not change.

When a man lifts a book from a table, among the "attendant phenomenal attendant conditions" was the man's will that the book should come up. That will calls in forces which, without the will, would not operate. Yet the will works through natural laws. God may work His miracle in the same way.

God, in His nature, is not arbitrary, but consistent—working by law—the laws and harmonies of His own Being.

MIRACLES NOT A STUMBLING-BLOCK

Miracles will not be a stumblingblock to me if I am able to believe in a Personal God, who knows more about His own creation, and the laws which rule them than I do. All that I will want to know before accepting a miracle will be that there is involved some purpose worthy of God. And this is the point upon which the New Testament insists always. There must be a worthy purpose behind the "sign", else it is not of God.

WHAT IS CHRISTIANITY?
IV
THE MESSIAH OR THE CHRIST

To many the birth and life of Jesus Christ are mythical and legendary. If we disconnect them with the Old Testament preparation this is so, but the Gospels do not so disconnect them. Christ comes, not as a genius born out of due time, but "when the fulness of time was come, God sent forth His Son, born under the law," i. e., the law of Moses.

The Gospels do not read like a myth. They do not seem to be the product of either poets or philosophers. It would have been hard to have found in Judea the poets and the philosophers who could have produced them; and yet the Gospels are so Jewish that they could have been produced nowhere else. As a French critic has well said: "If the Gospels were a work of fiction, then the creator of the characters therein would be the greatest writer of fiction in history, a miracle in the time and place which produced them. The author of such a wonderful piece of fiction would have been as marvelous as the Christ."

The Gospels are distinctively Hebrew. They begin with a tiresome genealogy. Why? Because the promise made to Abraham and the covenant made with Abraham involved the genealogical line in which that seed should be preserved. "The promise was to him and to his seed."

JOHN THE BAPTIST

The first great character of the Gospels is a purely Hebrew product. As we see the majestic figure of John the Baptist—alone in the wilderness, surrounded by wild beasts; alone calling out to the crowds who came to hear him, the vices of his time and the need of repentance; alone standing before the despot Herod and accusing him of his crime; alone pointing out the Lamb of God Who should take away the sin of the world,—we realize that the herald of the Christ is indeed a Hebrew prophet, steeped in the convictions of the unity of God and the sin of man and the coming of the Redeemer of mankind,—a prophet whose vocation is in the future rather than in the past.

HEBREWS AT CHRIST'S BIRTH

As we study the other figures who surrounded the birth and childhood of Christ we note that they fit into the warp and woof of Hebrew history. We note it especially in the Hebrew songs that they composed, which have been the canticles of the Christian Church from that day to this.

When Zacharias realizes that he is the father of a great prophet, he does not pride himself upon the individual honor bestowed upon himself, but says: "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets . . . . that we should be saved; . . . . to perform the mercy promised to our fathers, **and to remember His holy covenant,** the oath which he sware **to our father,** Abraham, etc." The Benedictus sums up in one burst of song the whole plan of which Zacharias recognized himself to be but a humble figure.

Again, the Virgin proclaims that her motherhood, while a glorious privilege, "for He hath regarded the lowliness of His handmaiden and all generations shall call me blessed," yet is above all a Hebrew blessing. It is the gift of the Messiah to the humble and the meek. The song concludes with the same Hebrew refrain, "He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed forever." The Magnificat is not the triumph of an isolated event in which Mary is highly honored, but the consummation of a Divine Plan which devout Israel had always expected, "as He spake by His holy prophets."

Again, in the Nunc Dimittis the aged Simeon dwells on the mission of the Messiah and the fact that Israel is His instrument—"a Light to lighten the Gentiles, and the glory of Thy people Israel."

And as John the Baptist came to the climax of his own mission he was not a vain preacher, boasting of his own merits and successes, but a "voice crying in the wilderness" and proclaiming in language intelligible only to the Hebrew, the fulfilment of God's promise to His people.

THE CHURCH AND THE NATION

(An address delivered by the Rt. Rev. Theodore Irving Reese, D. D., Bishop-Coadjutor of Southern Ohio, at the Joint Session on Missions at the General Convention in St. Louis, October 25, 1916.)

II. THE NEEDS

These conditions of the heart of the Central West created by the past, create the present needs.

The first need grows out of individualism in religion, which finds its typical expression in the emotional revival. I doubt if there is any place in the country where the emotional revival is more prevalent than in the Central West. I do not pretend to say what this has done for Pittsburgh, Philadelphia, Baltimore, or what it may do for Boston. But I do know what the emotional revival has done for the Central West, and when I speak of it, I have not any one evangelist in mind. I mean the whole system as it finds expression everywhere, and I speak out of years of personal investigation of this matter in various States.

I know that any form of religion which comes to a community in the name of the crucified Christ which has the stamp of irreverence, commercialism, sensationalism, appeal to self-interest and an Old Testament theology, does not bear the marks of the Lord Jesus, who had not where to lay His head, who for our sakes became poor, who took the form of a servant, and gave His life for us. I know that this form of religion is powerless to develop and build up American citizenship in reverence for God, and in the development of that passion for righteousness, that service to the needs of others which contributes to the fundamental truths upon which this republic can safely rest. I know that in many instances people have been morally strengthened by such revivals, but from a larger point of view the general effect has been that, after the excitement, noise and tumult have ceased, it has left the people deaf to the still small voice and burned out their religious emotions.

This is confirmed by the unprejudiced statement of the recent rural life surveys of Ohio, parts of Indiana and Illinois, Missouri and Kansas, where, in explaining the cause of the decay of the rural Church and the religious life of the community, there is unanimous testimony that one of the causes contributing to this condition is the emotional revival as a substitute for personal service.

(A) **The Social Gospel**—The failure of individualism in religion creates the need for the social gospel. The need of presenting the Church as an institution which comes not to save itself, but to serve the community, to consecrate the whole of man's life, with all his legitimate instincts; which comes to make an appeal not to self-interest; "save yourself from hell", but an appeal to service, to lose yourself in the service of others, and so find your true life in relation to God and man.

It is a message which puts first, not the atonement which is concerned with individual salvation, but the Incarnation, which is first historically and in personal experience. It is founded in the law of personal service, and because the Church has always emphasized the Incarnation as the basis of her message, and believes with all her soul in the social gospel, this failure of individualism of religion in the Central West gives her an unparalleled opportunity for giving the message that is needed, Many communities are over-churched, but as long as the ration throughout the country is forty per cent of the inhabitants in organized Christianity and sixty per cent outside of it, and so long as in most of the Counties of the Central West from fifty to seventy per cent of the people are not identified with any form of Christianity, here is an open door for our Church to enter.

(B) **The Educational Conception of the Church Life.**—I stated that one characteristic of the people of the Central West was the passion for education finding expression in the establishment of the State Universities, in which great multitudes of students are being trained for citizenship. This fact presents to us the opportunity of making a point of contact with this passion for education in the minds of the people, and gives us the privileges of explaining, in making real the educational conception of Christianity and the teaching function of the Church. Tired of exhortation, the people are eager and desirous to enter into that normal conception of the development of the Christian life expressed in the Prayer Book and in the Sacramental teaching of the Church. The problem of the College and the attempt to influence the student life is so great that the Church in the Central West is unable to do it alone. The General Board of Religious Education has certain definite plans in view, and has promised aid, and therefore I will not enter upon this subject.

Here Bishop Reese used the words quoted in our last issue concerning a Church newspaper.

(C) **The Consecration of Patriotism.**—I stated also that in the Central West you find the typical American with a passionate love for his country, her ideals and unlimited future. This presents another point of contact with the people.

Patriotism is too holy and sacred an instinct to become the tool of politicians. It is too Divine to be diverted into expressions of selfishness and greed. Patriotism must be consecrated by religion. This is the great function of the Church. I do not believe that any man can do his best work in the Church unless he is an American citizen, unless, forsaking all other allegiance he gives to the Church he is contributing to those forces which develop and strengthen the true strength of national life. As he goes about his work he should feel that he is bringing to bear upon the community those forces which strengthen the nation. We have heard a great deal of the separation of Church and State, a separation guaranteed by the Constitution, but with this has gone the popular idea that because of the separation the Church has nothing to do with patriotism, politics or government. That the Church as an institution exists for making individual people good, but not in any special way related to national life and problems.

There is also a widespread idea that our own Church is a branch of the Church of England, and governed by the Archbishop of Canterbury. She is not yet considered a national Church. The time has come to assert the inseparable relation between the Church and the Nation; that the Church is the soul of the Nation; that her government is weak unless strengthened by those forces which come from religion; that knowledge and education is not power, nay, dangerous, unless it is in the hands of people of character, and character is the product of religion. In other words, we must give the definite truth that religion is essential to the best patriotism, and the Church essential to developing that which makes national life strong and pure.

One concrete method of symbolizing this truth is to place the American flag in the chancel of the church and, at least on great occasions, have the flag follow the cross in the processions of the public worship of the Church. I am glad to say that in practically every Parish and Mission of Southern Ohio the American flag is in the chancel, or you may find it following the cross up the aisle in the procession. I wish I had the time to tell you of the tremendous impression that this symbolic teaching has made. We are regarded now as an American Church, with a definite message to the American people, and holding patriotism to be of no value unless consecrated by religious motives. Can you not see how important it is that the heart of the American continent be won for Christ and His Church. If the heart is right there will be some hope that there may be circulated through the body politic influence and powers which will purify and strengthen the lives of the American people and help us as a Nation to fulfill the promise of God made to our forefathers.

The conditions of the Church in the Central West are: We are numerically weak, we are misunderstood and hated. These facts create our opportunity. We are to take the failure of individualism in religion as our opportunity for preaching the social gospel. The passion of education as our opportunity for making a point of contact with this by the educational conception of Christianity. The deep patriotism of the people is to be met by consecrating it to the purpose for which it was created.

Thus we are to capitalize the needs, and so use them and answer them for the sake of a better America and for the advancement of the Kingdom of God.

I wish I could impress upon you how deep is the personal conviction I have upon this subject. I am not the product of the Central West. All my past pulls me to the East. By birth, by education, by tradition of family for generations, all that is sacred is vested in the East. Not until nine years ago had I been further west than Central New York. But since I have come here I have seen a great vision, and with one life to live, one life to give, I am glad to give it completely to answer the needs of the Central West, through the Church in which God has called me to serve.

MAN'S THREE FRIENDS

Once upon a time there lived a man who had three good friends—that is, they all professed to love him in an equal degree. One was his bosom friend to accompany him. The every desire of his heart; the other stood next in his affections; and the third, toward whom he never manifested much tenderness, and of whose worth he seemed sceptical, though he did not receive the same measure of love as the others, proved to be the most loyal of the three.

It happened once that a messenger from the king arrived at the man's house, bidding him come at once before his master. The man was very much terrified upon receiving this unexpected summons, and feared that it boded ill. Not having enough courage to go alone, he called upon his bosom friend to accompany him. The man upon whose devotion he had reckoned forsook him in his need, and curtly refused the request. Sorely disappointed, he asked his second friend to do him this service. The man, after considerable hesitation, consented to escort him as far as the palace gate, but no farther. In his distress, he unwillingly turned to his third friend, whom he had neglected, and whose sincerity he had all along doubted. As soon as this loyal man heard of his friend's misgivings, he arrayed himself in his best garments and cheerfully volunteered to accompany his friend to the king, in whose presence he pleaded eloquently in his behalf on learning the reason of the summons.

Thus it is with a man in the world. He has three friends: One is **Money,** the other is his **Family,** and the third his **Good Deeds.** The first two he honors with his consideration; with the third he concerns himself but little, or not at all: "The King" is the King of Kings, blessed be He; "the messenger" is the Angel of Death, sent by God to summon man's soul when he is least prepared to die. Gold, his best friend, cannot go along with him beyond the grave to plead his cause before the King of Kings; he has to leave all he has behind. His second friend, his Family, can only accompany him to the grave; they weep and lament, but cannot go farther; they avail him nothing in the day of judgment. But his most loyal friend, Good Deeds, goes with him, pleads for him, and wins him redemption before the throne of justice, for is it not written, "And thy righteousness shall go before thee"?—Jewish Folk-Lore Stories.

Let him not boast who puts his armour on
As he who puts it off, the battle done.
Study yourselves, and most of all note well
Wherein kind Nature meant you to excel. —Longfellow.

We are always inclined to be lenient with the faults of people who are bigger than we are.

THE PARISH

A Christian Making Institution

RECTOR | VESTRY

How a Parish Makes Christians | Through Its Organized Activities

EDUCATION | WORSHIP | SOCIAL SERVICE | CHURCH EXTENSION

PARISH MACHINERY

(Continued)

We have seen that every organization must have a head as well as a purpose. The purpose of any institution can only be adequately fulfilled as it is clear in the minds of those who lead and direct its energies. This is as true of a religious plant as it is of a manufacturing one. The process of shoe making must be familiar to the active manager of the shoe factory and his associates, so also the process of Christian making in the Parish must be understood by the Rector and his Vestry. In each case they are the leaders in the enterprise of shoe factory or Parish, and in each case the success or failure of the plant largely depends upon their efficiency and ability to lead their membership into the fulfilment of the purpose for which the institution was created.

A LAYMAN'S VIEWPOINT

Before we leave this matter of leadership let me present a Layman's point of view. In answer to a series of questions sent out in the form of a questionaire at the conclusion of the Parish Conferences, one of the Laymen, himself a Vestryman, sent in the following answers:

Question—What parts of the Conferences were you most interested in?

Answer—If in one part more than another, the demonstration of the vital need of a strong and active representative Vestry.

Question — What suggestions can you offer to make our work more effective?

Answer—The need of building up a cohesive Vestry, heartily co-operating with the Rector, as the result of being in close touch with the needs and work of the Parish and deep personal interest therein. I think the Vestry should "set the pace" for other members of the Parish in showing personal interest by their presence at all gatherings to consider and advance the work. The Vestry should be in evidence in all work of the Parish as much as possible. Those who elected them have a right to expect it and are more than likely to follow such leading, with the result: a more active individual interest on the part of all.

Now that we are clear as to what the business of a Parish is and know upon whom the responsibility of leadership falls, let us make an inspection of the Plant and see the machinery in motion Come in and see the wheels go around.

DEPARTMENT ACTIVITIES

For the purpose of inspection and study let us divide the activity of the Parish plant into its various Departments. These departments in action are, or ought to be, closely related to one another, but they may be separated and studied in detail as parts of the whole.

In every well organized Parish engaged in the business of making Christians, there is clearly recognized a four-fold plan of operation. Christians are made through EDUCATION; WORSHIP; SOCIAL SERVICE; CHURCH EXTENSION. Each of these Departments is essential in the Parish program and each has its own organized activities to accomplish its share of the common task. What we need to learn in our modern Church life is that they are not independent of one another, each unit apart from the others, but rather co-operating and interlocking one with another. Each has an essential function in the producing of a Christian. If any of the raw material with which we are working fails to come into touch with each Department, it is bound to come out of the plant as an imperfect and incomplete product. A Christian, in other words, becomes such through a process of Education and Worship, but he does not complete his Christian life until he has learned how to give that life expression through Social Service and Church Extension.

WHAT IS WORSHIP?

Roughly speaking, without going into a technical or scientific definition, Worship is that Department of the Parish activity that brings human life into contact and union with the life of God. It deals with the Church services and the administration of the Sacraments. Its subordinate officials, outside of the Rector, are the leaders of the Guilds and organizations who are responsible for the carrying out of the details of a reverent, devotional and dignified service that will inspire the membership of the Parish with a deep sense of their privileges and responsibilities as members of Christ, children of God and heirs of the Kingdom of Heaven. For example, the functions of a Choirmaster and a Choir; of an Altar Guild Leader and an Altar Guild must be recognized as spiritual functions and not simply mechanical agencies for the carrying out of certain external details of the service itself. We will have something more to say about this later on when we come to see the Guild or Choir in action, but let us lay it down now as a working principle in the life of the Parish, that, if Worship is to be restored to its true place in the making of Christians and no longer in large measure to be a lost art, it must be restored, in part at least, by creating a strong and healthy atmosphere in the lives of the membership of the Parish who are the leaders in this Department of the Church's life and activity.

WHAT IS EDUCATION?

We have already defined Education in the first issue of THE WITNESS as the drawing out and giving expression to all the latent possibilities and powers of a human life. In the Parish plan a true process of Religious Education must be put into operation that will release the spiritual functions of the lives of its membership and prepare them for active participation in the operation of the Plant in producing Christians.

CHURCH EXTENSION

The fourth Department of Parish activity comprehends and includes in part all of the other three. It is that part of the Church's work that is commonly known as Missions. We confess, however, to a growing dislike of the use of the term. In modern usage it has come to have a technical meaning and is often misunderstood by that gentleman who is known as "the man on the street." He tells you very frankly he does not believe in Missions because to him it means wasting good money and energy on trying to convert heathen savages who ought to be left alone. He thinks of Missionaries oftentimes as a group of men and women who are having a pretty comfortable time and an easy living on other people's money. I am not sure that the changing of our terminology is going to help us change his mind or his point of view, but perhaps by the use of such a term as Church Extension it may be possible for him to see the value of Missions if we can approach him before his mind is prejudiced by the use of a word he so thoroughly misunderstands and dislikes.

A COMPREHENSIVE PLAN

Here then, we see the foundation stones upon which the Parish must be built. May we venture to say that if there is any organization in the Parish that is not contributing, through all or any of these four Departments to the life of the Parish, it has no reason for existence. Kill it or reform it until it fits the plan. If your Parish does not include in some form or another all of these Departments, then it is falling down on the job and failing to produce the right kind of Christian men and women.

A CHRISTIAN DEFINED

A right kind of a Christian is a man who must be able to give a reason for the faith that is in him. This he can do only as he goes through the Department of a true Religious Education.

A right kind of a Christian is a man who can only become such as he offers his life to God and allows God to mould and fashion his living character and personality through union with His Divine life. This he must do through Worship.

A right kind of a Christian is a man who must express his faith by his deeds and conduct towards his fellowmen. This he can do in the Parish through some form or another of Social Service.

A right kind of a Christian is a man who does believe in Missions or in Church Extension, for any other conception of the Parish spells suicide to the Church and destruction to the institution. A Plant that does not believe in creating and extending its market for its product will soon have to close its doors. A Plant that refuses to gather in the raw material with which to manufacture its finished product will soon shut down and the cheerful hum of its busy machinery will cease and the operators be out of a job. A Parish that fails to recognize its responsibility for the gathering in to the sphere of its activity all of the life of the community it can reach and rests content with the polishing and perfecting of its already acquired membership will soon be left high and dry upon the bank with the stream of life flowing past its doors. Nor must its interests and activity cease with the life of the community. It is a small part of the greatest enterprise in human life. The CHURCH of the LIVING GOD. Its Head and Leader gave it long ago its task and its Commission. "Go ye into all the world and make Christians of all Nations." As the individual Christian who is a member of the Parish opens the eyes of his soul to see the glory of this challenge and responds to it with all his heart, so will he rise to the noblest heights of Christian manhood. So will he enrich and strengthen his own life in the development of his Christian character.

(To be continued.)

WHAT IS SOCIAL SERVICE?

Here we come to a broadly used term that is sometimes misused and often misunderstood. Viewing it as a Parish Department of Christian making activity it is the membership of the Parish endeavoring to express the life of God through their personalities in acts of service to their fellowmen. It is the Christianizing of the community in which the Parish operates by various deeds of social activity which are the expression of the principle of human brotherhood. Because the member of the Parish is a Christian and an integral part of the institution that is engaged in the business of making Christians, he must acknowledge his obedience and loyalty to Jesus Christ, the Supreme Head of the whole industry, when he says of the modern Christian as well as of the primitive one, "He that is greatest among you shall be your servant." A Christian man's worth to the community in which he lives is not measured by his bank account but by his willingness and ability to bring his fellowmen into contact with the life of God through the example of his own personal life and through the service he renders to them in real and living terms of human brotherhood. "If a man says he loves God and hateth his brother, he is a liar, and the truth is not in him, for if he loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen."

Is it not true, dear reader, that the world is waiting today for the Church of Jesus Christ to express in fresh and living terms a new or restored definition of human brotherhood that has been vitalized and enriched because it comes from the hearts of Christian men and women whose conception of God's Fatherhood is a tremendously real thing. When the Church has restored to its proper place this idea of Social Service, then, for example, the degradation of that most beautiful word used in social activity, "CHARITY," will cease. It will become the expression of that warm, burning, glorious thing St. Paul describes in his letter to the Corinthian Christians.

GOOD WORDS FOR THE WITNESS FROM BISHOP BURTON

I feel deeply concerned for your success, and wish to do all I can to that end, believing that a paper wisely edited, and offered at a low price, will fill a needed want, without reducing the patronage of the established Church papers.

Faithfully yours,

LEW W. BURTON.

PERSONAL AND PAROCHIAL ITEMS

(Continued from page 1)

High Church, Low Church, Broad Church.

Why the Methodists Came Into Existence.

The Old Question of Henry the Eighth.

How the Pope Became So Powerful in Church Affairs.

How the Greek Branch of the Church Broke Away From the Latin Branch of the Church. An Ancient and Modern Problem.

Is the Episcopal Church in the Right About the Necessity of Bishops?

Is the Church Founded on a Man or On a Book?

Are We Protestant or Catholic in the Modern Meaning of These Words?

Is There Any Room in the Episcopal Church for Monks and Nuns?

MINNEAPOLIS ITEMS

Mrs. James E. Freeman, wife of the Rector of St. Mark's, Minneapolis, underwent an operation for mastoid Sunday afternoon, Jan. 14. Mrs. Freeman had been confined to her home since before Christmas, but the doctors did not diagnose her sickness as mastoiditis until last Sunday morning, when it was decided that an immediate operation was necessary. At the time of writing Mrs. Freeman, although suffering intense pain, is making a slow but successful recovery.

The footings for the foundation of the new St. John's Church, Linden Hills, Minneapolis, were laid before this very cold weather began, but operations had to be stopped until it becomes warmer. It is the hope of the Rector, the Rev. Elmer N. Schmuck, and his people, that their new Church will be ready for occupation early next Fall.

The Rev. Richard Reade of Lake City, Minn., has been called as Rector of Holy Trinity Church, Minneapolis, and has also been invited by Dr. Freeman of St. Mark's, Minneapolis, to become his assistant. Mr. Reade will make his decision at an early date.

In spite of the extremely cold weather the congregation at St. Mark's, Minneapolis, Sunday night, January 14, was one of the largest of the year. At this service Dr. Freeman preached an intensely interesting and helpful sermon and illustrated it from H. G. Well's latest book, "Mr. Britling Sees It Through."

Just as "Stowe's Clerical Directory" was ready for the press, the print shop where the work was being done was burned to the ground. Mr. Stowe started in again on the work of the book and his form letters were on the press, one side already printed when again fire destroyed the plant and all Mr. Stowe saved was a few sheets of paper printed on one side. Undoubtedly he will make a third effort to bring out this valuable book and we hope that fire will not again prevent its completion.

The Rev. Andrew D. Stowe has been chosen for a second term as Chaplain of the Senate of the State of Minnesota.

The Rev. Charles Carter Rollit, D. D., Secretary of the Province of the Northwest, left this week for an extended trip through Iowa. Dr. Rollit will return to Minneapolis some time in February.

RELIGIOUS EDUCATION—MINNEAPOLIS

The Minneapolis School of Religious Education began its second semester, Tuesday, Jan. 16. The session begins at 7:10 and closes at 8:55. The subjects being taught this semester are: The Old Testament, Rev. William P. Remington, Instructor; Christian Doctrine, Rev. Guy Menefee, Instructor; Missions, Miss Mary Smith, Instructor.

The second semester began with a fair attendance which will undoubtedly grow larger. The instructors are all competent teachers and have a splendid knowledge of their subject.

A regular week day service for children was begun at St. Luke's Church, Lynnhurst, on Tuesday afternoon, Jan. 9. At the first service there were nearly sixty present and at the second service the attendance was almost double that number. At the present time the children are being interested in the mission work of the Church and their interest is held by the use of a stereopticon. The first set of slides told the story of Livingstone in Africa and the next set told the story of life in Japan.

In response to an appeal for teachers by the Rector of St. Mark's last Sunday morning, five members of the congregation volunteered their services as teachers in the Sunday School. Two of the volunteers were men.

ST. JOHN'S CHURCH, WASHINGTON, D. C., CELEBRATES ITS 100th ANNIVERSARY

Few Churches in this country can date back a century and fewer still a century of continuous work and rigorous activity. Yet this is the peculiar honor attached to old St. John's Church, Lafayette Square, Washington, D. C. The one hundredth anniversary of the founding of St. John's Church was appropriately observed by a series of services and addresses. On Sunday, January 7th, the Rector, the Rev. Roland Cotton Smith, D. D., delivered an historical address at the morning service. The anniversary service occurred on Saturday, the 31st inst., addresses were made by the Bishop of Washington, Senator Henry Cabot Lodge, the Rev. Wallace Radcliffe, D. D., and Rear Admiral Charles H. Stockton, U. S. N. A reception was given at Rauscher's from 4:30 to 7:00 o'clock. On Sunday, the 14th, there was a celebration of the Holy Communion at 8:00 a. m. There was another celebration of the Holy Communion at 11:00 a. m., preceded by Morning Prayer; the Rt. Rev. William A. Leonard, D. D., Bishop of Ohio, preached the sermon. Evening Prayer was said at 4:00 o'clock and the sermon was by the Rev. George William Douglas, D. D.

St. John's Church was founded at a time when the blackened corner of the White House testified to the humiliating burning and destruction of Washington's principal building. It has seen cut out from its original Parish limits thirteen Parishes serving today an aggregate communicant list of 8,756, while it administers to a communicant list of 1,156 persons. Situated directly across from the White House, it has, by situation and position in the National Capital, made a successful appeal to that ever large and intellectually interesting class of people—the leaders of the Nation's life in executive, legislative and military activities. Nine different Presidents have occupied, as attendants, the President's Pew reserved from its founding for the Chief Executive of the Nation, and the names of its pew holders and communicants have been a continuous roster of the Nation's famous men. Along with this it has almost continuously led all other Churches in the District in contributions for Missions and philanthropic endeavors, while it has maintained a flourishing colored chapel of over five hundred communicants and a congregation of nearly one hundred children in a beautiful and thoroughly up-to-date orphanage building. Two of St. John's Aectors have been made Bishops and together with its Choir, its pulpit has been most noteworthy. It is a matter of more than passing interest that it has just completed its octave of anniversary services and has entered upon its second century of work for the Master and His Kingdom.

The Diocese of Michigan was organized in 1835. The Rt. Rev. Charles David Williams, the present and fourth Bishop of the Diocese, was consecrated in 1906. There are in the Diocese 122 Parishes and Missions, 83 Clergymen, 53 Lay Readers, 10 Candidates for Holy Orders and 6 Postulants. During the last year there were 1,123 infant Baptisms and 324 adult Baptisms, total, 1,447; 1,282 burials. There are 21,002 communicants, an increase of 695 over the last report. There are 8,388 children and 896 teachers in the Sunday Schools. —The Church of the Ascension Bulletin.

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The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain man with plain facts, unbiased by partisan and sectional views

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EDITORIAL

Some one has well said that it is more difficult to preach the Gospel today to the unchurched than it was in the days of the Apostles.

Then the Gospel was news, good news to the weary and the discouraged; now one meets with those who have examined the Gospel; perhaps they have heard a few sermons, or known a few Christians, or met a pastor who has disappointed them, or formed an idea of their own—shallow, superficial, and yet self-satisfied, arrogant in their dismissal of the claims of Jesus Christ, the missionary today meets a solid wall of prejudice which it is most difficult to remove.

It requires patience, tact, skillful angling to land these wary fish, who know when you are angling, and refuse to take the bait that you offer.

And against these difficulties is very easy for the missionary to get discouraged, and to settle down to the merely official tasks of his ministry. To make no effort to reach out, and to watch with pain and anxiety the dwindling of his little flock, under the drastic changes that towns and villages are undergoing. The influx of the foreigner and the outflowing of the native Churchman; the inroads of automobiling, which head away from a church so much easier than they head towards it; and the spectacular methods of the traveling evangelists, who unsettle as much as they root, and are more concerned with the immediate profits than with the permanent results.

There are many towns in the Midwest and Northwest where the Church has steadily dwindled, nearly offsetting the growth in cities and prospering communities; and yet here and there you meet with a Priest who has wrestled with the problem and is winning out, showing that it can be done.

Well, what is the difficulty?

First and foremost, short Rectorates, Rectorates which we have dubbed the "Holy Innocents", because they have been killed at two years old and younger.

The Priest who fancies that he is serving the Lord by moving every two or three years has a wrong conception of the pastoral office. The congregation which fancies that it has solved its difficulties by getting rid of its pastor has a short-sighted vision of its mission.

The first thing needed is some comprehensive action which will require men to make full proof of their ministry, and to gain promotion as the result of permanent achievements in pastoral lines, rather than because of showy qualities that do not stand the test of long acquaintance.

We believe it was Bishop Potter who once remarked that the average Vestry did not care if the clergyman that it called was spavined and wind-broken, so long as he had a showy action.

To accomplish this result, we suggest that the matter be made the subject of conference in the meetings of the Provincial Synods, and that a modus operandi be devised to replace the present system of piratical incursions, by which Bishops, in their need for men, rob one another's shepherds.

There should be a time of service required before men be eligible to promotion—a certain endurance of hardness as good soldiers; a developing of the pastoral instinct before the itinerary instincts are formed. A clergyman should be regarded with suspicion who is too anxious to leave his first charge before his work is done, and to desert two or three charges in rapid succession should be a subject of investigation and discipline.

The fact that the difficulties in a given field are great should spur the incumbent on to greater devotion and more searching self-examination. There are certain things that any man can do, if he will, and which things insure success.

If we are going to lay down rules for success in different fields, they would be something like the following:

1st. Look up the poor, the sick, the lonesome in the community, and bring to them the cheer of faith and fellowship. Why not? That is the mission of the Church, and wherever the Church fulfills its mission, there God's blessing descends.

2nd. Form the acquaintance of children. Seek to enter into their needs and to understand their viewpoint. A clergyman who can be popular with children is irresistible.

3rd. Know every man in the community. Drop into his office or place of business. If he is busy, pass on quickly; if he is free to converse, talk to him on the matters that he is interested in. When Bishop Whipple found himself in a Parish of railroad folk, in Chicago, he studied engines, until he could talk engines with the best of them.

4th. Keep cheerful. A Christian ought to; and the more difficulties arise, smile the more often. It may be a forced smile, but a forced smile is better than a whine and a wail. Don't criticise people. It doesn't get you anywhere. Disarm their criticism by your unfailing good nature. If you have to be a martyr, be a smiling one.

It is all summed up by our Lord in the pungent statement, "Have salt in yourselves". Salt prevents things from spoiling. And a ministry that has gone sour, that scolds and complains, and broods, is foredoomed to failure. The situation is hard, but Christian optimism has solved many a worse one.

Stick to the task until you have overcome, and in doing so you will have saved yourself and them.

THE STORY OF THE CHRISTIAN CHURCH

IV. Apostolic Succession

The Apostles had been selected to be witnesses of the facts that Christ had established:

The facts of His Life, as embodied in the Creed.

The Sacraments which He instituted.

The Ministry which He established.

The organization of the Historic Church, which He endowed with the gift of the Holy Ghost.

But these facts were to be perpetuated.

Now, the phrase which has been used to describe this principle of succession is a very cumbersome one. One wishes that a simpler phrase had been coined to describe a very simple process. For any organization which expects to endure must have a principle by which authority is handed down, traditions are preserved and property is held. Evry institution has some method by which the authority is passed on from one set of officers to their successors in office.

The President of the United States is inaugurated, so are the officers in a lodge; so every religious organization which holds property and passes on any authority has a species of ordination. Even those religious bodies which oppose Apostolic succession most strenuously have some form of succession by which their organization is continued.

The Laying on of Hands

Now, what principle was employed to pass on the authority which Christ bestowed upon the Apostles, and the gift which He promised and which He gave at Pentecost?

The simplest of all methods, viz: the touch of a hand.

When the work became greater than the Apostles could do, they selected seven men, whom they called Deacons, to whom they intrusted certain duties, and whom they designated by a public service, in which "they laid their hands upon them". (Acts vi.)

Thus they publicly designated by this act who the new officers would be, and at the same time by the simple method of physical touch they passed on the gift which they themselves had received at Pentecost, and these received the Holy Ghost. As St. Paul tells St. Timothy: "Neglect not the gift that is in thee by the laying on of our hands"—and he also charges him, in his turn, to "lay hands suddenly on no man".

Thus was established a principle of continuity, which was effective both for the continuance of the organization and for the bestowal of the gift.

The Orders of the Ministry

It is not of primary importance just what grades of officers were established at this time. It may have been Apostles, Presbyters and Deacons, as some maintain; it may have been Apostles, Bishops, Presbyters and Deacons, as others hold, but the principle of designating officers by public laying on of hands by those in authority was established for all times as the method by which the perpetuity of the organization was guaranteed. And we know, further, that during the century that followed this principle had developed into three orders of the ministry—Bishops, Presbyters and Deacons, which was the universal rule, after the Apostles themselves had passed away.

Now a universal practice is good legal evidence as to the intention of the common law, and the fact that when the Christian Church possessed a literature of its own, which it did after the first century, the three-fold order of the ministry was universally observed, shows that the early Church had a clear appreciation of the Apostles' intention.

To maintain that the primitive Church was Presbyterian or Congregational in its organization, and that a universal upheaval had taken place all over Christendom, is to accuse the Church at that time, when its membership was most pure, of being faithless to its trust (which is most improbable), but it is also to maintain that a practice had been universally uprooted in every part of Christendom, without leaving a vestige of the original custom.

Now, any one at all familiar with reformations knows that reformations do not and cannot take place simultaneously in countries as widely separated as Egypt, Gaul and Persia were separated in the first century, with absolute unanimity. Such a theory is inconsistent with the wide variation of human action, especially when some of the countries involved are Oriental, retaining as they do tenaciously the customs of their fathers. Moreover, there is not the slightest shred of historical evidence that such revolution ever took place. It is the pure assumption of those who are anxious that the practices of the primitive Church should correspond with their own beliefs.

Not only were the orders of the ministry the same in the Church of the second century, but the duties which each order exercised were also the same.

The Importance of the Principle

What is the importance of this principle? It is identically the same as the importance of passing on authority throught a succession of officers in a lodge. It is essential to the unity and continuity of the society that there shall be some recognized principle of investing the new officers with the authority which had been possessed by the old.

So the Church, having a "faith once for all delivered to the saints", could preserve this faith only by handing it down through a succession of those publicly designated with this responsibility.

If the Church was to continue steadfastly in the Apostles' doctrine and fellowship, it must do so in a tangible way, and that tangible way was the simplest that could be devised—simply the touch of a human hand, with the intent of designating the official, and of bestowing upon him the gift of the Holy Spirit for the work of the ministry to which he had been called. For this reason, some form of ordination has always been devised, even by those societies which have separated from the Church, because otherwise the society would die for lack of persons responsible for its maintenance.

The question is not whether there shall be a succession or not,—that there must be,—but it is the question whether such succession shall come down from the Apostles—and that is the very thing that the Church maintains, that, if there is any succession, it is an Apostolic succession.

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THE CHURCH AND HUMAN LIFE— HOW WE APPLY THE GOSPEL

Edited by GEORGE P. ATWATER
and WILLIAM M. WASHINGTON

A SUPERVISED WINTER PLAY ROOM

III.

If you have been elected by your own conscience to put into operation the suggestions made in two previous papers, in THE WITNESS for providing for a supervised Winter play room for boys, and if you have persuaded a group of fellow Churchmen to share this satisfaction with you, you are at once about to face the practical difficulties. I spoke last week of the question of providing a room. In case you are able to rent a room, you will not need a great deal of money. If you must build, that is a different problem, and will be taken up in a later paper. Assuming for the moment that you have provided a room, the question immediately arises, how are you to organize this project and how to manage it.

Your committee is perhaps gathered around the stove in the vacant room, facing the old problem of why things do not run themselves. Consequently your first move is to convert your fellow Churchmen to a notion of personal service in this connection. You must shock them out of their complacency and tell them that they must give actual personal assistance.

At first they will be horrified at the idea. They haven't time. In very rare cases this is true. But in most instances it means that men haven't time to be both useful and lazy, and they prefer to be lazy. There are countless lodges in this land which enlist thousands of men, a portion of whose activities might be much better employed than in attending business meetings of their lodges and going through some dreary ritual. If every lodge in our land would undertake the care of some active electrifying social work, they would not only grow themselves, but would become more useful adjuncts to any community.

If you, as a leader, find that your effort for the boys is being committed to a set of pretended co-workers who have not a single notion of doing any personal work—in other words, if you have to depend upon a group of men who to all practical purposes are dead, although not yet buried, then leave a peaceful wreath upon this committee and go elsewhere for your support. Hunt up high school teachers, or any other kind of live men that you may find, and hold up to them the expectation that they must do something themselves.

Having secured your fellow workers, make a very definite statement of what each one may do. There is no leadership so futile as that which merely exhorts and never directs. You have six nights in the week, and your room is to be open six nights in the week. You will need one man for each night. He must be at the room at the time of opening, and he must stay there during the meeting, and he must lock the door at the appointed time. If you cannot secure six men in a community who will do this, you ought to send for Billy Sunday at once to visit your town and wake it up.

But you need one thing more. You will need some live, active leader, some young man or advanced High School student, who will take charge of the floor. He should understand the elements of military drill, and he should understand basketball. This boy must be paid. It should be his business to divide your crowd into groups, to assign hours for play, to umpire the games, and to be the active leader in every way. Your business as an evening supervisor will be to enroll new boys as they appear, keep order and use your imagination.

It has been my experience that basketball engages the interest of the boys in the most satisfactory way. I do not approve of gymnasium apparatus in such a building unless you have a skilled supervisor. The fascination soon wears off, and indiscriminate use of the apparatus does more harm than good. But basketball provides exercise, provides entertainment and the element of contest. It is easy to arrange for, easy to supervise. Those who are not playing will be interested. By careful division of the time, thirty or forty boys may be permitted to play each evening.

The group activities may well be simple instruction in the elements of military drill. Boys enjoy membership in a military company.

This is merely the beginning of the possibilities. But even if this is done, it will be a great step toward the boy problem of your community.

Further suggestions toward the development of the idea will be made in a later paper.

NOTES ON SOCIAL SERVICE

By W. M. W.

Social Service which a Parish may render:

It may aid:

The Big Brother Movement.

The Public Library.

The Anti-tuberculosis Movement.

It may support a Rural Nurse, if in the country.

Support the District Nurse, if in the city.

Set its face against Child Labor.

Help solve the Drink Problem.

Enlist in the army which fights the saloon.

Interest itself in the Public Schools.

In city, country and state institutions.

In Public Playgrounds.

In the care of mental defectives, insane and alcoholics.

In the Housing Problem.

In Public Health Measures.

In the Labor situation.

In Vocational Training.

In Workmen's Compensation.

In Widows' Pensions.

In the Consumers' League.

In the National Municipal Association.

In the Association for Labor Legislation.

In many other activities for practical relief, and in many other associations for permanently securing social justice by education or legislation.

The city of Cincinnati, Ohio, has a very successful Court of Domestic Relations.

The Episcopal Church is recognized by the Federated Churches of Cleveland, Ohio, as having charge of religious services in all city correctional and welfare institutions.

Municipal Charity Departments should be recognized, says Mrs. Mary Simkhovitch of New York, so that they may fi ght poverty instead of merely curing its effects. As the Health Department does preventive work, so should the Charities Department. The first duty of a Charities Department would be to know the extent to which poverty exists, the second, to establish a Bureau of Prevention. This would include the study and furtherance of social insurance, the removal of unemployment, and include an industrial report, in which would be a public statement of wages paid in the industries of a community.

Alexander Cleland, in The Survey, claims that good times are the times in which to deal with the tramp problem. Tramps should be committed to work on a farm colony is his solution.

Make good citizens of our children by making civics real and interesting to them, is the plea of E. E. Hill in The Survey. Selected groups of children should visit the City Hall, the Legislature, City Council, polling places, etc. They should be taught that they are partners in the great enterprise of government and in the joint ownership of public property. Streets, boulevards, bridges, public buildings are a part of the estate to which they are joint heirs.

Industrial education is now having its day at court. The German idea of specific training for specific occupation has been taken up with enthusiasm by American educators. There is now hardly a city of any considerable size which has not vocational courses in the Public Schools.

Complaint is made that our modern schools are turning out radicals. The complaint is amply justified, and thanks be for it. It is a blind teacher, indeed, who, in preparing a boy or girl to be an efficient worker, does not also train him to insist upon the collection of a proper reward for his work. "Not only to serve more efficiently, but to collect justly for his services."—Max Loeb, in The Survey.

There was recently held in New York a conference on the 8-hour day for women workers. It is felt that this is the moment for a drive upon the various State Legislatures and upon Congress simultaneously in behalf of an 8-hour work-day for women.

The Cleveland Welfare Federation has been formed by a merger of the Welfare Council and the Federation for Charity and Philanthropy. The new Federation includes 57 organizations, making a general appeal for funds, and practically all agencies in Cleveland interested in the common welfare. The new Federation will keep up the central collection of funds, and will stress the elimination of duplicated social effort, the common education of the public in social matters and the unification of social endeavor.

George E. Vincent, President of Minnesota University, has been elected President of the Rockefeller Foundation, in place of J. D. Rockefeller, Jr.

The Joint Board of Sanitary Control is the name of the organization of employers and employes, in New York City, of the clothing trades. In six years the Board has accomplished wonders in improving sanitary conditions in the cloak and suit trade. Its work is done altogether through cooperation of employers and employes.

"The Honor System", a moving picture film, illustrating prison reform, will soon be on the road, it is said.

SHORTAGE OF CLERGYMEN

PRACTICAL EFFECT UPON CHURCH EXTENSION

II.

No officer in any army is commissioned without a thorough training. No youth is admitted to West Point or Annapolis who has not passed a searching examination, and so determined to be physically and mentally sound. The reason is that the Government cannot afford to educate men and put them in positions of life-and-death responsibility, to have them prove incompetent. Few, if any, of our candidates for Holy Orders are submitted to any physical examination, and the intellectual examination is often perfunctory. Some Bishops are so pressed for "young men to put in charge of Missions" that they ordain men whom they would not ordain under other conditions. And these men, instead of serving as Deacons under the direction of a Priest in an organized Parish, are very often put, practically, in charge of Missions.

When one stops to think that Missions are often the outposts of the Church in new and growing communities, or are the remains of unsuccessful labors in different fields, or are "experiments" in a problematical locality, it appears at once that the policy—or necessity—of placing inexperienced men in such positions is at best unfortunate. But when these men are in no sense "picked men", but simply, in each case, a "Hobson's choice", the desperate condition of our Church Extension Department is patent. Of course there are always aged and infirm clergymen to be cared for, and there are many competent, consecrated clergymen who prefer the constructive work in Missions to the more settled and routine work of Parishes; but in too many instances Missions have to take the untried or the left-over end of the clerical procession. Instead of the appellation "Missionary" being associated, as it should be, with the most virile, resourceful, thoroughly experienced men in the ministry, it is rapidly coming to mean the exact opposite.

A large part of the responsibility for this state of affairs rests with those who supply the meagre funds from which Missionaries must be paid. When the demand is relatively urgent for $2,000 clergymen, it is naturally difficult to find $3,000 clergymen at $900. If some of our Vestrymen should advertise for a $3,000 sales manager willing to accept $900 he would have a fairly parallel situation before him. Of course the Clergy ought to be above being influenced by financial considerations; but so many $3,000 Parishes want that sort of a man that there are absolutely almost none left for the $900 Mission. (A clergyman, especially if he has a family, can make about as good use of the extra $2,100 as any one else.)

And so, without going further into this inviting discussion, the fact seems plain enough that Church Extension will continue to go lamely along in an unbusiness-like fashion until there are so many young men offering themselves as Candidates for Holy Orders, that Bishops may not only desire but be compelled "faithfully and wisely to make choice of fit men to serve in the Sacred Ministry." Then Missions will have a chance for development; Mission Funds will increase; salaries of Clergymen will be large enough for their decent support, and retiring funds will adequately care for the aged and infirm.

If you are interested, read next week's article on the Practical Effect of the Shortage of Clergymen Upon the Clergymen Themselves.

THE ONLY DAY HE HAD

They were all amazed,—so taken back, in fact, that no one said a word. They just looked at the man, and wondered what it was that had come over him.

All he had done or said, however, was the uttering of one short statement. He had replied to their urging: "This is all the day I have." Then he left them with a kindly greeting, and wended his way to Church.

The rest of them started on their plan of going to the golf grounds. Or was it to the club, to spend the morning there in smoking and chatting? Or was it a business deal that was to be considered? No matter about these men, especially. We are thinking now of the rather peculiar man with his strange remark. He was going to worship God. It was all the day he had.

His statement was literally true. Early Monday morning you could see him at the factory, where he had a position. There he toiled on faithfully till Saturday night. Every evening he was tired. He occasionally went down to the lodge room, or to the club, and talked a while with some of his friends. But fatigue usually united with chivalry and prompted him to spend the evening quietly with his wife, who also was worn out by home cares and looking after the children. When he did think of going out for the evening, his first thought was to see if he could not persuade his wife to go with him to the movies or to call in upon some friends.

All the week his mind was on his duties at the factory. He thought about shafts and pistons and cogwheels and similar things he had to look after. The din of machinery was in his ears day after day. He had difficulties in getting careful work from many of the hands employed there. Anxious problems were constantly before him in one form or another.

And now it was Sunday. He was going to Church. He told his companions that morning that this was all the day he had. And what was it that prompted him to this unusual determination?

Well, the years had been crowding upon him, and he had been many an evening in deep contemplation. He had thought about conscience, and God and eternity. He knew that bodily existence was not very many years more for him, now that he had reached forty-five or more. What about the hereafter? There was a question he could not put aside; it kept thrusting itself upon him week after week. He had pondered it carefully, and facing boldly the query of what was to be left for him when life was over, he had reached at last a firm decision.

And that decision was this: He was going on Sundays to the House of Prayer. It was the only day he had.

He had a pretty clear idea of the benefits to be gained from the services of worship. He was going to get nearer to his God. He wanted to arouse into life and into activity the instincts of his immortal spirit. He knew how the dull, busy routine of the factory was benumbing these better qualities of his nature. He wanted to stir up his nobler impulses once a week, at least, by singing with the congregation the old hymns of childhood, when his heart was tender and plastic, when he had for others a sympathy and fellow interest, which business cares had begun to dull within his breast. He wanted to get back once more to what he felt was a lost quality of self within him. He felt, too, that it would do him good just to listen to the reading of the Bible lessons, just to look around the church and see the symbols of the Gospel Faith. The very sight of Altar and Prayer desk and Chancel, he thought, would be soothing to his tired brain and elevating to his soul. All this would take him into a new atmosphere, so different from any surroundings that were his on week days. He had a mute feeling that it would do him good just to breathe this churchly atmosphere for an hour or so on Sunday. He had half resolved that he would go forward to the Holy Communion that morning. He recalled how he used to do this side by side with his father and mother in former days, which now were getting dim in his memory. He remembered the Prayer Book service for this Sacrament; and somehow it had a hold on his heart. He recalled how in Sunday School days the Lord's Supper was taught to be man's "spiritual food and sustenance." And he felt he needed some sustenance for his spirit, when this lasting part of his being was so neglected all the week.

He was not so sure that the preaching would especially profit him. The clergyman was not very gifted, so every one said, in this line. But he was a good man. His face glowed with sincerity. And he determined that he might at least look up towards the Chancel, feel something of the holiness that pervaded this sacred place, and so be invigorated in his soul through the quietness of his own reflections. In fact, he did not go to Church to hear a sermon; he went to worship God, to get nearer to inspirations that are holy and uplifting to the spirit. It was for something more than a mental stimulus or intellectual gratification that he drew near to the Sanctuary of the Divine. He knew he had a soul, and it was to feed and nourish and satisfy the inner longings of this eternal nature of his that he wanted to be with the congregation, even if he did not remember a sentence spoken in the pulpit.

Then, too, he knew there was a God. He knew that God's hand was upon the destinies and fortunes of this world, trying to guide humanity aright, and trying to make amends for the errors of man's often misused free-will. He felt he owed an obligation to his Heavenly Father, felt that his influence and his example ought to count on God's side, and not against Him, in the keeping of His Holy Day.

He had, too, a sense of gratitude in his being. He felt he ought to be polite enough to his God to thank Him on Sundays for health and home and friends and all the many blessings he enjoyed. And for doing this in the church, Sunday was all the day he had.

Was the man something of a fanatic in the stand he had taken? No one who knew him would ever have thought this of him. He was most companionable in his nature. He could jest and laugh and was well equipped with a fund of good, clean stories to tell his friends. He whistled and smiled and tried to make things run smoothly when some mechanism in the factory went awry. On Sunday afternoon he was ready to go out for a walk with his family, or to take a ride such as his funds permitted him to do. On holidays he and his children had many a fine time fishing and rowing, and with many other diversions. Indeed, he was no narrow-minded man of just one idea at a time. But he did determine on Sundays to cultivate and strengthen that part of his being which alone would be left when earth's joys should grow dim and its glories pass away. And Sunday for this noble purpose was all the day he had.

When he uttered his peculiar statement that Sunday morning to his companions, it is not strange that they stood amazed and speechless and looked at him in wonderment. They had never heard that remark applied in that way before. They had all, many a time, said that they were going automobiling, because it was all the day they had. They were going hunting or fishing on this the only day they had. They were going for a game of golf, for this or that, and had excused their act by speaking of how they were tied down with duties all the week long.

But this other man was going to Church, going to honor his Creator and thank Him for the manifold blessings he enjoyed. He was going where he could quicken the better impulses of his heart and so live a better life. He was going to strengthen and invigorate and prepare for eternity his immortal soul, all that would remain of him in a few short years. He knew that the worship of the Church, its surroundings, the solemn stillness and reverence of the Holy Sanctuary, the Prayer Book, chants and versicles and all the impressive ritual would help him to this worthy end. He knew that he could in some measure feel and breathe in the beauty of holiness there.

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THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

CHURCH EXTENSION VIA BILLY SUNDAY

On New Year's Eve the Rev. William Sunday addressed for the greater part of an hour in the Boston Tabernacle an audience of 15,000 persons. After the address between 1,400 and 1,500 persons came up and shook hands with him, thereby signifying that they had been thinking over what he had been saying and were moved to make a try at living a better life. That is, one person out of every ten or eleven that listened to him was enough affected by his words to stand publicly forth thus publicly condemning some of the life he had lived and publicly bidding for a more commendable future. When it is remembered that a great part of that audience was made up of persons already affiliated with Christian organizations—presumably righteous men who needed no extraordinary call to salvation—it will be seen that the responsive per cent of those who did need it was much larger than one in ten.

WHENCE THIS MAN'S POWER?

This is the question that probably engaged no small part of the reflection of Mr. Sunday's audience that did not on this occasion come forward in response to his appeal. Naturally there are many answers and, naturally again, these answers range all the way from those asserting that the results of these meetings are but ephemeral products of adventitious factors to those that attribute to the evangelist powers that would bring Mr. Sunday himself to blushing self-qualification. Influence like life is too complex a thing to be explained by any one answer or set of answers. To attempt to reduce the Rev. Mr. Sunday to a method and then to either explain him or to get his results by an adoption of the method would be as futile as to reduce life to a formula and then attempt to produce it from a crucible. In the first place it is extremely doubtful that he has any method. If one has a method in the sense in which it is sometimes attributed to the evangelist, it is no more possible to conceal it than it is to conceal the ribs of an umbrella—they are bound to show through. It is far more likely that Mr. Sunday contents himself with being himself, and being himself and himself only he mounts his platform and lets himself loose. As far as his attendant music and his organization and "mob psychology" and all the rest of it are concerned, there was a time when he had none of these but he has moved and profoundly influenced men from the beginning.

SUNDAY'S PSYCHOLOGY

It may be that Mr. Sunday has studied psychology, but, if he has, that is not the kind he uses. Nobody ever uses that kind that uses any at all—such is studied only to teach it. The psychology that Billy uses is the kind that you just naturally have and not the kind that you get from a text book. It is the very same brand that the ten year old boy has and uses in estimating his father—and other people. It practically covers that many stringed instrument called human nature. There may be some profound harmonies and subtle trills that baffle and elude ten-year old performance and observation, but for practical purposes the young boy has a swift and certain touch. And so has Billy Sunday. In other words he understands human nature in the raw. And he understands it because he himself has a lot of it. If he didn't have he could neither preach effectively nor play ball successfully.

THE NEWSPAPER PERISCOPE

When viewed through press reports the image of Mr. Sunday, his sayings and his doings, becomes subject to limitation and distortion by reason of the various processes of reportorial refraction and diffraction to which he is necessarily submitted. For instance, when you go to hear him after having read about him, you expect to be addressed in language, for the less than which many a man has served a term in the county jail. And sure enough, that is just the language you hear and the camera itself would show that by look and gesture these words were intended for you. More than that they are accompanied by a hot thrown ball the direction of which must infallibly pierce you amidships. Do you resent this? Not at all. By a subtle mental process—and here is where Billy's psychology comes in and the press and the camera break down—you understand that while the broadside is apparently directed at you it is really meant for far more flagrant sinners than yourself and for infinitely meaner men. You know perfectly well that Billy never expects to meet a man such as he so graphically and ferociously describes for such men are not likely to bother with either him or his meetings—they have other diversions more to their taste. If the men present at these meetings really believed that they were being personally addressed in some of the descriptions that Billy elaborates on occasion, his tabernacle would long ago have suffered the fate of Rheims Cathedral. The fact that he has never had a tabernacle wrecked is conclusive evidence that William is a natural born psychologist.

HOMILETICAL METHODS

Mr. Sunday's sermon on New Year's Eve bears out a good deal of what has already been said. His text was from I Samuel x:22: "Behold he (Saul) hath hid himself among the stuff." The point he made throughout the sermon was that here was a big man called upon to do something big but at the very time the big push was demanded, he developed a chill and hid himself among the stuff. Saul, of course, was the typical man to whom Billy was addressing himself on this occasion. He was multiplied by 15,000, Billy's audience for that evening. He had a good many things to say about Saul, past and present, that ought to have caused and were intended to cause and doubtless did cause Saul some searchings of heart and disquiet. At any rate they were calculated to impinge unpleasantly upon complacency. But it was no part of Billy's purpose to depress Saul overmuch or to get him mad. And here is where his practical psychology again appears. It was necessary to get hold of a man to save Saul's face. And it would never do to go out in the gutter and get a real low man for this purpose. Saul's errant but essentially aristocratic soul would shy at such an ignominious escape. It was necessary, or at least desirable, to establish a comparison with a man who held a measure of popular respect. So Billy chose Zacchaeus—a better man, by the way, than Saul ever was by any standard that is fit to measure by. Billy's point with reference to Zacchaeus, however, was this, that when such as he climbed a tree or hid himself in a bunch of stubble, we didn't think much about it, for it was only to be expected of such a mean looking little runt as Zacchaeus. But when a fine, manly, broad-gauge fellow like Saul resorted to such expedients, it was too bad, for it was unworthy of the large plan on which he had been plotted. This adroit comparison suited Saul very well and inclined him to accept without resentment whatever of hot shot might be sent over his way for the rest of the evening. He was perfectly content to be rated as a big man occasionally betrayed into a weakness. His essential standing was established on a rather enviable basis and it mattered little to him that Zacchaeus paid the bills. That is certainly efficient psychology, or tact, if you please, that can flatter a man into standing a lot of abuse. Nevertheless, there is not necessarily any **plan** about this. As said before, it is more likely that Billy just **feels** his way as must any man that makes any. He is just himself.

THE CONVERSION OF SAUL

So after the sermon Saul came up, 1,420 strong, to tell Sunday that he purposed to emerge from the stubble and assume the responsibilities of life in a manner commendable before God and man. How many of these shall pass through the spell of the Witch of Endor to learn of ultimate failure and disaster, no man can tell nor does he want to know. The love of God will not permit belief that they all should fail, nor will common sense nor common experience permit the belief that they all were actuated by inferior motive or impelled by an emotion which shall prove to be but transitory. Moreover there may be something coming to the man that tries and fails. "Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart." Fourteen hundred and twenty. Well done, Mr. Sunday—by and under the Grace of God, well done! It is more than some of us can count in the ministry of half a life-time.

THE SECRET

A good part of the secret of Mr. Sunday's success in bringing men to the trial line is no secret at all. It is simply that he comes into contact with a great number of persons and then uses his opportunity for religious purposes. When he meets the people he does not spend his time, and theirs, talking about the shift of the Gulf Stream, the infamous effect of peace-notes upon the stock market or Ralph Waldo Emerson. All these things are of human interest but he represents the interests of God Almighty. He takes it for granted that every person present has within him the capacity for response to a religious appeal and he conducts his discourses accordingly. It is not so much in what he says or how he says it but it is in the subject he is talking about. Many of his absurd gestures and some of his outrageous language, so far from being a help, make squarely against his object. After listening to one of his sermons most men drop a lot of what he has said and done into the scrap heap of things ignored and forgotten, where it belongs, but there is plenty left over to convince them that here was a man who gave them God's truth as known by the ear-marks of religion and common sense. The secret is that when he gets a chance to talk to a man about his soul, he uses his chance for that purpose. To this end he assembles his huge gatherings, to this end he hammers away, to this end he makes Saul stand forth in the presence of the multitude. He keeps his eye single. His sole interest in life, so far as we know anything about his life, is to corral these vast crowds in order to tell them in certain tones that foulness, meanness, vice and crime shall by no chance whatever enter through any gate of the twelve. And Saul listens and accepts that saying; for the thing that Saul most needs to hear is the thing that Saul well knows.

CONCLUSION

There can be but one. If Billy Sunday is doing anything at all worth while, if his work or any part of his work is real, if any of the results of it all shall stand, if his voice is lifted up not altogether in vain, it is because and principally because and practically only because the average man is, in the core of his heart, sufficiently interested in the Kingdom of God to listen to the man who, believing in the validity of his commission, is not afraid of his message. Whether or not there is a lesson in Mr. Sunday's work of value to Church Extension, every man who looks thereon must for himself decide.

WHAT THEY THINK OF US

"I shall endeavor to interest the student body here in your enterprise. I wish you all success in your undertaking."—Howard B. St. George, Nashotah House, Nashotah, Wis.

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"I rejoice that there are a few who have the initiative to step out and start something. I for one among the many communicants in this section of the country have longed for a Church paper which would be as you state, instructive and devotional rather than controversial."—John W. Teed, Bloomfield, Ia.

"I gladly seize the opportunity of backing you up in this undertaking. It will supply a great need."—H. Jenkin, Conneaut, Ohio.

ROUND ABOUT THE PARISH

A Series of Articles by
GEORGE P. ATWATER

III. THE PEOPLE

The people! God bless them. What an assortment they are. When you have them on your heart, and likewise on your hands, they become the most important group of people in the world, for, humanly speaking, your career in your Parish lies in their hands. The Parson first dreams of moulding them into the forces they should be, and then he learns by experience to accept them as they are. If you ever have left a Parish, you know how quickly some of the people fade from memory, but you remember others with a grip that does not relax. Note when you go back for the first time how the people receive you, and note the doorsteps toward which your steps naturally turn. As a young Priest I went back to my first Parish. I had an idea that my return would cause a mild sensation. The first man I met was one that in my youthful enthusiasm I had endowed with an eternal interest in me and my work, although he had not gone to Church in my time. He took my hand, gave his intellectual make-up a shake to dislodge my name, looked into my beaming face, and said, "How do you do? did you come in on '17'?" (Every villager has a familiar acquaintance with trains, and calls them all by their first names.) He then gave an uneasy shift and continued, "I guess it's going to rain". I felt that it had rained, and that I was shivering in it. It was a rude shock. So complacently does youth count on age's interest in youth's existence.

When the people are about you, however, they assume in your eyes an importance which no one but you seems to recognize. That is right. To the Priest, every soul is the child of God, with a life to live to its end, and a heart capable of suffering. It may not seem interesting, but there it is, pulsating with its own hopes, ambitions, in its own way, bearing its own burdens. No real life is commonplace. The faded, tired face is marked with tragic experience, and the gingham apron or worn overalls are badges of service in an army neither picturesque nor spectacular in heroism. But they are often heroic men and women, in whose hearts are the real worth of the true gold of character. So the Priest sees in them his treasures.

How astounded the Parish would be if it really knew how, in the mind of the Priest, the people were huddled together in groups. It would be shocking. Really they would decline to be so associated. Such close contact with undesirable persons would be unendurable. Yet there you are in the group. Walk into the next room, if you so desire, ladies and gentlemen, but you must give the pass word. How scandalized would be the fur-covered society woman, riding in her automobile and attending to her pleasures, if she thought she was the same kind of a soul as that horrid man idling on a street corner, his hands in his pockets, and his face marked with the fear that he might have to do useful work. To the Priest they present the same problem, as souls. And how astonished would be the simple seamstress, honestly earning her bread and doing her duty, could she learn that she was in the same niche with the prosperous banker, doing his duty, living honestly in the sight of God and man, and giving his tenth. To God's work, however, they give the same kind of support, material and moral. "By their fruits ye shall know them."

How interesting are those people in the Parish who totally miss the point. One woman in some distress said to her Priest: "The Church believes that the world will come to an end in the year 2013 does it not?" The Priest was puzzled, and gently replied that he thought not. "But it is in the Prayer Book." The Priest would like to see the place. She turned to the table given to find Easter Day. The date for Easter Day was given for every year up to 2013. There was no more room on the page. "There," she said: "There is no Easter Day after 2013!" Quite right, from her point of view. It took some time to explain the value of that table. The Priest refrained from stating that according to her scheme the Church thought the world began in 1786.

Then there are people who make a fetish of Sunday, believing that it is a day of gloom founded on the sanction of the Jewish law. Good women there are who would not for worlds take a stitch on Sunday, and good men who would not venture near a ball game. Such Godlessness! Yet they never darken the door of God's house nor approach the Altar. No, indeed! You know the excuses, do you not? They are as familiar to the Parson as the days of the week. He smiles as he hears the excuses run glibly off the tongue, as if they had the force of the moral law. He longs occasionally to hear one good original excuse. But why do people excuse themselves to him at all? He is not a party to their covenant with God. I always feel embarrassed when people excuse themselves to me for not doing their duty. It was as if I had been trying to please myself when I urged their duty upon them.

Again, there are kind-hearted people who say: "I feel sorry for you because you have such small congregations." Bless your heart, do not feel sorry for me. I am trying to do my duty. I do not need your pity in the least. Be sorry for the men and women whom the Lord has called and who have not answered. They are the losers.

But we have wandered from the half-enlightened ones who think that Sunday is a day for hushed discomfort. When men worked all day in the fields, with the few beasts of burden for companions, what was more natural than that they should like to spend Sunday indoors with their books and papers and the family album? or that they should enjoy discussing the crops with their distant neighbors on the church porch? They wanted on Sundays what they did not get on week days. No doubt intelligent people in the torrid zone think of heaven as having a snowstorm occasionally. But what of our city workers, who spend the daylight hours in the heat and dust of busy shops, parts of a great machine? They want to be out of doors on Sundays. Because such a one makes a garden on Sunday, it is his solemn affirmation that it is Sunday, a day different from the rest.

It is a big problem. A Parson was once asked, in the midst of a group of men in the smoke room of an ocean liner, what he thought of Sunday baseball. It was a generous question. Men listened for the reply. To evade, was to suffer humiliation; to discuss and argue was to invite opposition. He said: "Every man must do the first things of life first. He must not give to the Salvation Army the dollar that he ought to give to his wife. If he has worked all day, he may have his evening's amusement. If he loafs all day, he is a miserable sinner. The first things first, and then the second things. The first duty of Sunday is to keep the channels open between God and life. Life must have the proper spiritual balance. When this is secured, he may, even on Sunday, take steps to secure the proper physical and mental balance. If a man does his duty to God on Sunday, it is permissible for him to do the second things also. Consequently, the only ones who have earned the right to play baseball on Sunday are the real Christians who do likewise their full duty to God on Sunday. It is their next privilege, if they care to take it. All others are barred." The group was silent. It was a new idea to have Christians claiming exclusive right to Sunday baseball. But I believe that, in principle, the Parson was right. What do you think?

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DIOCESE OF COLORADO—SERMON PREACHED AT CONSECRATION

OF THE REV. IRVING PEAKE JO HNSON, D. D., BISHOP COADJUTOR OF COLORADO, ON THE FEAST OF THE CIRCUMCISION, JAN. 1, 1917, IN ST. JOHN'S CATHEDRAL, DENVER, COLO., BY THE RT. REV. ARTHUR LLEWELLYN W ILLIAMS, D. D., BISHOP OF NEBR.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His Majesty."—II St. Peter i:16.

It seems to me, beloved brethren, that these words of the Apostle set the seal of Divine approval upon the solemn duty which brings us as Bishops, Priests, and Laymen to this Cathedral Church of the See City of the Diocese of Colorado. We are on the King's business. Its inspiration should lift us up in thought and spirit to the summit of cloud-kissed Mt. Herman, there to find ourselves in company with that chosen band of Apostles, Peter, James and John, on the Day of the Master's Transfiguration. We too, may catch a glimpse of that celestial scene, where the Deity of the Master was manifested for a moment of time, transfiguring and glorifying His Human Body. We, too, may realize that in our Baptism and other sacramental ordinances, we are supernaturally made one with the Glorified, the Risen, and the Ascended Christ, Whose power and authority have been transmitted down through the centuries from the Day of Pentecost in His Body, the Church, and Who has thus bound us to Himself in a union which is deathless and eternal. It is therefore by the King's authority, His **Exousia,**—and by His effective force, His **Dunamis,** that we are presently to consecrate this godly and well-learned Priest to the office and work of a Bishop in the Church of God. It is not by human authority or effective force that we shall do this; the human element, taken by itself, is powerless to transmit Divine powers, or to assume Divine perogatives. It is true that the Church, through her constitutional order of procedure has ratified the action of this Diocese in nominating through its Council to the Church, its Bishop Coadjutor, presently to be consecrated as such. But the Holy Ghost, we believe, was not only present when he was so nominated, but set the seal of His Divine approval upon the whole transaction. We know also that the authority and effective force necessary to validly consecrate our brother comes not from man, or man's determination. We of the Apostolic Episcopate, comprehending with other co-equal Bishops of the Catholic Church, the authority and effective force of the Transfigured Christ, the Chief Bishop and Infallible Head of the Church, will, in the lesser Sacrament of Holy Order, presently add another Bishop to that ever increasing Apostolic band, which has come down to us through the centuries from the original Twelve. And so, as we are exhorted to go back in thought and spirit to that Day on the Mount, where the three Apostles were permitted to look for a brief moment upon their Master in that Glorified Body, which in the Resurrection was to triumph over death, we too, may realize, if we will, that we are not only sacramentally and historically connected with that Celestial Epiphany, but are also witnesses of His Glory. We, too, can say with the confidence of absolute certainty: "For we have not run after cleverly imagined fables, when we make known the effective force and coming of our Lord Jesus Christ, but are eye witnesses of His Majesty."

My brethren, we as Churchmen, and as Christians, believe in supernatural religion; we accept implicitly and explicitly the Gospel Message as it is summed up in the historic Creeds, affirmed by the undivided Church of the first centuries, and proved by the certain witness and warrant of Holy Scripture, the Word of God. Not a single physical, mental, moral or spiritual force is there in this world that does not bear witness to the fact that where God is, there is both authority and power. "Every common experience tells us that the Church is not alone in teaching the great truths of her sacramental system. Common experience will tell us that the mysterious forces of God are ordinarily effective through concrete agents; and that the transmission of power is made dependent upon the co-ordination of God Himself, and the channels through which He performs His work of redemption, and confers His gifts of grace through Jesus Christ our Lord." That is why our Blessed Lord called the Church His Body, the extension of His own Incarnate Life. That is the reason why He called twelve Disciples and trained them to become the founders of His Church. Think of those three years with Him, three years of the discipline of uncertainty, disappointment, encouragement, success, failure, hope, despair, humility; ending in loneliness, and the awakening of faith. Then, when that discipline had co-ordinated and chastened, and made obedient even unto death their own spiritual natures, the Holy Ghost came upon them, and in personal union with God the effective force of God became theirs in that Divine Organism, which is Christ's Body, "the pillar and ground of the truth."

Here, presently, our brother will receive the third conferring of that Divine power and authority of the Ministry, which will enable him to feel within himself those mysterious forces of God which were given to the Apostles. He will share with them in those blessed experiences which come from union with Jesus Christ. He will go out from this Cathedral armed with the panoply of the Holy Spirit for the great work and warfare before him. Doubtless he has had many searchings of heart; doubtless his soul has wrestled with the Angel of the Lord for a blessing upon the Divine enterprise unto which he is called; doubtless he has asked himself the question many times in these last few months; "What does the discipline to my body, soul and spirit mean, which has brought me as a student through the sometimes dry intellectual preparation of college and seminary to the diaconate; what did the discipline which brought me to the Priesthood represent in my life of service; what did my ten years as a Missionary in Omaha, my more than twelve years as Rector of a large down-town Parish in Minneapolis, my three or more years as a Professor in Seabury, training young men for the Ministry, mean to me, and to those to whom I ministered? What were the providential leadings which brought me to this solemn and never to be forgotten hour, in which I am to be sacramentally invested with the constitutional powers and prerogatives of a Bishop in the Church of God? And I am confident, knowing him as I do, that the one thought and desire of his heart which has led him through all the past years to this moment, is the conviction that GOD has called him to the office; that to decline the call would be cowardly disobedience on his part; and that his supreme desire in the larger exercise of his Ministry in the Episcopate is to be, as he has ever sought to be, a faithful witness for Jesus Christ, the express image of the Father, and Who came amongst men, that they might receive eternal life. St. Martin, of Tours, looking steadfastly upon the apparition of one appearing before him in supreme majesty, and supernatural beauty, claiming his adoration, is said to have challenged him thus: "Where are the nail prints in thy hands? Where is the spear thrust in thy side? Where are the marks of the crown of thorns? And the evil apparition vanished." It would be a strange anomoly if the ambassador for Christ had no wounds, no stigmata, to show after his ministry is finished. And yet, for a man who believes in his heart what he teaches, and God help him if he does not, the Sacred Ministry is the happiest and most supreme privilege on this earth. Indeed, it is one of the dangers of our time, that in the excess of the struggle to court human favor, and the good will of men, we Clergy look for, and seek too little in prayer, those consolations which a driven soul apprehends by faith, and which brings Heaven down to earth. Blessed, and full of immortal promise is the hour when the Ambassador of Christ, partaking of His loneliness, hears the Voice of his Master, that Beatific Voice, the Voice of the Transfiguration Mount, tinged with wondering sorrow: "Will ye also go away?" and answers out of the deepest convictions of his being: "Lord, to Whom shall we go; for Thou hast the words of eternal life."

It would be too lengthy a task, and surely a needless one at this time, to try and bring before you in any detail, my brethren, the different spheres of work which must engage the single-minded attention, and call out the most consecrated energies and sanctified wisdom of our brother, soon to be a Father in God to the Clergy and people of his Diocese. In these mid-Western Dioceses, where constructive foundation-laying for the Church is still in its infancy; where the field is as purely missionary in its character as in any of the generations following the Apostolic Age, the larger part of a Bishop's time and energies must be devoted to the blessed privilege of teaching and preaching the Nicene Faith, and to the work of constructively building up weak Parishes and Missions; to the shepherding of scattered communicants, and to the planting of the Church wherever a hearing may be obtained for the Church's message. When I look over the great Province of the Northwest, of which this Diocese is a most important part, and consider the difficulties of the work, the paucity of Clergy; the self-sacrificing devotion of its Bishops and Priests; the comparitive poverty of our resources; the unconsecrated wealth within our membership; its vast territory white for the harvest, with few men and little missionary money to send into this great harvest field, I am profoundly convinced that of all places on the face of the earth which shall help to finally determine the religious character of this nation, the Province of the Northwest is pre-eminently the one, or at least, will be one of three of our Western Provinces in that determination. And let me say here at this point that missionary work in the domestic field of the Church calls for as much faith and courage on the part of the workers; for as many sacrifices and denials; for as great hardships; for the facing of as many hours of loneliness and discouragements; for the joy of service and the privilege of a great opportunity for Christ in His Church, as any foreign missionary field on this earth. But it is a field that tries men's souls, and weighs them in the balance, and speedily discovers to them how much or how little their vocation to the Sacred Ministry means. For there is nothing romantic or sentimental in the missionary work of the Church in this section of the mighty West that enchains our interest, and owns our loyal service. The work wears no halo; it is very commonplace; it is sometimes very prosaic; "it has no colored problem; no picturesque Iggorotes; no Alaskan trails or Arctic nights to rouse the sentimental imagination, and draw out large contributions of missionary money;" we have a lot of indifferent Americans, and a greater lot of indifferent Americans in the making, the majority of whom, outside of the Latin Communion, that body too, having an enormous leakage, are sad examples of a reactionary Calvinism, or some other inadequate presentation of religion which makes the right of private judgment the basis of religious belief.

In my own beloved State of Nebraska it is thought-compelling to know that while we have the smallest percentage of illiteracy in the United States, we are the ninth State from the bottom of the list in the ratio of Church members of all religious beliefs to the population. Such a condition only goes to prove the unanswerable proposition that education, without the gifts of the Transfigured Christ to guide and influence it in the life of the individual, is **destructive,** rather than **constructive,** in its contribution to society and to the State. Any system of education that does not take into account in its teachings the moral law of God,—the Ten Commandments,—as a minimum, is bound to have a destructive effect upon society in the long run, no matter how clever intellectual animals we may make of our children. It would not be difficult to prove this proposition by the statistics of crime in the United States.

More than two-thirds of the territory in these United States is west of the Mississippi River; one-third of this enormous area is in the Province of the Northwest. In that Province everything material that lies at the foundation of a nation's greatness is to be found; lands, minerals, water power,—all are here beyond estimation. Some day these sources of wealth will be utilized to the utmost; millions of people will be settled in its cities, upon its mountains, in its valleys, on its plains and its prairies. Minneapolis, St. Paul, Omaha, Denver, and other great urban centers, will grow during the coming century as London or New York have grown in the present one; "the Pacific ocean will be dotted with fleets of peaceful merchantmen; the Panama Canal will cause a division of distribution of the world's products; Pacific coast cities will share largely in the control of the business of the nation." In the face of the opportunities for Christ and His Church which lie before us, **Oh, for an awakened Missionary Church, to carry with no uncertain voice the message of the Transfigured Saviour to the millions living within these borders, and to the millions yet unborn.** Then would we prove to men the power of God unto salvation; then would there rise up again in the Province of the Northwest such heroes of the Cross as Breck, Kemper, Talbot, Tuttle, Whipple, Clarkson, Randall, Spalding, Brewer; then would we carry what has been so well begun to great and fruitful issues; then would there be no question as to whether this section of the great West was to be ultimately pagan or Christian. Who, in this connection, can forget the first Bishop of Minnesota, when he said, in speaking on this very point, as to what this Church of ours might do for the evangelization of the West: "Every county shall be a Diocese and every hamlet a Parish."

Pardon a word of personal reference. When I come to this State and Diocese, I stand on loved and familiar ground. It was here that I spent twelve years of my young manhood; it was here that I received Confirmation and Ordination to the Diaconate, and Priesthood, at the hands of the second Bishop of Colorado of blessed memory; it was in the district of Western Colorado that I began my ministry; it was only two years before Bishop Spalding entered into rest that he acted as one of my consecrators to the Episcopate. The body of that beloved Bishop lies beside that of his noble son of Utah, in God's acre, out at Riverside. "They were lovely and pleasant in their lives, and in death they are not divided."

My brother, as one who has long known you, and who has had the privilege of once having been your Bishop, and always your friend, let me say to you, as one who knows, that the Episcopate tests the spirit of a Priest to a far greater degree than the two lower orders of the ministry. To be a Chief Pastor, with all that the term implies in Ordination and Confirmation; to be a leader; to bear rule without pomp of office; not to lord it over God's heritage; to maintain a high standard of efficiency and devotion to your clergy; to protect equally the rights of your clergy and laity; to be just, sympathetic, charitable, but uncompromising where principles are involved; to be a Bishop of all your people, and never a partizan, is to reach and maintain an ideal which only the Grace of GOD can sustain.

But your long years of service to the Church in the Province of the Northwest have made you intimately acquainted with the field in which you are to labor; you have the ripened experience, the intellectual and spiritual gifts, and the consecrated energy to do the difficult but blessed work unto which you are called. Never forget that the effective force and the authority of your ministry comes from God, for He will be the source and giver of your strength. So in the days to come, should the way grow dark, go up in prayer to the Mount of Transfiguration, and see there, as did the Apostles of old, the Redeemer of the World, who, revealing Himself to you in the majesty of His Glorified Body, will send you back again to your work, and His work, with **your faith strengthened, your heart uplifted,** and **your face shining.**

FAR AND NEAR

Edited by John C. Sage

MAN OR SUPERMAN?

Ministers are always subject to criticism; is it quite just to make them always the target without due consideration of what are the duties thrust upon them, and the responsibilities they must bear, is the question propounded by the Rev. Charles M. Sheldon, the celebrated author of "In His Steps," in the January "Atlantic" under the startling caption—"Human or Superhuman?" The whole article is well worth reading, especially by those Laymen who sometimes wonder how the average Clergyman occupies his time. Dr. Sheldon is frankly stating the case for the Minister, having been one for more than twenty-seven years. He doesn't quite include all the duties that come to the average Parish Priest, for he is writing from the Protestant standpoint, but here are some of the points he makes: "The Minister of the average Church is one man. He is very human. He is far from superhuman. Yet his program calls for superhuman powers. He is not and never will be equal to them. He, therefore, fails and the Church is challenged as a failure because he fails." Here is the Minister's program, which the author observes is unlike that of any other human being—in medicine, music, art, journalism, business, politics, teaching, science, amusement or farming. Dr. Sheldon puts first "preaching" which is so far as quantity goes, beyond the possibility of any man. "No Minister ever lived who could prepare and preach two really good sermons every week." "Parish work," which to the writer's mind includes individual pastoral oversight of the flock, means "letter writing, advice and counsel to people in distress, finding positions for people out of work, directing young people into life-work, serving as peace-maker in family differences, in short, acting as the human buffer between individuals and their daily accidents." This is work enough to occupy the whole time of any man giving his whole mind and strength for sixteen hours a day. Then added to this sphere of labor is the Bible School with its educational demands, and the direction of the finances for, says Dr. Sheldon, "Sometimes this requires financial ability of a very rare order, and the wonder is that so many Ministers succeed half so well as they do. They have scores of men in their Churches who manage great business enterprises; but it is one of the astonishing things about Church finances that a Board of Trustees, accustomed to handle calmly and successfully millions in their own business, suddenly grow appalled over the budget of a Church which calls for a few hundreds." And the Minister must be the Morgan who leads the brethren from their slough of financial despondency.

However, this isn't the end of the Minister's duties. The Parish organizations calling for continuous demands on his mental and physical powers are no small part of his work. "The average business man and nearly every other professional man, calls it a day's work when night comes. But for most Ministers, when night comes, it means meetings, which keep him away from home until ten, eleven or twelve o'clock; for all this overtime he gets no extra pay; there is no eight hour day for the Minister; with the majority of Ministers it is nearly eighteen."

Now add to these burdens the direction of the music, the reading he ought to do but hasn't time for, the visiting of the sick and the civic duties for which he gets no financial reward and you see it takes a man of marvelous adaptability to even come up to the average of the requirements expected. And all this for a pittance as to money and much criticism. Is it a man or a superman who can be equal to the task?

WHAT KIND OF PEACE?

"No false peace," is the substantial plea of a recent declaration signed by some sixty or seventy prominent Christian Ministers and Laymen of many denominations. It is a cry to Americans to consider solemnly the question, "Shall the ancient Christian inheritance of loyalty to great and Divine ideals be replaced by considerations of mere expediency." It being easy to lose sight of these ideals and principles because of our desire to see blood-shed stopped, we are asked as American Christians to consider that truth and right are to be maintained inviolate even at the sacrifice of physical life. The declaration proceeds to mention; the ravage of Belgium and the enslavement of her people—"was it right or wrong?"; the massacre of a million of Armenians, was it a permissible precaution or an unpardonable crime?; desolation of the Lusitania; the starvation of the Jews and Syrians in the Holy Land; the attempt to array Moslems against Christians; the intimidation of small nations—all these are questions which must be rightly settled before any peace, true peace, should come.

It is a strongly composed document and has stirred up considerable discussion, most of it of a favorable nature. It is said to have been written by our own George Wharton Pepper and the following distinguished Churchmen have signed it: The Bishops of Atlanta, Pennsylvania, Tennessee, Philippine Islands, Massachusetts, Pittsburgh, and Chicago; the Rev. Drs. Charles L. Slattery, George William Douglas, William T. Manning, and Ernest M. Stires; Messrs. George Wharton Pepper, Winston Churchill, Gifford Pinchot, Dr. Richard C. Cabot, M. Taylor Pyne, William J. Schieffelin, Joseph Packard, R. Fulton Cutting, George Zabriskie.

At the annual meeting of the American Social Hygiene Association, held in St. Louis in November, crowded public meetings of men and women considered subjects concerning commercialized prostitution, which a few years ago would have been shunned altogether.

The Witness

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

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BISHOP EDSALL'S 18th ANNIVERSARY

APPROPRIATELY OBSERVED IN MINNESOTA

On Thursday evening, January 25th, it was the privilege and pleasure of over one hundred Clergymen and Laymen, under the auspices of the Church Club of Minnesota, to express their deep personal regard for and appreciation of the splendid work of the Bishop of Minnesota, the Rt. Rev. Samuel Cook Edsall, D. D., at a banquet which was given in the city of St. Paul in commemoration of the eighteenth anniversary of his elevation to the Episcopate. It was also the annual meeting of the Club. The Rev. Dr. James E. Freeman, Rector of St. Mark's Church, Minneapolis, Toastmaster, in presenting the Bishop to the Club, spoke of him as "a man whose praise is in the Churches." The Bishop had spent the first three years of his Episcopate at the head of the Missionary Jurisdiction of South Dakota and has been the Diocesan of Minnesota for fifteen years. It was with mingled feelings that he replied to the many expressions of affectionate regard that had been uttered by the speakers of the evening. He briefly reviewed his coming into the Ministry and his elevation to the Episcopate and then, in a most self-effacing manner, told of the work that had been done in the Diocese since he was called to succeed "the great Whipple and the saintly Gilbert," For all the splendid institutions, Parishes and organiations generally that have come into being or that have been placed on firmer foundations, Bishop Edsall gave all the praise to the loyal Clergy and energetic Laity of his Diocese. "And after all," said the Bishop, "a Bishop's real joy is in knowing that the men with whom he works are doing great things for the Church and for God."

On behalf of the Clergy of the Diocese the Rev. A. G. Pinkham, Dean of St. Paul, presented the Bishop with a traveler's typewriter, "as a slight expression of the esteem and affection in which you are held by the Clergy of your Diocese and it is our hope and prayer that you may be spared for many more years to carry on your splendid work."

In a very happy speech, Dr. Freeman introduced the Rev. John C. Sage, of Keokuk, Ia., who told of the Bishop's "student days and early work in Chicago." Mr. Sage, in his own happy manner, told of the inevitableness of Samuel Cook Edsall's elevation to the Episcopate. "By heredity and environment he was destined to reach a high place in the councils of the Church. For awhile it seemed as though his life's work would follow channels other than that of the Church, but God called him to fill the place for which he was destined."

Mr. Vader H. Van Slyke, in a singularly well prepared address, spoke to the toast, "As a Man in Minnesota." Mr. Van Slyke laid great emphasis on the splendid powers of leadership that the Bishop has always displayed in the difficult task of administering the great Diocese of Minnesota. Mr. Van Slyke was followed by the Rt. Rev. Hugh L. Burleson, Bishop of South Dakota. He was greeted with prolonged applause as he rose to tell the Church Club of the work done by Bishop Edsall in South Dakota. After telling how Bishop Edsall brought order out of ecclesiastical chaos in the difficult field, he referred to the almost perfect homelife that prevailed in the home of his predecessor. "It was there that many of the Clergy found inspiration, encouragement and that true sympathy which gives men courage to go forth and take up arms again in the Master's battle in the world." Bishop Burleson referred in the most touching manner to the beautiful influence in the life of the Church exercised by the late Mrs. Edsall.

The Rev. R. B. Pomeroy of Princeton, who is the guest of Dr. Kramer at Seabury, brought greetings from the East to the well beloved Bishop of the Northwest.

Among those present at the dinner from outside points, were the Very Rev. Dean Zoubek, the Rev. Dr. Kramer, Messrs. F. W. Williams and H. C. Theopold, of Faribault; Mr. T. Lofstrom, of Litchfield; the Rev. Arthur Chard, of Hastings, and the Rev. John Biller, of White Bear, and many others.

Letters of congratulations were read from Bishop DuMoulin of Ohio, Allen D. Albert, John R. Vanderlip and several others.

The officers of the Club elected for 1917 are: President, Mr. Samuel G. Iverson; Vice President, Mr. E. A. Rundell; Secretary, Mr. Russell E. Vankirk; Treasurer, Mr. George Ainsworth. In his address, the new President stated that this was the 26th annual meeting of the Club and asked for the co-operation of the members to bring the membership up to 300 during the coming year.

THE CHURCH PENSION FUND

We are within sight of our goal.

It is with deep gratification that I am able to announce that $4,000,000 of the necessary $5,000,000 has now been pledged to the Church Pension Fund. **BUT—we need another million.** We have undertaken to raise it by March first of this year. **If we do not, we are not entitled to keep the $4,000,000 now pledged.**

It must be remembered also that $5,000,000 is the minimum sum which will start a church-wide pension system. A substantial sum above $5,000,000 will greatly liberalize the system.

This means: **That there must be no relaxation in this great task until the fifth million is raised;** that the men and women from coast to coast who have risen with enthusiasm to their task to provide a just and permanent pension system for the Clergy **must in no way relinquish the responsibility;** that there must be one more **powerful PUSH,** all shoulders to the wheel. Success means that the Church has taken up a great task and carried it through; **that the Church** will have learned to think and give in bigger ways than ever before.

One word more. **We rely on the earnest Committeemen in every Diocese and Parish of the country to reach the people who can give most largely and to give them a personal opportunity to take a substantial part in this epoch-making result.**

Our campaign, from the start, has been a **personal** one. It must continue along those lines. We want gifts from all. We want small gifts as well as large. But more than all we want to achieve success in this undertaking, and we cannot succeed in raising $5,000,000 unless we continue to bring our appeal so closely to the hearts of the large givers as to bring forth substantial gifts. This is the one thought to bear in mind from now until March first—gifts, large and small, but without large gifts no hope of success.

We, here in New York, stand ready to help with literature, letters, advice. The actual money—the final $1,000,000—must be collected by the whole Church from the whole Church. And it must be done NOW.

WILLIAM LAWRENCE.

The Church Pension Fund is being actively pushed in the Diocese of Washington and the National Capital. Committees have been appointed in every Parish and up to the present time seventy-five thousand dollars has been pledged. It is hoped to raise at least one hundred thousand dollars before the first of March.

Bishop Reasterick, of the Hawaiin Islands, announces the receipt of $8,500 in gifts coming mostly from Congregationalists who wished in this way to express their appreciation of the splendid work the Church is doing for native girls.

PERSONAL AND PAROCHIAL ITEMS GATHERED FROM MANY DIOCESES

It is a source of no little pleasure to the unnumbered friends of Miss Julia C. Emery to receive her announcement that, in resigning the Secretaryship of the Auxiliary to the General Board of Missions, it is not her intention to retire altogether from active service. "To give up office," she writes, "does not mean to give up work, and that I am still allowed. The box work will continue as for years past under the care of Miss M. T. Emery. Bishop Lloyd and Miss Lindley have asked me to continue to edit the Auxiliary pages of the Spirit of Missions, and in this I shall more than ever want your help."

The Annual Meeting of the General Board of Religious Education will be held in New York City on Wednesday, anuary 31.

The failure of the Church to reach the immigrant is not new. Augustus St. Gaudens wrought the Christ who stands behind Phillips Brooks by the side of Trinity Church in Boston, yes, and the chancel of old St. Thomas' in New York; but his father, shoemaker immigrant from France, with an Irish wife, once asked his American friend, Armstrong, for a good account of the life of Moses. Armstrong promptly lent him a Bible. Old St. Gaudens returned the book that night with—"I've never read this before. It's the most remarkable thing I've ever seen."

Have you done your Christmas part for the Belgian children and the Polish women and the refugees in Armenia, and the others of the least of the brethren? We take your shoulders and shake you a bit that you may look straight into our eyes—"Have you done your part?" And if, now that the Day of the Divine Babe is past, your heart hurts you that you did not do more, instead of smashing in spirit the uselessnesses you bought and the superfluities you received, be like Zacchaeus, the ready, and restore fourfold the things you hold against your conscience.

Mr. Luther Bradley, famous the world over as the brilliant cartoonist of the Chicago Daily News, died suddenly at his home in Wilmette, Ill., on Tuesday evening, Jan. 9. The Burial Office was said in St. Luke's Church, Evanston, Ill., on Jan. 11, at 10 o'clock, followed by a sung requiem Eucharist. The Rector, the Rev. Dr. Geo. Craig Stewart, was the celebrant, assisted by the Rev. Frank E. Wilson, Rector of St. Augustine's Church, Wilmette. Dr. Stewart paid the following tribute to the deceased: "The dominating notes in Mr. Bradley's character were simplicity and strength. He combined great stalwart physical manhood with a mind of singular breadth and the heart of a child. He always seemed ten or fifteen years younger than he was, a man abounding in vitality, a man rejoicing as a giant to run his course. Those who knew him even slightly were impressed with his gentleness, the gentleness of the strong. Those who knew him intimately admired, respected, loved him as one of God's Great-Hearts, too big to stoop to meanness or pettiness in his craftsmanship or conversation, or conduct. We all loved Luther Bradley. And now that he has gone, breast-forward, forward from his active life here into the more immediate presence of those who serve before the throne of God day and night, leaving behind to his family a heritage very precious, very rich in memories, we can only say, 'God bless thee, whereso'er thou art, and give us also grace to follow in His train who found in thee a disciple ever faithful to the end'."

The Rev. Dr. William Copley Winslow, the oldest Priest in point of service in the Diocese of Massachusetts, observed the seventy-seventh anniversary of his birth on January 13th at his home in Boston.

The Rev. Henry Page Dyer, author of the popular manual, "The Divine Service," and of several widely used tracts, passed away in New York on Saturday, January 13th. He was Curate at the time of St. Luke's Chapel of Trinity Parish, and the burial took place from the chapel on the following Tuesday.

(Continued on Page Four)

CO-OPERATION PROMISED THE WITNESS BY BISHOP BURCH

I shall be glad to co-operate in any way possible in helping further your efforts. I wish for THE WITNESS and for you all possible success and a bright and prosperous New Year.

With all best wishes, believe me,

Sincerely yours,

CHARLES S. BURCH.

BISHOP PADDOCK RETURNS TO HIS JURISDICTION RESTORED TO HEALTH

The Rt. Rev. Dr. R. L. Paddock, Bishop of Eastern Oregon, has returned to Hood River, which is his postoffice address, and where he makes his headquarters. He had been away for nearly three months. After attending the General Convention and filling a few dates, he was obliged to place himself in the care of a nerve specialist. His health for some time had been in a bad nervous condition, and it became imperative that he should submit himself to treatment. Happily this course proved efficacious, and he reports himself thoroughly restored and never feeling better in his life. Since his return he has been trying to catch up with the work, which has piled up during his absence, and making visitations to some of the nearby Parishes and Missions. On the second Sunday after Epiphany, he was in La Grande, where a large congregation greeted him. On the Monday following, a reception was tendered him, which was well attended by people generally of the town, irrespective of Church affiliation. It was an informal affair, which made it all the more enjoyable. At this, the Bishop gave an account of the General Convention and its proceedings.

A NUMBER OF THE CLERGY PASS AWAY

An unusual number of deaths have occurred in the ranks of the Clergy within the past few weeks. Announcements have been made of the following among others:

The Rev. Albert U. Stanley, of Marietta, Ga.

The Rev. Dr. W. H. Meade, of Winston-Salem, N. C., aged 78 years.

The Rev. Charles Maurice Armstrong, Rector of St. Mary's Church, Wayne, Pa.

The Rev. I. O. Adams, Missionary in the Diocese of Alabama, Birmingham.

The Rev. William H. Casey, Union Springs, N. Y., Rector Emeritus of Grace Church.

The members of St. Bartholomew's Parish, New York City, have subscribed one million dollars toward the erection of their proposed new church building, which is to cost $1,200,000. This great Parish reports 3,385 communicants. The Rev. Dr. Leighton Parks is the Rector.

The Rev. Edward F. Haresche, a Priest of the Roman Catholic Church, is authority for the information that there are 150,000 Roman Catholics in the Young Men's Christian Association out of a total membership of 25,000.

The Rev. G. Sherwood Whitney observed his tenth anniversary as Rector of St. Paul's Parish, Augusta, Ga., on the First Sunday after the Epiphany, January 7th. It was a happy day for the Rector, his parishioners and many friends. At the close of the morning service the congregation presented Mr. and Mrs. Whitney a magnificent case of silver and they were the recipients of many congratulations and good wishes. Last Spring the church building and Parish House were destroyed by fire. The new buildings are in process of erection. When completed, St. Paul's will have the finest Church plant in the state of Georgia.

Like all Gaul, every Church is divided into three parts—the Christians, the hardened Saints and the Choir.—Corra Harris.

THE BISHOP OF ABERDEEN AND ORKNEY IS DEAD

Announcement of the death of the Rt. Rev. Anthony Mitchell, D. D., was made by telegram to friends in America last week. He was consecrated Bishop of Aberdeen and Orkney in 1912. He visited the United States about two years ago, and delivered a series of lectures at the Western Theological Seminary, Chicago, which attracted wide and favorable attention, and he immediately found himself unable to respond to the many urgent requests made upon him for sermons and lectures in the East and

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PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S WHITE and H. J. MIKELL

THE COLLECT

O Lord, we beseech Thee favorably to hear the prayers of Thy people; that we, who are justly punished for our offenses, may be mercifully delivered by Thy goodness, for the glory of Thy Name: through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

We are this day turning from the Epiphany light to the purple shadows which precede the darkness of Lent. In other words, we are turning from thoughts about Jesus, "The Light of the World," to a closer study of ourselves as reflectors of that Light. "Oh God, shew me Thyself! Oh God, shew me myself!" Thus cried Augustine, thus, too, should we cry. It is after we begin to examine ourselves in the light of God's justice, that we begin to realize how greatly we need to "be mercifully delivered." I wonder if we have not lost some backbone out of our daily life in putting almost all our emphasis on God's mercy and little or no emphasis on God's justice. The justice of God! Think about it this week. Who makes a better father? The just father, or the amiable father? Remember Eli was good but weak. "His sons made themselves vile and he restrained them not." In our thought of God have we not, as it were, made Him an Amiable Old Gentleman, "Who," in the language of a titled Englishwoman of an earlier generation, "would not dare damn the Quality," rather than One Who could say through Ezekiel, "Are not my ways equal, are not your ways unequal?" God's ways are equal; if we cut across those ways we must abide the consequences, and from the lesson learned endeavor to do better next time. Ignorance of God's law does not excuse us. "I did it ignorantly in unbelief," says St. Paul, but he had his punishment just the same, and he admitted its justice and was thankful for the mercy shown by the Father.

In the race of life and the work of life God can play no favorites. He must abide by His laws whether they are written in a green apple tree or a moral code. He cannot deny Himself, and must not we, in as much as we are called to be lights in our generation, endeavor to reflect in our daily lives the justice of God as well as the goodness of God? And would it not be a fine thing to study up once more all that the Bible has to say about justice and mercy and goodness, and see whether we are ordering our own lives and the lives of our children in the light of those commandments, exhortations and warnings?

THE EPISTLE

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for Now they do it to obtain a corruptible crown; but we an incorruptible. the mastery is temperate in all things. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air, but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

Note that in an earthly race only one secures a prize, but in a race to reach the measure of the fulness of Christ the only one who does not get a reward is the one who does not run. In the Christian race note also that no man runs UNCERTAINLY; there is HOPEFULNESS tied up in every effort to reach God. The thing we must not do is "beat the air." God cannot reward aimlessness; and the aimless person is the one who has not striven for the mastery. The aim of the Christian is not "better," but "best;" not "a good life," not "a better life," but a "new life." Of course we come to "best" by way of "good" and "better;" but a just judge must abide by the "rules of the game," and the rules of the game call for total self-discipline. "Temperate in the strength of self control;" temperate in ALL things. The kind of striving for the mastery that St. Paul writes about is so severe that the Greek word, if literally translated, would read "agonizes." "Every man that agonizes for the mastery is self-disciplined in every particular." Evidently just "believing on Jesus" is not going to carry a man very far on the way toward the prize of the high calling of God in Christ Jesus. The man who thinks that all he has to do to be saved, is to sit down and be willing to be redeemed by the sufferings of Christ, is in the wrong pew. He ought to be with the Buddhists waiting to be absorbed by Nirvana. What justice or goodness or mercy is there in making salvation compulsory and unavoidable, without effort and against the will? God cannot be blamed if you are in danger of becoming a castaway. He has warned you that no man gets to Heaven by means of a "pull;" the rule is that you must "work out your own salvation."

THE GOSPEL

The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them; "Go ye also into the vineyard, and whatsoever is right I will give you." And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them; "Why stand ye here all the day idle?" They said unto him; "Because no man hath hired us." He saith unto them; "Go ye also into the vineyard and whatsoever is right, that shall ye receive." So when even was come, the Lord of the vineyard saith unto his steward, "Call the labourers, and give them their hire, beginning from the last unto the first." And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, "These last have wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day." But he answered one of them, and said, "Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen.

"Go work in the vineyard." That's the law of the Kingdom—"Go, work." And you have not the excuse those working men in the Gospel story had, namely; "No man hath hired us." God's vineyard is your Parish, your ward, your town, your state, your country, your generation, wherever you can touch it. God is calling you out of the market place where THINGS are bulking bigger and more valuable than MEN, and He is asking you to work in His vineyard where people work for the love of work and not for the wages. God cannot use hirelings any more than man can. A hireling is one whose motive in working is wholly gainful. There is no co-operation in such a chap; no dependableness; he'll run on the slightest pretext, he can't help it. "The hireling fleeth because he is a hireling." Are you a bargain hunting Christian? You'll get your pay, but don't complain about the injustice of God, for like all the rest of the Scribes and Pharisees, you'll get just exactly what you deserve. "Verily I say unto you, they have their reward."

A final word about "justly punished" in connection with the words "the last shall be first and the first last." Dr. Mozley says: "It is impossible to read this saying without an understanding that it was intended to throw an element of wholesome skepticism into the present estimate of human character, and to check the idolatry of the human heart which lifts up its favorites with as much of self-complacency as of enthusiasm, and in its worship of others flatters itself."

F. S. W.

ON GOING TO CHURCH

By Bernard Iddings Bell, Dean of Fond du Lac

(A letter written by the Old Parson to his God-Child who is away at college.)

Dear Gretchen:

I have always been faithful, as your god-father, that whatever other virtues might be missing in your make-up you were brutally truthful in acknowledging your own spiritual backslidings. When your letter came I was, in a way, glad to find you saying that you had not been to Church for six weeks. It gives me an opportunity for writing to you plainly and frankly about **why you should** go to Church.

You know, my dear, that most children go to Church because they are sent there and for no other reason. That was, I think, true of you, until you went away from home. If you had stayed here right along probably you would have continued to go to Church with considerable regularity. The trip to college shook you free from most of your habits connected with the home life, Church-going among them. The world is full of people like you. We are a traveling nation. Sometimes I feel that folks flit into this city Parish of mine and out again like spooks. This is the age of the moving man's Golconda, the renting agent's Klondike. Very few of us stay where we are in the childtime habit of going to Church; and because with most of us it is habit, because we have never thought out the reasons behind the habit, we stop going.

There are four good reasons why you should go to your Church every week:

1. **It is your Christian duty.** You profess to believe in Jesus Christ as your Lord and Redeemer. He says of the Eucharist, "Do this in remembrance of Me." When you stay away without absolute necessity you are, to put it very bluntly, disobeying Christ. It has been said that Roman Catholics are "afraid to stay away from Church." I see no reason why Episcopalians should not also be "afraid to stay away." Surely disobeying Christ's express command is no very light matter.

2. **It is your privilege to come.** Remember that Jesus Christ came down from Heaven, was born of Mary, lived, suffered, died, rose and ascended for the purpose of making it possible for **you** and **me** to meet **God** face to face in Divine worship. It is possible for us by going to Church to dwell in Heaven for a little while, to rest ourselves of worries, sorrows, pain and the weariness of hundrum life, and commune with God. The Church is the treasury of spiritual strength. It is your privilege to go to that treasury and let God fill you. It is high foolishness to neglect any source of promoting your efficiency as a human being made in God's likeness.

3. **It is your best way of preaching Christ.** To you as a Christian is committed the task of preaching Christ Crucified to the world. That duty cannot be wholly deputed to the Clergy. God holds you responsible for it. The very best way to make plain to the world the religion of Christ is by upholding Holy Church through your attendance. If everybody in your college went to Church as much or as little as you do, what force would Christ have in that little community?

4. **It is good discipline for you.** Suppose on a given Sunday you don't want to go to worship,—that you'd rather go walking or read or play around. Then suppose you go to worship anyway. That act of discipline of yourself will have made you a stronger and better woman. There is probably no one who feels Pentecostal enthusiasm about weekly Church attendance; but it is a very weak and wobbly human being who does only what he feels like doing. The world, and especially America, is suffering from being overrun with people who do merely what amuses them. Ask yourself, "Am I, Gretchen Smith, one of these jelly-like creatures?" Use Church attendance as a means toward regularizing your life.

I have so far said nothing about sermons. You ought to be coming to Church to **worship God,** not to hear your Parson talk. However, you, like everybody else, want good, spiritual, powerful sermons; and you have a right to the best he can give you. But—have you ever thought of the very great difficulty of preaching great sermons in a Church less than half full of people?

I am not **pleading** with you to go to Church, nor am I **scolding** you for not going. I have merely pointed out what is **expected** of you, which is none else than attendance at Divine worship **every Sunday.**

Affectionately your old pastor,
MATTHEW JONES.

The following was written by the late Dr. Campbell Fair more than twenty years ago. It has lately come to light and is as true now as when it was originally written:

"What is expected from a Clergyman?
That he shall write as much as an editor;
Talk as much as a lawyer;
Visit as much as a doctor;
Walk as much as a policeman;
And be abused as much as a plumber."

THE BONES OF THE CHURCH

Beneath the beautiful soft flesh of the human body lie the strong and rigid bones of the skeleton. These are of many kinds.

Now we find that down underneath the beautiful work of the Church, which is carried on through its many organizations, lie the bones of the Church. Of these are three distinct kinds: wishbones, jawbones and backbones. The **wishbones** are always wishing that the Church would grow; that the societies would do something, and that the Choir would sing; but when do they ever give their time and services? They wish that the Church would be filled at every service, but they seldom ever come to help fill up the Church. They wish that the finances might always be in a prosperous condition, but they contribute little or nothing for this purpose.

The **jawbones** do much talking in the various Church societies, mostly "jawing", however, about everything that is done; finding fault with those who go ahead and do things, and telling with great gusto how much better they could have done it—only "jawing" and nothing more—while they devote very little real energy to pushing things along.

But the tireless workers in every Church, those who assist by their prayers, their presence, their counsel, by their contributions, both at the regular Church services and at the meetings of the various societies of the Church, those are the **backbone** of every flourishing congregation. God bless them!—Selected.

A GREAT BODY

The Anglican Communion is emphatically the Church of the English speaking race, for it includes:

The Church of England, with its sixty-three Bishops and 33,000 other Clergymen.

The Church of Ireland, with its thirteen Bishops and 2,200 other Clergymen.

The Episcopal Church of Scotland, with its eight Bishops and 400 other Clergy.

The Protestant Episcopal Church of the United States of America, with its ninety Bishops and nearly 6,000 other Clergy.

The Episcopal Church in Canada, New Foundland and West Indies, etc., with its thirty-one Bishops and 1,700 other Clergy.

The Episcopal Church in Asia, with its nineteen Bishops and 1,000 other Clergy.

The Episcopal Church in Africa, with its twenty-two Bishops and 600 other Clergy.

The Episcopal Church in Australia, with its twenty-four Bishops and 400 other Clergy.

Bishops resigned, thirty.

Making a total in round numbers of 305 Bishops and 44,500 other Clergy.

The total number of communicants of this great Anglican Communion, of which each communicant in this Diocese counts one, is considerably over 30,000,000, while the number of baptized individuals is no doubt considerably more than 90,000,000.

It is, therefore, true that the great Anglican Communion, of which we are a part, is emphatically the Church of the English speaking race.—Delaware Churchman.

COMMENTS ON THE NEW LECTIONARY

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

SEXAGESIMA

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Septuagesima	Gen. 37	I Cor. 2	Ezek. 33: 1-20	Matt. 9: 35—10: 33
M.	Jer. 5			
Tu.	Gen. 39: 1-20			
W.	Prov. 2: 10—3:12	Col. 1: 1-20	Amos. 1: 1-10	10: 24-33
Th.	8: 1-35	1: 21—2: 7	1: 11-2: 3	10: 34—11: 1
F.	Gen 39: 20 - 40: end	2: 8—3: 4	2: 4—end	Mark 6: 7-13
S.	41: 1-16	3: 5-17	3	6: 14-29
Sexagesima	41: 17-52	3: 18—4: 6	4	6: 30-34
	Gen. 41: 53-42--end	4: 7-end	5: 1-13	Matt. 14: 15-end
	Jer. 35	Rom. 12	Ezek. 34: 1-16	John 1: 1-20

THE THREE PRE-LENTEN SUNDAYS

If Lent is the preparation for Easter, Septuagesima, Sexagesima and Quinquagesima are equally the preparation for Lent. And here it may be well to remark that the appropriateness of lessons for any Sunday or season is to be tested not only by specific relation to Collects, Epistles and Gospels, but also by relation to the season itself. The teaching of the Prayer Book for any particular Sunday may be re-enforced by other Scriptures on the same theme, or may be supplemented by other teachings converging on the same general purpose. Whatever helps us to undergo willingly and intelligently the discipline of Lent, or enables us to understand the tyranny of sin from which Easter's Redemption is to deliver us, would seem to be good reading for both Lent and the three Sundays of preparation. In our O. T. Historical Course of the first year, we have selected the story of Joseph for these Sundays, and we venture to think that this is better than the English plan of starting Genesis on Septuagesima. On the other hand, any rousing prophetic selections are good along here.

SEPTUAGESIMA. Morning Lessons. The first lesson is the story of Joseph's dreams of future greatness, with the beginning of his persecutions, the discipline providentially inflicted, or permitted, if the revisers of the Prayer Book prefer, through which his exaltation is to come. This is not only a good start for this season, but specifically harmonizes with St. Paul's earnest exhortation in the Epistle, and our Lord's warning in the Gospel that not only labour and endurance but both in the right spirit are the essential conditions of being rewarded at the last. More than that, so far as the chapter tells of Jacob's troubles, he was being "punished for his offences," only to be mercifully delivered by the goodness of God at the end (Collect).

The N. T. correlative (I Cor. ii) is a fine dissertation on true wisdom, with its condemnation of its opposite, "worldly wisdom," which controlled Joseph's brethren in their selling him into slavery and later led the same sort of people to even "crucify the Lord of Glory." In this latter aspect, it enables us to look forward both to our Lord's rejection and His ultimate triumph; while its teaching on the "things which God hath prepared for us and revealed to us" and imparted to us even here through the Spirit, carries us beyond Easter to Pentecost, the true climax of the Church year and of our Lord's work. The O. T. alternate is the present Prayer Book lesson, with the opening of the chapter added.

Evening Lessons. The second lesson is our Lord's commissioning of the Twelve and is backed by Ezekiel's sermon on the duties of a watchman.

WEEK DAY LESSONS. The object of using Proverbs on Tuesday and Wednesday (a. m.) is to allow the general selection for next Sunday to fall on that day, while their relation to the story of Joseph is the idea of how true success in life is to be attained. Colossians is a fitting anticipation of Lent, with its forecast of death and Resurrection, paralleling, in a way, Joseph's career; while Amos in the evening appropriately seeks to arouse the Church to a sense of its peculiar responsibility and promises deliverance through and beyond the discipline of captivity.

Note: Where a book is given for continuous reading on week days and where service is not held every day, it is best to make a selection out of the week, rather than necessarily to read what is assigned for that particular day. For instance, it would not be well to read Amos i:1-10, unless it was to be followed up. Amos 4 or 5 would be better.

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CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

BAPTISMAL REGENERATION

The Prayer Book teaches Baptismal regeneration. We pray for the child "that he, coming to Thy Holy Baptism, may receive remission of sins by spiritual regeneration." "Grant Thy Holy Spirit to this child that he may be born again, and be made an heir of everlasting salvation." And immediately after the Baptism, "Seeing now, dearly beloved, that this child is regenerate, and grafted into the Body of Christ's Church." The Catechism defines Baptism as "a new birth unto righteousness."

THE PRAYER BOOK AGREES WITH THE NEW TESTAMENT

We need first of all to see that the Prayer Book is simply using the language of the New Testament. Our Lord said, "Except a man be born again of water and of the Holy Ghost, he cannot enter into the Kingdom of Heaven." St. Paul calls Baptism "the washing of regeneration (Titus iii:5); he says that we are baptized "into Christ," and "put on Christ" (Gal. iii:27), and so become "new creatures" (II Cor. v:17).

This is the same language as that of the Prayer Book.

WHAT DOES REGENERATION MEAN?

It is evident that the Prayer Book intends to mean the same thing that our Lord meant when He said, "Except a man be born again of water and of the Holy Ghost, he cannot enter the Kingdom of God;" for immediately after the child has been baptized these words are used, "Seeing now that this child is regenerate and grafted into the Body of Christ's Church." As birth is the door by which a child enters the human family, so Baptism, which is the door of entrance into Christ's Church, may be called a new birth, because we enter God's family, as His children.

As the family name, the surname, is given to the child at birth, to be a token to the world all through his life, that he is a rightful member of his father's family, so the Christian name, given in Baptism, is a sign all through life, of rightful membership in God's great family, the Church, and of the inheritance of privilege and promise which goes with it.

WE ARE GOD'S CHILDREN BY CREATION

It is sometimes objected that since we are God's children by creation, and God is the Father of all, the Prayer Book is wrong in saying that we are made the child of God in Baptism.

The Prayer Book certainly does not intend to deny that all are children of God or that His love is for all mankind. That great truth is the very heart of the Gospel, and is emphasized in "Comfortable words" of the Communion Service, but neither is this fact in the least opposed to the statement that in Baptism I am made the child of God.

Human language is at best symbolical. We have to use human terms to express Divine realities. When we speak of God as our Father, of men as His children, we are using a human relationship to express a Divine relationship. We mean (1) that God is the Author of our existence, not as a human father, but by creation; (2) that God loves and cares for us, and (3) that we are in the "image of God."

Now we are by creation God's children, but when in Baptism His Holy Spirit is imparted, and a principle of a new and higher life becomes ours, we are His children in a new and higher sense. Doubly His children.

Again, God loves all men, and His Providence is over all, whether they are baptized or not, but as the life of the Spirit grows in a man there is more in that man for God to love, and God's Providence can guide that man into richer blessing than otherwise would be possible. Lastly, we have God's image by creation, the family likeness, as it were, but manifestly we have that likeness in a far higher degree through redemption, and the work in us of the Holy Spirit. So it is in harmony with the deepest spiritual truth that in Baptism a person is made "the child of God." There is no denial of God's Fatherhood for all mankind, but the assertion of a new and deeper relation.

DOES THE PRAYER BOOK TEACH THAT UNBAPTIZED BABIES ARE LOST?

Much of the objection to the Church teaching of Baptismal Regeneration arises from the idea that it involves the doctrine that an unbaptized baby who dies goes to hell. That this was taught in the Middle Ages is evident from Dante, but historically the doctrine comes from Augustine's idea of predestination, rather than from Baptismal Regeneration. A child who died unbaptized was regarded as lost, not so much because not baptized as because he was not predestined to salvation. If he had been predestined to salvation, he would have been baptized as the means of salvation. So the Calvinistic reformers kept the mediaeval doctrine of infant damnation. Only with the passing of the idea of predestination has the more hopeful view come in. The early fathers, before Augustine, taught that God would provide in the other world a substitute for Baptism for those who had been unable to obtain it in this world. The Prayer Book teaches parents, who have lost a baby which was baptized, that the baby is safe. They gave it to God in Baptism, it is now safe in His keeping. There is no word in the Prayer Book to teach that an unbaptized baby is necessarily lost through that which was no fault or neglect of the child. We may leave that child to the mercy of God.

J. W. Y.

YOUR WORST ENEMY!

By the Rev. George Everard, M. A.

There is nothing a man should dread so much as sin. It is the very worst enemy a man can have. It drove our first parents out of Paradise. It brought a flood upon the world. It brought down the fire upon the cities of the plain. It brought destruction upon Pharaoh and his host in the Red Sea. And ever since those early days it has been doing its deadly work. It has brought sorrow and suffering which no language can describe. To this day it is the fruitful cause of every evil beneath which the world groans.

Look sin boldly in the face. Be not deceived by the false glare under which it is often concealed. Be not turned aside by the fair pretences which it makes, or the attractive names under which it may be disguised.

Look at the ingratitude of sin. Nothing is more base than ingratitude, and every act of sin is ingratitude against a loving and merciful Father. It is rebellion against His authority. It is an insult to His Divine Majesty. It is disobedience to His law. It is a blow aimed at His throne. Nothing is more calculated to touch the sinner's heart than God's pleading with His disobedient children (Isa. i:2, 3): "Hear, O Heavens; and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me."

What should you think if one of your children were thus to act towards you? You have brought up your child with the utmost care. You have done all in your power for his welfare. But he slights your word. He turns his back upon you, and will not listen to your advice. Will you deal thus with your Father in Heaven? Will you refuse to hearken to His voice, and to do that which He has commanded?

Think of the **infection of sin.** It is like a disease spreading fast from one to another. No man sins alone. His example is sure to tell upon others. Do you not see this every day? Children follow in the footsteps of their parents. One working man repeats the oaths he has heard from another. A man in bondage to strong drink brings many into the same snare. The profligate youth is a corrupter of one and another amongst his friends and associates. If you would not be a stumbling block and a cause of misery to others, remember the mighty effect of your influence. Beware lest your sin be a snare to those who know you or live with you. A young man was very near to death. He had had a long illness, and had seen the folly of his former life. But he had one source of bitter regret. He could not undo the harm he had done. "O that I could bury my influence with me!" was the one thought that lay heaviest on his breast.

Think of the **costliness of sin.** Before you indulge in anything, it is well to count the cost. Have you ever counted the cost of sin?

It frequently costs a man **all comfort and happiness in his own home.** Sin often brings strife, poverty, hasty words and temper, and makes the home that might be a little Paradise something of a little hell.

It costs a man **peace of conscience.** "There is no peace," said our God, "to the wicked." Again and again old sins come back to disturb the mind, and most of all in days of trouble or sickness, when a man longs for comfort and hope.

It costs a man **the salvation of his soul.** If a man keeps his sin, he cannot be saved. So that for sin a man loses a soul which is worth more than all the world.

It costs a man the **favor and friendship of God.** No treasure is so great as this. If the Almighty, ever-living God be my Friend, storms may blow and dangers thicken and cares oppress, but all must be well. His love will carry a man safely through all. But sin robs a man of this inestimable benefit.

In short, sin costs a man his all. While sin is cherished, he can know nothing of true peace and comfort; he can know nothing of the love and favor of God; he is imperilling the precious soul and is shutting against himself the gate of everlasting life.

Be sure sin is your worst enemy. It takes from you joys beyond all price; it leads you on to darkness, despair and death. "The soul that sinneth, it shall die" (Ezek. xviii:4). **"The wages of sin is death"** (Rom. vi:23). Besides, sin crucified your best Friend. It planted the thorns in His brow and drove the nails into His hands and feet. And now that He has risen again and ascended to Heaven, sin comes between you and Him, and if you will have sin you must lost your Saviour.—Holy Cross Tracts, Vol. 3 No. 1.

CHATS WITH THE EDITORS

Among our readers are hundreds who are active workers in Guilds. Many of these Guilds have been most successful in some of their enterprises. Do you realize that other Guild workers would like to hear of your successes and learn something of your methods? In accordance with our plan to make THE WITNESS of the largest usefulness to Church people, we desire to give our readers an account of these successful ventures. Will you not therefore, you Guild members send us brief accounts of **"The Most Successful Thing Our Guild Has Done."** Don't wait for a further invitation, write now so that we soon may begin this series.

What about the Ministry? Are enough young men studying for Holy Orders to supply the need? Do you know the answer? **Dean DeWitt** of the Western Theological Seminary, in a series of brief papers, will inform THE WITNESS readers. Read them carefully as they appear.

Many Churchmen have been sorely puzzled concerning proposed changes in the Prayer Book. The sensational articles in the daily press at the time of the St. Louis Convention only made more acute the bewilderment. We have asked the **Rev. Dr. Parsons,** who served as Chairman of the Joint Commission on Prayer Book Revision, to write a number of articles explaining the whole matter. He has graciously consented to do so (for, like many of the really great men of the Church, he has taken much interest in the plans of THE WITNESS to bring to Church people everywhere news of the Episcopal Church) and his series will soon begin. His articles will be worth reading, and will answer many questions now being asked as to why the Prayer Book should be changed at all, and in what particulars it is proposed to change it.

Our subscription list still grows. Hundreds of new subscribers will receive this issue. Will not each one tell his or her fellow Churchmen about THE WITNESS and what we are trying to do for the Church? A good word said now will help much and bring to others the pleasure of belonging to the great and growing WITNESS family.

WHAT IS CHRISTIANITY? THE HISTORIC QUESTION

By IRVING P. JOHNSON

Let us follow the historic method of dealing with Christ rather than the dogmatic method. Whatever may have been subsequently true, the Disciples first "learned to love Christ as a Man before ever they came to worship Him as God."

The question of the character of His birth—whether of a Virgin or in wedlock—is after all a question of fact rather than of philosophy, and the discussion of it as a doctrine belongs elsewhere. Historically there are only two answers possible to this much-mooted question: either he was born of a Virgin or He was not. To state dogmatically that He could not have been born of a Virgin because no man was ever so born, is to open up the hopelessly insoluble question as to how the first man, or Adam, came into being. Did the first man have a human father? To put the question is to answer it, "Manifestly not, or he could not have been the first man." Christ was the Second Adam.

To treat the birth of Christ merely as a doctrinal question is absurd. You cannot change facts by argument. It is primarily an historical question, and we have the direct testimony of the Evangelists and the indirect testimony of St. Paul that He was born of a Virgin. There is no real historical evidence on the other side. In the time of St. Paul it was generally believed that He was so born. There is no evidence to show that the early Christian Church believed that Joseph was the father of Jesus Christ; and the Council of Nicaea, the first collective and representative body of Christians, testified unanimously that He was born of a Virgin, for even the Arians, and other heretics, who denied His real Divinity at this Council, did not deny His Virgin Birth.

Treating the matter here as a peculiarly historic question, we shall merely say that what historical evidence we have is all in favor of the fact that Christ was born of a Virgin; and we shall add merely that, if this be a miracle, the miracle of His birth is no greater than the miracle of His Resurrection.

We need not claim that Christ was the product of natural laws as we know them, any more than we would claim that the Messianic hope of the Jewish race for two thousand years before Christ can be explained by any known laws of human psychology. Christ was unique, as the Hebrew people was unique. We cannot believe, with some, that a Virgin birth is against law; it is merely against our experience. We can see no reason why birth must follow a single method. It does not belong to the category of mathematical laws, as that 2+1=3.

The truth is that the origin of life is a mystery, and there is nothing to prevent the discovery of a law of spontaneous generation; for some such process must have taken place in the changing of a red-hot ball to a populated earth; that is, life must have begun somehow or somewhere. There is no generally accepted theory of the origin of life in the scientific world. The theory of evolution is not to be confused with any theory of origins. Evolution deals with the development of organic life as we find it on the earth, not with the origin of life. The origin of life is as great a mystery to the scientific world as it is to you or to me.

The birth of Jesus Christ may have been, as St. Paul indicates, a new creation (that is, something higher than man), having the gift of eternal life and without sin. If so, it need not follow the law of ordinary birth, any more than did that of the first ordinary man. "May have been" and "must be" are very different words, and to say that Christ must have been born in the ordinary way seems to imply omniscience on the part of the dogmatist.

To believe that Christ was born of a Virgin because we accept the testimony as to the fact, is within the realm of reason and of possibility. It does not come within the scope of knowledge, but within that of faith; and there, it would seem, it must remain.

THE MESSIAH

So we accept the Messiahship of Jesus as the culmination of Hebrew expectancy, and the manner of His birth (i. e., of a Virgin) as the seeming testimony of the Gospel as understood by those who were closer to the facts than we. Why Christ may have been born of a Virgin does not belong to this instruction. For the present we must content ourselves with the statement that we believe in the fact on the authority of the Evangelists and of St. Paul. Why St. Luke alone should have recorded this fact in detail can be explained by the private nature of a child's birth and by the possibility (accepted by many New Testament scholars) that St. Luke had access to information that St. Matthew and St. Mark lacked; while St. John's Gospel, written many years after the others, contents itself by stating facts omitted from the other three. Besides, there can be little question that St. John regarded Christ as of the very essence of Deity. He seems to take for granted that Christ is more than man, without recording again the facts that St. Luke had so clearly stated.

However, let us not read into the record at this point any preconceived ideas, but let us rather accept the record as at least tentatively possible and see whether it fits into the revelation as a whole or is merely an unimportant detail of that revelation. It would seem fair to approach a religion which is developed in such a marvelous manner as that of the Hebrew Christ with the presumption that the facts as recorded may have an essential bearing upon the world-wide institution which is subsequently developed.

As the Hebrew religion is the unique fact before Christ, so the universal spread of Christianity is the unique fact after Christ. The latter fact contains as one of its central principles that Christ is born of a Virgin. So the statement of St. Luke becomes the settled conviction of practically the whole of Christendom. This, of course, does not prove the fact to be true, but it would seem to stamp the belief as important.

"'To the idea I shout a good Rocky Mountain Hooray!' We probably by the hundreds have mentally anticipated this enterprise for years. I am dead in earnest in wishing success to and desiring help of a thoroughly non-partisan Church paper."—Frank M. Baum, Rector of Christ Church, Shoshone, Idaho.

"I wish you all success with THE WITNESS. I believe it will go. You have the right sort of men behind it. I shall push it for all it is worth here."—E. W. Averill, Rector Trinity Church, Ft. Wayne, Ind.

"It is just the thing needed. I rejoice to see its appearance. God bless you." — G. Taylor Griffith, Howe School, Howe, Ind.

"I cannot let this opportunity go by without expressing my appreciation of what you are trying to do and offering my best wishes for its success. I hope your venture will meet with the success it deserves, as it can become very rapidly a power in the developing of the life of our people, especially in the smaller places."—William F. Hood, Archdeacon of La Crosse, Wis.

"Bully for the new paper. It is just what we need. Three cheers for the venture. You may count on me to help to the best of my ability."—H. G. Hennessy, Denison, Texas.

"THE WITNESS is a splendid venture and just exactly what the Church needs."—R. W. Mason, Rector of St. Peter's Church, Fort Atkinson, Wis.

"I wish you success in your undertaking. If you can make it a success you will do a great work for the Church."—S. D. Hooker, Helena, Mont.

"Thank God for THE WITNESS! I have been hoping against hope for the longest time that such a paper would be given us."—Edwin W. Merrill, Rector of Grace Church, Ludington, Mich.

"I have read with interest practically all of your advance issue and have 'sized it up' as a Church paper the people will welcome and will read gladly. God speed you in your new enterprise, and may He give you good success." — Thomas F. Opie, Saltville, Va.

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PERSONAL AND PAROCHIAL ITEMS

(Continued from Page One)

THE REV DR. PERCIVAL PASSES AWAY IN PEORIA

The Rev. H. Atwood Percival died at his home in Peoria, Ill., on Thursday, January 11th. Prior to his ordination as a Deacon, by the late Bishop of Milwaukee, the Rt. Rev. Dr. Nicholsen, who officiated for the Bishop of Quincy, Dr. Percival had served a number of years in the Presbyterian Ministry, coming to us from the Normal Park Presbyterian Church, in Chicago, in 1903. He was advanced to the Priesthood in 1904 by the Rt. Rev. Dr. Fawcett, Bishop of Quincy, and entered immediately upon the Rectorship of the important Parish of St. Paul's Church, Peoria, which he filled faithfully and well until his retirement a few years ago from active service. He was some time President of the Standing Committee of the Diocese of Quincy and Deputy to the General Convention.

Mr. Harper Sibley of Rochester, N. Y., was recently appointed a member of the General Board of Religious Education, and elected Chairman of the Finance Committee. The Editor of The Leader, who "spent a day with Mr. Sibley recently, and had an intimate glimpse into his home and office," tells us that "besides being the President of the Chamber of Commerce of Rochester, the Director in many business enterprises, Mr. Sibley is a leader in maintaining the work of the local Hospital and Y. M. C. A. In St. Paul's Church Mr. Sibley and Mrs. Sibley are active in educational work. Mr. Sibley is the Superintendent of the Sunday School, with its 500 pupils, and Mrs. Sibley is the teacher of the Normal Bible Class. Through their influence, the Parish has a 'Director of Religious Education,' Miss Dorothy Dickinson. Miss Dickinson is a graduate of Westover School, Parker Institute, and after two years in Teachers' College, received the B. S. degree in Education from Columbia University. She holds conferences for the teachers of the Sunday School, individually and in groups, and co-operates with all the Guilds and Societies of the Church in their educational efforts. She is one of many young women and men in various communions who are creating a new profession: the training and guidance of parochial leaders in Religious Education."

DIOCESE OF WEST VIRGINIA

Bishop Gravatt and family leave this week for Charleston, W. Va., the capital of the State, where the Bishop will make his future home and See city. The Bishop has lived in Charles Town, W. Va., for 25 years, and has endeared himself to the whole community. The people generally, especially those of his own communion, sincerely regret his removal.

The Rev. Geo. A. Gibbons, Rector of Moorefield and Hampshire Parishes for thirty-two years, died at his home in Romney, W. Va., on Thursday last, Jan. 4, 1917. Mr. Gibbons was the President of the Standing Committee and one of the most loved and honored ministers in the Diocese. His influence extended far beyond his Parish and Church. His death is a personal loss and sorrow to the whole Church in Western Virginia.

At a called meeting of the Standing Committee in Charles Town, W. Va., on Jan. 8, 1917, the Rev. W. H. Meyers, Rector at Keyser, W. Va., was elected to fill the vacancy caused by the death of Mr. Gibbons, and the Rev. John S. Alfriend of Charles Town was elected President of the Committee. Mr. C. A. Miller of Martinsburg is the Secretary of the Committee.

The Diocese of West Virginia, under the leadership of Bishop Gravatt, is engaged in a well-organized plan to push with all speed and thoroughness the Pension Fund plan of the Church, and hopes to do his part in this very important work.

DIOCESE OF MICHIGAN CITY

The initial meeting and dinner of the Men's Club of Trinity Parish, Ft. Wayne, was held on the evening of January the ninth. Eighty men sat down to a turkey dinner served by the Committee of women and girls of the Parish. The Rector, the Rev. E. W. Averill, spoke briefly on the purpose and spirit of the organization of the Club. The Hon. Samuel M. Foster, the speaker of the evening, spoke on the question, "Does Indiana Need a New Constitution?" The President of the Club, Mr. W. L. Pettit, announced the next meeting and smoker for Feb. 13th, at which time the Very Rev. B. I. Bell will speak on "Socialism."

The January Luncheon and Auxiliary meeting of the Guild of Trinity Parish, Ft. Wayne, Ind., was held the tenth. Archdeacon Long addressed the Auxiliary meeting on the missionary work in the Diocese. Seventy-five women of the Parish attended the Luncheon and Auxiliary Meeting. Much enthusiasm was manifested in the missionary work of the Diocese.

The Woman's Auxiliary of St. John's Parish, Elkhart, held their Epiphany Party and Missionary Meeting in the Parish Rooms on the afternoon of January the ninth. Great interest was shown in the missionary work of the Church, both Diocesan and general. The address was made by Archdeacon Long on the missionary work of the Church.

The regular meeting of St. Andrew's Branch of the Woman's Auxiliary, Kokomo, Ind., held Jan. 11, was one among the interesting meetings being held this Winter. Miss Mary May White, of South Bend, Ind., gave a most interesting and helpful talk on the mountaineer work in North Carolina. At the previous meeting the Rev. and Mrs. Charles Evans, Missionaries from Akita, Japan, enthused the large assembly of Missionary Societies of the city of Kokomo in their work in Japan.

"Does Indiana Need a New Constitution?" was discussed by the Men's Club of Trinity Church, Fort Wayne, Ind., at a turkey dinner served by the ladies of the Parish on Tuesday evening, January 9th. Eighty men were present. Hon. Samuel M. Foster led in the discussion. The Very Rev. B. I. Bell, of Fond du Lac, will speak on Socialism before the lub in February.

The Venerable Robert J. Long, Archdeacon of the Diocese of Michigan City, residing at Kokomo, Ind., tells a good story on himself. A little girl in a home where he was a guest insisted on going to Church in the evening. Her mother said, "Why child, you never go to Church in the evening. Why do you want to go tonight?" "Oh, mother, I want to see the Archangel!" He also tells the very interesting story of a woman who lived in an isolated district of the Diocese where there was no Church, and who had three children, wo girls and a boy. She took these children every Sunday morning and evening through the service in the Prayer Book and drilled them in the Catechism. This went on for years. The children grew up. Today the boy is a Vestryman in the state of Washington, one daughter is a Deaconess and one is a Clergyman's wife.

RHODE ISLAND NOTES

In her contributions to the Pension Fund, Rhode Island has passed the one hundred thousand dollar mark. The gifts thus far have been mostly in large amounts. An active canvass for smaller contributions is now in progress. The Bishop has set double the amount now in hand as a goal for the Diocese, and we ought to reach that mark.

The Pilgrimage of Prayer arranged by the Woman's Auxiliary, which began in Maine with Advent, reached Rhode Island Christmas week. Corporate Communions on Sunday and services of intercession on one or more days of the week were held in many Parishes, but the interest was not so keen, nor the observance so full and general as it would have been had it come at a less preoccupied season of the year.

The new St. Martin's Church which is located in one of the best and most rapidly growing sections of Providence, is approaching completion, and memorial gifts for its furnishings are multiplying. It is proposed to make the whole North side of the sanctuary, with its Bishop's chair and seats for Chaplains, a memorial to Bishop Clark. The Building Fund now exceeds $47,000.

A Committee of Laymen of the Pawtucket Convocation, comprising the Northern part of the state, has for several years now arranged a Mid-Winter Missionary Supper in the Parish House of one of the Parishes of the neighborhood. Two hundred or more sit down at the tables. A good meal is served, and one or more Missionaries from the field are invited to tell the story of their work. The supper this year is to be at St. Paul's Parish House, Pawtucket, and the principal speaker will be the Rt. Rev. Nathaniel Thomas, Bishop of Wyoming. The principal mover in this enterprise is Mr. Lewis D. Learned, Senior Warden of St. John's Parish, Ashton, and one of the ablest and most enthusiastic promoters of the missionary cause in the Diocese. These suppers have proved interesting and stimulating occasions.

The Rev. Benjamin T. Kemerer, Rector of St. George's Church, St. Louis, who is representing the General Board of Religious Education in the work of commending the Christian Nurture Series of Sunday School Lessons, spoke to the Clerical Club of Rhode Island at their monthly meeting, Monday, January 15th. His attractive personality and clear discriminating speech did much to favorably incline the Clergy of the Diocese to a thorough trial of the Board's lessons. Mr. Kemerer is speaking and holding Conferences in various parts of the Diocese. He commends himself and his cause wherever he goes.

The Clergy of Minneapolis gave a farewell luncheon last week in honor of the Rev. George T. Lawton, sometime Rector of St. Andrew's Church, who resigned to become Rector of the Church of the Good Shepherd, Norwood, Ohio. He assumed charge of his new Parish on the first instant.

Two subscriptions of $100,000 each and others aggregating more than $52,000, making a total of over a quarter of a million, have been contributed in the Diocese of Long Island towards the Church Pension Fund. Bishop Lawrence addressed a large company of Clergymen and Laymen at a luncheon given at the Hamilton Club in Brooklyn on Thursday, January 25th, arousing deep interest in behalf of the Fund. The following Committee of Laymen have taken hold of the matter with much enthusiasm under the leadership of Mr. Charles Steele, who is the Chairman: Messrs. J. H. Aldrich, W. H. Baldwin, Gerard, Beekman, Frederick G. Bourne, Charles S. Butler, Daniel Chauncy, Walter Jennings, Jacob C. Klinick, Milton J. Le Cluse, Edward H. Litchfield, Edmund B. Lombard, W. S. McDonald, E. D. Morgan, Robert L. Pierrpont, H. S. Rokenbaugh and Origen S. Seymour. The Committee has secured as Secretaries, Messrs. Edward H. Foot and Myron Chandler. At the same time this work is going on the Rev. George C. Groves, the Field Secretary of the Church Charities Foundation, is raising a fund of $500,000 to clear up deficits and to complete the building planned.

The Rev. Dr. Cadman, Pastor of one of the largest Congregational Churches in America, delivered a remarkable address before the Clericus in Brooklyn last week on "The Influence of the Anglican Church On Myself."

A Parish social of unusual interest was held at St. John's Church, Elkhart, Ind., on Friday evening, January 19th. Rev. Edward W. Averill, of Fort Wayne, made an address congratulating the Parish on its successful progress under the leadership of its Rector, the Rev. W. W. Faup. New Parish rooms have recently been fitted up in the basement of the church and a new Rectory is rapidly nearing completion.

The Very Rev. E. H. McCollister, Dean of St. Stephen's Pro-Cathedral, Portland, Ore., in a communication full of spicy comments on THE WITNESS and valuable suggestions, says among other things that a Methodist Minister remarked to a friend of his, "Why, if I found one of my families that did not take our Church paper, I would camp on their doorsteps and never get off until they subscribed." "Now," continues the Dean, "I am not committing myself to anything but work, but if your paper succeeds reasonably well in fulfilling the ideal I understand you to set, I certainly shall do some doorstep camping."

The Rt. Rev. S. M. Griswold, D. D., who recently became the Suffragan Bishop of the Diocese of Chicago, will have charge of his old Missionary District of Salina for the time being, by the appointment of the Presiding Bishop.

According to a report published in the New York Times and other daily papers, Pope Benedict XV is taking under consideration the appointment of a special commission to be composed of four Cardinals, looking toward the reunion of Christendom and with the particular object of cultivating friendly relations with the Anglican and Russian Communions.

BOOK REVIEW

In Campbell's "Spiritual Pilgrimage" we find a conspicuous personality—a man of world-wide influence and reputation as a prophet, showing himself to be one of the "wise men" or the "prodigal son"—possibly both. A seeker after God, but remaining, we might say, for twenty years at Herod's court. A prodigal in leaving his Father's house, feeding upon individualism. The fundamental faith seems to have been his, and what seems most strange, that after eight years in Oxford, under the influence of such men as Dr. Gore, he should drift away.

His early environment was Nonconformist, but he had received in his youth instruction in the Church and Sacraments. Lack of emphasis was not the fault causing a "leak" to the Church as in the present day. He was not left to absorb what he might of such teaching as was going at the time. His immediate associates were Anglican, and through his twenty years of prophetic ministry not only many of his hearers, but some of his fast friends, were Anglican of the Catholic type.

New theology, philosophy, science, extensive reading in all departments of literature were his. His teaching at times were Pantheistic. I do not recall any place where he mentions prayer. Erudition seems to have been the channel of his religion. His followers in City Temple were simply hearers—people ready to be interested. He tells us himself that the modern man is not repelled from religious observance by what he is required to believe. Churches are empty where entertainment is not offered. He also tells that it is not squaring Christianity with modern science that is the question, but the difficulty of squaring ethical precepts with the requirements of industrial and commercial practice that keeps them away. He sought the supernatural, but "the absence of Sacraments tends to banish the consciousness of the supernatural". He questioned "order". Authority vs. "private judgment" kept him for twenty years in the wilderness. From afar he seemed to see the "Altar"—he says he needed it.

It is refreshing to find a man so conspicuous—so popular—having the courage of his convictions, turning back to his Father's house, not minding the wry faces of elder brothers, receiving the best robe (priestly). The world stands aghast at his strange doings. We will trust that his prophetic ministry now as special preacher appointed he will call to his world-wide acquaintances—call them from the far-off places of human experiences—from doubts and misgivings—swine and husks—all the way to the feast—the high Altar of sacrifice.

The autobiography so beautifully written will help in the cause. A wonderful portrayal of the life of a man coming humbly, ready to serve.

C. A. B.

The Friars of the Atonement, Graymoor, Garrison, N. Y., in a letter addressed "to the Reverend Clergy of the Episcopal Church in the United States," after extending fraternal greetings in the Lord, say: "We, your little Fransciscan Brothers, the Friars of the Atonement, in all simplicity and Christian love, believing that our vocation from God is to labor to repair the breach made between Canterbury and Rome in the Sixteenth Century, humbly entreat you to unite with the Clergy and faithful of the Catholic Church in the fervent repetition of our Lord's Prayer, Ut Omnes Unum Sint, during the Church Unity Octave from January 18 to 25. In this connection you will readily recall the letter from His Eminence, Cardinal Gasparri, Papal Secretary of State, which was read before the Garden City Preparatory Conference on Faith and Order a year ago. We share with you the hope that the labors of your distinguished Commission, appointed by General Convention to prepare for a World's Conference on Faith and Order may be crowned with complete success and to that end would it not be well for us each year to unite in the observance of this Church Unity Octave, praying in concert for the Reunion of Christendom? If you scorn our invitation to pray together in holy concern during a specified tim ebeforehand, what reason would we have to expect any agreement even did we come together later on in a World's Conference?"

The Mayor of Baltimore has announced the appointment of a Housing Commission to draft laws for better housing.

"I will make a steady year-long effort to push THE WITNESS."—James Senior, Lamar, Mo.

THE VICE PROBLEM

The Rev. Paul Smith, Pastor of the Central Methodist Episcopal Church in San Francisco, is tackling the vice problem as hundreds have done before him. Threatening to organize a campaign which would drive the demi monde out of their quarters in the city, five hundred of them attended his Church for personal interview; and they told Mr. Smith a number of truths which it would be well for the public to digest.

Nearly all of them had one or more children to support and the question was, how could they do it? He asked if any of them would work for $10 a week and the instant reply was that they would not, because, as one of them said, a pair of boots now cost $10. Now this is exactly the place where the solution of their difficulty lies—they had no business to wear boots so expensive. If Mr. Smith had probed further he would have found that it was a determination to wear good clothes and do no manual labor which had been the ruin of nearly all of them. Further back the blame lies with the parents and the social environments which they have made for themselves which not seldom began in the high schools and sororities, where a certain fashion of dress is emulated and where girls who cannot live up to that style are cold-shouldered, and become unpopular. How many a young man has felt compelled to spend his whole month's salary, and perhaps more, in buying a diamond engagement ring because the soul of the American girl is set on diamonds!

But the fault lies far deeper than the present condition of the unfortunate women who crowded Mr. Smith's Church, it lies at the very foundation of our educational system. Of course, universal suffrage is the rock upon which the education of this country splits. The vast majority of the taxpayers or non-taxpayers who are only just able to make ends meet, and be it remembered that 95% of the business men of this country fail sometime in their career, are glad to have their children educated for nothing, but it is no business of the State to do other than see that all its population shall be able to read and write; these children ought to be instructed in manual occupation. Any education beyond this should be paid for by the parents. It is only a small percentage of children who are sufficiently endowed with mental capability to assimilate what may be called a Higher Education. Why should there be a university maintained at the public expense? Why should a taxpayer be compelled to contribute to turn out his neighbor's son as a doctor, lawyer or teacher when already these professions are overstocked with mediocrity? Whatever is cheap is usually unappreciated; real worth in any direction is always measured by the pain and effort it took to secure it. A trout may have an easy life in a well fed lake, but who wants to eat him in comparison to the lusty rainbow who works every minute for his living in a mountain stream?

Part of the remedy for the problem which confronted Mr. Smith is in arresting the public school education at say, the sixth grade, denying State aid to grammar schools, high schools and universities, and using the money so saved in enormously increasing the teaching staff in the first grades so that no teacher ought to have more than ten or twelve children to look after. As it is now, in a room of thirty, forty, or even fifty, it is impossible for the teacher to do much more than keep them quiet, during which unoccupied time the venal curses of laziness, deception, inefficiency, and dislike for close application abound and flourish.

The second necessity in true education is religious influence and you cannot have religious influence without religious training, and religious training necessitates religious dogmas committed to memory and practiced under the close surveillance of the teacher, who should follow the child into the home and supervise the home training as well as the school training, and induce the parent to carry out in the home those instructions in economy, habits of personal cleanliness, and the true principles of life, which are very far from subservience to transient style, and in opposition to the opinions of the flashy and empty-headed members of the Class.

H. MARTYN HART.

Here is a good recipe for spiritual success which the Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, Minn., is passing along among his friends and parishioners: "Take an ounce of loyalty, add a similar amount of energy, mix with equal parts of love and common-sense and add a dash of enthusiasm. It is guaranteed to cure many diseases of the soul.

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EDITORIAL

The one man whom our Lord handled severely was that one who "trusted in himself that he was righteous and despised others". There isn't such a wide difference between "right" and "righteous", and there are many men who trust in themselves that they are right and despise others, and the clan is not an attractive one for the others to associate with.

We are familiar with the man who is narrow in his religious views.

It is not that he has strong convictions. It is that he despises those who have different convictions.

St. Paul had strong convictions, but he despised nobody.

These despisers are not confined to religion and religious people.

There is no better illustration of this than the average specialist in science, who talks about the scientific method and despises those who do not see the world as he sees it, through microscopic lenses.

Of course, we take off our hat to him in his specialty—even though both sides in a law-suit can summon eminent specialists who contradict one another. But outside of his specialty he is just like folks. He tries to put the world under his microscope, but it is a big proposition upon which to focus his little instrument. He gets rather a blurred and unsatisfactory result, and while he is apt to dogmatize upon spiritual things, he has the wrong instrument and gets academic views of life which would not work if carried outside the realm of his laboratory. For spiritual things are spiritually discerned, just as artistic things are artistically discerned.

Then there is the artist, to whom Christ is chiefly valuable as furnishing material for a stained glass window, or an anthem.

Now, of course, Christ did not live for the purpose of being perpetuated either in a stained glass window or in an anthem, and we believe that the failure of modern art is due to the fact that modern artists have a distorted view of the true purposes of Christ's mission. M. Angelo had a true conception of Christ's mission; so did Gounod. They believed in men and Christ's Gospel to men; but artists who believe only in things give us a kind of art, but it is unsatisfactory, just in proportion as they trust in themselves and despise others.

Then there is the practical business man, who looks at everybody who does not save money with the same kind of contempt that an old-time Puritan looked at the man who was not engaged in saving his soul.

He, too, is engaged in dealing with things, and men represent to him simply a financial potentiality.

All of these look at the man who is giving his life for the love of God as hopelessly visionary. They are apt to trust in themselves that they are right and despise others who do not have their angle of vision.

I remember once going in to see an eye specialist. He said that 95 per cent of headaches came from the eyes. I felt certain that if he had been a stomach specialist, they would have come from that part of our anatomy.

Now, we are citizens of a fairly big world, and it has many interesting and varied sides, any of which will engross the attention of one who is red-blooded and wants to learn.

But life is not merely a chemical laboratory, nor an artist's studio, nor a big trust company, nor a prayer meeting—Life is all these, and then some more.

It is very self-gratifying to go up to the High Altar of Life's temple and thank God that we are not as other men are, but it stunts and narrows the vision of the one who despises others, and there is nothing more repulsive than the man who gratulates himself as being righteous, and thinks every one else a sinner, unless it be the man who takes for granted that he is right, and thinks every one who is pursuing a different course is a fool.

There is no fool so big as the one who fails to see the good in others, besides, it is most unscientific. For it is an axiom of science that all phenomena should be studied with calm impartiality, and not only the bug, or the stone, or the appendix that we have chosen for the purposes of specialization. The scientist who loses his temper at religion and religious people is most unscientific—for there is nothing foolish under the sun except the folly of self-satisfied human nature.

Narrowness is not confined to religion, but it stalks abroad in all walks of life, and rears its insulting head from bank and university, as well as from the Church. As Job well put it, "they fancy that they are the people, and wisdom will die with them".

The man who has really solved the problem of life is the one who knows something well, and yet does not lose his touch with his brother who is pursuing an entirely different method.

It is legitimate to pursue science, or to study art, or to make money, or to say one's prayers, but it is not legitimate to view with contempt a world which declines to narrow itself to this one pursuit.

The Church cannot afford to adopt this supercilious attitude towards other kinds of Christians, simply because such an attitude is contrary to the Spirit of Christ. The Churchman will demonstrate his superiority only by cultivating his humility, and he will never be nearer the Kingdom of Heaven than when, without giving up one item of his convictions, he can play the Good Samaritan in kindliness and courtesy to those whose training compels them to think differently from him.

"Deceiving one's self" is the besetting sin of religious people. Let us "hold fast the form of sound words," but let us "be kindly affectioned to all men," and so fulfil the law of Christ.

THE STORY OF THE CHURCH

SAUL OF TARSUS

The greatest event following the Day of Pentecost was the conversion of St. Paul. Our Lord had begun the work with an official body of twelve Hebrews of the rural peasant class.

They were plain men, not given to intellectual cults or emotional fads, and so long as Christianity was largely confined to a Jewish atmosphere, these men were excellent witnesses of the Resurrection.

But they were limited by thier very fitness for this work, in an effort to make the Church a world-wide institution of the Roman Empire.

To do this, a new Apostle must be drafted, and one who would also bear his peculiar witness to our Lord's Resurrection.

Who could better be selected as a witness for the defense but one of the leading witnesses of the prosecution? One must be drafted from the Church's bitterest enemies, who by his very change of front would bring his own testimony to Christianity, and who by his unusual talents would enable the Christian Church to pass out beyond its narrowing Hebrew atmosphere into the wider world of the Gentiles.

The one chosen was unquestionably the one best adapted for the purpose.

Saul of Tarsus was a young man of vigorous intellect, untiring zeal and spiritual capacity. At the early age of thirty he had risen very high in the councils of the Sanhedrim, but that was not all. He combined other qualities, which made him the very man for the work of spreading the Gospel among the Gentiles.

THE ROMAN WORLD

The three inscriptions upon the Cross (Hebrew and Greek and Latin) were very indicative of the elements that made up Roman civilization.

In every city of the Roman Empire there was a Jewish synagogue and a flourishing Hebrew colony. Thus there was dispersed throughout the Roman world the forum from which the new Hebrew Gospel could be preached by Hebrews, and received intelligently by Hebrews that were in a receptive mood.

St. Paul was a thorough Hebrew, a Pharisee of the Pharisees, and understood perfectly the genius and possibilities of each Hebrew community

But in every city there was a veneer of Greek learning. Greek was the language of culture and of philosophy.

St. Paul was a Greek scholar—possibly not of the first order, but still he could not have been educated in Tarsus (next to Athens, a center of Greek learning) without imbibing a thorough knowledge of Greek and Greek philosophy.

Then, of course, the Roman was the governor of the world, and at this period in Roman history, Roman citizenship was a great privilege to one living in the provinces. Later on, it was bestowed more indiscriminately, but then it was a distinction of real value to the holder, and Paul was born a Roman citizen.

Thus, into a world that was tri-lingual, there was sent a man fully equipped to meet each separate portion, and who was destined to give to the Church its impetus and its form.

HIS COMMISSION

St. Paul, in his Epistle to the Galatians, makes this claim:

"But I certify you, brethren, that the Gospel which was preached of me is not after man, for I neither received it of man, nor was I taught it, but by the revelation of Jesus Christ." (Gal. i:12-13.)

And in another place, and at another time, when he was on trial, he gives us the exact language in which Christ conveyed to him this commission.

The words which St. Paul quotes in his trial before Agrippa are so remarkable, and have been so little emphasized, that they are worthy of repetition here.

They are remarkable as words which Christ spoke after His Ascension, and also as words which give a very definite idea of the duties of an Apostle and the work of the Church which Christ had founded. They are found in Acts xxvi:14-19:

"And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks, and I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee." And then follows the nature of his commission, which we will arrange under the various headings, which headings form an excellent synopsis of the true work of a Christian Apostle: The first heading would be that already noted—that an Apostle was to be a witness of the fact of the reality of our Lord's Resurrection, and this St. Paul would be because of this very definite and specific instruction which Christ had given him, and which removed on St. Paul's part all possibility of his having been the victim of an hallucination. This, then, is the text of Christ's commission to St. Paul:

"To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive

(a) Forgiveness of sins, and

(b) Inheritance among them which are sanctified by faith that is in me."

ST. PAUL'S GOSPEL

Comparing this with the last three clauses in the Apostles' Creed, we find that the Christ-given commission to the Christian Ministry is to preach the Gospel that men may receive the forgiveness of sin, the resurrection of the body, and life everlasting. This conception St. Paul confirms in another place, where he definitely states the essential character of the Gospel which he preached (I. Cor. xv:1-4.) "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

"For I delivered unto you, first of all, that which I also receievd, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."

There ought to be no difficulty in determining what St. Paul's mission was and what he regarded as the essentials of the Christian faith.

Next week we will consider the obstacles which he met and the methods by which he overcame them.

A PROMINENT LAYMAN COMMENDS "THE WITNESS"

Mr. James A. Waterworth, a prominent layman of St. Louis, Mo., in a letter to Bishop Wise, says: I have received and read and re-read the advance copy of THE WITNESS. It is immense. The articles are all of a very high grade. They are splendid. They are addressed to the crying need of the time. They are inclined to satisfy the soul hunger of thousands who look for more than the politics of religion and externals in worship in their Church paper. I believe THE WITNESS will be instrumental in reviving religion in souls where it is nearly dead—the greatest need of today. Number one is great. It is too rich. Good luck to THE WITNESS. God bless and further its purpose, make it successful as a paper, and a blessing to every one who reads it."

An Anti-saloon Department has been added to the Church Temperance Society. The Rev. James Empringham, D. D., sometime Superintendent of the New York City Anti-Saloon League, will superintend this new department. In his foreword at the beginning of his work on the first of January Dr. Empringham informs that "in December, 1915, I resigned my Parish in Syracuse to become an officer of the Anti-Saloon League, in order that I might help to free our country from the thraldom of the liquor trust. The ready way in which Episcopalians responded to my appeal to co-operate with the Anti-Saloon League surpassed all expectations. Financial reports of meetings in the interest of the Anti-Saloon League show that communicants of our Church contributed more generously than the members of any other religious body, in every month of the past year. Yet the taunt is flung at the Episcopal Church that its members have no interest in any temperance or moral movement. But I am convinced that Episcopal people are at least as spiritual as the members of other religious bodies. But they don't 'cackle' about it so much. The Church Temperance Society, with its temperance hotels, lunch wagons and educational campaigns, has been doing a wonderful work."

Here is a short "sermon from the pews". It is a New Year's message from Mr. Gordon King, Treasurer of the General Board of Missions, in which he expresses the opinion that what the next twelve months has in store for the world "will wholly depend upon the attitude of mankind". "God grant", he prays, "that it will be righteous peace among the nations of the world". He says: "It is not peace, but slavery and degradation to yield to wrong, and this must never be; yet the goal the Church seeks is the peace of the world by the recognition that all men are brothers, and by the banishment of evil from the face of the earth, so that there will be nothing left to fight against. Arbitrations and treaties are imperative aids, but after all they are only the signs and the symbols of the desire within us to listen to the Voice of the Master when He said, 'Little children, love one another'. The thing that produces war is the spirit of war, and only one thing can counteract that, namely, the Spirit of Peace. This means that every soul must be impressed with its beauty, and then nothing whatever will persuade any one to mar it. What a glorious message for the Church to carry. But she must be at work about her business."

Fifteen years ago not a Filipino had been inside of a Sunday School. There is said to be an enrollment today of neearly sixty thousand.

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THE CHURCH AND HUMAN LIFE— HOW WE APPLY THE GOSPEL

Edited by GEORGE P. ATWATER
and WILLIAM M. WASHINGTON

SOCIAL SERVICE

The problem of how to correlate the life of the Church with the life of the community, which is in brief what "Social Service in the Church" really means, is a very different thing in the great city from what it is in a place like ours, of but 20,000 population. Ours is different, too, from the problem in a small village or in a rural neighborhood. Sometimes one feels that it might pay some social service commission or other to study the problem as we have it. Most of the published literature seems to be for places much smaller or for places much larger. In formulating our parochial social service policy at Fond du Lac, therefore, we have had to "go it blind." We have made many mistakes. Possibly we have learned how not to make them again. We have found out, we believe, some things about working in towns like ours.

In the first place, the problem is very much made difficult by the absence from the city of the more aggressive and able young men. Only a limited number can be accomodated in our local stores and shops. Scores of them migrate annually to larger places. One evening I counted up seventeen able, religious young men trained here in our Cathedral Church, between the ages of eighteen and twenty-five, every one of whom was rendering loyal and efficient service in a Parish in some other place than this. Of course there are plenty of young people left, but most of the natural leaders are missing. The work among the younger boys is thereby complicated. The whole town suffers from this. It forces the making of larger units than that of the various Churches for the boy work, because not of lack of boys but of lack of leaders.

In the second place denominational jealousies are much greater in these smaller cities than in the larger ones. To organize work, especially for boys and girls and young people, but also to a large degree for adults, along denominational lines would mean the splitting of schoolmates, shopmates, neighbors, friends. We tried a sewing school and a play hour for girls and boys in one of our less well off neighborhoods. Everything was lovely for about a week. Then the Lutheran Pastors, the Roman Priests, and two Protestant Ministers saw to it that their children were taken out of these activities. No religion was being taught in them, **but we ran them.** Our own boys and girls came still, but the neighborhood service we were seeking to render these children suffering from too much undirected liesure was prevented. Our Scout Troop and our G. F. S. Branch have similarly suffered.

Third, a small city is "clubbed to death." Clubs—their name is legion. Every club one ever heard f in a big city is here, and of course to keep them going folks have to belong to a good many and work hard at them, too. There are no less than eighty-five clubs in our city important enough to be listed in the city directory, and I personally have listed forty-two more that I know of. That makes 127, and there are doubtless many more. This, for only about 5,000 families, keeps us rather busy, us adults. Children's clubs are not listed among these. It is lack of adult workers for Church activities that I am seeking to bring out, not lack of children to work with.

We used to ignore all these facts and strain and struggle to keep a big array of clubs going here. Would that we had back again all the time and energy expended on trying to run a Men's Club, and finding all the time that our men had to go, on the nights we set, to the Masons, and the K. P.'s, and the Odd Fellows, and the Elks, and the Socialist Club, and the Commercial Association, and the Twilight Club, and the E. F. U., and the N. F. L., and the volley ball contests, and the "Y," and goodness only knows what else. We finally gave it up, to everyone's relief. We were ministering to a non-existent social need. In our women's work we did the same thing and abolished all our guilds and clubs, consolidating them into one real good one which is big enough now to get for its fortnightly meetings speakers on social, economic, artistic, literary, and musical matters who really stimulate our women folks to a larger living and a better citizenship.

We used to conduct sewing and cooking classes for girls who were employed. We gave it up. The Continuation School of the public school system does it better. We used to keep our small gymnasium going all the while with games for boys. We found it was cheaper,—and for the boys, better,—to buy a few memberships in the Y. M. C. A. for our poorer boys and urge those who could afford it to buy them for themselves. And so on.

In short, we have definitely abandoned the work of an institutional Church. There may be a place for such a Church in a large city. I know positively that there is a place for such a Church in rural communities. There is, we are convinced, no place for one in a city of 20,000.

What, then, are we doing in the way of social service? One can put the answer in two sets of eight words. **We are helping boost the community's own activities. We are preaching religion related to social needs.**

The first we are doing in many ways. In the first place, the Clergy have joined the Commercial Association. They have done more. They have seen the officers of the Association and offered to make themselves useful in the development of civic welfare. They have found themselves welcomed. The average business man in a city like ours wants to make his town better in every possible way. He is, however, usually hampered by lack of definite knowledge of what needs to be done and how to go about doing it and by lack of time to attend to it. He needs help and desires it.

The average Clergyman can be useful and these men know it. It has been my observation that where a Parson has been refused a chance to help it has been because he really was palpably unfitted to be of any use. There are, however, few Clergy like that. At any rate, they have used us. The Bishop was promptly made head of the whole "civics division;" and he undertook it, despite his other burdens already too heavy for him. I was given the job of organizing evening mass meetings in the interest of the "City Beautiful" and of "Public Playgrounds," which were held in connection with a so-called Community Institute for farmers and business men. No sooner was that done but they gave me charge of arranging the music for our Community Christmas Tree. What an opportunity for making religious the whole tone of the city's Yuletide! Now I have on my hands the organization of a campaign for getting public playgrounds and a paid play director. Furthermore, I find that I am expected to think up things that ought to be done and suggest them. The Church pays me for my time, of course, and vicariously it is for the Church that I do this sort of thing. Likewise with the rest of us.

Along this same line of boosting community things, we have aided to our utmost power the Y. M. C. A. and helped shape its policies so as to prevent Protestant narrowness in it and to insure community efficiency from it.

We advertise widely and continually that we are in this city to serve the community, not to live off the community. The result is that when you mention "Christian Social Service" to our folks, of whatever Church they are, or of none, it is perfectly safe to say that the first thought that pops into nine out of ten of their heads is, "St. Paul's Cathedral."

And we endeavor to preach a social Gospel. Never, or almost never, do we write a sermon without including at least a bit of social application. We don't drag it in either. Social religion sticks out of every part of the Bible and every part of Christian dogma. Naturally, for Judaism knew no such thing as individual salvation apart from the brotherhood, and neither does Christianity when rightly understood. And occasionally —about once a month—we preach a sermon definitely and particularly about the relationship of religion to social and industrial problems. Some of the titles have been as follows: "Lack of Wages, the Principal Cause of Poverty: the Christian Remedy." "Labor's Message to the Church." "Social Service in the Christian Home." "The Religious Possibilities of Teaching School." "Religion in Commercial Associations." "The Art of Christian Parenthood." "The Devil and Idle Hands: A Plea for Directed Play." "The Social Implications of the Incarnation." "Perceiving the Lord's Body: or Meeting the Workingman's God in the Sacrament." These are enough to indicate the line taken. We are now preparing a series entitled: "Is Fond du Lac Healthy? Is Fond du Lac Wealthy? Is Fond du Lac Wise?" The first sermon will take up not merely the usual sanitation things, but vice districts, — we still have one of the hell holes,—and housing conditions, and unregulated saloons, and playgrounds again. The second one will show how wealth in property and poverty in people is damnable. The text, by the way, is Revelation iii:17. The third deals with the whole matter of the public schools, their essential limitations, the necessity of religion in child education, and the necessity, too, of religion for adult education when we meet the stress and disillusionment of mature life.

And, last of all, and first of all, and all the while, we pray for social justice and community welfare. Every morning the Holy Communion is offered to God, and rarely without, in the heart of those who offer it, special pleas to God for the bringing in onto this earth of His Kingdom.

That is our idea of the best program of social service for us, in Fond du Lac, in this day and age. Maybe it wouldn't do in other places, even those of our own size. Maybe we ought to be doing it altogether differently. May I ask him who has read this, or her, to pray for our guidance?

BERNARD EDDINGS BELL.

THE PARISH

A Christian Mak ✠ ing Institution

RECTOR — VESTRY

How a Parish Makes Christians — Through Its Organized Activities

EDUCATION — WORSHIP — SOCIAL SERVICE — CHURCH EXTENSION

Church School
Font Roll

CHURCH SCHOOL

Now that we have laid down the foundation stones upon which the Parish must be built, let us proceed to a study of the details of the structure.

If the Parish is to be a true success, first things must come first; first in time and first in importance. Here at the very threshold of Parish life and activity stands the child, the raw material of life at its best for the purpose of Christian making, the golden opportunity for the Church to create Christian character out of plastic, moldable material.

If any part of the Parish machinery ought to be better than any other, surely the machinery that operates on this group of the Church's life should be the very best the Parish can supply.

THE NEW AWAKENING

Thank God for the new vision that the Church is seeing today of the responsibility it has for the child life of our Nation. Much is being done all over the land to put before the Christian life of America a religious education program that is commanding the respect and compelling the interest of the child. Much has been done. But how much there still remains to do. How pitifully inadequate much of the Sunday School work is in meeting the real spiritual needs of child life. The rank and file of many Parishes today are satisfied if there is a Sunday School in the Parish. But they are not at all intelligent as to the kind of a Sunday School it is, nor do most of the Parish leaders seem to care. One still hears of a Rector here and there who regards the Sunday School as a necessary evil, and who is so busy doing so many things that he has no time to give to the details of an educational program in the Sunday School that would make it worth while.

A LAZY MAN

One is reminded of the definition given by a prominent New York Rector of a lazy man. "A lazy man," he said, "is not a man who sits twirling his thumbs doing nothing, that man is not lazy, he is an idiot. A lazy man is rather one who is very busy doing a lot of things that are not worth while."

I fear sometimes that this definition fits a good many of the Clergy and Laity of the Parish. I am convinced that some of us need to remold our views of life as Christians and get busy on the big job that is crying out for our intelligent activity, viz., the Christian education of our little children.

THE CHALLENGE OF THE CHILD

Here are some questions for you to answer, as Christian men and women who are identified with Parish life and activity:

What interest does my Parish take in the process of child development, mental and spiritual, that must be known and used if religious education is to be successful?

Does my Parish show a deep desire for trained teachers?

Is there a recognition of the fact that there is a necessary process in the training of a teacher? Have I, as a teacher, recognized the fact that the study of religious pedagogy is not only an interesting subject to know something about, but a vital need for one who ventures to assume the tremendous responsibility of leading little children into a knowledge of his own spiritual life and powers?

Do the educational standards of the Sunday School in my Parish measure up to the standards of the public school? If not, why not?

The child challenges the Church today to make his religious education as real and interesting as his secular training. The child demands a progressive life in religious study as in every sphere of his activity. Does he get it in your Sunday School? In the secular school he learns to value its system. Its system of progressive grading meets his progressive growth and needs. Have you a graded school in your Parish? In the public school he has his diplomas and graduation exercises surrounded by interested friends and parents. He challenges the Church today to meet this need in his developing religious life.

THE PROBLEM SOLVED

The problem of religious education, which is the vital problem facing the Church today, can only be solved as the Parish, that is, you and I, awake to its necessity and importance. It needs brains. It needs consecration. It needs men and women to whom religion is an intense reality and who are keenly alive to a sense of their responsibility. It needs on the part of Rectors and Priests, of Vestrymen and Parish leaders, of fathers and mothers, a willingness to sacrifice and a spirit of joy in sacrifice.

May God help us to hear and heed the cry of His little ones. May He enable us for our own sakes, as well as for the sake of the child, to try and meet the challenge He makes to us today, that we may lead him to find himself and in finding himself that he may awaken to a consciousness of his own Divine powers and possibilities.

FONT ROLL

We hope some time in the future to deal with the whole question of a graded school, its curriculum and its teacher training. These are all big departments by themselves requiring more space than we can give them here. Let us now pass in review one or two of the essential things that help to build up a Church School. You cannot build up an educational institution without children. You cannot begin too early to get your raw material. The old adage tells us that it is the early bird that catches the worm. The application of this principle to the Sunday School is most pertinent. The Parish that gets a real grip on a two weeks' old baby and holds on is wisely planning far ahead for a constant supply of raw material with which to work.

I take it for granted that you agree with me in recognizing that the Parish has a definite responsibility for every family in the village, town or city who are not only active members of the Parish but who are also unchurched and not identified with any Christian activity. Here is a limitless field of wonderful opportunity just waiting to be harvested. How shall we begin?

A GUILD OF PARISH MOTHERS

Pick out a small group of the finest types of Christian motherhood in the Parish and challenge them to the task. They must love babies, but who is there who does not love a baby? They must have tact and ability to meet all kinds of conditions. Tie up with this group of women the Kindergarten School, or one of the older classes of girls. Every time news of a baby's arrival comes in a Church family, or an unchurched family, let the leader of the Font Roll Guild assign to one or two of the Guild members that family for a visit. Let them carry with them a simple little gift of flowers from the Kindergarten Class or the class of older girls, with the congratulations of the Parish. If the family is a Parish family, plans might be discussed even at this first visit regarding the Baptism of the baby and perhaps a definite time set for this service. If not a Church family, then the process may be slower. It may take a number of visits before this can be done. As soon as the child is baptized or, in cases like the latter, even before, get the mother's consent to allow the child's name to be put on the Font Roll of the Sunday School. Another visit carries the certificate to the mother showing that the child is entered as a member of the Church School. A card catalog is kept by the Secretary of the Guild, recording birthday, Baptism, name of father and mother, date of visits, etc. When the first birthday comes send to the child the beautiful little birthday cards easily obtained for the purpose as a reminder to the mother that she and her baby are not forgotten. A visit with the card would be better than sending it by mail. Since birthdays are always easily remembered and Baptism is the more direct point of contact with the life of the child and the Parish, the anniversary of the Baptism might also well be remembered by a visit or a card. Get from the Rector a little prayer for the mother to say for her baby. Keep up this kind of contact with the family through the Guild for three years and then you are ready to transplant to the Sunday School itself this product that has all this time been undergoing a process of preparation for just this step. Whether the parents belong to the Parish or not, do you not think that some such plan as outlined above would more vitally interest them in your Sunday School and the work it was trying to do for the children of the community? We know from actual use its value. We also know what it has done to enrich and deepen the lives of the women who gave themselves for this service. They love it and would not be deprived of its privileges and all of them are busy housekeepers at that. Because they have learned to give their time in this kind of work for God intelligently and systematically they do it joyously and do not feel it burdensome.

What would happen in this land of ours in the next five years if in every Parish and Mission of the Church there was engaged in this kind of an enterprise a group of women continually on the lookout for children to bring them to Holy Baptism and to the Church Schools of the Church? Try it in your Parish and see. I am quite sure that the Parish records would show a decided increase in Baptism and also in parents of these children brought to Confirmation and becoming communicants of the Church. "A little child shall lead them." The world in some respects will always remain the same and today, as of old, the power of the little child will exert its influence over fathers and mothers and lead them into the Kingdom of God's love if you and I only give them half a chance.

(To be continued.)

New York City has discovered that there is in its midst an "epidemic" of heart disease, due to men and women working at occupations unsuited to them individually, and to children climbing too many flights of stairs on their way to school.

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THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

POINTS OF VIEW

Church Extension is today, as it always has been, carried on very largely by and through the Missionary movement. To ignore Missions is virtually to oppose Church Extension. To oppose further extension while accepting the result of previous extensive movements, which is the Church in her present extent, is, at least, hard to reconcile with consistency of thought. The full corn never has and never can come to the ear without the blade. Everything that is or ever has been, or ever shall be, must have had and must have its beginning. How a man can worship in a great and beautiful church today, which had its beginning, as has nearly always been the case, in poverty, weakness and obscurity, and whose life was dependent upon the beneficence of a stronger life elsewhere, and then decline to sustain or endorse the further employment of the method of whose previous employment he is the present beneficiary, is hard to explain. But there are such men. And some of them are men who cannot for an instant be suspected of niggardliness of spirit, as their response to other needs makes clear. The explanation must be found in the point of view conspired by circumstances or conferred by chance.

Circumstances and chance associations bear much the same relation to a man's conclusions as does the history of his family to his offspring. Often unknown, unperceived and unreckoned with, they yet inexorably act in certain fixed directions. If, then, it be fair to assume that the chances and circumstances affecting different men are not altogether unequal in credit, it cannot be unfair or uninstructive to compare with the point of view held by some of us the point that is held by others. To this end, the following are set forth as held by men not unworthy of consideration:

A COWBOY'S POINT OF VIEW

A Missionary in Utah tells of meeting, in a frontier town, a cowboy who seemed especially glad that there was to be a service. When asked the cause of his interest, he said: "Bishop Spaulding used to come here, you know, and I asked him one day if he was going to preach about anything worth while. He said, 'Come and see'. We all went. I tell you that was a sermon. When he thought he had finished, I jumped up and told him to keep at it; that we would stay all night if he would. Ever since that day, nearly ten years ago, when the boys are together on the range, miles away from the nearest ranch house, some one is sure to bring up that sermon the Bishop preached, just when the fire is getting low, and we are ready to turn in. Then everybody stays up and we talk it all over again. Life, you know, to us fellows who have lived most of our days on the range, is a bigger mystery than to you. We just think and think alone to ourselves, and when a fellow comes along and explains to us all the things we have been thinking about, why, we just sit up and listen."

AN INDIAN'S POINT OF VIEW

A former Missionary in Central Alaska says that during a recent Winter the Indians connected with the Mission at St. John's-in-the-Wilderness returned practically empty handed after an absence of several weeks in visiting their traps. The Sunday after their return to the Mission, an offering for Missions was taken. In spite of the fact that their Winter's work had practically gone for nothing, a number of the men made offerings of $5 each. When the Missionary asked, in view of the failure to take any furs, they could afford to give so much, they replied: "Because our Lord loves us so much, and sent His messengers to us, we want to give as much as we can to send messengers to others."

BISHOP FUNSTEN'S POINT OF VIEW

"We need in the Mission field good, capable, earnest workers, who know and love the Church, who are intelligent and spiritually awake, willing to labor for Christ's sake, doing all for the glory of God. We have our difficulties in delivering the Message. Last Easter one of my men, after having two services, walked twelve miles through snow three feet deep to give a service in a little mining community, up in the Sawtooth Mountains. Some time ago I was called on to go 100 miles to have a funeral service. This trip was far away from railroads, and had to be made by stage and bob-sleds, the snow in most places four or five feet deep, and, being in the month of April, was just breaking up, giving us the worst conditions possible. In another place in the mountains I had to pay twenty-five visits on Saturday in two feet of snow in order to round up my congregations of sixty-seven in the morning and eighty-five in the evening. Was it worth while? Well, we have a nice church there now, all paid for, and it is the only one in that town. I might tell many stories of the labors of my faithful workers, but that would make a book. Suffice it to say all are trying to do our duty in establishing Christ's Church, in spite of obstacles."

WHEN HONOLULU MEETS BUFFALO

Any one acquainted with Bishop Restarick's work in Honolulu can picture this scene of which the Bishop writes: "On Easter Day we had the Cathedral filled with children, white, Hawaiian, Chinese, Japanese, Korean (over 700 in all), and the offering of those Sunday Schools was $1,052, and yet the parents of these, or the grandparents at least, have never heard of Christ, excepting only the white children, who form perhaps one-fifth of the whole, and they gave less per capita than the others. We are few, comparatively, in these islands, but if I could show the people how a Chinese congregation in Honolulu, not one member of which, except through its priest and teachers, were Christian people twelve years ago, gave to Missions through its Sunday School on Easter Day—$238—they would see how those who have newly found Christ value the Gospel. A Churchman from Buffalo, who had been very dubious about Missions, had his eyes opened, and said it was the most wonderful sight he had ever seen. He asked me on Sunday morning whether I thought the Chinese were sincere Christians. I told him that any white Churchman in Honolulu would tell him that the best all round congregation for sincerity and giving is St. Peter's Chinese congregation. I took him over to see the Sunday School there, and he was quite astonished, and when he saw the service in the afternoon, and that St. Peter's Sunday School gave $183, he had an idea that people who gave must have some sort of real faith."

A VIEW AS IT APPEARED IN LOOKING BACKWARD

The following is an extract from a letter written by a gallant soldier of Kitchener's army a month before he died:

"Lying here in hospital, helpless, three months, from shrapnel wounds, which refuse to heal, and just waiting, I have been thinking. You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of Foreign Missions—especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at Mission Hospitals in Amritsar, Jaffa and Uganda, when I was sick. I do not remember giving a single penny to Foreign Missions in my life. It was easy to prate about their uselessness—all so cheap and popular, too. Even as I traveled in distant lands, sometimes well knowing but for the work of Missionaries there had been no road for me, I still refused to own the blessing their work conferred both on the natives they set out to convert and the country which gave the heroes birth. I think that stranger even than my ingratitude for help generously given me in Mission Hospitals. For gold was my god. My whole energies were set on trade. I might in common fairness have recognized who prepared the way for the markets I found so profitable. But I did not. When the call to arms came, as you will remember I told you in an earlier letter, I was in London, home on furlough. I joined Lord Kitchener's men. You sent me a New Testament. I have it now.

"Reading at random, for want of something better to do one night, I was struck by the words of John xvii:3, 'And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.' I could not forget these words. They have been with me every waking hour these twelve months. They are with me now. And how precious I find them, who can tell? They cause me to care not a jot for this poor maimed body, soon to be set aside.

"'I've found a Friend, O such a Friend;
He loved me e'er I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which none can sever,
For I am His and He is mine,
For ever and for ever.'

"I realize that this friend cares for every savage of our race, Even as He cares for me. And should He not? Who made us to differ? Does it lie in my mouth, realizing my own unworthiness and His love, to say to the most benighted Negro, 'Stand by thyself; come not near to me, for I am holier than thou?' Assuredly not.

"Ah! there is the secret of my contempt for Foreign Missions. I had not then that life eternal. Would God I had earlier known the new birth. I envy you fellows who have done so much for the cause. I would gladly die for it, now it is too late. As I think of the loyalty of the subject races, so gloriously exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind refuses to absorb any but the great central fact. We have here the fruition of the work of British Missionaries and the prayers of missionary-hearted men.

"It is sweet to die for England—I do not regret it—sweet to see the devotion of tender nurses about our beds—a few vagrant thoughts flutter for a moment over these beauties, to die in a flood of glory bursting in contemplation of what it is to minister and to die for the sake of the King of kings. That will never be my part. I do not complain. I am not worthy of the high honor involved.

"But perhaps I might have been, had some one taken me in hand early enough. Why does our Church keep Foreign Missions so much in the background? How is it that I was left so long a scoffer?

"I do not blame any mortal. I am saying that something is wrong with the scheme of things which fails to put **the whole world for Christ** right in the forefront as the battle cry of the Christian Church. I do not know your inmost feelings. I saw the C. M. S. report on your table once. But I do know how keen you are. It is because you gave me a Testament, wherein I found the words of life, that I tell you something of my random thoughts, and of the great central regret that fills my whole soul. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the service while it is day, remembering the coming night!"

SHORTAGE OF CLERGYMEN

III

PRACTICAL EFFECT UPON THE CLERGY

Clergymen are human beings and for the most part, sons of Laymen. Their early culture gave them many of their habits. They learned to eat, dress, sleep on spring-mattresses, and to require heat in Winter. They also learned to desire the best tools for the accomplishment of their work. When they answered the prayers of the Church, and were ordained to the Sacred Ministry, they grew no wings, and they continued—most of them—to have their hair cut. They felt themselves still to be men sent to influence their fellowmen. They naturally wanted to be of as much use in the world as possible. Probably no real man would want to go and settle down in a town of 500 people if he could just as well locate in a town of 5,000—i. e., if he wanted to make the most of himself in other than literary occupation or in botanical research. Then, too, he would rather have $300 for books than $1.67. He would rather have clothes that would keep him from being self-conscious, than to have to carry one hand over the patch on his left coat-tail.

That seems simple; and that is the reason why, when there are not enough Clergymen to go around, the ordinary Clergyman who is financially embarrassed will sleep with one ear open for a call to a "wider field of influence." His Parish knows it, and consequently is less interested in his efforts than it would be if he were likely to be permanent. Gradually "hope deferred maketh the heart sick." A "smelling committee' visits his Parish and goes away never to be heard from. A few experiences of that sort ought to make him modest; but it is not likely to make him more content. He feels that his people have discredited him by not coming to Church and by not providing a good Choir. He is more restless than ever. He reads of a dozen changes in Rectorships every week. He knows that he is twice as competent as the man who was preferred to himself—and very likely he is.

Now this is not true of all of the Clergy at all times or at any time; but so long as the Clergy are human beings the shortage of competent Clergymen in the Church will tend towards short Rectorates, the spirit of restlessness, poor work and general dissatisfaction; while at the same time these results react upon the Parishes and Missions, making them less united, less co-operative, less earnest and less hopeful.

But so far as the Clergy are concerned, by far the most serious results of the shortage of Clergymen are (1) the overburdening of those who retain an unshaken sense of responsibility to God for all the souls committed to their care; and (2) the loss of that consciousness as a vital and controlling motive. At present there are about 230 communicants to every normally engaged Priest in this Church. No Parish of 230 communicants can be thoroughly shepherded by one man. But there are scores of Parishes of twice that size which have no assistant minister, and cannot get one worth anything. In such a Parish—practically in every Parish—a consecrated Priest will work beyond his strength is a very short time. Or, take the case of the Missionary who tries to serve half a dozen Missions. Consider the Missionary Bishop who tries to establish services in growing towns in the West, and breaks his heart because he cannot find Clergymen for them. The loss to the Church is within ordinary experience: "Do what you can and let the rest go." But the habit of letting the rest go is the habit of forgetting the interests of Christ and the value of souls for whom He died.

Next month, if you are interested, you will find in this paper a few words on the causes of the present shortage of Clergymen.

ROUND ABOUT THE PARISH

A Series of Articles by
GEORGE P. ATWATER

IV. IN THE BEGINNING

The charm that seems to hover over the origin of a Parish when one reviews the events from a safe distance was not always apparent to those immersed in the struggle. What has created that charm? By what subtle process have the hardships been edged with splendor, and the trials been illumined with the gold of appreciative remembrance? Surely, years ago, when my little Parish paid its debts with difficulty, when the small congregations remained small in spite of all efforts, when a wheezy little organ was surpassed in its limitations only by a refractory furnace, surely those days had no romance in them. Yet, upon looking back, they seem to have had their compensations. It may be that I was very young and the undeveloped Parish was the exact counterpart of my undeveloped ministry, and gave my soul quite room enough. At any rate, I love to think of those days. I think it is because we were all passing into a new experience and into a condition in which slow growth gave plenty of time to taste each new morsel carefully. We were Fletcherites then, and each new course was chewed into fine bits before it was assimilated. Today, if we need new Hymnals, a hurried letter to the publisher brings them. In those days the purchase of new Hymnals seemed almost a sufficient reason for a special session of Congress. The pennies were counted, a home opened for a few neighbors who came and ate ice cream and listened to some music, thereby adding a few dimes to the pennies, until at length the order went. How eagerly we awaited those books. The music, sung from clear, fresh notes, seemed better the following Sunday. Those books were cared for, too. And the old carpet! It was almost a magic carpet, carrying the congregation to the seventh heaven of satisfaction. No hired hands scrubbed the floor that was to receive the precious burden, but the hands that had earned the money to buy that carpet.

How much we lose today by the lack of simple joy in growth, and how much the sense of possession is increased when pleasurable anticipation is reinforced by sacrificing co-operation. Build your Parish Church slowly, oh, men, and build into each brick, each article of furniture, each ornament, the devotion and interest of your people. That was the charm of it for us. We were **growing.** The miracle of growth is as interesting in institutions as in men or trees. We were all enthusiastic gardeners, planting, watering, watching, and then rejoicing when the first green blade appeared.

We were only creeping then. But how faithfully we crept. The Choir was small but good; the organizations few, but faithful. We did not fail to have our good times as a great family. We rejoiced in a large basement room, where we could meet as friends and enjoy simple pleasures. Even Thoreau, impatient as he was with all the elaborations of life, would have left his hut at Walden Pond to have spent such an evening. We had simple music, simple games and refreshments. The world was young in us, and we were children again. If you really want to wake up a Men's Club some evening, set the men to playing games that they enjoyed when young.

How we scrutinized the stranger in the beginning, when he dropped into service. He was full of possibilities. To the parson he was a pillar, to the Sunday School Superintendent he was a parent, to the Treasurer he was a payer. The Choir did extra well, the Ushers were attentive, and the sermon had a few cosmopolitan touches comprehensive enough to cover every possible mental, moral or spiritual susceptibility of the stranger. And later, how disappointed the Parson was to find that the guest was but a chance visitor in the city, and would depart on the morrow to see us no more.

But sometimes it happened otherwise, and a new family made its appearance to stay. We all brushed up a little then. It was like having company to dinner, and everybody was on good behaviour. That was the charm of work in the beginning. We hoarded every scrap. A new face was like a new picture for the wall of the spiritual home. And new families came, and with them fresh strength and original ideas and growth. But the old names and faces never fade. I am not sure that the Parson, in after years, does not better remember the Parish as it was in the early years than as it was when he left it.

Count yourselves fortunate, oh, men and women and children, you who can share the noble work of founders and faithful servants in the beginning.

THE WAR

Then I looked in my own breast
And I said: What war is this I am bitter against?
Behold, the lyddite of my soul that destroys peace about me,
Behold, the bayonet of my hate, and the shrapnel of my bestiality;
The contending armies of lust and shames and intrigues;
The sentries of dark sins; the spies of despisal . . .
In this little world of self I saw the big:
In my own breast I found war and disaster and ships sinking,
The death of faith and hope . . .
Behold, in myself I found Man;
Who since the beginning has been this advancing conflict . . .
Ever thus . . .

—JAMES OPPENHEIM.

We quote with pleasure and approval the following lines from "The Catholic Citizen" anent the modern Sunday newspaper:

Sixty-nine pages of rubbish
Twenty-two pages of rot,
Forty-six pages of scandal vile,
Served to us piping hot.

Seventeen hundred pictures—
Death, disease and despair—
Lies and fakes, and fakes and lies
Stuck in most everywhere.

Thirty-four comic pages,
Printed in reds, green and blues;
Thousands of items we don't care to read,
And only two columns of news.

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INTERESTING ITEMS FROM MANY SOURCES

HIT HIM PERSONALLY

Mr. Julian H. Harris is Chairman of the Diocesan Church Pension Fund Committee for Michigan. He is making a splendid campaign and intends to put the Diocese in fifth place on the subscription list. He had never been interested very much in "Church Work." It was one of the things which Rectors asked you to do that you didn't want to do. The Church Pension Fund proposition, however, seemed to him a bit different. He had been one of the "dependent orphans"—he, himself, personally. He had not only seen but felt the disadvantages of a haphazard although kind and generous charity. With that as a starter, he discovered innumerable reasons for supporting the five million dollar campaign by deed and word and check. He has set himself to raise two hundred thousand dollars in the Diocese and began by raising sixty thousand dollars in his own Parish.

The Rev. Samuel H. Hilliard, a pioneer temperance worker and Secretary of the Church Temperance Society, who has visited Parishes in the East for many years in the interest of the Society, is at present making visitations in Massachusetts. On Sunday morning, January 21st, he preached in the Church of the Ascension, Fall River. The Rector, the Rev. Dr. Charles E. Jackson, in announcing the coming of Mr. Hilliard to the Parish, said: "His long devoted service gives him a claim to our interest and loyal support. We are indebted to him for keeping before us the need of sociability under the proper auspices. The Coffee Rooms, which he has been largely instrumental in establishing in Boston, continue to carry a message of joy and light. His memory of his work in the cause of temperance could tell a significant story in the life of the Nation and of the influence of the Church."

At the annual Parish dinner given in St. Mark's Parish House, Minneapolis, Minn., on Wednesday evening, January 24th, Dr. R. Cabot of Boston, professor of medicine in Harvard University, was the principal speaker of the evening. Dr. J. A. Todd, professor of sociology at the University of Minnesota; the Rev. Dr. Charles Wesley Burns, Pastor of the Hennepin Avenue M. E. Church, Minneapolis; the Rev. E. M. Cross, Rector of the Church of St. John the Evangelist, St. Paul, and the Rev. Dr. Freeman, Rector of St. Mark's Church, also spoke. Over 500 members of the Parish and their friends were present. Dr. Cabot confessed strong partisanship for the Allies, but said he yet spoke without bitterness, not against a nation, not even against any one man, but against an act that "not only enslaved its victims, but compelled them to work against their own countrymen." Dr. Todd asserted that religion represents cross-fertilization between this world and the next. "Religion," in his estimation, "means more than social service, but the religion that does not find expression in social service will not live." He expressed the opinion that modern science is working out the doctrine of the mystical body of Christ. According to Dr. Burns this is an age of much reading but not much thinking. Before the Civil War, Americans in the corner grocery stores worked out a "Cracker-box philosophy and theology." That epoch turned into an emotional period. Socialism, evangelism and community spirit during the twentieth century will find their heart in the Church, he predicted. Dr. Freeman declared that Turkey must be wiped out of the family of European nations because of her lack of character, before the great war is settled. Mr. James Ellison was the Toastmaster of the evening.

Raymond Lodge, son of Sir Oliver Lodge, the English scientist who has long been interested in physical research, was killed in September "somewhere in France." A book has been published in which it is asserted that the father has been in communication with the spirit of his son, whose first message came through the well-known American medium, Mrs. Piper. Later Sir Oliver communicated with his son through another medium who passed under the name of "Feda." Several extracts are given of the conversation, among them the following: "All agree that Russia will do well right through the Winter. They are going to show what they can do. They are used to the ground and Winter conditions, and Germany is not. There will be steady progress through the Winter." The rest of the communications are of a piece. If this vacuous drivel is the only sort of thing—and this seems to be the case—indulged in by departed spirits, our physical research friends are under a grave responsibility for adding to the horrors of the future life. An eternity of incoherent imbecility is about the brightest prospect held out to us by them.—The Standard.

The Expositor is our authority for the statement that a Clergyman of the Church in a Missouri town appointed himself a committee of one to see that the local public library was well stocked with works on the Christian religion and then followed up his efforts by issuing circulars recommending and describing the literature on the various topics connected therewith. It is an idea worth passing on.

The first issue of The American Church Monthly, a magazine of comment, criticism and review dealing with questions confronting the Anglican Communion and more especially the Church in the United States, is announced to appear next month. It will contain about eighty pages each month of original articles, prints and translations from the best foreign publications, and reviews of Church and religious books as they appear. The following well known educators and Clergymen comprise the editorial council: Professors Charles S. Baldwin and John Erskine, Columbia University; Chandler R. Post, Harvard University; Robert K. Root, Princeton University; Chauncey B. Tinker, Yale University; the Rev. Drs. J. G. H. Barry, Charles C. Edmunds, H. E. W. Fosbroke, Francis J. Hall, Arthur W. Jenks, William T. Manning, Ralph B. Pomeroy, Hamilton Schuyler, and Lucius Waterman.

The Hon. Richard P. Hobson, who is an earnest Churchman, makes a startling statemeent, backed up by facts and figures, in a recent pronouncement favoring National Constitutional Prohibition: "The Army and War College at Washington made an investigation of the destructiveness of war. Taking all the wars of the world, from the Russo-Japanese war back to 500 B. C., it was found that the total number of killed and wounded in battle amounts to about 2,800,000, of which it is estimated that about 700,000 were killed and something over 2,000,000 wounded. The comparative figures show the appalling fact that alcohol is killing off as many Americans every year as all the wars of the world have killed in battle in 2,300 years. Applied to the whole white race, we find that alcohol is killing 3,000,000 white men every year, five times as many as have been killed in war in 2,300 years; so that, stated mathematically, alcohol is 10,000 times more destructive than all wars combined. No wonder the governments investigating the subject have found that war has been only a secondary cause of national decline, and that alcohol has beeen the real destroyer that has overthrown all the great nations of the past and is now undermining the great nations of today."

The annual meeting of the Actors' Church Alliance of America was held in New York at Ascension Memorial Church on Tuesday evening, January 16th. The Rt. Rev. Dr. Burch, Bishop Suffragan of New York, presided and addresses were made by Frederick Warde, William H. Crane, Rev. Silverman and others. In an address made last November at a monthly meeting of the Alliance, held in Union Methodist Church, New York, Mr. Warde said: "The late James A. Hearne, W. H. Crane, Mr. John Kellard, Mr. George Arliss and myself have read the lessons and delivered addresses at various times from the pulpit, not only in New York but in other parts of the country; and I may state with a great deal of satisfaction that four gentlemen, former members of my companies, gave up the dramatic profession to become ordained Ministers of the Episcopal Church, three of whom are now living and active in the service of the Divine Master."

Efforts are being made to secure greater measure of vocational education for soldiers in the army, so that men leaving the army may be ready for more effective wage-earning.

AN ECHO OF THE GENERAL CONVENTION

Another budding poet, who shall be nameless, contributes the following:

If to children the Church should harden her
Heart, the world will not pardon her.
From neglect of their need
She will always be freed
As long as she keeps William Gardner.

Our American fla-vor, so subtle,
Is fixed now, beyond all rebuttal.
It is found, sans alloy,
In our eighty-year Boy,
And its name will forever be "Tuttle".

A genial tyrant is Lewis.
The reason we ever get through is,
He spurs on our work,
And he won't let us shirk—
There isn't his like in the U. S.

SPEAKING OF NAMES

Mr. J. M. Hankins of Christ Church, Little Rock, Ark., is a business man who is a live wire both in his business and in the work of the Church. He is the Superintendent of a fine Sunday School in that Parish.

He also is gifted with a sense of humor, as is witnessed by the following take off on the names of the Bishops of the Province of the South West:

Bishop **Johnson** or **Johnston,** as you may desire to write it, feeling the need of recreation, decided to cut some **Capers;** so, armed with a **Winchester,** he searched from **Temple** to **Garrett** in search of a **Partridge** and **Thurston,** with a wise desire for game, he crossed a **Brooke,** and found a **King-solving** the problem, **lest he** should turn **Tuttle. How-den Echels** would **Hyde.**

"Spiritual Lessons From Worldly Wise Proverbs," is the subject of a short series of sermons being preached on Sunday evenings by the Rev. Robert P. Kreitler, Rector of St.

Bishop Hunting of Nevada is behind the Committee which has quietly secured more than twice the number of necessary names to a petition calling for an election whose purpose shall be to make Nevada a prohibition state.

The Religious Education Association announces that the program for this year's annual meeting in Boston is planned to face the question, "How should youth be trained and prepared to meet the needs and demands of the great changes that are sure to follow the world war?"

Friends of soberness everywhere rejoice over the decision of the United States Supreme Court upholding the validity of the Webb-Kenyon law. This law makes it illegal to ship liquor in interstate commerce into a dry state.

Seven million two hundred thousand people in Canada in 1911—let us say 9,002,000 now—giving some 1,800,000 men. And 381,438 men have enlisted in Canada since the war began. One man in every five in our Northern neighbor gone to give his time and his strength, and mayhap his limb or life because mankind has not yet been convinced that Jesus was a practical man.

"The Witness, published at Hobart, Ind., is an attempt to fill a real want in the way of a cheap Church weekly for the rank and file of Church people. There is need of such a paper, and if those who are behind the present attempt are able to surmount the difficulties that have stood in the way of like venturees before, they will accomplish a good work. Certainly The Living Church has only good wishes for them in their attempt."—The Living Church.

The alumni of the General Theological Seminary held a reunion at the Seminary in January. There was a large attendance of the members. The speakers were the Rev. Drs. Milo H. Gates, Herbert M. Denslow, Alexander Mann, Hughell E. W. Fosbroke, the new Dean who was also the guest of honor, and Bishops Edwin S. Lines and Charles D. Fisk.

The Rev. Dr. J. G. H. Barry, Rector of the Church of St. Mary the Virgin, will conduct a quiet day for the Associates of the Sisters of the Holy Nativity and other women on February 15th, and for Laymen on February 22nd. Dr. Barry celebrated the thirtieth anniversary of his ordination on the Feast of the Purification, Friday, February 2nd.

HEALTH INSURANCE A NECESSITY IN AMERICA

Are you a laboring man or woman? Then you are interested in the proposed health insurance.

SICKNESS AND POVERTY

About 60-80% of the expenditure of the New York Association for Improving the Condition of the Poor is for relief made necessary by sickness.

Of the 75,000 persons whom the Boston District Nursing Association touch every year, nearly 50% are unable to pay for nursing care.

The Buffalo Charity Organization Society reports for 1915-16 that more than 78% of the poverty was due to sickness.

ECONOMIC LOSSES

The U. S. Public Health Service estimates that workers spend annually $180,000,000 for medical care, and lose on account of sickness annually $500,000,002 more in wages.

Wage-earners in New York paid to four private insurance companies in 1914 over $29,000,000 for industrial insurance which practically amounted to mere burial benefits. Universal Health Insurance would, without greater expense to the workers, provide burial insurance and also medical, nursing and hospital care, and two-thirds of wages during sickness up to a maximum of 26 weeks a year.

EFFECTS OF HEALTH INSURANCE

In Germany from 1870-1900 the average duration of life has increased for males from 38.1 to 48.8 years; for females from 42.5 to 54.9 years. "This lowered mortality rate is in great part due to the curative and preventive work of the insurance system," says the world-famous expert, Professor Zacher.

In several American states deaths of adults from degenerative diseases have increased 100% in the last 30 years. One-half of these deaths could be prevented or postponed.

Accident and sickness as factors in producing dependency, adapted from a study of 31,481 charity cases by the United States Immigration Commission, 1909: Sickness was a factor in 12,082 cases, or 38.3% of the total number. Accident was a factor in 1,211 cases, or 3.8% of the total number. Sickness is a factor in 6½ times as much dependency as is industrial accident. The state requires insurance against industrial accident but not yet against sickness, a more urgent need.

Five good reasons for health insurance legislation:

1. Health insurance diminishes illness.
2. Health insurance provides needed relief.
3. Health insurance increases general prosperity.
4. Health insurance is successful.
5. Health insurance is just.

GIST OF THE HEALTH INSURANCE BILL

This bill makes health insurance **universal** for all manual workers and for others earning $100 a month or less because experience elsewhere has shown that voluntary insurance will not reach the persons who most need its protection and that insurance must be obligatory if it is to render the large social service of which it is capable.

The **benefits** to be provided are medical, surgical and nursing attendance, including necessary hospital care, medicines and supplies for both the insured and their dependents; a sickness benefit for the insured beginning on the fourth day of illness, equal to two-thirds of wages and given for a maximum of twenty-six weeks in one year; a maternity benefit consisting of all necessary medical care for the wives of insured men, and for insured women—the latter receiving in addition a cash benefit equal to two-thirds of wages for eight weeks; and a funeral benefit of not more than $120.

The **cost** of these benefits and their administration, amounting to about 4% of wages, is to be borne two-fifths by the employee, two-fifths by the employer, and one-fifth by the state. The employee is asked to contribute because he is to some degree responible for his own health and because he receives the benefits. The contribution of the employer is justified on the ground that illness is, to a considerable extent, occupational in origin. The state's share in the joint contribution is justified by the present cost of sickness to the state and by its recognized responsibility for community action to prevent ill health. It is believed that this distribution of the cost will lead to co-operative action in **"Health First"** campaigns.

The **administration** is to be vested in mutual associations of employers and employees organized according to localities and trades, and managed jointly by employers and workers under the general supervision of the state.

SOCIAL SERVICE NOTES

St. Luke's Parish, Evanston, Ill., the Rev. George Craig Stewart, Rector, is organized under a Social Service Committee, which has four Sub-Committees, Ways and Means, Diocesan Institutions, Evanston Institutions, and Friendly Aid. These Committees are active in securing contributions in money or goods or both for many objects. We think it worth while to list these purposes as an object lesson. There are the Church Home for the Aged, St. Luke's Hospital, the Home for Boys, the Providence Day Nursery, St. Mary's Mission House (for the assistance of women leaving jail, and others), St. Mary's Home for Children, Aged and Infirm Clergy, Their Widows and Orphans; the Western Theological Seminary; Summer Camp Good Will, for poor mothers and children; Evanston Hospital; Illinois Children's Home; Visiting Nurse Association; Evanston Day Nursery; Tuberculosis Institute; Associated Charities; Girls' League; Small Park and Playgrounds Association; the Olympic Club for Men and Boys. Truly an inspiring list of opportunities for personal and parochial activity. Perhaps you and your Parish can duplicate some of these generous activities in your community?

If you are an employer, Group Insurance may appeal to you as a favorable opportunity for Social Service. It is a new method of insuring the laborers in an industry as a group. Policies of this sort were bought in great numbers at Christmas time, at greatly reduced rates and presented by employers to their men.

Mr. W. B. Dickson, of the Midvale Steel and Ordnance Company, after stating his views of the hardship, monotony and brutalizing effect of the 12-hour, seven-day system in the steel industry, in which he has been a prominent executive in the U. S. Steel Corporation and in the Midvale Company, says that, after several years of unsuccessful effort toward bringing his colleagues to limit the hours of work by voluntary agreement, he has concluded that a federal law is the only remedy. Such a law should limit the hours in a continuous industry to three shifts of 8 hours each per day.

It is said there are 5,000 lepers in the United States. And that no hospital will open its doors to a one of them.

To learn what one man in a Christlike spirit can do in Social Service, grownups as well as children should read the story of Jacob Riis as given, for instance, in St. Nicholas for January. Here was one who, from his boyhood, had a mind and heart and spirit to serve others. "When he saw the hideous squalor" of New York, "he shared it. These people were his neighbors." He cleaned up some of the worst slums in the city by writing about them in the newspapers, and later taking pictures and showing them in churches where he lectured. Then he went to Washington by request, made a personal "survey" and horrified the people there into cleaning up some of the Capital's plague spots.

When New York was threatened with cholera Mr. Riis took his handy camera, went out to the streams which were the sources of the city's water supply and took pictures which effectively shocked the city into the knowledge of the filth it was drinking, and led to permanent remedying of conditions.

All his life Jacob Riis kept up this kind of service, though without wealth and at first without influence. It is a comfort to know that he sought membership in the Episcopal Church as one that had the mind and the capacity for unselfish service.

The Witness

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

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CONSECRATION OF BISHOP TOURET 5TH BISHOP OF WESTERN COLO.

The Rev. Frank Hale Touret was consecrated Fifth Bishop of Western Colorado in Grace Church, Colorado Springs, on the Feast of the Purification. The Parish Church was crowded to the doors with a congregation of devoted parishioners and loyal friends. Hardly one quarter of the persons desiring seats were able to obtain them, owing to the limited seating capacity. Few men find themselves so respected, so beloved and so admired as was the Bishop of Western Colorado in his Parish and his community. A leader in the Diocese, holding many responsible positions in the Church, active in the work of the city, he was first and foremost a Parish Priest. His gentle strength, his genuine friendliness, his devoted kindness, his untiring zeal won for him the most loyal friends. Not only his Parish but the whole Diocese sustains a serious loss in his departure.

The four Bishops present at the consecration, all of whom joined in the laying on of hands, were: The Rt. Rev. Daniel S. Tuttle, Presiding Bishop of the Church; the Rt. Rev. William T. Capers, Bishop Coadjutor of West Texas; the Rt. Rev. William F. Faber, Bishop of Montana; the Rt. Rev. Irving P. Johnson, Bishop Coadjutor of Colorado; Bishop Thurston Bishop Jones and Bishop Atwood were detained by a severe snow storm. All of the Clergy of Western Colorado, with one exception, were present. They were the Rev. Messrs. J. W. Heal, F. M. Bacon, W. B. Mangan Edwin Johnson, Arnoldus Miller, J. W Barker and Philip Nelson. Mr. F. R Myers, Lay Reader, was also present The Clergy from the Diocese of Colorado who were in attendance were Dean H. Martyn Hart, Archdeacon Thomas A. Schofield and the Rev. Messrs. Charles H. Marshall, John H. Houghton, Arthur N. Taft, F. F. Beckerman, D. H. Dow, Thomas Casady, Henry Steele, Floyd Van Keuren, Henry B. Brown, E. W. Boone and G. M. Davidson.

The Rev. Kingsley Blodgett of Worcester, Mass., was one of the attending Presbyters.

The procession formed in the Parish House in the following order: Crucifer, the Choir, Laity, Clergy of Colorado, visiting Clergy, Deputy Registrar, Master of Ceremonies, visiting Bishops, attending Presbyters of the Bishop-Elect, Bishop-Elect, presenters of the Bishop-Elect, Preacher, Consecrators, the Presiding Bishop. The Rev. Arthur N. Taft was Master of Ceremonies; Dean H. Martyn Hart acted as Deputy Registrar.

The certificate of election from the House of Bishops was read by the Rev. J. W. Heal; the certificate of confirmation from the House of Deputies by Thomas S. Rattle; the certificate of ordinations by the Rev. Floyd Van Keuren, the testimonials of character by the Rt. Rev. Irving P. Johnson. Bishop Johnson and Bishop Capers were Epistoler and Gospeler. The Presiding Bishop was Celebrant. Owing to the absence of Bishop Jones of Utah and Bishop Thurston of Oklahoma, Bishop Johnson and Bishop Capers acted as presenters. Bishop Faber of Montana preached the sermon, which will be found in full in another part of this issue. Bishop Capers sang the Veni Creator Spiritus.

The service was impressive for its simple dignity, and because of the intense personal interest and affection for Bishop Touret on the part of every person present.

At the close of the service a delicious luncheon was served in the Parish House by the ladies of Grace Church to all visiting Clergy and out of town guests.

On the day preceding the consecration a meeting of the Woman's Auxiliary was held in St. Stephen's Church, at which Bishop Capers and Bishop Tuttle made addresses. In the evening the Men's Clubs of the two Parishes gave a reception to the visiting Clergy and Bishops, in the home of Mr. W. C. Sturgis. Addresses were made by Bishop Tuttle and Bishop Johnson. Bishop Tuttle spoke of the historic position of the Church and the relation of the Church to other Christian bodies. Bishop Johnson outlined for the Laymen his policy for the work of Diocesan Missions, laying particular emphasis upon the necessity for reaching the scattered communicants and small places in the Diocese. IRVING P. JOHNSON.

By Thomas Cassady.

CAMPAIGN FOR THE CHURCH PENSION FUND

On Sunday, January 14th, a remarkable and very successful campaign in behalf of the Church Pension Fund was carried on in St. Paul's Parish, Waco, Texas, Rev. W. P. Witsell, Rector. The day was one of the most severe and disagreeable days experienced in this part of the country. It snowed, rained and sleeted and yet in spite of these things, nineteen of the foremost men of the congregation met in the Church at 2:30 p. m. for prayer and a few final suggestions and then went forth in rain and sleet and over ice-covered streets to see the people in regard to this noble undertaking of the Church. And in two hours and a half they returned with cash and subscriptions amounting to a little over five thousand dollars ($5,000). In the following week this was increased to nearly six thousand dollars ($6,000). The final sum is likely to exceed that figure when all the odds and ends of the canvass are in. This congregation last May subscribed $3,600 toward the Sewanee Debt Fund, these two subscriptions running to practically $10,000 for outside purposes within seven months—a good record truly. The key to the fine success of the Pension Fund campaign was the thorough preparation of the people by the Rector. First—he secured the earnest interest in and the unanimous endorsement of the matter by the Vestry. Then on the Sunday before Christmas he preached a sermon on the need, the principles and method of the Church Pension Fund, and on the two following Sundays supplied items of information relative to the subject. Next, he devoted the January issue of the Parish paper chiefly to it, and secured the Bishop of the Diocese for an address at the morning service on the day of the campaign. The campaign committee had attended to all details such as gettinng cards with names and addresses, etc., and had sent out a letter to fellow-parishioners, requesting them to remain at home on the afternoon of the 14th until interviewed by members of the Committee. The members of the Committee declared that they thoroughly enjoyed their work which to them was somewhat like picking ripened fruit, ready to fall.

ANNUAL MEETING OF THE GENERAL BOARD OF RELIGIOUS EDUCATION

The Annual Meeting of the General Board of Religious Education was held at 289 Fourth Avenue, New York City, January 30th and 31st.

This meeting is always preceded by separate meetings of the four departments—Parochial, Secondary, Collegiate and Theological—when reports and recommendations are prepared for the consideration of the whole Board.

The sessions of the Board opened with a Corporate Communion in Calvary Church at 8:00 a. m. Rt. Rev. Edward M. Parker, D. D., Bishop of New Hampshire, was the celebrant. The following members were present: Rt. Rev. Edwin S. Lines, D. D., Rt. Rev. Edward M. Parker, D. D., Rt. Rev. Ethelbert Talbot, D D., Rev. Lester Bradner, Ph. D., Rev. C. P. Mills, Rev. Charles H. Young, Rev. H. P. Nichols, D. D., Mr Robert H. Gardiner, Mr. Harper Sibley, Rev. Charles H. Boynton, Ph. D., Rev. L. N. Caley, Rev. Mercer P. Logan, D. D., Rev. John H. McKenzie, D. D., Rt. Rev. James Wise, Rev. William E. Gardner, D. D.

Owing to the absence of the Presiding Bishop, Rt. Rev. Daniel S. Tuttle, D. D., Mr. Robert H. Gardiner, Vice President of the Board, presided at all the sessions.

Under the authority of the revised Canon passed by the General Convention, four new members were elected to the Board: Rt. Rev. Theodore I. Reese, D. D., of Southern Ohio; Rev. G. G. Bartlett of Philadelphia; Mr. H. C. Theopold of Minnesota, and Mr. George Zabriskie of New York.

The Executive Committee for the ensuing year was elected as follows: Rt. Rev. Ethelbert Talbot, D. D., Rev. Messrs. Nichols, Caley, Boynton, Young and Mr. William Fellowes Morgan, and Mr. Robert H. Gardiner; Rev. William E. Gardner, D. D., Rev. Lester Bradner, Ph. D., and Mr. Harper Sibley, ex officio.

The following members to the Departments were elected:

Parochial Department—Rev. Lester Bradner, Ph. D., Director; Rt. Rev. Ethelbert Talbot, D. D., Rev. Charles H. Boynton, Ph. D., Rev. Llewellyn N. Caley, Rev. Mercer P. Logan, D. D., Rev. Charles H. Young, Rev. Carlton P. Mills, Rt. Rev. James Wise, Mr. Harper Sibley and Rev. William E. Gardner, D. D.

Collegiate Department — Rt. Rev. Theodore I. Reese, D. D., Rt. Rev. T. F. Gailor, D. D., Rt. Rev. F. A. McElwain, D. D., Rev. Messrs. Stokes, Parsons and Mr. Robert H. Gardiner; Rev. Lester Bradner, Ph. D., and Rev. William E. Gardner. D. D., ex officio.

Secondary Schools—Rt. Rev. E. M. Parker, D. D., Rev. Drs. McKenzie and Logan; Rev. Lester Bradner, Ph. D., and Rev. William E. Gardner, D. D., ex officio.

Theological Department — Rt. Rev. Edwin S. Lines, D. D., Rt. Rev. F. A. McElwain, D. D., Rev. Drs Nichols, Boynton, Bartlett, and Messrs. Gardiner and Zabriskie; Rev. Lester Bradner, Ph. D., and Rev. William E. Gardner, D. D., ex officio.

The Board instructed the General Secretary to confer with the Diocesan Board of the Diocese of Michigan and to arrange for a local committee who will care for the interests of Religious Education of this Board in the preliminary plans for the General Convention, which will meet in Detroit in 1919. Special arrangements will be undertaken to secure joint sessions of both Houses of the next General Convention for the consideration of Religious Education.

An interesting discussion took place concerning the proposal to amalgamate the work of the three great Boards of the Church—Missionary, Educational and Social Service—under one general Board to function in these three lines of Christian work. The Executive Committee of the General Board was instructed to appoint a Committee to confer with a similar Committee from the Board of Missions and from the Board of Social Service, upon this subject. The Executive Committee was also requested to appoint a Committee to confer with the Joint Commission appointed by the General Convention to prepare a Canon unifying the work of the Church, to present to this Joint Commission the point of view of the Board of Education.

PAROCHIAL EDUCATION

The report of the Parochial Department was presented by the Director, Rev. Lester Bradner, Ph. D., who gave at considerable length the narrative of his recent visit to the Missionary field of Alaska, where the Sunday Schools among white children are few and small, but most important work is being done among the Indians and Esquimaux. He spoke particularly of the work of an Indian Deacon, the Rev. William Loola.

The new Christian Nurture Series is being used in some 600 schools widely scattered throughout the country. It has awakened great interest and enthusiasm in both teachers and children. Through the "Parents' Co-operation Sheets" a much stronger interest has been awakened in the home, and parents are really taking a serious part in the preparation of the children for their work. The second half of the Series will be published in first edition during February. The Board by a special resolution, expressed its appreciation of the kindness of Mr. Morehouse and the Young Churchman Company, through whose efforts the publication of the Series has been made possible.

The Department requested the Director to secure the publication of a pamphlet explaining the method of applying the Christian Nurture Series to smaller schools. A new manual will be issued to prepare teachers to present adequately the Christian Nurture Series.

The work at Gary continues to make good progress under the leadership of Miss Vera L. Noyes, who is adapting the Christian Nurture Series to the work of the week-day classes. In New York City the Diocesan Board, under the leadership of Miss Abby P. Leland, is developing week-day religious instruction in the Bronx, and has plans for a more extensive system. The Demonstration School has changed its location to St. Michael's Church, 99th Street and Amsterdam Avenue.

The Department was greatly interested in the movement of the Junior Auxiliary toward the Sunday School, and steps will be taken to encourage this movement and extend the study of Missions and missionary activities in the Sunday Schools.

A resolution in regard to teacher training was adopted, establishing what may be called "The Partial Credit Plan," by means of which students at Summer Schools may spend five hours on some part of the longer

(CONTINUED ON PAGE 8)

The Bishop of Quincy Endorses The Witness

THE WITNESS, a weekly paper, ably edited, brimming with news, for the insignificant price of $1.00 a year, makes possible the realization of the ideal—a Church paper in every Church home.

Giving practical aid to such an enterprise is missionary work of the first class.

It is good to know that THE WITNESS has fair prospects. It is an answer to a real need, and being edited as it is, deserves to succeed. I would be glad to see it in every home in the Diocese of Quincy, and I feel free to say that it should be in every home. It will be a mighty missionary aid.

Cordially yours,
EDWARD FAWCETT, Bishop of Quincy.

DR. STEWART DECLINES

Two weeks ago we announced that the Rev. George Craig Stewart, D. D., of St. Luke's, Evanston, Ill., had been elected Dean of the Cathedral in Baltimore. Just as we go to press we learn that he has declined the election.

SOCIAL SERVICE

A new form of Social Service is to use the healing power of work by giving hospital patients something to do by which they may make time pass more rapidly and cheerfully. To this end teachers of handicrafts are employed by the hospitals in order to teach handicraft to the patients.

It is the duty of citizens to be informed as to the condition of the jail in their vicinity. Speaking of the average jail, Mr. Amos Butler has said: "We seem to have dedicated one institution in every county to the propagation of idleness, viciousness and crime." Nineteen of Chicago's forty-six jails are underground. Open sewers run through eleven of them. When the sewers overflow the cells are flooded. Rats and vermin are numerous. The men sleep on planks. This from a recent report of a state official. Looks like Churchmen of Chicago have work before them to do.

WOMAN'S AUXILIARY DISTRICT MEETING

The Michigan City and Ft. Wayne Districts of the Woman's Auxiliary to the Board of Missions held their mid-winter meeting in LaPorte and Garrett on January 24th and 25th, respectively. Both meetings were well attended and great interest in the Auxiliary was manifested. Mrs. F. J. Boedefeld, the Diocesan Corresponding Secretary, held a Round Table Discussion for the Corresponding Secretaries and distributed the box work for the Lenten Season. Miss Mary Mae White spoke on the United Offering. Archdeacon Long addressed the meetings on the missionary work of the Diocese.

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PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

O Lord God, who seest that we put not our trust in anything that we do; Mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

This Collect must have an unfamiliar and unreal sound to the person who has been brought up on the theory that self-confidence is the key to success. In recent years almost undue emphasis has been placed upon self-confidence by those who have seen so much mock humility of the Uriah Heep type. It used to be the fashion to "run one's self down;" people used the word "deprecating" to describe that whipped, hanged-dog look and bearing which class and caste traditions begat in social, trade, and religious life among those who have been known as "the dependent classes." Such mock humility deserves to be destroyed. It cannot exist in the democracy of God or man, but in its place there must be a humility, a self-distrust which is based upon accurate self knowledge.

On the other hand, this Collect has a very real meaning to men and women who, out of the deep experiences of life, have realized that they do not put their trust in anything that they do; or to put it in another way, the people who have made their lives successful are not the self-sufficient, but the God-reliant people. People who have met the adversities of life relying on Divine aid. Who have said, when they have reviewed their past, "by the help of my God I got over the wall." God's people recognize that they do things by His power. I like the way St. Paul puts it in First Corinthians: "God chose the weak things of the world, that He might put to shame the things that are strong, and the base things of the world, and the things that are despised did God choose, yea, and the things that are not, that He might bring to nought the things that are; that no flesh should glory before God." "And what hast thou that thou didst not receive? But if thou didst receive it, why dost thou glory as if thou didst not receive it?" I take it that we Christians are agents of God's power, but that when we lend ourselves to Him with all our heart and mind and soul and strength, then we are filled with power from on high. And the fact that this power is not of ourselves but is of God keeps us humble. "God resisteth the proud and giveth grace to the humble." God helps those who help themselves to this power and use that power with their hearts, their heads and their bodies. "Thy power! When I am weak then I am strong:"

"Strong in the Lord of Hosts
And in His mighty power,
Who in the Name of Jesus trusts
Is more than conqueror."

How many of us ask God for this power? How many of us are genuinely humble enough to acknowledge that it is God Who worketh in us both to will and to do; and that it is His power which has defended us in all adversities and carried us to all our successes, spiritual and material?

THE EPISTLE

Ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold (I speak foolishly), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool), I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among the false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Epistle shows us that God gives men power to work. He does not want us to put our trust in princess, nor in riches, nor in anything that we do. We must work, that is the law of His Church, but we must not put our trust in those works and count on their gaining us our reward. "Doing is a duty, whose danger lies in trusting in what we do." He is a wise man who early learns that his Christian life is "a witnessing"—which, translated into Greek, means "a martyrdom"—not a sad drooping, dispirited martyrdom with all the arrows, and gridirons, and blood and stripes visible; but a glorying martyrdom. A martyrdom, a witnessing that is cheerful and helpful and contagious because it is powerful with the power of a converted life; a life which has put God at the center of things instead of self. It is an enduring martyrdom; a sympathetic martyrdom. It is an honest, holy, humble and obedient following of the call of duty in the spirit of one who knows "God will never leave me nor forsake me." Do we realize that God's power will largely be manifested in the way we meet the accidents and incidents of every-day life which show others that whatever we do, and whatever we endure, it is all done and endured by the power of God working in us and through us for the glory of God? It should ever be on our lips to say when our witnessing is successful, "Not unto us, O Lord, not unto us but unto Thy Name be the glory." "I work because God works, therefore to God be the glory."

THE GOSPEL

When much people were gathered together and were come to Him out of every city, He spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when He had said these things, He cried, He that hath ears to hear, let him hear. And His disciples asked Him, saying, What might this parable be? And He said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear, then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy, and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Gospel shows us that the power which is in every seed that God sows does not spring up except the seed fall on soil; and that the power which God puts into the seed cannot produce fruit unless the seed falls on good ground. And good ground is no good unless it is plowed and harrowed and kept free from tares and thorns. What kind of people get the power of which the Collect speaks? People who have honest, good and patient hearts. "Honest and good" mean something more than negative qualities. Ask your minister to tell you what an honest and good heart means. I am quite certain that no one ever tried to keep an honest and good heart open to God's seed without discovering that in his efforts he found he could claim kinship with St. Paul in suffering for Christ's sake; for it is certainly no easy job. And further it seems to me that in striving to break up the careless habits that harden, and in striving to keep from being superficial people, and in striving to dominate our cares and riches and pleasures instead of letting them dominate us, that we have failed enough times to make us distrust ourselves, and turn more and more humbly and obediently to the good old practices of the spiritual life which will enable us "to give God a chance." Are you satisfied with what you do for God and His Church, and putting your trust in the doing of those things? If you are, look out! for God resisteth the proud, and puts down the mighty from their seats, and it is a fearful thing to fall self-satisfied into the hands of the living God. Remember from whence thou art fallen and repent and do the first works before it is too late. F. S. W.

A MEDITATION

"Aha! I am warm; I have seen the Fire."

During this Epiphany Season our alternate Old Testament Bible Lessons repeated for us the cutting and sarcastic rebukes of idolatry administered by the Prophet Isaiah. In the forty-fourth chapter of his prophecy he gives a vivid description of the process of image making.

First, the smith fashions in the glowing coals of his forge with the tongs and hammers and with the strength of his arm, an axe for the felling of the forest trees. But there is no power or sustenance, no magic sustainer of life, in this tool which is to make a god, for even while he works the smith is hungry and his strength fails, and if he drinks no water he is faint. Then, next we see the carpenter, as he draws the model for the god, as he stretches out his rule and marketh it out with a line and makes his god after the image of a man. Then, next we see the woodmen in the forest, we hear the echo of their strokes as with the axe which the smith has made, they hew down cedars, or cypresses, or oaks. Then, when the hour of noon is come, they take of the wood which they have felled and cook their midday meal. "He kindleth it and baketh bread, he roasteth roast and is satisfied." And when the night falls, and dark and cold come creeping over the forest, and shadows are falling and lengthening among the cypresses and cedars, then the woodmen rest from their labors, and the sound of the cutting ceases, and with the wood, they build a fire, and gather around the cheering blaze, and cry with gleeful defiance of the evening cold. "Aha! I am warm, I have seen the fire."

And then the creature comforts of man having been secured, he takes the rest of the same wood, this wood which he has burned in the fire, and upon whose coals he has roasted his meat, "and with the residue thereof he maketh a god, even his graven image, he falleth down to it and worshipeth it and prayeth unto it, and saith, 'Deliver me, for thou art my god.'"

What a contrast are these images of wood and stone, these works of men's hands, which have eyes and see not, which have ears and hear not, to the great self-existing, all creating God, Whose watchful eye is over all of His children, Whose ears are ever open to their faintest cries, Who ever declares in words of no uncertain sound, "I am the first, and I am the last, and beside me there is no God."

And just as great as this is the contrast between Christianity and the other religions of the world in this day. Christ, too, declares in no uncertain terms, "No man cometh unto the Father but by Me." Belief in the person of Christ, a following of the teachings of Christ, is the surest road which leads to God and Heaven. Indeed, Christ does not say that He is the best way, that he can lead men better than other religious teachers whom the world had known. His claim is absolute and we must believe, if we believe in Him at all, that His is the only name given under Heaven whereby men can be saved. If, then, we are Christians, if we profess to follow Him—this absolute Master—if we have kindled our lives and hearts into a burning glow of service and devotion at the fire of the infinite love and infinite mercy of Jesus Christ, then it is our bounden duty to say to all the world, "Aha! I have seen the fire of Christ's life and Christ's Cross light up the world: I have seen the fire of devotion to Christ and enthusiasm for His cause make men and women perform marvels of heroism in His service: I have seen the fire of the love of Christ alleviate pain and soften suffering and soothe sorrow, and lift men to a higher plane of thinking and living. I am warm with the love of man and the love of God. I have seen the fire kindled in the human heart by Jesus Christ."

This is the fundamental conviction which justifies and invigorates the Church's Foreign Mission. If we believe this, that the life and death of Christ have been God's inestimable gifts to men, that they have helped the individual and the world, then it is our first duty, after we have made ourselves Christians, to help by work and prayer the great cause which carries this benefit to those who have it not.

Unless our faith in Christ is growing weak, unless we have lost our confidence in Him and enthusiasm for His cause, will we warm our own selves only at His spiritual fire, and keep the cheering and comforting blaze only for our own hearts and our own homes? H. J. M.

COMMENTS ON THE NEW LECTIONARY

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

QUINQUAGESIMA

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Sexagesima	Gen. 41: 53—42: end; Jer. 35	Rom. 12	Ezek. 34: 1-16	John 10: 1-20
M.	Gen. 43	Phil. 1	Amos 5: 14-end	Mark 7: 1-23
Tu.	44: 1—45: 1	2: 1-13	6:	Matt. 15: 21-31
W.	45: 3-15	2: 14-end	7: 1:9	Mark 7: 31—8: 10
Th.	45: 16—46: 7	3: 1-14	8	Matt, 16[illegible]-12
F.	46: 26—47: 12	3: 15—4: 7	9	Mark 8: 22-26
S.	47: 13-26	4: 8-end	Obadiah	Matt. 16: 13-end
Quinquagesima	Gen. 47: 27—48: end; Deut. 14: 22—15: 11	Rom. -1	Mal. 3: 16—4: end	Matt. 17: 1-13

SUNDAY

MORNING LESSONS. The first lesson on last Sunday morning told of the sin of Joseph's brethren in selling him into slavery. Now one of the key-points to the inner meaning of the story of Joseph is the necessity of the conviction of sin. The first lesson for this Sunday shows the success of Joseph's dealing with his brethren in awakening in them the sense of guilt in connection with their treatment of him. "We are verily guilty concerning our brother." This is one of the thoughts that should be awakened in us at this season. It is the back-ground of our ability to pray for God's mercy and power (Collect) and it is part of the preparation of the soil within us for the reception of the seed which is God's Word (Gospel). Without a conviction of sin, we feel no need of Lent or of Christ. From the point of view, not of Joseph but of Jacob, there is another connection with the Collect, in that without his knowing it, the patriarch is being "defended against adversity." The second lesson, St. Paul's appeal to present our bodies a living sacrifice to God, etc., on the basis of having been redeemed by Him, is connected with the first lesson through the general idea of service to which the life of Joseph was conformed and particularly through that of overcoming evil with good. The Old Testament alternate is the present Prayer Book lesson, Jeremiah's plea for loyalty by the example of the Rechabites; also a good pre-Lenten thought, the awakening of Churchmen to their position, shamed as they ought to be by the many splendid instances of outsiders loyal to their standards, though these may not be the highest.

EVENING LESSONS. The second lesson is the Good Shepherd (better vss. 1-18), with the forecast of the Death and Resurrection to come, backed by Ezekiel's splendid chapter on the same theme (would that our congregations would stand for the whole of both chapters).

WEEK DAYS

In the morning the story of Joseph is continued and is paralleled by Philippians, selected because of its anticipation and summary of Lenten teaching. No better motto for the beginning of Lent could be than, "That I may know Him, etc." (Phil. iii:10).

In the evening the continuation of the harmonized life is backed by the completion of Amos, with its needed lessons; the arousing of "them that are at ease in Zion;" the certainty of discipline; the insistence on righteousness versus ritualism, and the promise of raising again the tabernacle of David that was fallen; and with that the planting of God's people in their own land forever, anticipatory of the Kingdom to be established, looking through and beyond Lent to Pentecost. Obadiah is used on Saturday because along the same line of thought as the optimistic close of Amos.

NOTE.—While it lies somewhat outside the purview of these Lectionary notes, I beg to be permitted to say that Bishop Barry's very excellent "Teachers' Prayer Book," sometimes overlooks points worth calling attention to. For instance, the statement under Sexagesima that the "Gospel seems to have little connection with the Epistle," overlooks the fact that such harsh experiences as St. Paul had represent God's method of preparing soil for the growth of seed. This matter of soil, that is the human side, is neglected in the interpretation of this parable, as it is in the interpretation of life, and has to do with the stories of Jacob and Joseph.

"CHURCH IDEALS IN EDUCATION"

This is the title of the official report of the General Board of Religious Education to the General Convention. It should be in the hands of every Churchman. Professor Walter S. Athearn of the Department of Religious Pedagogy, Boston University (Methodist), writes to the Board, "After reading Church Ideals in Education, permit me to express to you my appreciation of the service you have rendered the whole cause of Religious Education. It is the work of statesmen. It will serve to encourage the leaders of other denominations in their efforts to standardize Religious Education."

Copies of "Church Ideals in Education" may be obtained at the headquarters of the General Board of Religious Education, Kennedy Building, 289 Fourth Avenue, New York City. Cloth, $1:00; paper, 50 cents.

Portraits of Christ and the Apostles which, it is believed, may be authentic, are on an old chalice dug up from the ruins of Antioch and now in the possession of a firm of art dealers in New York City. This bit of news has come to us through dispatches to the secular press. The owners of the chalice claim that it came directly to them from the hands of the excavators. It can be dated with certainty to the second half of the first century, A. D., says Dr. Gustavue A. Eisen, the archeologist, now in this country, and who has made a preliminary report upon it in the American Journal of Archeology. It was found by Arabs digging a well in Antioch on the Arontes, Syria.

It is probable, say experts, that the chalice is a relic of the Cathedral erected in Antioch by Constantine the Great after his removal of the capital of his empire to Constantinople. This Antioch Church was intended to be the center of Christian worship in the East, and remained standing until the year 526, when, during an assemblage of 200,000 Christians, the city was leveled by an earthquake so disastrous that one building could not be distinguished from another among the ruins.

As the European war continues to make it impossible to send a deputation to Europe to explain the object and methods of the World Conference on Faith and Order, which is proposed as a step in preparation for the reunion of the divisions of Christendom, the Commissions resident in North America have decided to establish a North American Preparation Committee to collect material for the World Conference, and to explain and spread in North America the Conference spirit, instead of that spirit of controversy which has for so many years kept Christians apart. The North American Preparation Committee has now been apponted and held its first meeting at Garden City, Long Island, N. Y., January 23-24, 1917. The Committee consists of about one hundred and seventy-five men from all parts of the United States and Canada and includes members of the following Communions: Anglican, Armenian, Baptist, Congregationalist, Disciples of Christ, Friends, Lutheran, Methodist, Moravian, Polish Catholic, Presbyterian, Reformed, Roman Catholic, Russian and Serbian. It is believed that never before have so many men of so many different Communions worked together for the common purpose of trying to understand and appreciate each other and to bring out the points of agreement which they hold in common as Christians.

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CHRISTIAN FAITH AND PRACTICE—WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

INFANT BAPTISM

The Baptism of infants is the ancient custom of the Church. About 250 A. D. a Council in Africa debated the question, not whether infants could be baptized, but whether they could be baptized before the eighth day after birth. The English Prayer Book had no services for adult Baptism until 1662. It was added at that time because, as a result of Baptist teaching, there were for the first time unbaptized adults in England, and also because it was thought that such a service would be of use in the American colonies for the Baptism of Indian converts.

INFANT BAPTISM AND THE BIBLE

The reception of infants into Covenant relation with God was a part of the Old Covenant. The New Covenant was to be more inclusive than the Old, was to be with all mankind, instead of with the descendants of Abraham alone.

Had infant Baptism not been included in the plan of the Christian Covenant, a great deal of explanation would have been needed to convince the early Jewish Christians of the change. We have full evidence in the New Testament of the education required before the Apostolic Church learned that circumcision was not necessary for a Gentile before he could be received into the Church. That there is no such explanation as to infants is reasonable evidence that there was no change in the method of the New Covenant, but that like the Old it was to include babies and children.

That children were baptized by the Apostle is further indicated by St. Peter's words, "Repent and be baptized. . . . for the promise is to you and to your children," and also by the reference to the Baptism of whole households (Acts xvi:15, xvi:33; I Cor. i;16). We cannot prove that there were children in these households, but neither can the one who rejects infant Baptism prove that there were none. It is manifestly impossible to say that the New Testament does not allow the Baptism of infants unless it can be proven there were none in these households.

THE PRINCIPLE OF VICARIOUS FAITH

The New Testament says, "Whosoever believeth and is baptized, shall be saved." If this is to be pushed to the extreme so that it rules out children from Baptism because they cannot "believe," it also rules them out of salvation for the same reason. The early Baptists recognized the force of this, and taught that babies dying before the age when faith was possible, were lost. The New Testament recognizes very clearly the principle of vicarious faith. Faith was required as the condition of our Lord's miracles; but the faith of the parents was accepted vicariously for their children. Thus the daughter of Jairus was raised from the dead on the faith of her parents. The daughter of the Syro Phoenician woman was healed on the same principle. The little children who were brought for Jesus' blessing by their mothers, received the blessing and the grace which it bestowed, on the faith of their mothers, not on their own, for they were too young to understand. The same principle is operative in Infant Baptism. We bring our children for Christ's blessing, bestowed through His Church in Baptism, and the faith of the parents is received vicariously for that which the children cannot have.

IN THE ANCIENT CHURCH

That infants were baptized during Apostolic days is clear from the writings of the Early Fathers. St. Clement of Rome, writing before 100 A. D., speaks of "the children who were drawn up out of the water"—that is, of children who had been baptized. Justin Martyr, writing about 140 A. D., says that many men and many women were then living at the age of seventy years who had been made Christians in their infancy. That is, they had been baptized in infancy about 70 A. D., within the lifetime of several of the Apostles.

The neglect of Infant Baptism, which appears in the early part of the fourth century, arose from a superstitious idea of Baptism, and the desire to have, as far as possible, all the sins of the life covered by its forgiveness.

INFANT BAPTISM AND CHRISTIAN NURTURE

Modern educational methods emphasize the importance of the early years of life as the time when the life is moulded. God's system, both in the Jewish Church of the Old Covenant, and in the Christian Church, made full use of those formative years. Infant Baptism implies the training of the child, from the earliest period that training is possible. Sponsors are provided, in addition to the parents, so that by no human possibility shall the child be left without that training. Even should both parents die, the sponsors would be expected to see that the child was brought up to be a Christian. The Church, in Infant Baptism, and in its use of the fasts and feasts of the Christian year to teach Christian truth, has anticipated all the latest educational methods and principles.

J. H. Y.

SHORTAGE OF CLERGYMEN

IV. CAUSES

That the causes for the shortage of Clergymen in the Episcopal Church are not all peculiar to it alone is evident from the fact that every large Christian body is similarly more or less affected. The Roman Archbishop of Chicago begins a circular letter as follows: "Within the last score of years the conviction has gradually forced itself upon the Bishops of the large Dioceses of this country that the number of those presenting themselves as candidates for the Seminary and desirous of entering the Priesthood is slowly but surely diminishing." There has been no decadence of religion itself, for the growth in Church membership has been constant and normal—although, of course, less than it should have been, and less than it would have been had the supply of Clergymen been adequate. Neither does it appear that there has been a decadence in the vital religion of young men in particular.

In all probability the causes which have been most active in bringing about the present situation are these:

(1) The development of various branches of science in the universities, the result of which has been to put into the background the school of letters—the old "classical course" which was wont to yield a large percentage of men for the Ministry. Thirty years ago, probably a majority of men in colleges were registered in this school. At any time during the four years a student might be influenced to prepare for Holy Orders and find himself exactly in line to meet the Seminary requirements for entrance. Now, when a youth goes to College, he is most likely to register in the School of Civil Engineering, Mechanical Arts, Agriculture or —— and find, after a year or more, should he be inclined towards the Ministry, that he would have to begin over again. This is particularly likely to be the case in the rapidly growing State Universities.

(2) Another cause is to be found in the fact that the aristocracy of wealth has very greatly extended in membership and in influence in America during the past thirty years. No youth is unacquainted with some man or men who have sprung into enviable prominence through an invention, investment, speculation or trade. Wealth is power, every active youth wants it. The Ministry today calls for more conscious self-sacrifice on the part of a really bright young man than it did a generation ago, not only because on the material side of life it offers relatively less than all other vocations, but because—at least in the Mid-West—Clergymen and the interests which they represent, are associated by the most prominent and influential portion of the community with the burdens which have to be borne for charity's sake; while, on the other hand, they are held in contempt by that rapidly growing element in large cities which thinks that the Church is an instrument of the rich for the oppression of the poor. The young men who are in touch with the situation are conscious of the fact that even a considerable number of Church people hold the Clergy in slight regard, not only as Clergymen, but as men—entirely impossible from a social point of view.

(3) The second reason above named applies chiefly to the young men who are in touch with some degree of wealth and the culture which it often secures. But a third reason applies chiefly to the great majority of youths—those who have small financial resources. They would be less impressed with the opportunities which they would have to forego; but the difficulties in procuring an education through seven or even four or three years seem insurmountable. The Parish has no educational fund, and probably the Diocese has nothing. Hence the Clergy are loath to assume the responsibility involved in asking a poor youth to set out upon such a course. They do not know how to answer his first question.

(4) A fourth reason—frequently encountered—is the unwillingness of young men to be "helped." If the Church wants them as they are, they are ready. If the Church provides an education, they are willing to undergo the years of preparation; but they are not willing to be called "pious and impecunious objects" for somebody to patronize, nor to slide into some office to beg for a "scholarship."

If there were no Church organization, they might be constrained to become prophets in their own way and at their own cost; but they are unable or unwilling to meet the conditions which men representing the Church have laid down as necessary to entering the Ministry—conditions which **en masse** are as unfair as they are unbusinesslike.

Next month we shall begin to discuss the Remedies for the Shortage in the Ministry.

FAITH AND ORDER

PREPARATION COMMITTEE MEETS AT GARDEN CITY, L. I.

The North American Preparation Committee on a World's Conference of All Christian Bodies on Faith and Order, composed of over one hundred representatives from different parts of the United States and Canada, met at Garden City, L. I., January 23rd and 24th. The Bishop of Fond du Lac, the Rt. Rev. Dr. Weller, presided. The Rev. Dr. Newman Smyth addressed the delegates on "The Need of Thorough Preparation." The Brooklyn Eagle gives the following report of the meeting:

"The methods of bringing success to a world conference should be one of clarity and charity," said Mr. Smyth. "The sessions will be filled with attacks and counter attacks, unless there is thorough preparation. We cannot have organic unity unless we have organic development. We must seek for vital values in the religious experiences of our beliefs. For over three centuries the Church has been most widely divided on the points on which the Disciples were most closely united at the Lord's Supper. There can be no mediation among us unless there is mediation by all of us."

The Rev. Dr. Raymond Calkins of Cambridge, Mass., spoke on the historical methods of approaching Church unity. He said that he wished the North American Committee would appoint a small commission of Catholics and Protestants to study the debates on religious conferences that followed the Reformation. Under all conceptions of the Sacrament, he said, there is a common truth which unites all Christians.

"If one follows that truth it will lead us in the end to the unity we all desire," he added.

Charles Jenkins of Ontario, Canada; the Rev. B. Talbot Rogers of Wisconsin; Robert H. Gardiner of Gardiner, Me., also spoke. Mr. Gardiner said that quarrels and prejudices have caused men to regard theology, the knowledge of God, Creator, Redeemer, Sanctifier, Source of all Life, as merely the speculations of dead ecclesiastics about a past record, unrelated to present life of every-day relations. Having a common belief in the fact of the Incarnation, God coming into the world in the person of the Son and continuing to dwell specially in the Church in the person of God the Holy Spirit.

"Should not the statements begin at the beginning with a declaration of belief in each of the three Persons of the Blessed Trinity and His special office and work for the world? With that as a guide, each Communion may amplify its statement as it desires. But as far as they or any two of them go they will have a common plan which will make comparison possible."

The conference appointed nine members who will comprise a permanent organization. They are Robert H. Gardiner of Gardiner, Me., Chairman; Dr. John R. Mott of Manhattan, the Rev. Newman Smyth of New Haven, Conn.; the Rev. Robert E. Spears, Manhattan; Professor Alfred W. Anthony of Lewiston, Me.; the Rev. F. W. Burnham of Cincinnati; the Rev. Abel Ross Wentz of Gettysburg, Pa.; Justice MacLaren, Toronto; the Rev. Sebastan Davovitch of Tenafly, N. J.

MISSION AT GRACE CHURCH, CHANUTE, KAN.

The Rev. E. H. Eckel, Secretary of the Seventh Province, conducted an eight-day Mission at Grace Church, Chanute, Kan., Rev. George H. Mueller, Rector. It began the Third Sunday after Epiphany and continued till the next Sunday. Morning Prayer was said every morning, except on Wednesday, Thursday and Friday, when there was a celebration of the Holy Communion. Shortened Evening Prayer at 5:00 o'clock, with a ten-minute address by the Missioner. Then a popular evening service at 7:30, entirely extra-liturgical. As the days went by the attendance at this service grew steadily, until on the last Sunday, the Church was filled at both the morning and evening service. The Mission culminated in an every-member canvass, and while it is too early to give exact figures, the returns show that there will be a material increase in the financial strength of the Parish. And by this canvass it committed itself definitely to the support of the general work of the Church. Altogether the Mission was a marked success.

WHAT IS CHRISTIANITY?

IV. CHRIST'S ESTIMATE OF HIMSELF

The most fruitful source of difference in men's opinions of Christ is that they take their own opinion of Him rather than endeavor to get His opinion of Himself. Divest yourself of your prejudices in the matter! Be humble enough to acknowledge that your opinion of Christ is of no more value than the other man's. Men who are brainier than you, and better than you, have a multitude of opinions about Christ, so that any opinion which you select will have plenty of authorities behind it. But consider certain things which Christ said and did with reference to His own mission.

HIS MANNER OF TEACHING

(1) Consider His manner of teaching. It was not, like that of the Scribes and Pharisees, backed up by innumerable authorities; but when Christ had some unusual truth to teach He taught "with authority;" "Verily, verily I say unto you." This implies supreme confidence in the truth which He is speaking. It is the language in which experience speaks to ignorance, the parent to the child. It would be an act of arrogance for you to say to a companion, "Verily, verily I say unto you," for it would imply that you were supremely conscious of your own superiority. Christ is supremely conscious of such superiority.

HIS CHARACTER

(2) Not only is this true in the matter of His teaching, but it is also true in the matter of His character. He constantly acts as one who is sure of His own moral rectitude. There is nothing more irritating than to have a companion give you the impression that he considers himself better than you are. Yet Christ never hesitates to do this. "Which of you convinceth Me of sin?"

HIS SUPREMACY

(3) Christ not only felt His supremacy over men, but He also felt His supremacy over the natural world. The half-barbarous Canute, when his courtiers flattered him as to his great power, caused his throne to be set on the beach in order that he might show them that his power was small and that the tide paid no attention to his royal mandate; but Christ confidently expects the waves to obey Him, the lake to give up its fish at His command, the wind to cease at His orders. Certainly this would be the sign of a disordered mind in any mortal man; yet Christ confidently asserted this supremacy.

HIS LANGUAGE

(4) He used language which in any other would be sacrilegious, language which the Jews regarded as sufficiently blasphemous to warrant His crucifixion: "The Father and I are one;" "Before Abraham was, I AM;" "I AM the Way, the Truth, and the Life." Moreover, His claim to forgive sin was rightly regarded by the Pharisees as the claim of a Divine prerogative. To say "Thy sins be forgiven thee," was to usurp God's sovereign power.

HIS WORSHIP

(5) He allowed His disciples to treat Him in a manner that a humble man would reject with horror. "Whom say ye that I am?" "Thou are the Christ, the Son of the Living God," replied Peter, and for this answer he was commended.

Whatever, then, you may think of Christ, there can be no question as to the impression that Christ left on two of the Twelve (St. Matthew and St. John) as to His opinion of Himself. Unless we take the Christian religion on the basis of Him who founded the same, we are unfair to that founder's claims; that is, to substitute your own opinion of Christ for Christ's own opinion of Himself, as recorded by those nearest to Him, is to substitute another gospel for the Gospel of Jesus Christ. For His Gospel is unlike that of any other religious leader in that He identified His Gospel not with what He taught, but with what He was. And to this the whole Church has borne faithful witness: for that which we call the Creed is a synopsis not of Christ's teaching about things but of Christ's teaching about Himself—that He was born of the Virgin Mary, suffered under Pontius Pilate, rose from the dead, etc. Not only is the Gospel narrative full of Christ's opinion of Himself, but the historic institution which He left has for its creed the life rather than the teaching of her Master. To many Americans this is a sign of weakness in the Church; we are, however, not concerned at present with whether it is weak or strong, but, looking at Christianity as a fact, with whether it is true to the Gospel narrative or foreign to it.

In short, let us still consider religion as an historic fact running through the ages, rather than as the creation of any philosopher or of any set of philosophers. Looking at the facts as recorded in the Gospels, Christ made of Himself more than any mortals before or since have ever dared to make of themselves, moreover, He impressed those who followed Him with His own conviction.

The fact is, that Christ is the Truth, in His own opinion—not merely a Teacher come from God. You may accept or reject Christ's opinion of Himself; you may agree with Annas and Caiphas on the one hand, or with Peter and John on the other; but, regarding an historical fact, this was the alternative which separated these groups; and if Peter and John were wrong, we are compelled to acknowledge that Annas and Caiphas, as loyal Jews, were right in saying, "Let Him be crucified," for He was guilty of blasphemy.

LONG ISLAND

Wednesday, the 24th, the Archdeaconry of Queen's and Nassau counties met at St. Luke's Church, Sea Cliff. Archdeacon Roy F. Duffield presided and Ven. C. F. R. Treder preached on Education. The "Pilgrimage of Prayer" culminated in a Quiet Day at the Church of the Messiah, Brooklyn. Rt. Rev. Frederick Burgess was the Celebrant, assisted by the Rector, the Rev. St. Clair Hester. Bishop Courtney spoke on "Prayer."

The Rev. J. H. Heady has resigned St. Clement's Church, Brooklyn, to take up work under Archdeacon Webb at St. Peter's Church, Brooklyn.

The Rev. Edwin A. Gernant has become assistant at Christ Church, South Brooklyn, succeeding the late Dr. F. J. Keech.

It is safe to say that the pagan who believes in his idols of wood and stone, and faithfully worships them, will have a better chance for future happiness than the Churchman who, while professing to believe in Jesus Christ, spends his pleasant Sundays riding around the country in his automobile. We have a forcible recollection of our Lord's condemnation of some Churchmen of His time, and His statement that the publicans and harlots would go into the Kingdom before them.

INTERESTING ITEMS FROM MANY SOURCES

PERSONAL

The Rev. E. W. Todd assumed his duties as Rector of Trinity Church, Oshkosh, Wis., on Septuagesima Sunday.

The Rev. H. A. Wilson has resigned his Rectorship of St. Thomas' Church, Menasha-Neenah, Wis., to take effect at once.

While in Minneapolis the Very Rev. Deah Purvis, D. D., preached to a large congregation in his old Church, Holy Trinity.

SOUTHERN OHIO

For the second year in succession the Rhodes Scholarship for the State of Ohio has been granted to a graduate of Kenyon College. It has been just announced that this year this high honor has been awarded to Elmer Van Fleet, son of Rev. J. B. Van Fleet, who is Rector of St. Stephen's Church in Cincinnati.

The Churches in Columbus banded together in a mammoth campaign during the month of January to secure the regular attendance of all Church members upon their respective Churches during the month, and also to draw into the Churches all those who had for any reason held aloof. More than that, the campaign was an effort toward Church efficiency. A house to house canvass was made the earlier part of the month by Committees appointed by the various Churches to invite everyone to make a special effort to attend Church services during the month of January. The mails were largely used to advertise the Church among non-Church members. The Episcopal and Roman Catholic Churches did their share of work in company with the other Churches.

A repetition of the Preaching Mission is assured for this Diocese this year because of resolutions passed at late meetings of both the Dayton and Columbus Convocations. The plan this year does not call for simultaneous Missions, however, but rather a series of Missions, following as far as possible the order of the Bishop's visitations. The aim is to conduct the Mission in each case six to eight weeks before the coming of the Bishop, thus enabling the Rector to follow the Mission with a Confirmation Class. The Rector is also expected to remain in the Parish and assist the Missioner during the Mission.

Rev. E. C. Prosser was instituted Rector of St. John's Church, Columbus, Ohio, on the second Sunday after Epiphany by Rev. H. C. Robinson, acting for Bishop Reese. Mr. Robinson, who was the former Rector of St. John's, has accepted the Rectorship of Mariner's Church, Detroit, Mich., and the office of Archdeacon of Detroit. A farewell dinner in his honor was given him by the Clergy of Columbus upon his departure.

The Church of the Good Shepherd, Columbus, has elected Rev. Hawyard S. Ablewhite as Rector, and he will take charge the middle of this month.

MINNEAPOLIS NOTES

The Rector of St. Mark's, Minneapolis, the Rev. Dr. James E. Freeman, is delivering a most interesting series of sermons at the Sunday night service, under the title, "Great Books As Interpreters of Truth." These sermons are in no sense of the word lectures, they are sermons of a splendid evangelical type in which some great book is used by way of illustration. Many times the congregation at St. Mark's is as large in the evening as it is in the morning. Beginning with Wednesday, January 31st, Dr. Freeman began holding a weekly service of Preparation for the Holy Communion. This service will be held in the Church and most intimate addresses will be made on the subject of Holy Communion and careful preparation will be made for the receiving of the Blessed Sacrament. It will be a matter of great joy to the host of friends of Dr. and Mrs. Freeman to know that Mrs. Freeman is making a splendid recovery after a prolonged illness which culminated in an operation for mastoiditis. Mrs. Freeman returned to her home from the hos-

Mrs. William P. Remington, wife of the Rector of St. Paul's Church, Minneapolis, met with a serious accident recently, suffering a very severe injury to her knee. Mrs. Remington has been unable to leave her room for more than ten days and her physicians tell her that it will be several weeks before she will be able to even attempt to walk.

The Rector of St. Paul's, Rev. W. P. Remington, has been delivering a series of lectures to the students of Northrop Collegiate School on the subject of "Playgrounds." These lectures have been very interesting and instructive.

At the formal opening of the Northrop Collegiate School the opening prayer was said by the Rector of St. Mark's. Several of the other city Clergy were present at this function.

The Rev. George T. Lawton left Minneapolis last Monday to take up his work in his new field in Cincinnati.

Miss Euphemia Johnson, Principal of the Brownell Hall, the Church School of Nebraska, came to Minneapolis to attend the opening of the Northrop Collegiate School. While in Minneapolis Miss Johnson visited the University of Minnesota with a view to securing a teacher for her school.

FOND DU LAC NEWS

At the mid-Winter meeting of the Fox River Valley Church Club, held at the Hotel Athearn, Oshkosh, Wednesday evening, Jan. 31, 1917, the following officers were elected for the ensuing year:

President—R. H. Minors, Oshkosh.

Secretary — Phil Dickinson, Appleton..

Treasurer—Dr. E. J. Breitzman, Fond du Lac.

The Church Pension Fund and Religious Education were the topics discussed at the meeting. Mr. W. H. Roddis, of Marshfield, who is Chairman of the Diocesan Committee on the subject, and Mr. Frederic C. Morehouse, of Milwaukee, editor of The Living Church, presented the former in an enthusiastic way and plans were perfected for gaining pledges and taking offerings for the Fund on Quinquagesima Sunday.

The subject of Religious Education was presented by Dean Bell, of St. Paul's Cathedral, Chairman of the Diocesan Commission on Religious Education. The Dean advocated five things as necessary for Sunday School development in the Diocese. These five things are: (1) A Lay Sunday School Committee, responsible to the Vestry, in each Cure, to see to it that Diocesan standards are lived up to, to co-operate with the Pastor in directing the Sunday School and to administer it in intermissions between Pastorates; (2) the use of the official Diocesan curriculum, "The Christian Nurture Series;" (3) the employment of a Diocesan director of religious education, possibly in conjunction with the Diocese of Milwaukee, who shall devote full time to developing Sunday School work; (4) a Layman in every Cure as business manager of the Sunday School, and (5) a serious study of the financial needs of its religious educational activities.

On St. Paul's Day the annual dinner of the Parish was served in St. Ambrose Hall to a company which taxed the capacity of the room. It was an "enthusiasm" dinner and "community" singing was one of the enjoyable features of the evening's program. There were three addresses by Laymen, as follows: "What We Do With Our Money," by Mr. M. E. McConahey; "What the Cathedral Does for its Children," by Dr. E. J. Breitzman, and "What the Cathedral Does for the Community," by Mr. Frank H. Heath. The last address was read by Dr. O. M. Layton in the absence of Mr. Heath, who was prevented from attending by illness. Then came a "Twenty Minute History of the Cathedral," by the Dean, illustrated. These illustrations were made from photographs taken during the past forty years. In this history statistics of Confirmations, Baptisms, communicants, Sunday Schools, salaries, offerings, etc., were given, all tending to show that the Cathedral of the present day is more efficient in every respect than at any period in

evening's splendid program was an address by Mr. Frederic C. Morehouse, of Milwaukee, who spoke on "The Necessity of Enthusiasm in Religion."

Remembering their Society motto, "Bear ye one another's burdens," the Girls' Friendly Society of St. Paul's Cathedral, organized in October, answered the appeal sent broadcast through the country for help for the starving children of Belgium and raised a "unit" of twelve dollars for the cause. The means was a benefit performance at one of the movie theatres.

The Fortnightly Club, organized for Cathedral women in the Fall, has met with much success and has furnished some splendid programs for the women of the town, all of them free. The programs have included both lectures and musical programs. The former were: "The Adolescent Mind," by Prof. M. V. O'Shea, of the University of Wisconsin; "The Committee On Relief in Belgium," by Dean Lathrop, of Milwaukee; "The Making of a Newspaper," by Mr. E. M. Jenison, of Fond du Lac; "Art and the American People," by Mr. Dudley C. Watson, director of the Milwaukee Art Institute; "Twentieth Century Poetry," by Dean Bell, and "Belgium Culture of Today," by Prof. Ernst, of the University of Wisconsin. The musical evenings consisted of a recital by Mrs. Georgia Hall Quick, of Milwaukee, and another by Mr. and Mrs. August Hyllested, late of Glasgow, Scotland.

PAROCHIAL ITEMS, DIOCESE OF MICHIGAN CITY

Through the generosity of Mr. and Mrs. W. H. Foster, St. John's Church, Elkhart, has been presented with a new Rectory. Last Fall the Vestry decided that the old Rectory should be torn down and a new brick one built in its place. The old Rectory had not been used for some years owing to its dilapidated condition. The new Rectory will be a tapestry brick building. The gift by Mr. and Mrs. Foster is to be a memorial to their mothers.

The basement of the Church also has been extensively made over for the growing work of the Parish.

Work has been started among the Italians and encouraging progress is being made by the Rector, the Rev. W. W. Daup.

DIOCESE OF INDIANAPOLIS

The Indianapolis Clericus was reorganized January 15th at St. Paul's Parish House. Rev. Dr. Lewis Brown was elected President, Rev. J. D. Stanley, Vice President, and Very Rev. Dean White, Secretary. Sessions will be held at 11:00 a. m. at the homes of the several members upon the second Monday of each month. A paper and a discussion will be the customary features. All Clergymen of the Diocese are eligible for membership. Visiting brethren will be cordially welcomed at any meeting.

The semi-annual meeting of the Woman's Auxiliary was held January 19th with the Rev. Horace W. Wood at St. John's Church, Crawfordsville. The attendance was large and representative. Mrs. E. G. Peck, Diocesan President, had charge of the gathering. Rev. Mr. Wood celebrated the Holy Communion and made the preliminary address of welcome. The Diocesan Board of Managers convened for regular business in the Masonic Temple, where luncheon was served and the program presented. Miss Mary Kraut made the formal greeting for the congregation. Mrs. W. D. Pratt spoke upon "The General Convention and the Triennial Meeting of the Auxiliary," and Mrs. O. G. Torian had for her subject, "The Southern Mountaineers in Tennessee." A pleasant feature of the afternoon was the visit of the Missionary Society of the Presbyterian denomination, in session across the street, which adjourned to do honor to our Auxiliary meeting in their city. Delightful words of appreciation and recognition were interchanged. The event throughout was marked in edification and inspiration.

The semi-annual meeting of the Junior Auxiliary was held in Indianapolis, Friday and Saturday, January 19th and 20th. It began with a reception to Miss Lindley, our new General Secretary of the Woman's Auxiliary, and an address from her to the officers and Sunday School teachers present. The Holy Communion was celebrated at the Cathedral, Saturday morning. At 10:30 a. m. the opening session was held at St. Paul's Parish

Ranges, Diocesan President. After an address of welcome, Rev. Lewis Brown, Ph. D., the Rector, took charge of the brief service. Miss Lindley spoke most effectively to the girls and boys present, and the fine representation of Juniors from different parts of the Diocese. A quiet half-hour followed composed of intercessions and a meditation. The noon-day luncheon was given at Christ Church, followed by a conference of Diocesan officers conducted by Miss Lindley. Later the officers and members of both Senior and Junior Auxiliaries were addressed by Miss Lindley in a most forceful way. The helpful day concluded with Evening Prayer, conducted by the Rector, Rev. James D. Stanley.

The men of St. Paul's Church, Indianapolis, had their annual gathering upon St. Paul's Night, January 25th. President J. W. Haley presided. Addresses were made by Mr. H. von Grimmenstein, Judge James O. Collins and Mr. Gustavus Dawes, the municipal expert now visiting the city. A social hour followed, which was most heartily appreciated.

Preliminary plans for Lent were outlined by Bishop Francis and the Clergy at a luncheon given by him at the University Club. The Bishop will conduct the Friday morning services for the Auxiliary at the Cathedral. The Wednesday night services will be held as usual in the various Parishes in succession. Noon-day services will be a feature at Christ Church from Monday in Passion Week until Good Friday. The Clergy agreed also to take a week night service in the surrounding vacant Parishes for the Bishop throughout the season.

The official organ of the Diocese of Nebraska, "The Crozier," has taken quite a fancy to THE WITNESS, as is evidenced by the following excerpt from an extended article which appeared in its last issue: "The editorial staff is one of remarkable ability, which of itself is a guarantee of a well-edited, well-balanced and instructive publication. The advance issue provides a veritable feast of good things. Indeed, so comprehensive is this number that a Cleric facetiously remarked, 'The editors of THE WITNESS have covered so much ground in the first number that they have left themselves mighty little to tell us in subsequent issues.' The reverend gentleman is evidently unacquainted with the versatility and resourcefulness of the editors, and the undeveloped resources of the Church. This splendid publication at the nominal subscription price of $1.00 a year, should make it possible for every Church family in the country to get into the class of intelligent and well-informed Episcopalians — a decidedly limited class at present—by reading week by week a general Church paper."

THE VALUE OF A PLAN

Every Christian life needs a plan—steady, well-kept, good all the year round—to give direction to all Christian efforts. Without a plan, we become fitful, zealous at one time, cold at another. Satan cannot conquer a Christian life that has a plan to live by. Our circumstances in life are very different, and by necessity the plans will be modified thereby; still, each one should realize the value of system, and arrange a method which accords with our vocation.

If you **plan** to go to Church each Sunday you will be there more regularly than if you leave it to be decided from time to time. Whatever you resolve to do will sometimes be difficult to perform, and you have saved your resolution if you can meet the difficulty with the response: "That's my plan," and follow it out. If we could read the records of human life we would find that we have many times fallen into bad habits, neglected our duties, yielded to temptation, broken our good resolutions, simply because our Christian life was a kind of a hap-hazard, go-as-you-feel sort of thing, and lacked a well-kept **plan.**

The beautiful new church and Parish rooms combined, erected at a cost of $8,000, by the members of St. James' Church, Bradley Beach, N. J., was dedicated on Sunday, January 14th, the Rev. R. Bowden Shepherd, Archdeacon, officiating, assisted by the Rev. John J. Neighbour, who is in charge of the work, which was begun only two years ago by a small group of earnest Church people. The Parish has grown from twenty-five to about seventy communicants.

"In the Church's field of battle,
In the bivouac of life,
You will find the average Christian

POINTED PARAGRAPHS

Intelligent opposition is the spice that makes an argument palatable.

You cannot forget the duty you owe to God, country and home without being brought face to face with retribution.

Clap the man on the back who does things. Let him brag about it if he has done anything worth bragging about.

Think a little more about duty than you do about the dollar. They both begin with a D, but they end differently.

A kind thought elevates, a kind word encourages and a kind deed is the climax.

It takes some people a long time to come back to the path of duty.

Think less of mammon and you will need less powder.

The knocker's knocks are silent when he calls to bring a gift. The knocker's knocks are loudest when he calls to make a kick.

Say, kiddies, I hope you caught the rabbit that laid the egg.

Please don't kick against the organist, when he has to play on a bum organ, when the Lord gave you such a good voice and you won't use it in His service.

Be prepared for the worst and it will be a long time coming.

You may be pro this or pro that, but there is nothing that should prevent you from being pro-American.

Well, of your Lent was what it ought to have been, your Easter will be joyful.

If you want a thing done well, get some one you can boss to do it.

A frown is a mighty poor answer to a civil question.

Strive to please those who think they don't like you. Wait for results.

Every one who shoots does not hit the mark, but they keep on shooting just the same.

Give the one who wants to help a chance. We need helpers.

Do not let the other fellow think you know it all. He might get cold feet.

You may be missed by some people, but you cannot tell whether they are glad or sorry.

You never cast a crust upon the water that a loaf did not come back.

The handful of meal and the cruse of oil still hold good.

Be thankful for what you ought to be thankful for, and you will be thankful all the while.

Do not tell anything until you have to and then forget it.

Pay your back pledges, but if you put them on the collection plate on Easter, do not delude yourself into thinking that you have made an Easter offering. You have only paid your pledge. Do both.

Sit down with a pencil and paper and a half hour and write out just what Easter means to your soul. Is the Resurrection anything to you? Is the Easter hope anything?

The highest, the best, the most permanent pleasures are those which are not sought, but which come from the faithful fulfillment of life's duties and obligations.

"If we forget that our chief business is to do the works of Him that sent us, we shall lose the mightiest impulse to right living. God is on the field and we are under His care, as well as subject to His authority, therefore, we need not fear to go straight

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EDITORIAL

When one studies conditions in the United States today, one is tremendously impressed with the fact that everybody is in a mad rush for pleasure, but few people show on their countenances that they are the possessors of joy.

You look into a healthy child's face and you see the marks of joy. the child grows up and the joy fades and gives place to strained eagerness that is in search of pleasure. The French have two words that exactly express the result. These words are "blase" and "ennui." They mean that the enthusiasm of childhood has become cynical in youth and worn out in old age.

It was only a short time ago that the writer was seated in the dining room of an elegant club. Dining there were those men in the community who are reported to be successful. "Who's dead?" I asked my companion. "Why?" he replied. "Look around you at the faces. This place to me has the atmosphere of a funeral at which the mourners have arrived."

What is success? Is it to accumulate things or to keep and to cultivate the God-given graces of childhood?

Where is the generosity, the enthusiasm, the sympathy, the rippling, impulsive joy of childhood? Gone! Traded for things. Is it any wonder that men, who have traded these graces that God gave them for the things that man has made, should bear on their faces the marks of the trade? "Born men and die grocers," was the obituary that J. G. Holland wrote of such; or, as Bishop Gailor happily put it in a speech at the General Convention, referring to another class of the same dry bones, "Born men and die Ph. D.'s." It is the same thing—trading the inexhaustible graces of the goodness of God, for the manufactured products of the wisdom of man.

And the strange thing is that each specialist fancies that he only is wise and that wisdom will die with him and with his class.

I remember going in to the office of an eye specialist and being told that 90 per cent of headaches came from the eyes. I feel sure that a stomach specialist would have traced them to the stomach. We get our nose to the grindstone, and our eyes fail to see beyond the trough in which the grindstone is running.

The masters of finance see nothing in the world but practical business. The professor of chemistry reduces life to a chemical formula. The military leader fancies that nothing but military glory entitles one to the fame of the immortals. The physician reduces the world to a clinic and the modiste to a fashion plate. Each one trusts in himself that he is right and despises others. Now as a matter of fact, life is all these things and much more.

It is like a brother Priest once told me: "Do you see that dusty road? It looks plain and uninteresting, and so it is to the workman who trudges it every day. But supposing that each day he could have a companion. On Monday, a botanist, who would tell him about the plants; on Tuesday, a geologist, who would lecture on the rocks; on Wednesday, an ornithologist, who would explain the habits of the birds; and so on each day in the week, a specialist who would show him the glories of the road. Would it not be transformed and become a glorious thing?"

We need chemists, and physicians, and capitalists, and modistes, but we need far more to get a broad vision of the road.

Life is opportunity. No one gets more than an opportunity to be. Whatever you are, you became so because you embraced opportunity. God forces nothing on you. You can be merely a "bugologist," or you can be as well a man, looking around you, enjoying the vistas of opportunity, but above all else, buoyant in the expectation that the road will open up new vistas, and that at the end of the road there is a home.

Being cocksure and despising others is to play the fool. It is to deceive oneself, and no one else. It is to reduce a glorious world to minute and petty proportions, and more than that, it is to reduce your own life to an insignificant and unworthy end.

To be blase is to exhaust the little fraction of the world that you fancy is your world. To have ennui is to be weary of the dust and dirt of a road that you do not comprehend and that is dull merely because you are stupid.

"What shall it profit a man if he gain the whole world and lose the soul that God gave him?"

THE STORY OF THE CHURCH

HEBREW CHRISTIANITY

The American mind seems to find difficulty in absorbing the fact that Christianity is an institution for which God spent two thousand years in preparing and which had its beginning in the person of Jesus Christ, and that therefore it cannot be founded in the United States, since Christopher Columbus discovered us.

"Other foundation can no man lay than that which is laid," is an axiom in the history of institutions. Americans can found something else, but they cannot discover the Christian Church.

Christianity was entirely Hebrew in its origin.

It was prepared for by a long line of Hebrew priests and prophets.

Its immediate herald, John the Baptist, was a Hebrew.

Jesus Chhrist was a Hebrew, as were the twelve Apostles and St. Paul. All of its first converts were Hebrews, and for fully a generation the Hebrews entirely controlled the destinies of the infant Church. For this reason, its viewpoint was entirely Hebrew.

To suppose that the primitive Church was congregational in government, or that its worship was of an ex-tempore character, is to suppose that the Hebrew Christians turned against all their previous training and suddenly did that in religion which they had never done before. On the contrary, they still went up to the Temple to pray, and they rigorously opposed every Gentile innovation that St. Paul attempted to force upon them.

The primitive Hebrew Christian Church was decidedly conservative up to the year 70 A. D., when the destruction of Jerusalem and its Temple deprived them of the center of their influence. Even St. Peter, notwithstanding the vision that he had received, was unable to break away from his strong Jewish prejudices. Accordingly, the early Christians were used to a hierarchy, knew nothing about democratic institutions, and were steeped in the ritual of Jewish worship.

ST. PAUL'S TASK

St. Paul was selected for a definite task. He was to take the Christian Church out of its Hebrew fetters and make it a truly Catholic Church. But in doing this, St. Paul never forgot that he, himself, was a Hebrew, and that the Christian Church was the fulfillment of Hebrew prophecy.

His mission was not to crush out the Hebrew elements in the Church, but to break through the Jewish prejudice that was unable to see a full fledged child of Abraham in a Gentile convert, and that was disposed to insist that Gentiles must at least outwardly become Jews, before they could be admitted into the full fellowship of Christian privilege. Himself a Hebrew of the Hebrews, he had to open to the Gentile world the inheritance which Hebrew exclusiveness wished to retain for itself. He was to be the great Apostle to the Gentiles.

HIS OBSTACLES

No man ever started on a great enterprize with less apparent chances of success. His career as a Hebrew, persecuting the Church, made him to be distrusted and disliked by those who had been the victims of his zeal.

His sudden change of front, from a persecutor to a defender of Christ, made him particularly hateful to the non-Christian Jews, especially to the Hebrew aristocracy, among whom he had moved and with whom he had consulted.

He preached a little at Damascus, but was compelled to withdraw and to seek retirement in Arabia. On his return, in three years, he could not show his face in Jerusalem and, after a hurried and evidently unsatisfactory conference with the Chief Apostles, he retired again for a longer period at his native town of Tarsus.

From this obscurity, he was rescued by Barnabas, who saw in him a useful instrument for the large and growing Gentile Church in the great city of Antioch. From here, fourteen years after his conversion, he tried to establish friendly relations with the Church at Jerusalem by bringing up supplies to relieve the famine there, but apparently with meager success.

He was attacked by the Judaizing Christians because he admitted Gentiles to the Church without requiring them to be circumcised, a controversy which created the first Christian Council, in which his position was, at last, firmly sustained.

He then began his wonderful missionary journeys, but as we learn from his Epistle to the Galatians, he was relentlessly pursued by those Hebrew Christians who would not be reconciled to his mission and they succeeded in turning many of his converts in Galatia against him.

The Church was confronted with the first of many efforts to narrow its mission to the provincial limits of a single nationality. Was the Church to be Catholic or Jewish? Subsequently we shall see the problem stated differently. Was the Church to be Catholic or Greek? Was the Church to be Catholic or Roman? Was the Church to be Catholic or Anglo-Saxon? Catholic or Teutonic? Was the Church to be Catholic or Anglo-Saxon? It is the same problem in different terms. With St. Paul there was "neither Jew nor Greek" who could so dominate the Church of Jesus Christ as to make it lose its universal character to conform to a national genius.

That is the trouble with genius. It is not content to serve, it must dominate.

And to this principle the Church of Jesus Christ must necessarily be opposed.

St. Paul led a life-long struggle against the false zeal of its pro-Hebrew zealots; a struggle in which he was sometimes forsaken, but in which, thank God, he was finally and entirely victorious. The Holy Catholic Church was not to be dominated by the rule of the Hebrew genius. And looking forward we can see that whenever any nationality, Jew, Greek, Roman, has succeeded, for a time, in forcing upon the Church the domination of its own individual and peculiar genius, it has been at the loss of that freedom which is the peculiar privilege of the sons of God. The Church of Jesus Christ was not founded to make men sons of Abraham, or of Peter, or of Luther, but sons of God, rejoicing in the freedom with which Christ has made them free.

If the creed by which the great mass lived and is still living; if matter, if brutal force, money and arms, the cunning wit of guileful hearts, are the gods in whom we must trust, if might is right, who shall then judge but the mighty, and how dare you question Caesar's right and protest against his will? If you are but the reasoning animal, and if might is right, then Caesar is your god, and you, the weaker, must give him what he demands and has the power to take. But if there is a spiritual order of things, if the Lord is God, and you His creature and child, well, then, friend, change your master and give unto God the things that are God's; serve your Father, and you will be free from the degrading serfdom of material things and power-greedy men.—Christian Work.

St. Peter, St. Paul and St. John all administered Confirmation or "the laying on of hands", and for 1,500 years down to the Reformation, there was no other mode of perfecting membership in the Church. Today, the many millions of "Episcopalians" that are scattered over the face of the globe, adhere to the Apostolic custom.

There is not a duty which devolves upon the confirmed that does not belong also to the unconfirmed. To live the Christian life is a man's bounden duty and he will be held to that duty, and judged by that law, whether he comes to font, and Bishop, or whether he do not. Confirmation is **not** the origination of Christian obligation; it is the formal, public, solemn acknowledgment of it.

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IV

THE TRAINING OF BOYS AND GIRLS IN PRAYER

Suppose a child asks, "Why do we say prayers?" what would you answer? And if you were to ask any class of children of middle or upper school age, "Why do we have public and private prayer?" what would they say? Apart from the recitation of some given formula, would their answers please us? Do we not generally find "prayers" the most difficult part of Sunday School; the part requiring most "discipline and vigilance"; the part that fosters, more than anything else, hypocrisy and an untrue behaviour? Can we find any connection between the expression "saying prayers" and gabbling and formality? Before we can help our children to pray we must be sure of our ground. The following short notes of an introduction to some lessons on prayer for senior children, eleven to fifteen years, will show the attitude that I am taking in this paper:—

"1. What is prayer? Speaking to God. (Give Bible instances.)

"2. Why do we speak to people? To get to know them: cf. strangers, Belgian refugees. When we know them we say it would not feel strange to go and stay with them: we seem to know what it would be like: we should feel **at home.** This kind of speech is **conversation.** We speak, then they speak while we listen, think and reply. The greater part of conversation, when we want to know about things, consists in our listening.

"3. What do we speak about in prayer?

"4. Where do we speak to God? (Anywhere.)

"5. Answers to prayer may be yes **or no** (cf. Gethsemane).

PRAYER—SILENT AND VOCAL

Now, let us ask ourselves, Does Heaven "seem like home" to our children, or is it a strange land? Do we in our own prayers leave time to listen to God's voice, or do we talk and clamour all the time? Do we try to learn, or are we always asking for, demanding, bargaining with God; or depreciating ourselves—His highest work on earth—saying, "Behold, I am a worm," yet feeling often that we could really do great things, if we only had the chance? If we do not feel this, we ought to do so, for "I can do all things through Christ who strengtheneth me." I expect we have all seen little children, of about three years of age, go and sit quietly down, with hands folded, for many minutes together. This is the outward sign of a dawning inward collectedness which, with tender nurture, will be the starting point for a child's own prayers. Up to this time the mother has prayed for and with her child, kneeling by the little cot, and then holding the baby hands together, while she murmurs the evening prayer, which is a part of bed-time. As speech is acquired, the little one imitates and repeats words with her, so the habit of prayer at special times is formed. At this next period, when "collectedness" is dawning, it may well be the time for introducing little talks about the events of the day. Short silences, very short and very silent, give great spiritual joy to these little children, as anyone who has used Dr. Montessori's suggestions knows. I have used a time of silence in middle school prayers, and found the children most responsive. Most of us feel that the moment when silence has been secured is the moment to begin vocal prayer, but I think we lose a great deal that way. A few words, even to the upper kindergarten, suggesting what we might think about, or picture in our minds, or thank for, etc., in the silence, brings a very happy response.

In thinking about prayer-training we must always consider the stage of development our children have reached, and if we teach them that God is their Heavenly Father, and that we may talk to Him as we do to our earthly father, then **we must let them,** and not check them or laugh at what they say. The boy and girl, rejoicing in their newly discovered powers, will need a suitable expression, and will appreciate to the full the prayers of which Canon Beeching's "Boy's Prayer" is a type, while those which explain to God that they are only children, weak and incapable of much, are repugnant to them. They also foster hypocrisy or inattention.

THE SELECTION OF PRAYERS

I find it interests children over kindergarten age to read to them a few prayers and let them discuss or vote on those that they would prefer to use. I invited the Senior scholars of my middle school to look through a collection of Sunday School prayers and draw up a form for school use. It was most illuminating! To my great satisfaction, all those that separated teachers and children from common worship were discarded, such as those that asked for attentive and obedient children, etc. I was surprised to find a firm resolve to place the Creed and the Lord's Prayer in the opening service, and when the selection was complete, school prayers occupied a good quarter of an hour to twenty minutes at each end of the session. In the Missionary prayer selected I was asked to substitute "We, Thy servants" (aged eleven years), for "We, Thy children."

In selecting prayers for public or private use we must be careful that the words memorized are of lasting value and well expressed. It is wrong to give the memory, when it is at its very best, words which are doggerel, jargon, or which are untrue, for they will stay with the victim all his life. Young children do not like too frequent changes in repetitions or prayers, but we must remember that, as they grow older, so their prayers must change too. We hear too often of the adult whose only prayers are the baby petitions learned at his mother's knee.

GROWING IN PRAYER

Even little children have vague sentiments and feelings; it is our part to help them at all stages to give expression to them, to embody them in language, for we know that if they are unexpressed they vanish away. The following quotation from "The House of Prayer" is an instance of what I mean:—"'I suppose I ought not to pray for a bicycle,' Timothy mourned. 'I am quite sure that God likes to have you pray for a bicycle if you want one,' grandfather explained. 'But I think He would be disappointed if I should pray for one.' . . . You see, we grow up in prayer, just as we do in everything else." Prayer training is not complete unless we lead our boys and girls to realize the value of corporate prayer and worship. For this a definite place is needed, so we have our Churches, with all their associations and connections with things spiritual, reaching back to the distant past, and ever pointing to the future. "In all families where Churchgoing has any real meaning . . . the children are anxious to go to Church, and count an occasional participation in its services a great privilege and joy. This joy, in the first instance, springs not from any understanding of what is said or sung, but from the simple fact that . . . all the worshipping congregation sing the same hymns, unite in the same prayers. The child knows that a common thought is stirring many minds, a common feeling throbbing in many hearts." He has a dim presentiment of one-ness, and children thrive where there is harmony and unity. There is a sense of mystery and greatness, when the young child in Church finds himself unnoticed, because the grown-up people are too absorbed in their own devotions to look about them.

THE CHILDREN'S SERVICE

When leaving the family group, we come to the next stage, the children's service, or its equivalent, we have another stage of development to satisfy, though before passing to that I would call attention to the fact that many children still love to go to an adult service with their mothers, when they appear to shirk "Church Sunday" if possible.

I think the quotation above explains this condition.

"But a time will come when he will ask, 'What mean the words which all are saying, the songs which all are singing?' **This question must be answered in a way corresponding to the stage of development he has attained, and to the degree and range of his spiritual experience.** . . . In all that you do, however, make it your chief aim to satisfy, fulfil, and strengthen the prophecies of the soul." The black face is mine. These words point to graded instruction and services, to instruction suited to and in response to the child's requirements, and instruction, not, as it so often is, divorced from the development of soul and spirit, but its handmaid, the interpreter of what is already dimly felt. A very young child's worship is expressed best in movement and activities, such as processions, singing, etc. It is later that words, as such, will appeal to him. There is a stage, too, when the fabric and furniture of the Church may be invested with meaning which will never be forgotten. The font, the chancel step, the altar, will preach many a silent lesson in later life, if the boy and girl have connected them with an upward and progressive movement towards union with God.—E. S. N. in the Challenge.

MANGER SUNDAY PAGEANT

The pageant idea in the celebration of Manger Sunday was used at St. George's Sunday School, St. Louis, on the second Sunday before Christmas this year. It is the custom on that day for the pupils of the school to bring gifts to a manger placed in the chancel, which are distributed among the children of the Mission Schools of the city. On this occasion the old custom of celebrating Christmas and Epiphany together was revived. The manger was placed in the chancel as usual, at the Sunday School hour. Characters representing St. Mary and St. Joseph enter, dressed in the costume of the period, take their places at the manger and sing a lullaby. As they finish a peasant wanders in through the front door of the Church and up the aisle until near the Choir door, when in come three shepherds awestruck and full of wonder at the experience of the night. The peasant inquires the reason for their "looks of wonder. Hast thou alone, of all Judaea, seen visions?" This gives the shepherds an opportunity to tell the story of the night. The peasant is persuaded that their story is true, and goes with them to find the Babe. They find Him in the manger, and make their obeisance while St. Joseph sings them a short address, taken from the cantata, "The Story of Bethlehem." The shepherds arise and take their place in the tableau, and then, to the music of "We Three Kings of the Orient Are," three kings march up the aisle from the street door carrying their gifts and singing the verse that corresponds to it, and then they take their place in the tableau, while the scholars of the school come forward in procession and deposit their gifts in the manger. The gifts are blessed. Then the cast files slowly out.

The effect of the service, for that was what it really amounted to, was remarkable upon both children and adults, for the church was well filled with fathers and mothers, and there were many requests that it be repeated.

There was no incongruity in the presentation of the little pageant or episode in the chancel. In fact it gave just the right atmosphere, and the attitude of even the smallest child was reverent and devout. The time taken was only about forty-five minutes, leaving plenty of time for the taking of class records before the episode began.

The Chaplain of the Oregon State Senate, after having prolonged his prayer over six minutes before that august body at a morning session last week, was quietly if not politely remonstrated with by the Sergeant-at-Arms: "You have gone far enough to suit these fellows. Better call a halt." The Chaplain halted.

It now looks as if the Southern and Northern Methodists won't get together until they get to heaven.—Dallas News. There are others.

Bishop Roots of Hankow, China, conducted a quiet day for the Clergy in St. Paul's Cathedral, Boston, on Tuesday, Jan. 16th.

THE CHURCH AND HUMAN LIFE— HOW WE APPLY THE GOSPEL

Edited by GEORGE P. ATWATER and WILLIAM M. WASHINGTON

IV.

A WINTER PLAY-GROUND FOR BOYS

Having launched your project you now come face to face with the next problem. Your boys will come in numbers to your playground and your patience will be tried. A group of boys shouting and playing will bring all your nerves to the surface. But it is good medicine and you will soon grow accustomed to them even as one living alongside a railroad soon permits the midnight express to pass through without jumping out of bed.

Your next problem is discipline. Here the leader will have to use all his moral force. Physical force is a failure and shouting is a disgrace. Discipline results from the careful planning and organization that means thinking out your task beforehand. The leader should never relax his central position. If something is to be done elsewhere have someone else do it.

Pick out your "won't behave boys" and give them some responsibilities. Gather them for a conference and let them share in the leadership.

Maintain sub-divisions among the boys over which you place some boy as captain. The military formation will more quickly produce discipline than any other kind of organization.

Your men leaders should be men of personal forcefulness who know what to do next. They must have three essential characteristics, an even temper, a sense of justice and good nature.

It is remarkable how many leaders consider a breach of rules as a personal rebuff, if not an insult. School teachers often fall into this habit. A breach of rules is taken as a rebellion against the teacher, and they resent it with personal feeling. Some Rectors, I am afraid, consider that a failure to adhere to their "rules" is a matter which must engage their personal temper and anger.

This is all wrong. A good rule is good in itself and not because it is the whim or decision of a leader. For a leader to get angry when a rule is not observed is to lower himself and his authority. Each rule should have some penalty for its non-observance, and that penalty should be pronounced with perfect good nature. A good judge doesn't sling ink bottles at a man convicted of a crime.

In the case of the boys a very simple method of discipline is possible. Give each boy five credits. For each wilful breach of the rules he must forfeit one or more credits according to the nature of the offense. When he forfeits the five credits, exclude him from the room for a week. If he goes one entire month without forfeiting a credit, restore to him any of the five he has lost.

All these things, however, are intended as suggestions.

The development of the activities to another stage will be considered in another paper.

FROM FAR AND NEAR

Edited by JOHN C. SAGE

A WELL MERITED REWARD

The Rev. Dr. Samuel Watson, Rector of the American Church in Paris, has been decorated by the French government because of distinguished service in behalf of those brought into distress because of the war. Dr. Watson's work has been notable. As Rector of Holy Trinity, a Church of commanding beauty in that city of beauty, he was serving the large American colony with faithfulness and devotion. Then the war came and despite the fact that the congregation and working force of his Parish was suddenly depleted, Dr. Watson pluckily stood by his post and with a large measure of directing skill showed remarkable ability in organizing relief work which has ministered to the thousands of widows, orphans, homeless and penniless people. Now the French government bestows upon him honors of high merit. For all this the American Church at home feels proud. Later we hope to give our readers a more extended report of Dr. Watson's work in Paris.

IS CHRISTIANITY A FAILURE?

Cardinal Gibbons, in a recent interview, administers a rebuke to President Elliot of Harvard, who has been taxing Christianity with failure because of the war. Here is what Dr. Elliot had said:

"For nineteen hundred years the ethics of Jesus of Nazareth have been in the world, but have had no effect to prevent or even reduce the evils of war, the greatest of the evils which afflict mankind. The ethical doctrines of Christianity in regard to justice, humility and mercy have not found expression in the relations between Christian nations, whether in peace or war, or indeed in the history of institutional Christianity itself."

"I am amazed," said the Cardinal, "at Dr. Elliot's sweeping denunciation of Christianity. It seems incredible that a man of his learning, experience and opportunities for observation should not realize that Christianity has been for centuries a softening, elevating, civilizing influence upon the human race.

"Is Dr. Elliot blind? When he can remove from my sight our schools, our asylums, our homes for the old and the poverty-stricken, our institutions for helping the afflicted of all kinds, for providing for the orphans and the friendless; when I can no longer see colleges and hospitals and temples for prayer and meditation scattered throughout the world then only will I admit that Christianity is a failure. When I can no longer see dispersed over the groaning earth that magnificent army of saintly men and women who are warring, in the name of Christ, against sin, and disease, and all forms of human weakness and error, then—and then only—will I acknowledge that Dr. Elliot is right and that I, and my Church, are wrong.

"How dare Dr. Elliot imply that the Christ ever said anything against war? Surely they have heard at Harvard the prophecy, 'There shall be wars and rumors of wars.' Dr. Elliot must know that the Christ said that He came to earth to bring not peace, but a sword.

"Do not mistake my meaning. Do not imagine, for a moment, that I am advocating warfare as a desirable, or even necessary human activity. But I deny that there is anything in the authenticated teachings of Jesus of Nazareth that would place Him among those we know today as pacifists. On the contrary, he repeatedly recognized the moral value of strife and conflict among men, and implied in all His teachings that warfare, the eternal struggle between good and evil, is inherent in the nature of the universe. 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.' In these words the Christ makes a distinction that comes logically from the lips of Him who came to bring not an olive branch but a sword to earth.

"When we discuss the subject of war we need historical basis for any conclusion we may reach. War, though it apparently has received Divine sanction, is inherently a pernicious and abnormal manifestation of human nature. We get the right light upon it only by employing a long perspective and comparing recent centuries with those more remote. In former ages war was universal and continuous; the main occupation of men in those dark times consisted in the slaughter of their fellows.

"Take for instance, the 700 years in the history of Rome from the time of its founder, Romulus, to the age of Augustus. During that whole period the Romans were in practically a permanent state of war. During these seven centuries they enjoyed only seven years of what could be reasonably called peace.

"Contrast this appalling record with that of the United States for the past century. We have had in that time only 10 years of war—that is one year of war for 10 years of peace in contrast with Rome's 10 years of war for one of peace. This decrease in the activities of war during the lapse of centuries can be traced directly to the influence of Christianity. It is a demonstrable fact that paganism has always made for war and Christianity for peace."

"Upon Grant's tomb are carved his immortal words: 'Let us have peace.' Would Dr. Elliot contend that between the words and deeds of a Grant and those of a Titus there is nothing to show that Christianity, far from being a failure, is a strong, triumphant force in our modern world?"

"Is there not given to nations, as to individuals, the power to make the crucial choice between good and evil? We must believe this. We must believe that there is a Divine purpose in it all that is being fulfilled."

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THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

And he sent them to preach the Kingdom of God and to heal the sick. —Luke ix:2.

THE CHURCH AND THE HOSPITAL

Not for nothing, as God reckons values, does the Church place the healing of the sick as a foundation corner of her endeavor. Notwithstanding the views sometimes set forth as to the relation of God to sickness and grief, it is a matter of common observation that many a man is the better for having been sick, the stronger and sweeter for having suffered. As "earth's joys grow dim" the Great Abider grows clear. Uninterrupted health and prosperity have yet to prove their claim, easily accorded as it generally is, that in the eternal run they are man's best friends. There are more reasons than one for reconsidering the prayer for the President and those in civil authority as it now stands in our morning service. Continuity tends toward crystallization and it takes a severe solvent to reduce crystallized presumption. It was suffering that begot the faith that strove to touch His garment. Man seldom takes the time to consider deeply the significance of the Cross until he is compelled to bear a cross. Sympathetic understanding is the foundation of attachment. The man in a hospital is bearing a cross. If when he emerges he is still to be numbered with the credal adherents of the great god, Luck, it will very likely be because some words have not been spoken that should have been.

A PERSONAL QUESTION

The Christian hospital is a powerful agent in Church Extension. It has a peculiar and extended potency for the recovery of the whole man. Internment there, of necessity, gives a man pause. A pause without distraction usually means reflection. In the headlong rush of vigorous life, reflection finds but little place. If it had more place, it would have greater determinative influence. The headlong rush would become qualified by reasonable direction. Not till change of direction be voluntarily made can it be depended upon to be either safe or continuous. On the hospital wall yonder over the foot of the cot is written, "Quo vadis?" It is so written that only the patient sees it. It is a peculiarity of the handwriting of God that it is legible only to those whom it may concern.

THE UNKNOWN DIVIDEND TAKER

But this semi-mystical experience of the soul in a stricken body is not the only process of redemptive potency involved in Christian hospital ministration. Such a hospital is the outward visible sign of the love of God through man to man. These hospitals will cost our branch of the Church alone $76,000 for the current year. This investment will yield no interest. Not one dollar of the principal will ever be returned to the investors. They seek no security. It is an investment in the Bank of God and the dividends are payable to the other man—a man we shall never meet and a man unknown by name. Our only connection, humanly considered, with him in the future will be to further pay the further expense. "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." To attempt to account for gifts of this sort, certainly so far as the rank and file of the givers are concerned, on any considerations of self-advantage, though removed and refined to the power of subtlety, is absolutely futile. Whatever in fact of commercial advantage may follow missionary activity, it rarely accrues to the investing generation and probably still less often to the direct decendants of those who made the bulk of the gift. Such a factor in giving, so far as it operates as a motive consciously held exactly equals zero—it doesn't exist. The indisputable proof of the essential divinity of the normal man overwhelmingly appears in that he stands ready, if need be through the sweat of his brow, to relieve the other man, neither asking nor expecting return.

A FRIEND IN NEED IS A FRIEND INDEED

In the reflective pause which the hospital cot provides this general situation appears very clearly to the patient. Did you read last week in this department of THE WITNESS the dying declaration of a soldier of Kitchener's army? "Lying here," he wrote, "in hospital helpless, three months, from shrapnel wounds which refuse to heal, and just waiting, I have been thinking." **Thinking,** there's the word. And one of the thoughts that came within his thinking was this, that a great cause which he formerly derided and upon which he had turned his back, had more than once and in more ways than one, ministered to him without pay and without price. He had been thinking. Now, thought is the stuff in which understanding and appreciation and gratitude of the abiding kind, grow. Gratitude sprouts easily but it withers quickly unless it be sustained and developed in thinking. It is lack of this soil which explains much of the apparent ingratitude in man. The gratitude which springs forth in the warmth of a present gift and in half expectation of future beneficence is like the potato shoot toward the cellar window—showy but weak. When the potato is placed where it ought to be, out in the garden, it will take its place in God's scheme of things and the shoot will fulfil its function. When gratitude is placed where it ought to be, in the contemplation of things as they are, it also will take its place in God's plan, the which is to bring to perfection the love of Him Who first loved us. **Thinking,** that's the word he used, thinking, in a hospital bed.

And so when Kitchener's soldier had thought all his thoughts, had ravelled out the tangled skein, had re-assayed values and weighed in the final balances the life that had been against the life that might have been, he wrote his letter and turned his face to the wall. And these were the words of his letter in its conclusion: "My message is that all who are wise should work in the service while it is day, remembering the coming night!" He had been thinking—and the love of God through man for man had done its work.

GENERAL CONVENTION OF 1916 AND LUKE IX:2

Several great meetings were held during the General Convention in the interest of special needs which are before the Church. Bishop Roots of Hankow, China, presented the need of the Church General Hospital, Wuchang; a few who remained after the meeting promised nearly $4,000 of the $16,000 asked, and agreed to assist in securing the remainder. On Sunday night, October 22, at a mass meeting in the interest of St. Luke's International Hospital, Tokyo, Japan, $32,000 was pledged toward the $96,000 necessary to complete the sum required. During the days of the Convention practically $100,000 was given and promised for special needs. No previous General Convention has had such a record of generosity.

THE BEGINNING OF A BY AND BY

Miss Conway, one of our Missionaries to Liberia, when she returned recently, took with her a few hundred dollars for a small building to be used as a hospital. The corner stone was laid in August. Small as it is it represents our first medical enterprise in Africa. Though the building is not yet finished, the vision of its creator is expanding, for she writes: "Now I have a small hospital, well on the way, but am not satisfied; in time I hope to be able to build a men's ward and a nurses' home; also to have dispensaries in the interior. These dispensaries could be carried on without further expense except for the extra drugs and medical supplies."—St. Paul's (Chicago) Parish Record.

A MAN THAT COULD AFFORD TO DIE

By the recent death of Dr. Henry Laning of Osaka, Japan, the Church's staff abroad has lost one of its oldest members, and, in point of service, the oldest of its medical missionaries. Dr. Laning completed his medical education while the Civil War was raging in this country. He volunteered at once as an army surgeon and was attached to the 189th Regiment of New York Volunteers until the close of the war. In 1873, Dr. Laning volunteered for service as a missionary doctor. Strange as it may seem in these days when Japan has so fully awakened to the advantages of Western medical science, Dr. Laning found some difficulty in securing permission to begin his work. Finally a small dispensary was opened in Osaka. In a short time it became known throughout the city as a place where a man with remarkable skill, unlimited patience and unfailing gentleness was willing to do his best for the sick and suffering. As his work grew in extent and became better known a small hospital was built. Here Dr. Laning worked for many years until in 1910 a larger and better equipped hospital made it possible for him to render wider and more effective service. In 1915 Dr. Laning returned to this country broken down by forty-two years of exacting work. Bishop Tucker says of him:

"He was an ideal missionary physician, modest and generous and skilful in his profession, successful in winning the confidence and affection of the Japanese, and untiring in evangelistic work. The Japanese of Osaka hold him in the same affectionate regard that they did Bishop Williams."

LUKE IX:2, IN 1916

Last year nearly 500,000 patients were treated in our hospitals and dispensaries in Alaska and the Philippines, Porto Rico, China and Japan, and among the Indians and Negroes. To keep our hospitals open, pay salaries of doctors and nurses, and provide for all the running expenses will cost the Church this year, $76,227.

A CHINESE INTERPRETATION

Of "Render to Caesar the things that are Caesar's, and to God the things that are God's."—Part of Mark xii:17.

One of the greatest industrial enterprises in China is the Hanyang Iron Works near Hankow, established some years ago by Viceroy Chang Chih Tung, one of the most progressive of China's leaders under the old regime. They are now managed by five Chinese business men, all of them Christians. Four of them are members of our Church. Recently an American business man, visiting China, expressed a desire to see these works. Meeting one of the managers, he said to him, "I would like to have you take me through the works next Sunday." The Chinese business man quietly replied, "I am sorry I cannot show you through the works on Sunday as I shall be teaching my Sunday School Class at St. Paul's Cathedral, Hankow. If you will come on Monday, I will take you through."

"And they marvelled at him."—The rest of Mark xii:17.

THE APOLOGETIC VALUE OF HONEST WORK

From the residents of the Hawaiian Islands, not one of whom is a member of the Episcopal Church, Bishop Restarick has recently received gifts amounting to $8,500 for the Church's work. Most of the money has been given by men of what are known as the old missionary families, all of whom are Congregationalists, who stated in their letters enclosing the gifts, that they were making them in recognition of appreciation of work which the Church is doing in Hawaii for Hawaiian girls.

NOTE.—If there be anywhere any verbal argument that will produce this sum from this sort of source and carry with it the regard for the Church that this gift implies, THE WITNESS will gladly give space for its publication.

TENNESSEE NOTES

Since the resignation of the Very Rev. J. Craik Morris as Dean of St. Mary's Cathedral, Memphis, the Cathedral, services have been under the charge of the Rev. A. L. Noll, L. L. D., of St. Raphael's House, Monterey. The Rev. R. L. McCready of Louisville, Ky., has been elected to succeed Dean Morris, but as yet has not accepted the election.

A very successful Mission was held in St. Peter's Church, Columbia, Tenn., beginning January 18th. The Rev. John R. Matthews, M. A., Missioner. The people of the town were so well pleased with the splendid work of the Missioner, that they have invited him to return and hold a Mission in which the whole city will unite.—"A Town Mission."

On Thursday, January 25th, work was commenced on the new Negro Mission in Franklin, Tenn. The chapel, when completed, will be known as St. John's Mission. This splendid work has been made possible through the untiring efforts of Mrs. Mary S. MacKay, and is under the direction of the Rev. A. C. Kilheffer of St. Paul's Church, Franklin.

The speakers at the noon-day Lenten services in Nashville have been announced as follows: Rev. George O. Watts, of Memphis; the Rev. John J. Gravatt, Jr., Frankfort, Ky.; Rt. Rev. F. F. Reese, Bishop of Georgia; the Rt. Rev. Thomas F. Gailor, Bishop of Tennessee; the Rev. John D. Wing, of Savannah, Ga.; Rev. Father Harrison, O. H. C., of St. Andrew's School. These services are under the direction of the Laymen of the city.

ROUND ABOUT THE PARISH

A Series of Articles by
GEORGE P. ATWATER
Rector, Church of Our Saviour, Akron, Ohio

V. THE PAYERS AND THE PROMISERS

What would a Parish be without the sense of some duty unfulfilled, some dream unrealized? Surely nothing could be more disastrous than to reach maturity at one bound. The young life is that which feels that every day's work is a preparation for something better. No matter how far into the past you may record the day of your birth, you are young if each day is a new birth to some richer share in real living. The Parish which reaches a point where it says only,—"See what a past I have had, how rich in gifts and splendid in service,"—is reading its own obituary, no doubt well deserved. But the Parish for me is the one that says, "See what a future lies before me." It has a future because it has people with vision, with patience and loyal perseverance.

Each member of the Parish is a promissory note. "On demand I promise to pay my share to the Parish with heartfelt interest." I mean by that that each member of the Parish has accepted a definite something from the Parish and he is pledged to pay something back.

Promisers are of two sorts, reliable and unreliable. The reliable promisers are a boon to parochial life. I know many of them. Their minds are alert to the needs and their very presence lends strength to every enterprise. They are not intending to withdraw because their pew happens to be occupied on some Sunday. Not at all. They are glad to have others there. They are braced to stand the shock of the unexpected and prepared not always to have their own way. They do not think that an umbrella needs a day of rest on a rainy Sunday after a week's exertion in business circles. Such a substantial group of people is the hope of a Parish and its strength.

But there are promisers who always remain so. When the Parish endeavors to collect they are bankrupt. Here is a man with talent for organization. It is an earnest of good things. The Parish not only needs the talent but counts on it. Slowly and gradually it turns toward that talent as the flower turns toward the sun. That person arouses in the Parish a consciousness of a need which he alone can satisfy. Then comes the test. **"Thou** are the man of the hour," says the Parish. But the poor promiser sinks into the seclusion of his selfishness and the Parish finds itself resting on a broken reed.

Here is the man of wealth. Slowly but surely there begins in the Parish a process of readjustment toward that wealth. The imagination of the Parish has included it among the assets of its possible growth and service. The taste for beautiful surroundings, for the holiness of beauty in the house of God, grows keener. The man or woman of wealth has not only inspired hope, but has summoned the vision of larger usefulness. Deny it you cannot, oh men of wealth, that the subtle presence of your power within the boundaries of the Parish has infected the Parish conscience and it views its work in the light of its possible opportunities, counting on you. Then the test comes. But the mere promiser, the mere trifler, who has shaped a whole group in its growth, withholds at the last and the Parish quivers under the blow.

So with each one. There is something in your life that has spurred others on to activity in the expectation that you will make good. The Parson in preparing his sermon is doing so with full confidence that you are agreed to hear it. The janitor in lighting the fire has a tacit agreement with your conscience that some space in the church is being warmed for you and that you will appreciate that effort by occupying that space at the proper time.

The Parish accumulates strength by the reliability of its payers. Not merely the payers of money. That is only an incident. Money is the easiest thing a man can pay. Money carries every message impartially. It is like the boy delivering telegrams. We must read what the money says. One contribution has this message, "The giver will not work but sends money instead." That is permissible in many instances. But another message reads, "I give my money that I may give myself with it." Such contributions are doubly valuable.

Few people realize the wealth of personal power at their command. They undervalue themselves. But they take satisfaction in proclaiming that, were it in their power, they would fully carry out their good intentions. They enlarge upon what they would do if they had another's wealth." How to spend another's money" is a lively exercise for the imagination. How the dollars would fly. Were these idle dreams realized the land would become dotted with every conceivable sort of refuge for the needy and worthy. The castles of mad King Louis of Bavaria would be rivalled in grotesqueness by the lavish philanthropy of the dreamer. Mr. A, if he had Mr. B's wealth, would build and endow a home for left-handed dyspeptics, and Mr. C, under similar conditions, would create a fund for furnishing Henry James' novels to the mothers of red headed children. Yes, we all have some plan for Mr. B's money.

But we all forget that to spend money well requires more wisdom than it does to acquire it. Many a man gives himself away when he spends. The real need is for men who know how to spend. To create institutions is easy. To inspire the living forces that shall vitalize the institution is the difficult task.

The Parish needs the wealth of your heart and head more than it needs the contents of your purse. Your money will follow where your heart leads. The Parson yearns for his people to see the real needs about them and to satisfy them. Your heart wealth is yours to command. The more you expend the more it grows.

There is an earnest soul struggling in life's battle, who needs a word of praise. When you meet that man or woman why do you take refuge behind a discussion of the weather and erect a barrier? Why not blurt right out, "You ought to feel proud that you are making your way against such odds. I hope you will win." That man or woman will take heart and go with renewed energy to the task.

The payer has the habit of giving a little praise whenever he gets a good chance. Judicious praise is a very inexpensive gift and it is as welcome as "rivers of waters in a dry place, as the shadow of a great rock in a weary land." Perhaps Isaiah had just had a comfortable conversation with an admiring friend when he penned that sentence. Eulogies of the dead may be beautiful and well deserved, but they are like the precious wine offered to the lips that will nevermore open to receive it.

A great hearted friend of mine once said, "I like to give my bouquets when people can smell 'em." Try it. There was once a man who determined to say one kindly word of praise to every person he met during a whole day. He did it as an experiment and continued it as an investment. At first he found it difficult as he happened to meet the most contrary, "orneriest" man of his acquaintance. He had to resort to the expedient of commending the man's cravat, which, no doubt, the man's wife had selected. At the end of the day he found himself in a pleasant glow of interest in his fellows and in the evening, when he read the letter asking him for a contribution for a playground for children, he made out a check with a flourish If you don't want to feel kindly toward your fellowmen, if you don't want to become charged with civic pride, if you don't want to bear your share of public enterprise, then for goodness' sake don't soften your heart by appreciation of the good qualities of your friends. Be a grouch—and when men see you trudging home in the snow on a Winter's day, in your effort to cure dyspepsia, they will laugh slyly at you and wish they might throw a snowball at you to cheer you up.

There is a vast comfort in paying all one's debts. When you count up your blessings, not the least will be that you have done something worth while for your Parish and that you have done it cheerfully and carefully. For little by little, by your effort, is upbuilt, among your fellows, the Kingdom of God.

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ish for some time before coming to this country, where he had charge of several Parishes before taking the editorship of The Church Eclectic. He won distinction for himself as an editor and especially as the author of "A Vindication of Anglican Orders."

The Rev. Arthur Lowends, D. D., died on Tuesday, January 2nd, at his home in New York City. He was a native of London, England, where he received his early education in Kings College and the University, afterwards pursuing a course of studies at the Lycee de St. Germain, Paris, France. He was ordained Deacon and advanced to the Priesthood in Canada, where he served in the Rectorship of a Par-

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THE CHURCH CATHECHISM

I want to make an earnest plea for the Church's Catechism as the fundamental basis of the preparation for Confirmation.

I know that this is in some quarters an unpopular plea. I know that in many Parishes the Catechism has fallen into "innocuous desuetude" (though I should withold or change the adjective). I know that according to our most advanced educators of today catechisms and all the catechetical methods of instruction are psychologically and pedagogically all wrong, because they train the memory only and do not develop the reasoning and thinking faculties; in fact, are considered as dulling and blunting to rational perception and comprehension.

I know that, according to many of our best religious teachers, catechisms and catechetical instruction are considered to be all wrong spiritually and religiously. They are suited only to the "religions of authority" now passed or passing and not to the modern religion of the spirit, which appeals to reason and experience. To these arguments I shall recur briefly later.

I know all these objections and yet I maintain my plea for the Church's authorized Catechism as the fundamental basis for preparation for Confirmation.

I do so for several reasons: First, Because of the authority of the Church herself. Look in your Prayer Book at page 266 and there you will find this legend or title—"A Catechism, that is to say, an instruction to be learned by every person before he be brought to be confirmed by the Bishop."

There it is in plain black and white. I am a law-abiding citizen both of the state and of the Kingdom. And I obey the law, not simply out of blind respect for authority but because I have a suspicion that the Church, out of her deep and wide experience in this matter of spiritual training and religious education, has developed a wisdom that may be wiser than that of some of our most modern pedagogues and most scientific educators both in the so-called secular and also religious realms.

Second, Because of the intrinsic excellence of the Catechism itself. Think of it, this religious document belongs to the same general epoch or era of religious development to which the Westminster Confession or the Heidleberg or Wittenberg Confessions and Catechisms belong. And yet what an antipodal difference between them both as to formal contents and inspiring spirit. These latter documents are largely metaphysical, that is "theological and doctrinal," in the popular but inaccurate sense. They bother the infant mind with the mysteries of predestination, election, solifidianism, and the like. They attempt to define the Christian religion in terms of dogma that must be and are largely out-grown and cast aside in the growth of experience and the light of modern knowledge. But this Catechism is almost wholly and solidly moral, ethical and spiritual. Even when it deals with the creed, it defines it in such simple, broad, comprehensive terms that any man who is really and essentially Christian in his belief, can accept it and make it his own, whatever be his particular doctrinal interpretation of the specific articles of that creed. "First, I have to believe in God, the Father, Who hath made me and all the world. Secondly, in God, the Son, Who hath redeemed me and all mankind. Thirdly, in God, the Holy Ghost, Who sanctifieth me and all the people of God." There is the Church's own and only authorized interpretation of the Christian faith. And I maintain that any one who accepts that interpretation honestly, is, so far as his faith is concerned, fit to be baptized, confirmed, ordained or consecrated, whatever his religious opinions or views may be otherwise.

Beyond this one simple and comprehensive setting forth of the faith, all the rest of the Catechism is utterly ethical and spiritual. It concerns itself with the Christian covenant, the Christian's duty, the Christian's prayer and the Christian Sacraments, that is, the duties, privileges and helps of the Christian life. It seems to me that when we compare this document with similar documents of the same general age and stage of Christian history and development, it appears little short of inspired. It can never be outworn or outgrown, no matter what changes may take place in the interpretation of individual doctrines, at least so long as Christianity remains Christianity. It will endure as an incomparable instrument of Christian instruction and of moral, ethical and spiritual education.

But third and lastly, I plead for the Catechism, because I believe, modern education and advanced religious teachers to the contrary notwithstanding, that the filling and training of the memory by means of forms of words have their place in all true education, religious or secular.

If the old methods of pedagogy sacrifice the intellect and the reason to the memory, the modern methods seem to me sometimes utterly to neglect the memory. And the memory is an invaluable part of our moral and spiritual equipment.

For instance, the age, roughly speaking, from eight to twelve, is the golden age of memory. The reasoning or thinking powers, so keenly active at an earlier and also at a later period, are then somewhat in abeyance. The memory is the most active faculty in the child's mind. It is as impressionable as wax and as retentive as steel. The mind is then capable of more drudgery, more of that formal but rather unreasoning and unthinking kind of work that has to be done some time in every kind of education, particularly the acquisition of knowledge and information. I would seize and make full use of that golden opportunity. I would begin then the study of foreign languages, Latin, Greek, French, German, etc., for the mind can then learn and retain declensions and conjugations and acquire vocabularies as it never can again. I would then store the memory with golden treasuries and gems of literature, poems and great prose. They may not be fully grasped or comprehended at the time. But they will abide in the memory to become sources of solace and inspiration and joy when a developing experience and growing mind become able to interpret them.

Even so in religious education I would then have the child commit to memory great passages of Scripture, from the Psalms, the prophets, the great stories of the Old Testament in their simple, graphic and sublime original dictum, the parables of Christ, the sermon on the mount and certain noble utterances of the Epistles. John Ruskin testifies that the very best and most valuable part he thus learned at this period of life at his mother's knee.

I would seize that opportunity also to write indelibly upon the child's memory that "form of sound words," the Church's Catechism. He may but dimly and dully apprehend it now. Much of it may have little vital contact with his present life and experience. But it will be there, fixedly and irremovably there, for his strength and stay, for his guidance and inspiration when the future years shall interpret it through widening and deepening experience and a developing mind and soul. You may be doing only the dull work of laying wires now, but some day those wires shall flash and thrill with the electric current when life makes the vital contact with realities.

BISHOP TUTTLE'S EPISCOPAL LINEAGE

A correspondent sends us the table of Bishops, showing the succession from St. John to Bishop Tuttle, the Presiding Bishop of the Episcopal Church. As of timely interest, it is reproduced below:

St. John

1.	Polycarp.	17.	Antiochus.
2.	Pothinus.	18.	Elpidius.
3.	Irenaeus.	19.	Licarius.
4.	Zacharius.	20	Eucherius I.
5.	Elias.	21.	Patiens.
6.	Faustinus.	22.	Lucipinus.
7.	Verus.	23.	Rusticus.
8.	Julius.	24.	Stephanus.
9.	Ptolemy.	25.	Venetiolus.
10.	Vocius.	26.	Eucherius II.
11.	Maximus.	27.	Lupus.
12.	Tetradus.	28.	Licontius.
13.	Verissimus.	29.	Sacerdos.
14.	Justus.	30.	Nicetus.
15.	Albinus.	31.	Priscus.
16.	Martin.		

32. Aetherius, Bishop of Lyons.
Virgilius, Bishop of Arles.

Virgilius, Bishop of Arles, and Aetherius, Bishop of Lyons, consecrated.

33. **Augustine,** first Archbishop of Canterbury.

Then follows a succession of 86 Archbishops to

119. John Moore, consecrator of
120. **White,** second Presiding Bishop in the United States.

121.	Griswold.	128.	Clark.
122.	Chase.	127.	Williams.
123.	Brownell.	126.	Lee.
124.	Hopkins.	125.	Smith.

129. Daniel Sylvester Tuttle.

Polycarp was an Asiatic Bishop consecrated by St. John. Pothinus to Virgilius were Bishops of Gaul. Virgilius and Aetherius consecrated Augustine of England; whence the succession passed into the United States through John Moore, consecrator of William White of Pennsylvania.

Bishop Tuttle is the one hundred twenty-ninth Bishop from St. John the Divine; and possessing "grace and Apostleship".

A PSALM OF THE HELPERS

He that turneth from the road to rescue another
Turneth toward his goal;
He shall arrive in due time by the foot-path of mercy;
God will be his guide.

He that taketh up the burden of the fainting
Lighteneth his own load;
The Almighty will put His arms underneath him.
He shall lean upon the Lord.

He that speaketh comforting words to mourners
Healeth his own heart;
In his time of grief they will return to remembrance;
God will use them for balm.

He that careth for the sick and wounded
Watcheth not alone;
There are three in the darkness together,
And the third is the Lord.
—Henry Van Dyke.

DAILY BIBLE READING

"I am sorry for the men who do not read the Bible every day; I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it, some old text that you have read a score of times suddenly beams with a new meaning. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance."—Woodrow Wilson.

In Confirmation, you make no new vows. You "confirm" pledges already made. It is an act of manly and womanly acknowledgement of duties already existing. Its name implies that. Do we renew what is new, or what is old? We cannot ratify and **confirm** that which is at the very moment originated!

Lo, He comes with clouds descending,
Once for our salvation slain;
Thousand angel-hosts attending
Swell the triumph of His train:
Alleluia!
Christ, the Lord, returns to reign.
J. CENNICK.

In contemplating the Day of Judgment, it is, perhaps, too often our practice to dwell exclusively on the wonderful accessories and circumstances with which it is to be conducted. The winding up of all things in the existing earth and heavens—the setting of the Great White Throne—the gathering before that Throne of all nations—the demeanor of Him Who is to sit thereon—the clearing up by His word of mysteries that have transcended the knowledge of the Angels—the justification of His acts of Providence and of Grace to the assembled universe — the silent expectation of all mankind, until the two-fold sentence shall be pronounced, "Come ye blessed," "Depart ye cursed;" the jubilant exultation of those who receive the former, and the despairing cry of those who receive the latter sentence — these are the things on which we generally dwell when we think of the Day of Judgment. The result is, that in contemplating them we forget ourselves; we forget that we shall not and cannot be mere spectators of the scene, and that in the throng of the one class or of the other, we ourselves, as separate and individual beings, must and will be found.—Church Kalendar.

Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him.—The Apocalypse.

Whoever would learn the mystery of Christ, our peace cherished in a life of daily conflict with sin, will never learn it but bearing with good will the discipline of every day, and faithfully resisting evel within and without in the power of the spirit of Christ.—Congreve.

ANNUAL MEETING OF BOARD

(Continued from Page 1.)

teacher training courses and take examinations upon this section, enabling them to receive a partial credit toward a certificate. It was arranged however that not more than two five hour units (or ten hours) can be credited for any one week of work in a Summer School. The Director urged that in speaking of the smaller Sunday Schools, we use the number of teachers as the standard of measurement, rather than the number of pupils. In teaching in the smaller schools the Department has recommended strongly the adoption of the Cycle Plan, which will be fully elaborated in a future publication of "The Leader."

The special Councils appointed by the Department have been faithfully at work during the past five years and have greatly assisted the Department in the issuing of the books for the Christian Nurture Series. A meeting of the Primary Council will be held in the week following Easter, for the completion of the Primary and Junior Courses. A meeting of the entire Department will be called about the middle of April for the purpose of discussing and authorizing revised editions of the Christian Nurture Series.

Speaking of the Correspondence School, the Director showed that there have been 121 new enrollments; old students have enrolled for new courses, numbering 51, and making 172 in all. Since the beginning of the School there have been 726 enrollments. If the funds of the Board will warrant it, a special Director of the Correspondence School will be appointed during the coming year, who will give his entire attention to the work and largely develop its usefulness. During the past year 221 certificates were granted to members of the Correspondence School, City Schools of Religious Instruction and members of Parochial Training Classes.

SECONDARY CHURCH SCHOOLS

The Department of Secondary Education presented a most interesting report which indicated that much work had been done by the members of the Department. They submitted a list of 45 Secondary Church Schools for Boys, and 61 for Girls, which indicates upon how strong a foundation this part of the Church's work is laid. There is a growing desire among the principals and head-masters of these schools for help in the matter of religious training of the boys and girls under their care. The Chairman of the Department outlined the subjects now being studied under the general head of Sacred Studies, Devotional Life and Missions, in our Church Schools. They suggested the following program which might serve as a minimum basis for the religious training of children:

First Form—Age, 12-13. Catechism. Church Year.

Second Form—Age, 13-14. Stories from the Old Testament. The Collects.

Third Form—Age, 14-15. The Life of Christ. Acts of the Apostles.

Fourth Form—Age, 15-16. Church History.

Fifth Form — Age, 16-17. English Church History. History of the Old Testament.

Sixth Form—Age, 17-18. American Church History. Christian Ethics. Preparation for College Life.

In the discussion which followed, the possibility of adapting the Christian Nurture Series to the use of Secondary Schools was proposed and will receive attention in the future.

THEOLOGICAL EDUCATION

The Department of Theological Education reported active work by the members of the Department with the assistance of the group of Councilors representing the different Theological Seminaries, and Examining Chaplains of several Dioceses on the task committed to it by the General Convention (1) ascertaining what changes should be made in the present standards in Theological Education, (2) comparing, collating and correlating the information so procured, and (3) the preparation of amendments or substitutes for the present Canons.

COLLEGIATE EDUCATION

The report of the Collegiate Department was presented by the General Secretary. He spoke of the complete study of conditions in colleges which had been made by the Rev. Stanley S. Kilbourne and published in "Church Ideals." The resignation of Mr. Kilbourne has been accepted with much regret and with hearty appreciation of the excellence of the work accomplished by him. A Conference of Church Workers among Students in Colleges will be held in Chicago, February 13th, 14th and 15th, at the University Club, Monroe and Michigan Avenue. About thirty student workers in the Church, in college and university towns will be present. Plans for interesting the student in religion and the Church's life will be formulated.

FINANCE

The report of the Treasurer showed that last year only thirteen Dioceses failed to make some payment on the apportionment. The total amount received from the apportionment was $15,832, being nearly one-half of the total apportionment of $32,000. From individual and general contributions the Treasurer received $5,333. The Board closes its year with a deficit of $1,413.

RECOMPENSE

We are quite sure
That He will give them back—bright, pure, and beautiful—
We know He will but keep
Our own and His until we fall asleep;
We know He does not mean
To break the strands reaching between
The here and there.
He does not mean—though heaven be fair—
To change the spirits entering there, that they forget
The eyes upraised and wet,
The lips too still for pryaer
The mute despair;
He will not take
The spirit which He gave, and make
The glorified so new
That they are lost to me and you.
I do believe
They will receive
Us—you and me, and be so glad
To meet us, that when most I would grow sad,
I just begin to think about the gladness,
And the day
When they shall tell us all about the way
That they had learned to go—
Heaven's pathways show
My lost, my own, and I
Shall have so much to see together by and by;
I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by and by
I do believe that God will give a sweet surprise
To tearstained, saddened eyes,
And that His heaven will be
Most glad, most tided through with joy for you and me,
As we have suffered most. God never made
Spirit for spirit, answering shade for shade,
And placed them side by side—
So wrought in one, though separate mystified—
And meant to break
The quivering threads between. When we shall wake
I am quite sure we shall be very glad
That for a little while we were so sad.

ONLY

Only a seed, but it chanced to fall
In a little cleft by a city wall,
And, taking root, grew bravely up,
Till a tiny blossom crowned its top.

Only a thought, but the work it wrought
Could never by tongue or pen be taught,
For it ran through a life, like a thread of gold,
And the life bore fruit a hundred-fold.

Only a word, but 'twas spoken in love,
With a whispered prayer to the Lord above,
And the Angels in Heaven rejoiced once more,
For a new-born soul "entered in by the door."
—Canadian Churchman.

YOU WILL NEVER REGRET —

Living a pure life.
Doing your level best.
Being kind to the poor.
Looking before leaping.
Hearing before judging.
Thinking before speaking.
Harboring clean thoughts.
Standing by your principles.
Stopping your ears to gossip.
Being as courteous as a duke.
Asking pardon when in error.
Bridling a slanderous tongue.
Being generous to an enemy.
Being square in business dealings.
Giving an unfortunate fellow a lift.
Being prompt in keeping your promises.

Putting the best construction on the acts of others.

You will never, never be sorry for giving light to the blind, knowledge to the ignorant, strength to the weak, help to the struggling, and a Saviour to the heathen.

The Witness

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

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SOME FACTS ABOUT THE CHURCH PENSION FUND

THE GREAT RALLY OF ONE MILLION CHURCHMEN

ON QUINQUAGESIMA SUNDAY

THE WHOLE MATTER IN A NUT SHELL

1. Nine-tenths of the Clergy live on incomes that permit no savings. When sickness or old age comes they have nothing. When death comes the widow and children have nothing.

2. Each Diocese in the past has tried to do something through a special fund for that purpose, given as a charity. How much? Don't mention the pittance. Let us forget it. How pitiably small at the best.

3. There have been several movements that have been started to meet the condition throughout the whole Church, but with meagre success.

4. Finally, six years ago the General Convention took action and appointed a Commission to investigate and plan a report. These men did splendid service. They took the matter up as an insurance plan. They called in actuaries. They got at facts. They worked out the details. They made their report.

(1) The support of the sick and aged Clergy is a right due them—not a charity. Pension for the widow and minor children is a duty the Church owes them.

(2) A Clergyman ought to be able to retire at the age of 68 years, and receive an income equal to one-half his average salary during the whole time of his service—the minimum amount to be $600.00 a year. His widow should have at least half this sum.

(3) To do this, every Parish and Mission must pay into the treasury of the Fund each year a sum equal to seven per cent of the salary it pays its Rector—no matter who he may be. This is the same as the usual premiums in life insurance companies for forty accumulations for forty years—the usual period of service—will provide the "half-pay" annuity, and care for the widow and minor children.

The Church said:

That is business-like. We will do it.

(4) What about the men now approaching 68 years—or half way through their period of service.

The Committee figured this out, and said it would require at once a Reserve Fund of Five Million Dollars. This would make the Fund effective from the start. The Church said:

That's right. We will do it, and let the day when the Fund becomes effective be

MARCH 1, 1918

That was three years ago. Bishop Lawrance of the Diocese of Massachusetts was asked to manage it. He put the work of his Diocese for the time being in other hands, selected his assistants, and for three years he has gone in and out among the rich men and into the Parishes and Conventions, pleading the cause of the aged Clergy, their widows and orphans.

The response has been noble. Four millions are ready March 1st if one million more is received. All is conditioned on **Success.**

And Sunday, February 18th, Quinquagesima Sunday, is the great rally day for every member of the Church to do something—much or little, as he or she may be able, to crown these three years with success—and to provide forever for a faithful Ministry in the day of necessity.

What You Can Do for the Church Pension Fund

You can make your gift NOW for the full amount, or, if you want to contribute more than you feel able to give at this time, name the amount and pay it in five annual installments.

Let everybody give something.

SOUTHERN FLORIDA CONVOCATION

The twenty-fifth annual Convocation of the Missionary District of Southern Florida was held at Tampa the last week in January. The Rt. Rev. Dr. Frederick F. Reese, Bishop of Georgia, preached the sermon at the opening service, held in St. Andrew's Church on Sunday morning, the 28th ult. The Bishop of the District, the Rt. Rev. Dr. Cameron Mann, was assisted in the celebration of the Holy Communion by the Rev. H. A. Brown, Rector of the Parish, and the Very Rev. J. G. Glass, Dean of the Cathedral, Orlando. There were celebrations of the Holy Communion each morning of the Convocation at St. Andrew's and St. John's Churches. At a service held in the afternoon, Bishop Reese led in a discussion of the Church Pension Fund. Bishop Mann delivered his annual address at the evening service, which was attended in a body by the members of St. James' (colored) Mission.

The business sessions were held on Monday and Tuesday. The following Committee on the Church Pension Fund was appointed to raise $15,000 toward the Fund by March 1st: Dr. S. L. Lowrey, Tampa, Chairman; Messrs. C. M. Gay, Petersburg; H. M. Weathers, Ocala; R. A. Crowell and Wm. McIntyre, Tampa.

The following appointments were made: Secretary of the District, the Rev. G. A. Ottman, Ocala.

Council of Advice, the Very Rev. J. G. Glass, Orlando; the Rev. A. S. Peck, Sanford; Mr. A. Haden and Dr. E. M. Hyde.

Examining Chaplains, the Rev. James H. Davit and the Rev. A. L. Hazlett.

Chancellor, Hon. L. C. Massey.

Vice Chancellor, Judge T. P. Warlow.

Treasurer, Frederick H. Rand.

Registrar, the Very Rev. J. G. Glass.

Hereafter, under the Canons of the District, women will be eligible to vote at parochial elections.

The Bishop was requested by a small majority vote to fix the time for future Convocations on Tuesday as opening day, instead of Sunday.

The annual report of the Rector of the Cathedral School for Girls, the Rev. R. P. Cobb, showed that institution to have had a very prosperous year.

The District Branch of the Woman's Auxiliary to the Board of Missions held its annual meeting on the 29th ult, and the women made their Corporate Communion at a celebration said by Bishop Mann, who was assisted by the Rev. W. W. Williams of Key West. Miss May Rand of Orlando, in the absence of Mrs. Cameoran Mann, President, presided. Mrs. Mann was re-elected President and Mrs. J. J. Bridges of Orlando Secretary.

BISHOP EDSALL UNDERGOES A SERIOUS OPERATION

Bishop Samuel Cook Edsall, D. D., of the Diocese of Minnesota, underwent a most serious abdominal operation in Rochester, Minn. on Monday, Feb. 12. Bishop Edsall had an appointment to address the Church Club of Rochester that evening on behalf of the Church Pension Fund.

He had not been feeling well for some time and while in Rochester was examined by the physicians of the Mayo clinic who discovered so serious a condition that an immediate operation was performed. A large abdominal cyst had ruptured, and peritonitis had set in. Dr. E. Starr Judd and Dr. Charles H. Mayo performed the operation and drained the cyst, but so serious was the envolvment that little hope is entertained for the ultimate recovery of the patient. The Bishop however stood the operation well and rested comfortably during the night and following day.

On Sunday last Sexagesima he met all his appointments as usual, confirming a class in the Church of the Ascension, St. Paul, in the morning where he preached an unusually convincing sermon on "The Proportion of The Faith", Rom. xii. 6., and in the afternoon he confirmed an adult in St. Clement's Church, St. Paul

About a month ago Bishop Edsall sustained a bad fall on the icy walks and at that time probably was injured internally. He however continued his active life to within a few hours of the operation.

PERSONAL AND PAROCHIAL ITEMS GATHERED FROM MANY DIOCESES

Mr. and Mrs. W. H. Foster of Elkhart, Indiana, have presented St. John's Parish with a new Rectory, which will be ready for occupancy the first of next month. The gift has caused much rejoicing among the parishioners and in the home of the Rector, the Rev. W. W. Daup. The basement in the handsome new stone church will be finished and furnished for Parish purposes.

A series of meetings for meditation and prayer are being held in Emmanuel Church, La Grange, Ill. The Parish paper gives the information that the meetings are only thirty minutes in length, beginning with the Lord's Prayer and ending with the grace or blessing. There is no chosen officiate or leader, each one using the time in his own way for meditation and prayer, each one praying alone A list of helps circulated among the people offers subjects for thought and prayer. These helps are divided into three sections, dealing with the world, the Parish and the individual.

"In a certain leading Church," says the Rev. John Munday of Port Huron, Mich., "there was a conscientious business man of a practical turn of mind. A friend noticed that he stood up sometimes at the offertory, and sometimes remained seated. He was asked the reason why, and replied that when he put his pew rent on the plate he did not consider that he was any more giving something to God than when he paid his house or office rent; that for his pew rent he got more than an equivalent for all he paid, consequently was not going to pretend that he considered meeting his obligation as an act of worship. 'Which,' said he, 'the Communion alms and missionary contributions and special gifts are.'"

The men of St. Mark's Episcopal Church, Aberdeen, S. D., were tendered a dinner at the Guild Hall recently by a generous layman of the Parish, Dr. C. J. Lavery. The Ladies' Guild prepared and served the courses. The Rev. John W. Hyslop, Rector, acted as toastmaster of the evening. Messrs. A. F. Milligan, W. D. Swain and Paul Gross were the special speakers, and impromptu talks were made by Mr. J. L. Browne, Dr. C. J. Lavery and Rev. Dr. Ashley.

The Dean Rousmaniere Young Men's Bible Class, the Cathedral of St. Paul, Boston, is doing a splendid work. It meets on Sunday afternoons at 5:15 o'clock. The members discuss and study the Bible and some of life's problems. The aim, we are told, is to lead the student to see life in its proper perspective from the Christian point of view, and to aid him in finding his place and part in the world's work. It is the age of looking ahead to social tendencies, of intellectual independence, and a sense of duty and destiny, and an appreciation of the truth. The leader is, therefore, not surprised, at times, to find in this group of young men, some who have reached a high standard of religious awakening. On one occasion, when the class members were asked to select some one member to pray for, before going to the Holy Communion, one gave this testimony: "I selected a fellow whom I did not seem to care much for, but when we left the Communion rail together, he looked different to me than he ever did before, and now we are good friends." Another, when he faced a problem, said: "I never prayed more earnestly in my life, and soon after I reached my place of business the problem was solved." From another: "I don't know why, but of late I have taken up the reading of the Bible and pray each day." Another said: "Since I have been connected with the class I have lived different. I do not go to some of the places where I went before. My family know that this is so."

The Rev. Harry C. Robinson, formerly Rector of St. John's Church, Columbus, Ohio, has been appointed chief executive officer of the newly constituted Archdeaconry of Detroit, Mich. Detroit is growing by leaps and bounds, and the new Archdeacon will have a section of the most interesting territory in the country in which to make good.

The children of the Church of the Redeemer, Chicago, agreed, without a dissenting voice, to deny themselves ice cream at a Sunday School party and contribute the money saved toward the relief of the suffering children in Belgium.

The seventh anniversary of the incorporation of the Boy Scout movement in the United States was observed in many places last Sunday. A special service was held in All Saints' Church, Norristown, Pa., in the evening, which was attended by neighboring troops. The Rev. E. H. Bonsall, Jr., a Scoutmaster of Clifton Heights, gave the address.

The new organization of the National Council of the Brotherhood of St. Andrew is starting off with very bright prospects for successful work during the year 1917, under the able leadership of the President, Mr. Edward H. Bonsall and the following corps of efficient officers: H. D. W. English, Pittsburgh, First Vice President; Courtenay Barbour, Chicago, Second Vice President; Carl N. Martin, Philadelphia, Treasurer; Franklin S. Edmonds, Philadelphia, General Secretary; George H. Randall, Philadelphia, Executive Secretary and Editor of St. Andrew's Cross; C. Frank Selby, Denver, Western Secretary; B. F. Finney, Savannah, Southern Secretary; F. H. Spencer, Chicago, Middle West Secretary; Walter M. Kalmey, Philadelphia, Corresponding Secretary. The office of Associate Secretary has been abolished, and Mr. Randall takes over the duties of that office in his new position.

The Rev. H. E. W. Fosbroke, D. D., was presented with the Cambridge Mediaeval History and the Cambridge Modern History, in twenty volumes, by graduates and undergraduates of the Cambridge Theological School, as a mark of their affectionate esteem, before he entered upon his duties this

(Continued on page 4)

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PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

O Lord, who hast taught us that all our doings without charity are nothing worth; Send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

In our town we found that it would be a good thing to change the name of "The Charity Organization Society" to that of "The Social Welfare Organization", because, among other reasons, many people had grown to feel that the word "charity", in the popular mind, meant, on the one hand, a begging organization of some kind, and, on the other hand, a more or less scientific "hand out", preceded by a number of personal questions impersonally asked, and which could not be always answered in kind, as was the Parish Visitor, who stood on the threshold of the little forlorn house, and said to the one who opened the door: "Does your husband drink?" and received as an answer, "No; does yours"? Charity has had some pretty rough usage all along the line, from the begging impostor way up to the man who signs a check for some local philanthropy, and promptly proceeds to dismiss from his mind the whole subject which he was solicited to help.

Can not we Christians do something to restore "charity" to a measure of its original meaning? And can we begin to do this in a better way than by always remembering that "the gift without the giver is bare"? Some people speak of charity as if it meant something different from love; as if its synonym was dole. Charity is love expressing itself toward men. Worship is love expressing itself toward God. In both cases it is wrapped up with personality. That is why the Collect says: "All our doings without charity are nothing worth". If love is not the essence of your daily life toward God and man; you have not yet evolved from the tiger and the ape. You are not yet a real human being. And because so much of the tiger and the ape still lives in many of us, Mother Church bids us pray the Life Giver to pour Himself into our innermost being in order that charity shall mark our thoughts and our speech as well as our deeds, so that we shall not be counted "dead" by Him who has set forth the only values in life that are worth while. The truly charitable man or woman is the one whose thoughts and words are as wisely generous as his deeds. What a mockery to ask God to put charity into our hearts; and then, even though we have put large alms in the alms plate, to go out thinking uncharitable thoughts of our friends and neighbors, or saying uncharitable things about their weaknesses and failings! Such people forget that out of the fullness of the heart the mouth speaketh, and that in the person who thinks and talks uncharitably there live not only tigers and apes, but snakes so noxious that it can truthfully be said that the poison of asps is on their tongues.

Are you inclined to gossip? If so, have this Collect typewritten on a card and stick it on that looking-glass before which you brush your hair or powder your face. And add to the Collect this little act of self-consecration and say the latter every morning by yourself, or with your family at the breakfast table:

"My God, I offer Thee today,
Whate'er I THINK, and DO, and SAY.
Teach me, dear Lord, Thy Holy Will,
Help me my duty to fulfill;
For Jesus' sake. Amen.

THE EPISTLE

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Concerning this day's Epistle, Bishop Doane once said: "To bring within the compass of a paper such as this, or of a lifetime of sermons, an exposition of today's Epistle were as idle an impossibility as to empty the ocean into the hollow which childish fingers have scooped out in the sand. It stands like some exquisite sculpture at the entrance way of Lent, and it hangs, like a beautiful picture, over the gate through which we pass; and the finger on the stone, or on the canvas, is simply the statue or the portrait of the Incarnate Son of God. He and He only and He altogether fulfilled, lived, realized in Himself that perfect love whose attributes and evidences, as St. Paul sketches them, make up the man Christ Jesus." I make the suggestion that you read this Epistle every day this coming Lent, until you learn it by heart, and then repeat it once every day thereafter, slowly, with your mind on each phrase, until the whole picture becomes part and parcel of your mental self.

The thing that strikes me about the Epistle, considered as a whole, is this: It shows me that real love is that spiritual quality in one's life which can be likened to the temper in Damascus steel. You can bend a real Damascus blade, but when released the temper within brings it quivering back to its proper shape. So true love for God is the spirit of a man in which is the same temper that is in the spirit of Jesus Christ. Charity is not passion; charity is not benevolence; charity is not amiability. Charity is God in your every day life. It is a spiritual quality, which, when you get it, makes everything you think and do and say worth while. And when one gets this wonderful love in his life he finds, to paraphrase Bishop Brent, that he must be vigorous as well as tender; self-repressed as well as indulgent; able to use a pruning-knife as well as to apply a balm; and that often truest love gives its best by taking away most. Parents and lovers and good friends might apply this acid test question to their loves: "Is my love helping my child, my sweetheart, my friend, to be a stronger character, or is it making him, or her, a moral, or a mental, or a religious parasite?" Always remember that while "love has but one office, one power,—to give all that it has and all that it is",—yet that that is no true love, no real charity, which simply makes darlings of people, and never exercises self-repression nor demands self-sacrifice on the part of the loved one. Bishop Brent puts it well when he says: "Love that coddles is destructive; love that challenges is creative."

THE GOSPEL

Then Jesus took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on, and they shall scourge Him to death, and the third day He shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. And it came to pass that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging, and hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus, Thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried so much the more, Thou Son of David have mercy on me. And Jesus stood and commanded him to be brought unto Him; and when he was come near He asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight and followed Him, glorifying God; and all the people, when they saw it, gave praise unto God.

Shakespeare said, "Love is blind," and yet if love be put into our hearts by the Holy Ghost, I should be inclined to think that such love, at least, was far from being blind. Jesus is Incarnate Love, and He saw to the end. He saw that the Cross was set ahead of Him as "a mark of trust and love, and not of displeasure", and as a son of Love He went to meet the situation and accept the challenge. Real love never "beats about the bush" when unpleasant duties, which in the end mean health and salvation, are involved. So we Christians are not to be afraid "to speak the truth in love" when there are big issues for the human soul at stake. It is the amiable, easy-going, silent-when-they-ought-to-speak Christians who often bring discredit on religion, and make the Church to be despised. How many of us are silent when we should be saying by our words and actions, "Jesus of Nazareth is passing by?" And that love, I admit, is blind which will not see Jesus passing by in almost every event of life. Again, note, He is either passing by with us or without us. Love, as I have said awhile back, is wrapped up with, bound up with, personality. If we do not see God in Jesus we will never see Him at all—at least as love. In such a case God may be an Influence, be He will never be a Personality; and what we need to make life worth living is to know God as a Personality through Jesus Christ.

"Lord, that I may receive my sight!" It is the cry of faith to the heart of God. And the heart of God is not hardened. "He has promised to be always conscious of us." If we will only act every day as if He were near, by and by we shall have our reward—we shall begin to see Him. And I believe we shall see Him clearer as we ourselves are more and more charitable in thought, and word, and deed. Worship God, be charitable to all men, and you will become men of vision; and those who will best know that you have become such will be the man-servant, and the maid-servant, and the cattle, and the stranger within your gates. I would rather have their opinion of your charity and your charitableness than that of any collector for any philanthropic agencies in your town, even including your own pet "charity". F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

QUINQUAGESIMA

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Quinquagesima	Gen. 47: 27—48: end Deut. 14: 22—15: 11	Rom. 11	Mal. 3: 16—4: end	Matt. 17: 1-13
M.	Gen. 49	Jude	Jonah 1: 1-16	Mark 9: 14-29
Tu.	50: 1-14	Philemon	1: 17—2: end	Matt. 17: 22-end
Ash-Wednesday	50: 15-end	II Cor. 6: 11—7: 10	3	18
Th.	Isa. 30: 1-21	I Cor. 1	4	John 7: 1-27
F.	31: 1-7	2	Joel 1: 1-12	7: 28-52
St. Mathias	12: 12-end	Luke 12: 13-44	Isa. 22: 15-end	I John 12: 15-end
1st Sunday in Lent	Ex. 1:1-14 Joel 1	Rom. 7: 1—8: 6	Joel 2: 1-18	John 8: 12-end

If there is one set of Collects, Epistles and Gospels whose unity, purpose and meaning are clear, it would seem to be those for Quinquagesima. We pray in the Collect for Love, which is described in the Epistle and illustrated in the Gospel. And while the lessons need not be limited to this one theme, yet Lamentations on this day seems inept. (The New Lectionary uses Lamentations in its historical connection just after the destruction of Jerusalem, which it deplores. See Second Year Tables, Third Week in Lent.) We offer:

SUNDAY MORNING LESSONS.

First, Israel's blessing Ephraim and Manasseh, closing with the promise of deliverance (verse 22 should be omitted), a promise which finds its fulfillment on Easter; while the second lesson pursues the same theme of God's fidelity to His Chosen, carrying it on and broadening His grace to include within its scope the whole human family. For Sunday evening, we have the Transfiguration (which should end with verse 9, or else go on to take in the healing of the epileptic boy), the vision of victory by which our Lord was enabled, "for the joy that was set before Him, to endure the cross, despising the shame". This is backed by the prophecy which brings Moses and Elijah, Law and Prophecy, together as the two elements which at once prepare for and are fulfilled in our Lord.

WEEK DAYS. The idea of the Old Testament morning lessons through Lent is to give the experience of the Children of Israel "in durance vile", pieced out with selections from the prophets which give the spiritual meaning of Egypt as "Flesh and not spirit; man and not God". For the Old Testament Lessons in the week days of Lent, Evening Prayer, we give a course in the Minor Prophets. It is said that one reason why the American Church threw out the English Lessons from Septuagesima on, was to get in the prophets, instead of being confined to historical lessons in Lent. The object was good, but the method was unnecessary and bad. To celebrate the deliverance on Easter from a trouble which did not come into existence, is not impressive. But by beginning with Genesis on the first Sunday in Advent, and running different courses morning and evening, we are enabled to combine the two plans; and the two-year plan gives still greater variety.

ASH WEDNESDAY

The first lesson in the morning completes the story of Joseph, ending with the note of faith and hope—"God will surely visit you"—and teaching the lesson of forgiveness, while the New Testament lesson explains what true penitence is, in line with the Collect. In the evening, the excellent Prayer Book selection, Jonah's effective plea to Nineveh for repentance, is retained and coupled with our Lord's teaching on forgiveness and its conditions. The accustomed Isaiah 58 and Luke 15 will be found in the second year.

NOTE

It should have been mentioned above that the Old Testament alternate for Sunday morning is used because of its bearing on a subject that has come to be associated in our minds with Quinquagesima, viz: care for the ministry. Deut. xiv:28-29 would not be a bad text for a sermon on the Pension Fund.

In reply to a correspondent who objects to Jonah in Lent, claiming for it an exclusive use in the Epiphany season, would say that we recognize the Missionary character of Jonah, and have given it a place in the Epiphany season of the second year, but that a book may be suitable in more than one place, and Jonah's effective plea for penitence certainly does not seem inappropriate for Ash Wednesday. Moreover, the book distinctly looks forward to the Death and Resurrection of our Lord.

BISHOP REESE CALLS TO PATRIOTISM

Bishop Theodore Irving Reese telegraphs THE WITNESS as follows. His recommendation certainly should be followed in all our Parishes. In his own Diocese every Parish and Mission displays the American flag as he here suggests.

"In present national crisis will you urge placing the American flag in all our Churches, following cross in procession or set on epistle side of chancel, teaching the relation of the Church to patriotism and its Christian expression. The effect of such united action would be far reaching. The relation of the Church to the birth of the nation creates opportunity for present leadership."

THEODORE IRVING REESE.

A LITTLE SERMON FOR EVERYBODY

THE VALUE OF A MAN'S LIFE

What is a man's life worth? What is there about it that makes every effort on its behalf worth while? What is there about it that makes us plan and work for its betterment?

Christ gives the answer when He says, "It is written in your law ye are gods".

The time came in the physical evolution of the race when spiritual evolution began, when God breathed into man an immortal soul. God had created many wonderful things, earth, sky, seas, heavens, but He was not satisfied. He wanted a being that could make a response to Him. So He stamped His own image in man, He gave him a life like His own, He made him a god.

You have seen a representation of Michael Angelo's drawing of the creation. Man is stretching out his hand from the promontory of earth to meet the outstretched hand of the Creator as He passes by, and the touch of that hand raises man to life, and work, and effort. As Kipling says, "He rises to his feet as God passes by, a gentleman unafraid".

Now, at times, man forgot his Divine origin. Contact with the things of the earth, which he was intended to subdue, sometimes subdued him. But he could not entirely stamp out his Divine nature; stifle it, trample on it, there yet remained something of the god in him. Christ came to make this plain to man. He came to lash the race into consciousness of its Divine origin. He came to drive the beast out of man, as one day, with a whip of small cords, He drove the money changers out of the temple.

Christ thought that man was worth so much that He was willing to give Himself for man. Christ valued man; that shows a man's worth. He said that it was in the law of the most undeveloped human nature that there was a promise, a potentiality of the Divine in it. And He made this clear in the parable of the Prodigal Son. Men were not beasts. God was their Father. So the son said, "I will arise and go to my father". The parable of the Prodigal Son is Christ's echo of the primal fact that man was made in the image of God. Religion is as natural to man as any other law of nature. Just as some characteristic of feature or disposition works itself out in a man by the law of heredity, so the Divine in man must assert itself, being inherited from the Father of us all.

If it is true that "to err is human", it is something which man has added to his humanity, not something which was inherent in it. Bishop Launcelot Andrews says: "Two things I acknowledge in myself, O God: nature,

which Thou hast made; sin, which I have added."

Sin is regicide—it is killing the kingly part of us.

Sin is deicide—it is killing the God in us.

We do try to do that—Crucify the god in us.

We drag Him before the judgment seat of our worldly interests; we run and fill a sponge full of some deadly drug that we may give it to Him to drink, so that we may with untroubled conscience enjoy the pleasures of the passions; we nail Him to the cross of our plans and purposes for our own life.

But we can never quite still the voice of God in us.

That makes the worth of our humanity. That stimulates the effort that we make to save our own life; that inspires the desire to go out and save the lives of other men.

We will not make sacrifices for others unless we believe that they are worth the sacrifice; we will not go out to save unless we believe that there is a life worth saving.

"It is written in your law, ye are gods." And the law is exemplified in the life of Jesus Christ—when God was made man, that He might show the world once and forever man fulfilling the law of his nature—man become God.

H. J. M.

"ON SAYING THE CREED"

The old parson was on his way home from the Diocesan Convention. He had stayed for a chat with the Bishop afterwards, and so was traveling alone. As the train was pulling out of the station, a bustling little man, with a face of great good humor, came into the coach and sat down in the only vacant seat, which happened to be by the parson's side. It was a happy meeting to both of them. The bustling little man was professor of physics in the High School of that city where the parson ministered. They were friends in a general gathering sort of way. Never had they had before even a half hour exclusively in one another's company.

It was not long before they were talking, simply and naturally about religion. Somehow or other, folks always did when they were with the old parson, and rather liked the doing of it, too.

"Doctor," said the scientific man, in the course of the discussion, "fact is, I like the Episcopal Church a lot. Atmosphere about it. Sense of quiet—peace of God—simplicity. You know what I mean. Rests me when I go, and all that. But there is one part of every service you have that I can't stomach, to be perfectly frank. That's saying what you call the Creed. It sets my teeth on edge and spoils my going. Spectacle of a crowd of presumably intelligent beings standing up and saying, "I believe" this, that and t'other, not a single bit of which they can scientifically know to be true. Honestly, now, can you prove there is a God, or that He came down from heaven and was born out of the ordinary way, and rose from the dead, and all that bit about the Holy Ghost and the resurrection of the dead? Isn't it all very unscientific? Doesn't it mar the mystic devotion of your services?"

"You have asked three very interesting questions," said the old parson, with the greatest appearance of pleasure. Before I answer them, let me ask you one or two myself.

"When Darwin discovered his "Theory of the Origin of Species, did he believe it to be true before he knew it by experiment, or did he know it before he believed in it? Isn't it true that he said to himself something like this: 'Maybe that theory is correct. I'll believe it is, experiment on the basis of it, see if the facts fit it, and then, if it is correct, and the facts do fit, I'll know.' I can talk to **you** about Darwin. I can't to most lay people, because most of them know about him only something about man, and monkeys, and missing links. Most folks know no physical science. They just have an idea that it has excused them from religious devotions on Sunday, when they want to play golf, or go picknicking. But you are different. You are a really scientific man. Tell me, then, did Darwin believe before he knew, or know before he believed?"

"Of course," admitted the teacher, "Darwin had a theory before he knew it true, and he believed it enough to experiment with it. But—"

"Exactly," interrupted the old parson. "If he had been content merely to observe innumerable facts about animals and plants he would have been no scientist; he would have been a doddering old grind. He had imagination enough to believe a great, and really romantic theory. The thing that made him one of the two or three great minds in the nineteenth century was his great power of believing things which he had not yet proven."

"I don't quite see the connection between Darwin's Theory and your Church Creed," insisted the teacher.

"Well, I'll try to make plain to you the connection. It's plain as a pikestaff to me, but possibly I can't put it into words in a moment. Let's see, Just as Darwin's theory explained the interrelations and growths of the various biological species, so the Creed, —which is, after **all,** merely a statement of the doctrine of the Incarnation of God in human nature in Jesus, —explains the life of the human soul, the life of a man. It enables him to see himself clearly in his relationships to God and to his fellow-men."

"No, sir," said the teacher. "Your Creed says nothing about man at all. It's all speculation about God."

"If you think that, sir," responded the parson, "you have not thought things through very far. When I say that God, for man's redemption, for yours and mine, came out of the ununderstandable Infinite and humbled himself, and lived as a human being, and suffered, and died, and, rising again, carried humanity into the heavens, and founded a Church wherein we folks might touch Him humanly, sacramentally, and so touch heaven, —when I say that, don't you think **it implies that I am something** which God must value tremendously if He thinks it worth while to love it that much and do that much for? Why, sir, every time I say that Creed I know that I am no chance collection of physical matter, no mere intellectualized beast. I know the worth, in God's sight, of my immortal soul. And let me tell you, sir that most of the things the matter with the world are traceable to man's forgetting his real value and rating himself too low."

"But, to carry out your parallel," queried the scientific man, as the train whistle blew for their station, and they reached for their luggage, "how can you experiment to prove your Credal hypothesis?"

"By trying to live as a soul redeemed, and finding how intensely happy it makes you, how it destroys the sense of life's futility, how it puts meaning into the otherwise stupid passing of time, how it fills you with the courage for sacrifice. The saints in all the ages, who were just folks like us, after all, have been experimenting with the Christian Creed as an hypothesis for human living for nineteen hundred years. It worked with them. It works with me and with countless others right this minute.

"Next time you go to an Episcopal Church, Professor, and the Creed is said, think of it as the Christian hypothesis of life. Think of the saints shouting from heaven, 'We found it true'. Think of us, the living, saying to ourselves, 'The theory of life based on this Creed I am in process of proving for myself. I believe it, and, behold, the acting on that belief is changing me from an animal into a child of God.'"

The train pulled into their station.

Faith comes not by argument, but by inspiration. The flame of trust is kindled within us from the fire that burns in other souls. . . . Here is the true value of church-going. The primary purpose of the Church, of its preaching, of its Sacraments, of its philanthropic activities, is to increase the volume of faith in the individual and in society. The Church may be conceived of as a power-house, from which go forth streams of living energy. Hence the value of the Church in the modern world does not lie primarily in her intellectual power, or in her institutional services to the community, but in the amount of faith she is able to generate.—Dr. McComb, in "Faith."

SHORTAGE OF CLERGYMEN

By Dean DeWitt

V.
REMEDIES

Of course the man who from the compulsion of his light-hearted nature, or self-discipline, has become a universal optimist will have contested every proposition thus far laid down. That kind of an optimist is one of the most serious obstacles to any remedial undertaking. The very first requirement along the line of increasing the number and bettering the quality of the Clergy is to realize that the need is imperative, and makes a legitimate demand for instant and continuous action on the part of every member of the Church. The second requirement is the devising and setting into operation of some organized plan or system for recruiting the ministry. True, no one need wait for it, although it may now seem, canonically, to be nobody's business, because it is simply everybody's business; yet, being everybody's business, it is yours and mine, every clergyman's, every layman's, every Parish's, every Diocese's. There are a number of voluntary societies working along this line, such as the Protestant Episcopal Education Society in Virginia, The Evangelical Educational Society of the P. E. Church of Philadelphia, The Society for the Increase of the Ministry of Hartford, the Ember Guild and Western Theological Society of Chicago. There are fourteen Theological Seminaries, which, while not their purpose or obligation, endeavor not only to find candidates for Holy Orders, but in some way or other to finance their theological education.

But the most hopeful feature of the situation is the active existence of an organization created by a Canon of General Convention in 1913, known as the General Board of Religious Education. The duties of this Board are divided into four departments: (1) Parochial, (2) Secondary Schools, (3) Collegiate Education, (4) Theological Education. Within the past three years it has brought into a considerable degree of co-ordination the educational work of all the Dioceses, through the subsidiary Boards of Education of the Provincial Synods. This has been the first step towards systematizing the work of finding postulants and candidates for Holy Orders, and securing their proper education. In view of the immensity of the responsibilities of this Board and its small financial resources, it is not just to complain that it has not yet fully organized its Theological Department. But it has formulated a plan—so far as the present Canons on theological education have permitted —which promises ultimately—and we hope very soon—to co-ordinate, facilitate and make effective the independent, sporadic and unsystematic efforts which for a century have been the only reliance of the Church for obtaining and perpetuating her ministry. It is, indeed, most encouraging to read the pre-Convention statement of the General Board of Religious Education, as set forth recently in a volume of 260 pages. (Get a copy if you can from the G. B. R. E., 289 Fourth Avenue, New York City.) But this Board can accomplish nothing except as it can secure through Provincial Synods, Diocesan Conventions and parochial organizations the active co-operation of individuals. And it can do very little without large financial support. When the Roman Church in the Arch-Diocese of Chicago felt the need of more priests, it bought the most desirable block of land procurable on the north shore of the city, planned an equipment to cost upwards of a million dollars, and was secure in the loyal contributions of the rich and poor. The 500 youths whom it is designed to educate for the priesthood in this school will be found. In our own communion there is too much popular dissent from any large plan calling for financial support. Instead of a meagre $30,000 with which to finance the organizing and development of the educational work of our communion, $100,000 annually ought to be a minimum at the disposal of our General Board of Religious Education; and the Church ought to be keenly interested in every proposal which comes from this body. It will require years to make up for lost time in getting into co-ordination and efficient co-operation all the forces of the Church which must be enlisted in order to produce a constant supply in sufficient number of the best type of clergymen. If some of those years are spent in blocking the way, in disapprovals and suspicions, and in refusal to co-operate, there will be so much lost time and lost opportunity.

Next month we shall continue the subject of Remedies for the Shortage of Clergymen.

THE BISHOP OF IDAHO GIVES CORDIAL SUPPORT

Editor of **THE WITNESS.**

My Dear Sir:

I read your initial copy of **THE WITNESS** with much pleasure. I feel sure your effort will be of real value to the Church and I propose to do all in my power to support you, both in sympathy and by subscriptions, so you may count on the Bishop of Idaho to do the best his circumstances permit.

Faithfully yours,
(Signed) JAMES B. FUNSTEN.

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

VIII.
PRAYER

Prayer is instructive to man. All races of men pray. Even the most primitive man has always looked to higher powers for protection, or tried to buy their aid. There is a wide difference between the primitive savage, with his incantations to avert evil, and the Christian, with his prayer to a Heavenly Father, but in both cases the principle is the same—the recognition of a superhuman power to which the appeal is made.

PRAYER DENIED

We have today a so-called religion which denies the efficacy of prayer. Mrs. Eddy, in her book, says "Prayer to a personal God is a hindrance". The Lord's Prayer has been revised for use in "Christian Science" congregations, so that, instead of petitions, there is a series of dogmatic statements. We find also a tendency today to deny prayer for any but spiritual blessings.

CHRIST TAUGHT PRAYER

That "Christian Science" departs completely from the principle of Christ in regard to prayer is obvious to one who reads our Lord's words with any care. Christ Himself prayed often, and His prayers were petitions: "If it be possible, let this cup pass from me." "I pray for these * * * that they all may be one." He took it for granted that His disciples would pray: "When ye pray, be not as the hypocrites." He told them, "Ask and ye shall receive." He taught them a form of prayer, "Our Father". Prayer to a personal God, our Heavenly Father, is distinctly Christian.

PRAYER IS NOT TO INFORM GOD OF OUR NEEDS

God does not need to be told of our necessities. "He knoweth our necessities before we ask." "Your Heavenly Father knoweth that ye have need of all these things" (food and raiment), our Lord told His disciples. Yet he told them to pray, "Give us this day our daily bread". So it is entirely in accord with His teaching that, in the Prayer Book Services and in our daily devotions we should bring our needs before Him. The idea that it is unworthy of the Christian to pray for temporal things, and that therefore our prayers should be only for spiritual blessings, misses the lesson of the Incarnation. God took human nature, came and lived our life, and so all the things of common life are sanctified. The child who prays about everything which troubles him —the lost toy—his hopes and desires —has the true instinct. Nothing which really troubles us is too small for us to take to the Heavenly Father.

PRAYER IS NOT TO CHANGE GOD'S UNWILLINGNESS

God is unchangeable, it is true, but Christian prayer is not to change God's unwillingness.

That He is "the same yesterday, today and forever" gives us confidence in prayer. He who answered the prayers of His people in old time must be equally ready and able to answer them today.

Prayer may be the means by which we are prepared to receive that which God all along has been anxious to give, but could not give until we felt the need for that particular gift.

NATURAL LAW AND PRAYER

Many people today have felt their faith in prayer, particularly prayer for rain or fair weather, weakened by the teaching of science regarding natural law. We have come to look upon nature as under the control of law. When rain comes, it comes through the operation of forces linked in a chain of cause and effect, and some men feel that we have no right to expect God to interrupt the working of natural law—feel doubtful, perhaps, whether God can so interrupt His laws.

But the more we know of the laws of nature, the greater the wonders which men can work. It is by knowledge of those laws that men are able to answer the prayer of humanity for better light, more rapid transit, means of talking one with another in spite of distance which separates. Many scientists look forward in hope to a time when men can, by use of natural law, bring rain. Why, then, is it so hard to believe that God, who knows all the forces of nature—and who established those laws—can use them in answer to man's prayer?

WE NEED FAITH IN PRAYER

What the Christian world needs today is a revival of faith in prayer—a realization of the truth which Tennyson expresses:

"More things are wrought by prayer than this world dreams of."

If we really believed the teaching of our Lord and of His Church, we would realize that even a congregation of two or three meeting together in Christ's name is worth while—that through their prayers forces are set in operation whose potency for God cannot be estimated.

If we really believed in prayer as a power, the invalid, confined for the rest of life to a single room, would not feel shut away from all usefulness to humanity. The sick bed would appear as a place from which, through intercessory prayer, would go forth influences for good to the uttermost parts of the earth. The leisure resulting from inability to work is opportunity to set in action, through prayer, God's mightiest forces.

J. H. Y.

"What kind of a Church would our Church be,
If every member were just like me?"

These lines rhyme well surely. They jingle like bells. Repeat them; sing them; whistle them. Every one "just like me". Such a Church ought to please me. Would it please the Master? Would it be like "a city set on a hill, that cannot be hid"? What sort of a congregation would we have on Sundays, and at other times? Every member "just like me". How about the Sunday School? And the Treasurer of the Parish—how much money would he have? "Just like me." What would the Hebrews, and the infidels, and the heretics say of such a Church? How soon would God's will be done on earth as it is done in heaven? Let us say it and sing it again, and each one answer for himself:

"What kind of a Church would our Church be,
If every member were just like me?"

—Selected.

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THE OLDEST PRIEST OF KANSAS DIES

The Reverend James Hervey Lee of Manhattan, Kansas, died on January 8th, at the ripe age of 86 years. He was buried from St. Paul's Church, Manhattan, to which Parish he came as Rector fifty years ago. The service was conducted by the Bishop of the Diocese, assisted by the Rev. Allan G. Wilson of Clay Center. Interment took place in Sunset cemetery, a beautiful wooded slope on the outskirts of the town, in plain view of the house built by Mr. Lee in 1869, and in which he has lived ever since.

Mr. Lee was born in Savannah, Ohio, in 1830. His father, who was a wheelwright and a farmer, was of Scotch-Irish parentage. Mr. Lee received his early education in the public school of Ohio, and at the age of eighteen years began teaching in a rural school. After a few years he entered Kenyon College, Gambier, Ohio, with only $11 in money, but with plenty of capital in ability and earnestness. He worked his way through college, and in 1859 received the degree of Bachelor of Arts.

He immediately entered Bexley Hall for a theological course. He was graduated in divinity in 1862, and also received the degree of Master of Arts from his alma mater.

Mr. Lee was ordained in Odino, Ohio, by Bishop McIlvaine, and in 1862 he was ordained Deacon by Bishop Bedell, and in June of the following year he was priested in the Parish church at Steubenville, Ohio, where for some time he was Curate. He then became Rector of St. Paul's Church, Laporte, Ind., where he served for three years. On June 25, 1866, he was married to Miss Laura Canfield of Medina, Ohio, who is now deceased. At this time Bishop Vail of Kansas was instrumental in the extending of a call to the Rev. Mr. Lee by St. Paul's Church, Manhattan.

The chair of Latin language and literature was vacant in the Kansas State Agricultural College, and the Regents, knowing of Mr. Lee's scholarly attainments, and his intention of coming to Manhattan, elected him to the position.

For several years Mr. Lee held both the Rectorship of the Parish and his professorship in the college, but with the increase of duties in both, he resigned the Rectorship, though he continued to officiate frequently at Divine Service. Mr. Lee remained a professor in the College until 1875.

Upon his resignation from his College position, Mr. Lee returned to Ohio, where he was Rector at Hamilton for two years. He was then called again to the Rectorship of St. Paul's, Manhattan, upon which he entered in 1877.

In 1879 he was elected Superintendent of Public Instruction of Riley County, in which Manhattan is situated. So efficient was his service that he was re-elected term after term until 1890.

Mr. Lee was confirmed in Odino, Florida, and then returned to Kansas to become a teacher in St. John's School, Salina, where he served faithfully for four years. He then undertook Missionary work, and for years was a well-known figure in numerous Kansas Mission stations. For some time he took the services in the Church of the Heavenly Rest, Wakeeney, Kansas. He also for a third time took charge of the Manhattan Parish. He was for a time Dean of the Northwest Convocation of the Diocese of Kansas.

The Rev. Mr. Lee retired in 1912, at the age of 80 years, and made his home just west of Manhattan—the same place on which he had lived the better part of a century. He was a regular attendant at the services in St. Paul's Church.

As a priest, the Rev. Mr. Lee was an earnest Parish worker and an able preacher. He was one of the best class room teachers in the early faculty of the Agricultural College, and kept in close personal touch with the students.

Among his students in the College was Dr. Samuel Wendell Williston, now Professor of Paleontology in the University of Chicago, and perhaps the leading paleontologist in America. Dr. Williston wrote recently to Mr. Lee:

"Professor Lee remains, and will remain so long as I live, among my most cherished memories of long ago. For I can conscientiously say that you made the greatest impression upon my life of any teacher, of any man that I ever knew. * * * You it was who saved me and made me of what use I may have been to others, by your confidence and belief in me when I felt tempted to waste my life."
—Kansas Churchman.

PERSONAL AND PAROCHIAL ITEMS

(Continued from Page 1.)

month as Dean of the General Theological Seminary.

The annual Corporate Communion for the laymen of the Diocese of Massachusetts will be held in the Cathedral, Boston, on the morning of Washington's Birthday, February 22nd, at 8 o'clock. Breakfast will be served at 9:15, following which there will be an address by Mr. Franklin S. Edmonds of Philadelphia. A service of thanksgiving for the life of Washington will be held at 12:10, at which the Rev. Dr. Addison of All Saints' Church, Brookline, will give the address.

The annual dedication festival week was observed by St. Paul's Parish, Hammond, Ind., from January 25th to February 1st. There were special celebrations of the Holy Communion and other services, and a Parish banquet. At an evening service there was a full representation of the Vestry and all the organizations of the Parish, with a sermon by the Very Rev. Walter S. Pond, Dean of the Cathedral, Chicago.

The Rev. Dr. John E. Sulger has been the Rector of St. Stephen's Church, Terre Haute, Ind., over twenty years, during which time he has officiated at 556 Baptisms, presented to the Bishops 535 persons for Confirmation, married 279 couples, and buried 456 persons.

St. Andrew's Church, Chicago, is planning a home-coming for all former communicants of the Parish and of the Parishes which were federated into the present St. Andrew's Church, St. John's, and the Church of the Atonement. The connection of St. Andrew's with the old Church of the Atonement makes it the third oldest Parish in the city. The Parish of the Atonement built the present Cathedral of St. Peter and St. Paul, and owned and built the first building on the present site of St. Andrew's Church. This year is the sixty-seventh year of the history of the Parish.—Diocese of Chicago.

The noonday Lenten services will be held in Chicago in the Majestic Theater and be in charge of the Church Club. The following speakers are announced: Dean Bernard Iddings Bell of Fond du Lac, the Rev. Henry S. Foster of Denver, the Rev. Dr. James Freeman of Minneapolis, Dean H. P. A. Abbott of Cleveland, the Rev. Dr. W. Russell Bowie of Richmond, Va., Bishop Thomas of Wyoming, and Bishop Anderson of Chicago.

The Rev. W. E. Mann began his work as Rector of St. Paul's Church, Council Bluffs, Iowa, on the first of this month. The Vestry and prominent citizens of his former Parish, Kewanee, Ill., gave public expression to their appreciation of Mr. Mann and what he had accomplished during his Rectorship in their city. Mr. Mann was formerly pastor of the Hanover Street Congregational Church in Milwaukee, Wis.

The Fort Wayne District Meeting of the Woman's Auxiliary to the Board of Missions was held at Garrett, Indiana, on January 25th. There were a large number of delegates present from Fort Wayne, Delphi, Peru, Auburn, and Kendalville. The following officers were elected for the ensuing year: Mrs. Catherine Brackenridge, Delphi, District Chairman; Mrs. J. D. Jack, Garrett, Vice Chairman; Mrs. W. C. Bickell, Peru, Secretary and Treasurer.

The Sunday School Convention of the Diocese of South Carolina was held in Trinity Church, Columbia, on Tuesday and Wednesday, February 13 and 14. Miss Lindley, Secretary of the Woman's Auxiliary to the Board of Missions, New York, was present and gave an address. Mrs. Loman of Philadelphia, who is a specialist in the primary work of the Sunday School, was on the program.

The Rev. Dr. Swope Resigns

The Very Rev. Rodney Rush Swope, D. D., Dean of the Convocation of Waynesville, and for twenty years one of the most prominent figures in the District of Asheville, has recently resigned from the Rectorship of All Souls' Church, Biltmore, N. C., owing to ill health. The Vestry passed a series of resolutions tendering to Dr. Swope their deep appreciation of his faithful service and earnest work. "We recognize," the resolutions say, "his strong influence, guiding hand and consecrated labor in the life of this community and district; his efforts have not been confined to the routine of his Parish, but have impressed themselves upon our civic life. In every work looking for our moral, spiritual and material advancement he has been foremost. No worthy cause has appealed to him in vain, and no creed has circumscribed his vision. We are gratified that Dr. Swope has concluded to remain in Biltmore to assist us with his advice and judgment, and we express our sincere hope that he may shortly be restored to complete health and able to continue for many years to serve in his Master's vineyard."

Dr. Gardner Snow-bound in Minnesota

The Oglvie Conference, held in Sioux Falls, S. D., on February 6th to 8th, inclusive, came very near being deprived of the privilege and pleasure of having present the Rev. Dr. Wm. E. Gardner, Secretary of the General Board of Religious Education, who was announced to take an important part on the program. He failed to reach the See City of his good friend and genial host, the Rt. Rev. Dr. Hugh L. Burleson, until the second day of the Conference, having been delayed at Mankato, Minn., by the complete tie-up of railroad traffic, owing to the blizzard which swept over the Northwest at that time. "It is an ill wind that blows nobody any good." While Bishop Burleson, who was responsible for the program, was anxiously waiting for the snow plows to clear the tracks for the trains from the East, the Editor of the News Department of THE WITNESS was sitting at the feet of Dr. Gardner drinking in the practical common sense wisdom which he always has on tap. Under his leadership, the splendid work of the General Board of Religious Education is coming to be well and favorably known by the rank and file as well as by the leaders in the Church. The day is not far distant when we are all going to get awake to the fact that the Board is doing some mighty big and important things, and is deserving of the enthusiastic encouragement and generous support of Church people everywhere.

Asheville to Become a Diocese

The Missionary District of Asheville, North Carolina, the Rt. Rev. Junius Moore Horner, D. D., Bishop, will probably be the next full fledged Diocese. The unanimous report of the Committee on Diocesan Organization recommending that the necessary Canonical action be taken to organize the District into a Diocese was adopted by the last District Convention. The committee stated that it would require a principal sum of approximately $66,000 to endow the Episcopate, and that the Trustees now have in hand $42,798.12. They also have the promise of the General Board of Missions that should the District become a Diocese before another Missionary District applies for it, they will receive $10,000, a balance in the hands of the Board of what is known as the Harold Brown Fund. This leaves $14,000 to complete the principal sum named, with several sources to draw from which will more than cover the amount. A special Convention called to carry out the recommendation of the District Committee was called off by the Bishop, acting on the recommendation of his Council of Advice. But it is felt that action must soon be taken.

It Wasn't Henry Ford's Parish

Mr. Julian H. Harris is making good progress with his campaign on behalf of the Church Pension Fund in the Diocese of Southern Ohio. The money part is coming all right, but, better still, he is doing fine work in creating a future market. That is to say, he is keen on increasing the giving capacity of the Diocese. His method is spiritual—that is, his appeal is to the imagination. He says himself he is trying to make people "see" what they were not seeing before. Take this point: "Don't think of your Rector as a person who is trying to get you to do things you don't want to do. Remember, he is furnishing service—service which you need and which you call on him for." Is it any wonder that in one Parish seven men "came across" with over a thousand dollars in fifteen minutes? It wasn't Henry Ford's Parish either.

Four new members were added to the General Board of Religious Education at the annual meeting held in New York the last week in January: The Rt. Rev. Dr. Theodore I. Reese, Bishop Coadjutor of Southern Ohio; the Rev. George G. Bartlett of the Philadelphia Divinity School; Mr. H. C. Theopold of Faribault, Minn., and Mr. George Zabriskie of New York. The following were elected to serve as members of the Executive Committee for the ensuing year: The Rt. Rev. Dr. Ethelbert Talbot, Bishop of Bethlehem; the Rev. Drs. Caley, Bradner, Gardiner, Nicols, Young and Boynton; Messrs Wm. Fellows Morgan, Robert H. Gardiner, and Harper Sibley, **ex officio.** The Board instructed the Executive Committee to appoint a special committee to take under consideration with the Board of Missions and the Board of Social Service, the proposal to unite the work of the Boards.

The Rev. B. S. McKenzie, Rector of the Church of the Messiah, Gonzales, Texas, has been appointed Dean of the Gonzales Deanery by the Bishop of West Texas, the Rt. Rev. Dr. Wm. T. Capers.

The American Catholic has been discontinued. It was edited by the Rev. Harry W. Wilson, who has had charge of a small Mission in the Diocese of Los Angeles at Avalon, Cal., and has announced his intention of going over to the Roman Communion.

A committee of ladies belonging to the Church of the Epiphany, Niagara Falls, N. Y., are raising a fund for a beautiful memorial window to be placed in the proposed new church building in memory of the late Mrs. W. J. S. Drew, who greatly endeared herself to the members of that Parish by her good works and earnest Christian life.

There are a lot of fine Parishes, large and small, in the American Church. Among the many, Trinity Church, Victoria, Texas, is worthy of mention. Three months ago the members of this generous Parish presented their Rector, the Rev. C. H. Reese, with a purse of $88 to help defray his expenses to the General Convention. At Christmas time they gave him a handsome leather vestment case, and now they are planning to present him with a Ford car. It is not at all strange that the Rev. Mr. Reese is said to be "wondering if there is any limit to the generosity of his friends and parishioners". The members of Trinity Parish, as well as the Rev. Mr. Reese, are to be heartily congratulated.

Twenty-five forums of New York City and vicinity have joined in the Congress of Forums, with the Rev. Percy Stickney Grant, Rector of the Church of the Ascension, New York, as President. An announcement reads: "Through this democracy of discussion, the open forum is destined to become an important factor in the solution of the industrial problems of the nation."

St. John's University, Shanghai, a Church institution, "has joined the playground movement in the Orient," says The Survey," and become a center of radiation for supervised playground work. The University has opened a playground under the supervision of its students trained in the social betterment courses."

The Gutenberg Bible, now in the library of Mr. Henry E. Huntington, is said to be the highest priced printed book in the world. In 1825 it was sold for $2,520. In 1897 it went for $20,000. At the recent Robert Hoe sale it was bought for Mr. Huntington at $50,000.

"New sects," says a secular writer, "are not born in these days, and if they are they are soon struck with infantile paralysis and go unwept to an early grave."

A cold in the head is not so bad as a cold in the heart.—The Choir.

CHATS WITH THE EDITORS

Very few of our Clergy address larger congregations than does the Rev. Dr. Freeman, Rector of St. Mark's, Minneapolis. As a preacher, Dr. Freeman gives inspiration and encouragement to thousands who attend the services at St. Mark's. Recently, the Minneapolis Tribune has asked Dr. Freeman to contribute each Sunday to its columns. These articles appear on the editorial page, and are attracting wide attention. Through the courtesy of Dr. Freeman and the Tribune, we are to publish in our columns these words of inspiration. They will appear weekly, under the caption, **"Every Day Religion"**, and will be much enjoyed by our readers, who are sure to profit by them.

We are delighted to announce that the series of articles on "Prayer Book Revision", by the Rev. Dr. Parsons, mentioned two weeks ago in this column, will be begun in March and continue at frequent intervals for some time thereafter. This series promises to be a notable one, inasmuch as it is from the pen of the Chairman of the Joint Committee on Prayer Book Revision, who was in charge of the revision legislation in the House of Deputies in the last Convention.

Our readers by this time are becoming aware of the kind reception which has met THE WITNESS in every quarter of the Church, through the publication of commendations from Bishops, other Clergy and Laymen. Such testimonials are daily coming to our office, and nerve the Editors to greater efforts to fulfill the desire of the Church for such a paper as THE WITNESS has set out to be. We presume that no publication ever received a heartier welcome than has ours during the few weeks of its existence. We have been able to make ourselves known to only a few score of the more than 5,000 parishes in the American Church, but as rapidly as possible we are endeavoring to introduce ourselves to the Clergy and Laity of all our Parishes. Our present subscribers can do much by sending us the names of interested Church folk elsewhere than in their own Parish to whom we may send sample copies. We will be grateful for such lists, and will respond immediately.

The Parochial Mission throughout the Church, since last year's experience, has come to be a recognized agency of value in Parish life. It is with pleasure we announce the publication in early issues of a number of articles dealing with the methods, aims and results of the Parochial Mission. The subject will be treated by experienced Missioners, who, from their large experience, gladly contribute to our columns. These Clergy have already promised their help: Rev. Dr. Freeman, Secretary of the Commission on Parochial Missions; Rev. Dr. Floyd W. Tompkins of Holy Trinity Church, Philadelphia; Rev. J. A. Schaad, Canon Missioner of the Diocese of Quincy; Rev. Dr. George Long, an experienced Missioner; Rev. Francis S. White, who has done remarkable work in conducting Children's Missions; and others.

GETHSEMANE

The world's guilt weighs Him down,
His kingly head where sat no crown,
Is bowed before Jehovah's throne,
And bleeding, torn, His heart makes moan
In dark Gethsemane.

"Father, Thou lookest on Thy Son;
All things are wrought by Thee.
I pray Thee, pass the cup from Me!
If not, Thy will be done."

When 'gainst our lips we press
The cup of bitterness,
When shrinking and alone
We make our broken moan
In dark Gethsemane;

When we in anguish pray
"The cup shall pass away,"
As prayed the Blessed Son,
Let this help us to say,
"Father, Thy will be done."

'Tis not Fate's blind decree,
Behold our God doth see!
But Love divine, that worketh still
For our own good, His sovereign will.

MARY STEINMETZ.

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EDITORIAL

All Europeans despise Aamericans is a phraze one frequently hears, interspersed with statements that "Belgium looks upon America as her Sayior" and that the French regard the American with enthusiasm. Our English cousins always have had a cousinly regard for us.

We are despised for our dollar diplomacy and commended for our prodigal charity.

We are despised for our governmental policy toward the war by both parties to the strife. Although an innocent bystander in the causes that made the struggle, we are drawn into the vortex by the very insistence of the combatants, and we are judged to be cowardly and greedy by those who, themselves seeing red, are incapable of calm and dispassionate justice.

We are made the scapegoat for the atrocities committed in Belgium and the cause of the miseries incidental to the most brutal of all wars.

Ourselves, incapable by reason of our unpreparedness, to overawe anybody, it is demanded that we shall act as a policeman to stop Germany in its mad career. Handicapped by our frequent assertion (whether wisely or not) of the Monroe doctrine, we are summoned to interfere in the strife of Europe.

Victims of the atrocity done to the Lusitania and the American innocents who suffered death therein, it is demanded that we plunge into the war to avenge this wrong

And now, at last, when the declaration of Germany has made a breach, and we seem to be drawn further into the frightful slaughter, we enter as one who has already lost his reputation and is fighting, or proposing to fight merely because we have been goaded into it.

—There are several reflectionsthat arise when one, who is an American rises to explain. And the first of these is, what has been the history of diplomacy to give a foundation to the accusation that America is lacking in idealism. Hitherto diplomacy has all been dollar diplomacy, so far as we have studied the subject.

The scramble on the part of the leading European powers for domination has been most inconsiderate of the rights of the weak.

When we read history, the Spanish-American war in which the United States refused to annex the Cuba that it had captured is almost the sole instance of idealism in the treatment of conquered provinces, that one can find.

In the ruthless confiscation of the wealth of helpless China, the action of the United States in refusing a part of the sway is almost Quixotic in its altruism.

In the abominable atrocities which were practiced with impunity by Turkey upon helpless Armenia, there was a woful lack of idealism in Europe.

Now we are not accusing anybody; we are merely putting before our readers the character of the defendant up to the time of our delinquency.

Diplomacy has in the past been, at the best, an enlightened self interest devoid of idealism. The exceptions have been certain recent acts in the history of this republic.

But that does not defend us now. It is merely a statement of our good intentions up until now.

But now—What is an American? He is for the most part a composite photograph grouping the nations that have largely sympathized with Germany, he is one-third that—grouping the pro-ally nations, he is one-third that—and looking back to a distinctive American origin, he is one-third that. In short, in this American we find a dual personality, a sort of Dr. Jekyl and Mr. Hyde perhaps, according as you look at the matter, and in this present war a most unsatisfactory sort of a person from whom to expect united, intelligent action.

Moreover, he is a collection of sovereign states united in a more or less indefinite federal whole, stretching from the Atlantic to the Pacific, with a dozen distinctive regional personalities, governed by a slender partisan majority in a very bulky and unwieldy assembly with a tripartite personality, consisting of Representatives, Senators and what is known as the administration.

The President is a powerful official, but not all powerful, for his hands can be tied, as were Mr. Cleveland's, by his own partisans.

The recent election was a very curious illustration of what an uncertain personality an American can be, even upsetting what he thought himself to be.

Now what shall we say? That America is full of the highest and most disinterested idealism, that has not been able to express itself through political and diplomatic channels, but that (has and is and) will express itself in a thousand ways of fraternal helpfulness.

This frightful war is a demonstration of the results of "efficiency without conscience", and the same elements that brought about the war in Europe are naturally present in America; in many a conscienceless corporation of capital and of labor; looking only to self interest, demanding only its own special privilege.

The idealism of America still exists. It may have been throttled by business and politics, but it is still in the heart of that portion of our personality which is thoroughly American. What we shall do? How shall we do it? We must have leadership. Give us the leadership and the idealism will be found true and sound. To despise Americans is like despising Belgians because they do not rise and protest against the injustice of the oppressor.

We, too, are bound; by our political combinations; by our business organizations; by our labor organizations; by our constitutional limitations.

It takes time for public opinion to form and materialize into action but America is permeated and leavened by the highest kind of idealism, which is frank to condemn its own inaction but does not deserve the reproach of being cowardly or greedy, merely because politicans are time serving and corporations are money mad.

What shall be done?

Let Americans demand that the rich stop wicked and profligate extravagances in the face of this great suffering; that they be compelled to listen to the tale of woe; that they be forced to give of their abundance in this great need. The common people always give.

Let Americans demand that the foreigners who are among us, be loyal to this country and that they be deported from the land in which many of them have abused their privileges as guests, if they persist in flouting the country which has blessed them, even more generously than they have abused it.

And let the ministers of the Lord pray between the porch and the Altar.

"Spare us Good Lord" and "We beseach Thee to hear us". What is before us, we know not, but one thing we do know and that is that underneath all the money making and merry making of our beloved country, there is a conscience that will make itself felt when the way is opened for such expression.

THE STORY OF THE CHURCH

THE GNOSTICS

At the very outset the Christian Church came into contact with other religious systems than that of the Hebrews.

Conspicuous among these were the Gnostics, and the first exponent of this religious system is mentioned in the eighth chapter of Acts.

"But there was a certain man called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying, 'This man is the great power of God'. And to him they had regard, because that of long time he had bewitched them with sorceries. .....Then Simon himself believed also; .....and when Simon saw that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money. ..... But Peter said unto him, 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money'."

Afterwards Simon Magus perverted and became a leader of the Gnostic cult which became very strong throughout the Roman Empire and was an inveterate enemy of the Christian Religion for a couple of centuries.

THE CONFLICT

It is very interesting to note the conflict of Christianity with Gnosticism, because several times in the history of the Christian Church, the same theories have been discovered anew and have formed the dogma of flourishing religious sects that have opposed the Church, and because it has again appeared in our own time, claiming to be the "power of God" and taking almost identically the same name as its early prototype. For Gnostic is from the Greek verb 'gnosco,' and means to know; while Scientist is from the Latin word 'scio' which means also to know; the fundamental idea in each case being that faith is replaced by knowledge, which is the exclusive property of those who adhere to the cult, all else being mortal error, hostile to the knowledge possessed by the elect.

It was of these Gnostics that St. Paul wrote "Knowledge puffeth up, while Charity buildeth up", and it was of these same Gnostics that St. John wrote, "If we say that we have no sin we deceive ourselves and the truth is not in us", and again "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that spirit of Anti-Christ".

ITS TENETS

The Gnostics divided men into the spiritual, the psychic and the carnal. The last were hopeless, the first were sinless and the psychic were able to know and therefore possible converts.

The main principles of Gnosticism were:

1. That matter was evil or non-existent. That Christ could nothave come in the flesh and that he could not have really suffered upon the Cross.

It was evident therefore that it copied Christianity without the Cross, a kind of religion that could appeal to those who had no ambition to become martyrs to the faith.

2. They believed in a series of emanations from the Supreme and hidden God, whereby they could get the material world into existence without defiling the hand of God in its creation. For, of course, a pure God could not have formed matter, but a series of Gods could take the onus of responsibility off from the serene but helpless one who sent them into being. Christ was one of these emanations.

3. They denied the Sacraments as being carnal and substituted processes of purification and initiation which seemed to them more suited to spiritual beings.

4. They thought that the gifts of God could be purchased with money and made their impartation of spiritual knowledge a source of revenue to themselves.

Gnosticism had manifold forms, and was not really Christian in its origin. It came from the East, and was what is known as a syncretic religion, that is, a religion which picked certain things out of various existing religions. It borrowed from Greek philosophy, and Hebrew Scriptures, and Christian tradition, and in its day appealed strongly to the imagination of those who wished to get all the benefits of Christian idealism without taking up the Cross and following Christ.

ITS APPEAL

It appealed to the conceit of its day, as St. Paul hinted, for it gave all the glory of knowledge (falsely so called, says St. Paul) to those whose education had been neglected.

Like modern Christian Science it ignored all the regular systems of knowledge and substituted its own peculiar chameleon system, which altered itself from time to time to suit the demands of the age. It was bitterly opposed, not only by St. Paul and St. John, but by Irenaeus (one of the earliest Christian writers) and by nearly all of the early fathers.

They accused it of rejecting such portions of Holy Scripture and such institutions of our Lord as did not fit in with their peculiar theories. Irenaeus controverts their claim to 'hidden sources of teaching from Christ', by stating that the faith of the Church had been handed down openly in each of the cities of the Roman world by a line of Bishops, the names of which he recites in the great cities of his day.

The bases of the two systems were entirely different. Christianity depended upon 'the faith once for all delivered to the saints' and handed down openly by a well known and authorized Church which Christ had founded, and upon the administration of certain definite sacraments which Christ had instituted and the Church had faithfully preserved.

While Gnosticism depended upon an esoteric knowledge which had come down through hidden ways, and upon picking and choosing from the Scriptures such portions as struck men's fancy.

In the same way the miracles of Christ had been done in the open and His spiritual services had been bestowed 'without money and without price', while the wonders of the Gnostics were confined to mystery, and they had no hesitation in making the peculiar gifts of God, which they claimed, a scorce of profit to themselves.

ITS EFFECT

Gnosticism did not succeed in perpetuating itself. In less particular times it became incorporated in the Church itself, and manifested itself in certain ways.

The substitution of ascetic practices for Christian graces; the frowning upon marriage as though it were a form of sin; the forbidding to eat meats; the disregard of the Sacraments as being unnecessary for those who are spiritual, were forms of Gnosticism that found their way into the Church itself, to reappear again in such heresies as the Cathari, and the Albigenses.

The Christian religion had taught that Christ came in the flesh and taught us to sanctify the body, but Gnosticism taught that the body was evil, hopelessly bad. Christ had taught that we were to be perfected through suffering. Gnosticism taught that suffering was unnecessary and mortal error.

Christ had preached the forgiveness of sins through his Cross; Gnosticism taught the elimination of sin by thought processes. The two systems were hopelessly irreconciable and the tenets of Gnosticism were regarded as anti-Christian by the Apostles and the early Christians. They would seem still to be so.

The noblest question in the world is, What good may I do in it?—Benjamin Franklin.

The men whom I have seen succeed have always been cheerful and hopeful, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men.—Charles Kingsley.

How pure and absolute the mercy of God! He forgives all, hopes for all. How comforting is this in the light of the guilty past! And what an obligation it imposes upon us for the future! How can we sin against such magnanimity?—W. L. Watkinson.

O give us strength to face our day
With courage, as Thy sons of old,
To lift our voice in prophecies
Against the gods of stone and gold;
Give us to see and understand
The heart of man, and to forgive;
Give us the faith to touch Thy hand;
Amen.

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The Church School
Font Roll
Kindergarten
Primary

CATCHING RAW MATERIAL

(Continued)

An essential feature for a Church School is children. One cannot produce shoes without leather. You cannot produce Christians in the Parish unless you get children on whom to work. The Parish ought to be as keenly interested in the sources of supply for the Church School as the shoe manufacturer is in the leather market.

We have seen the Font Roll at work, preparing the way for childhood to enter the educational plant at the earliest possible moment. Now the question arises, how are we to deal with the children of the community where the Parish operates who are not tied up with the School?

BUSINESS METHODS

Here is a chance for the man of business to make a real contribution to the life of the Parish through its Church School. As a man of business he recognizes the value of organization in business. He knows that modern salesmanship is rapidly becoming a science, and that the creation of new markets requires technical training and special knowledge. Schools of salesmanship are the order of the day, and the trained man is the chap who captures the business in the midst of the keen competition of modern industry.

How soon will the Christian business man learn that the Church of Jesus Christ needs his talents to make the Christian enterprise successful? From one point of view, the creation of a market for the Christian religion is a matter of salesmanship. Just as soon as the Church seriously challenges the laymen of the Church to bring to the upbuilding of its institutions their special gifts of business organization and equipment, then will the Parish come into its own.

The report of the Commission on Business Administration in the Church and in the Parish to the last General Convention in St. Louis is one of the hopeful signs of the times. The Church Pension Fund enterprise is a living illustration of what can be accomplished for and by the Church when she puts into operation her organizing power.

ORGANIZING THE CHURCH SCHOOL

First, I would say to the Rector of the Parish, pick out one of the best men of the Parish, who has made a success of business organization, and challenge him to the work. Through your own enthusiastic leadership, make him see the bigness of the task, and its importance in the life of the Church. Then let him alone, as far as possible, to work out his personality in the plan of operation.

EFFICIENCY ON THE JOB

Here are a few of the things one layman contributed to the successful organizing of a Church School.

One difficulty the School had to contend with was late pupils. Eventually he worked out a plan by the use of a printed tardy slip, which was filled out by a Secretary at the door and handed by the late pupil to the teacher as he entered the class. It practically cured the trouble.

Another difficulty was the keeping of permanent records of the pupils' attainments in the School. Today, in that School, is an eight years' record card, showing at a glance the pupil's complete history and records for eight years. A report card to parents was another scheme evolved out of the fertile mind of this trained business man. The system of reporting and following up absentees was another contribution. In other words, here is an interested and hard-working business man giving gladly and freely of his special talents to build up the Church School in the Parish, and because of his contribution and leadership in this department, the School is proving a successful and growing enterprise. His corps of subordinate Secretaries and officers are being trained in efficiency, and a School of Salesmanship in Religious Education is demonstrating its power in building up the Christian enterprise.

THE FOLLOW UP MAN

Many children are lost to the Sunday School because not followed up after an absence of two or more Sundays. In a large School, the Rector or Superintendent does not know of the case, the teacher is too busy to call, and the scholar drifts away and drops out. How can this be remedied? Here is one method successfully used: A group is chosen out of the Parish and organized into a Church School Visitors' Guild. This group pledges to give so many hours a week for this special work. On Monday morning a list of all absentees, with their addresses, is on the desk of the Rector. This is supplied weekly by the Enrollment Secretary. These names are assigned to the Guild members for visitations and written reports returned. Teachers in the School make these visits when possible, but when unable to do so, the information gathered by the visitor is handed on to teacher. When removals are discovered, the name of the family and the new address are sent to the nearest Church, with a request to look them up and get them identified with the new organization.

New scholars are handled in the same manner, and the week following their entrance into the School the family is visited and an attempt made to interest the parents in the School plan. The children referred to are largely from non-Church families, and often the entire family is drawn into the Church through this system.

THE SCHOOL BUILDING

While on the subject of organization, it might be well to say a word regarding the physical plant and equipment. The new ideas in education are teaching us many things we need to know. The modern idea of a Parish has so changed in the last generation that the Church is finding herself in a state of unpreparedness along many lines to handle the situation. This is nowhere more clearly seen than in our buildings. The church building is erected for one special purposes, viz: Christian worship, and is not adapted for Parish use outside of that purpose. The Parish House has become a necessity in equipment if the Church is to adapt her life and activity to the twentieth century and meet its needs. The problem is particularly serious in the small town and rural community, where Church folk are few and money hard to raise. We are confident, however, when the Church at large sees and fully understands her new task and responsibility, she will solve the problem and find the answer. Numbers of successful experiments in building combination plans for Church and Parish House purposes have been made, and out of these will come eventually building plans to meet the needs.

In our new buildings we need to recognize the claims that Religious Education rightly make upon the Parish for adequate housing and equipment to properly carry out its educational plans. Separate class rooms and departments for various grades in the School can very easily be arranged for at very slight increased expense, if the architect is properly guided by Rector and Building Committee who are awake to the needs of the Church School.

When children of today compare the secular school and its equipment with what is usually furnished by the Church for Religious Education, is it any wonder that they often misjudge the value of the Church School, when they compare its uncomfortable, poorly adapted equipment for the work it has to do with the Public School and its attractive rooms and pictures. If it is true that environment and physical surroundings have a great deal to do with the formation of character, then in the Parish let us see to it that the Religious School plant itself, as far as possible, dignifies Religious Education in the mind of the child, and attracts him by its attractiveness and practical utility.

THE KINDERGARTEN DEPARTMENT

The preceding paragraph applies especially to the Kindergarten Department of the School. Separated from the main School, with its tables, and chairs, and pictures, and circles, and music, it offers to the Christian motherhood of the Church an opportunity for service in Christian making that is second to none. The attractive literature that has been published in recent years along this line of Christian Education is easily obtained, and no Parish ought to be satisfied with its machinery if this most important department of the School plan is left out or inadequately handled. No matter how small the Church or Mission may be, there is surely a field of activity in this sphere for Christian women who love little children and long to lead them into the Kingdom.

THE BIRTHDAY CHAIR

The birthday anniversary, begun with the Font Roll in the home, ought to be continued in this department of the School plan. Here, now, however, the work is with the child direct. His birthday is a means of teaching him his life is God's gift, and he is taught to bring his offering to God to celebrate that event. One somewhat unusual feature of the birthday celebration in the Kindergarten Department of the School we are using as an illustration was in the birthday chair. A Kindergarten chair, entirely overlaid with gilt, is placed on a small platform in the middle of the circle. A broad ribbon, changed in its color with the Church's seasons, is tied on the back of the chair. The child whose birthday comes on that day, or in the week preceding, is allowed the proud privilege of occupying this place of honor during the session of the class.

THE PRIMARY SCHOOL

Many details and plans must be left out of the discussion here that are closely related to the educational process. We hope to deal with them later under separate headings. The main thing we would emphasize here in passing is the recognition of the need of this as a department by itself, as distinct from the Kindergarten on the one hand, and the Junior or Grade School on the other. The developing and expanding life of the growing child demands a developing and expanding educational program. The Graded School, with its teaching material and processes adapted to meet the needs of child life, must be the standard of the Church if she is to lead her children into the fullness of Christian life and expression.

(To be continued.)

THE SYNOD OF THE SOUTH WEST PROVINCE LIKES THE WITNESS

The following resolution was unanimously passed by the Synod of the South West Province at its annual meeting held in Little Rock, January 16—18, 1917.

Resolved:—That the Synod of the Province of the South West heartily approve THE WITNESS and give it every assistance possible.

ROUND ABOUT THE PARISH

A Series of Articles by
GEORGE P. ATWATER
Rector, Church of Our Saviour, Akron, Ohio

VI.

THE TEMPLE

Your church may stand on some broad avenue, stately and imposing, or it may nestle among meagre dwellings in a side street; it may be of stone and have a great tower, with clanging bells, or it may be of wood, with a little rickety pair of steps and a wobbly steeple, but it is your church and you love it.

If it is a small Church so much the better. Every good workman wants a tool that fits the hand and a small Church is oftener better adapted to the workers and more suited to the service of the plain people than a large one. A large Church may become too much like a public institution, while a small Church gives a sense of brotherhood that strengthens the impression of the Fatherhood of God. Fortunate is the large Church that can give the feeling of human interest to the worshipper. Many, no doubt, do so, inspired as they are by large hearted and sympathetic leaders, and they are blessed in their work.

The furnishings of your Church may be simple, but you have furnished it gloriously for yourself. A thousand precious memories have woven themselves into its fabric. Here in its hard pews you sat as a child gazing with open eyed wonder at the awful figure of a Sunday School Superintendent and amazed at his confidential relationship with the Lord. You are especially awed by his intimacy with Abraham, Moses, Saul and David. Did he not **tell** what David **thought** on a certain occasion and how scared he was in his heart when he saw Goliath approaching? You did not like to ask but you did want to know whether that Superintendent was on the side of Israel or in the camp of the Philistines to see the fight. Perhaps you looked in the picture book in an attempt to discern his face among Israel's heroes. At least the teacher of the Bible Class, with his precise manner and air of authority, must have advised Solomon about building the temple.

When you grew older you stayed to Church. Was that Willie Jenkins in the Choir in his white cotta? He had pulled your ear at Sunday School and now he stood up there singing like a saint. You grew slightly drowsy and the sustained cadence of the prayers was interwoven with the impression made upon your eye by the curious pattern of the chancel window. Once a strange minister came and the periods as he read them did not quite correspond to the pattern and you were confused. He was not in the same place in the chancel, either. (Later you would have thought this an evidence of High Church and would have written to the Bishop.) Yes, the temple was making its impression.

During the sermon you always watched the little broken light of glass in the side window. You could see the sparrows flitting about outside. What **would happen** if a sparrow should discover that window and come into the Church? You nourished that hope for many a Sunday. You had an idea that the solemn usher would be scandalized and might perhaps try to catch the sparrow with the little bag fastened on a pole which was used to take up the collection. That pole interested you, too. It was such a graceful bit of ceremony to take up the offering with the pole delicately poked between the rows of people. For two years, as it was swung along, by the barest fraction of an inch had it missed hitting the bald head of the man on the end of the second seat in front. The pole certainly had possibilities. You did not know that that pole was not used in another Church in the whole state. But it was a memorial pole and could not be supplanted.

Then the solemnity and beauty of the service began to impress you. You grew to love the familiar words and the splendid tunes. You wondered how soon you, too, would approach the Altar with reverence and receive from the hands of the Priest the sacred elements of the Holy Communion. The time came at last and with a group of your companions you approached to receive the blessing of Confirmation. The little temple that night became a great Cathedral and the kindly Bishop a veritable Apostle.

The day came also when, with rejoicing, you stood before the Altar again, this time with the one who was to be the partner of your life's joys and sorrows.

How indifferent you are to the appearance of that Church as it appeals to the casual visitor. It has been furnished by you from the precious treasure chest of memory and every imperfection has a glory of its own. If it were not so we should be strangely affected by our Churches. For not many of them have any claim to abstract beauty. They represent the height reached by our people in appreciation of architectural excellence. A sturdy building committee gets what it likes and the result is what one wag called a building of the Graeco-baptist style of architecture. When prosperity came to your land and people began to travel, there arose an imitation of the luxuries of unaccustomed surroundings, and home and Church were erected and furnished in the style so felicitously called "early Pullman or Late North German Lloyd."

How does the parson feel about his church? He loves it. His people gather there. His message is delivered there. There, by Baptism, he brings the children into the Kingdom of God. But he does not want it to be fussy, to have a hanging garden of brass ornaments for a chandelier and a box of jig-saw scroll work for a pulpit. No! He wants simplicity, dignity, peace. He desires the pews to be furnished with God-fearing men and women. He wants them to love the church because it shelters the Altar, to which all may bring their burdens. It is the temple of the Living God, and there is the Altar of reconciliation, and the spot made sacred by the real presence of the Saviour.

"Here, Oh, my Lord, I see Thee face to face;
Here would I touch and handle things unseen;
Here grasp with firmer hand eternal grace,
And all my weariness upon Thee lean."

AT CHURCH NEXT SUNDAY

If I knew you and you knew me.
How little trouble there would be!
We pass each other on the street,
But just come out and let us meet
At Church next Sunday.

Each one intends to do what's fair,
And treat his neighbor on the square;
But he may not quite understand
Why you don't take him by the hand
At Church next Sunday.

This world is sure a busy place,
And we must hustle in the race.
For social hours some are not free
The six week days, but all should be
At Church next Sunday.

We have an interest in our town,
The dear old place must not go down;
We want to push good things along,
And we can help some if we're strong
At Church next Sunday.

Don't knock and kick and slam and slap
At everybody on the map,
But push and pull and boost and boom,
And use up all the standing room
At Church next Sunday.

—Canadian Churchman.

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THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

CHURCH EXTENSION AMONG THE NEGROS

There is a general impression, none too correct, that the Episcopal Church is not doing very much for the Negroes. It is very likely true that not all is being done that conceivably might be done, but that is a very different thing from wholesale default. As to what is the best method of ministering to the Negro population, where it is heavily massed, no very clear conclusion seems to have been reached. For several General Conventions past this question has been earnestly taken up, but a final decision as to an established procedure has not yet come into sight. By reason of the much greater and more intimate knowledge of the Negro problems possessed by Southern Churchmen, the Conventions have, as a whole stood silent and ready to endorse and to vote any plan upon which these Churchmen might generally agree. But the Southerners themselves seem pretty evenly divided upon the matter. The question is not as to whether the Church shall do her part—she is willing, and always has been, to do that—but only how best she can do it. As an instance of what the Church is doing to build up a race for which this country has assumed a responsibility that it cannot evade, the following news note from the Board of Missions is of many sorts of interest:

ST. PAUL'S SCHOOL

"St. Paul's Normal and Industrial School, Lawrenceville, Va., gives a thorough industrial and intellectual training to 500 Negro students. Under the wise and able leadership of Archdeacon Russell, it deserves the best the Church can give. Ninety per cent of our American Negroes labor with their hands, and such schools as St. Paul's are teaching them to so labor in a way that will make them self-respecting, self-supporting citizens of the communities in which they live. St. Paul's has revolutionized the moral standards of that whole section. The Board of Missions, through the American Church Institute for Negroes, is able to give St. Paul's only $18,250 a year. Archdeacon Russell must raise as much more annually. We have several other schools of this sort which we also support in this inadequate manner, such as St. Augustine's, Raleigh, N. C.; St. Mark's, Birmingham, Ala.; St. Mary's, Vicksburg, Miss. They come nearer to the solution of the so-called Negro problem than any other agency.

"St. Paul's especially deserves to be known as the 'Tuskegee of the Episcopal Church'. Its work, though not quite so extensive as the famous institution in Alabama, is as high in quality, and in some respects is more productive of real and lasting results, for every graduate of St. Paul's goes out after years of training in the Church's system, with its strong emphasis upon the ethical side of religion. The Board of Missions would gladly appropriate five times the amount now going to the Negro work if the Church would only make it possible. With its present income, the Board of Missions is able to appropriate only about $105,000. As there are approximately 10,000,000 Negroes, this means an average of about one cent per person."

The following facts about this School, as set forth by the Rev. Giles B. Cooke, are taken from **The Southern Missioner,** published by the School itself: Let us mention the great work of Archdeacon Russell at Lawrenceville, Brunswick County, Va.

"A VENTURE OF FAITH

"About 1882, James S. Russell, having passed through the Normal and Theological Departments, I examined him for Deacon's orders, and Bishop Whittle sent him to work among his people at Lawrenceville and parts adjacent in Brunswick County. Without a dollar in his pocket, he took his young wife to Lawrenceville, and, being in favor with God and man, he bought a thousand dollars' worth of land in the suburbs of Lawrenceville, giving his note for it. That land, then looking something like a howling wilderness, looks now as beautiful as any part of Lawrenceville. Opening a Parish School in the Vestry Room of the old chapel building, with himself and faithful wife as teachers, he laid the foundation of a work that has grown to immense proportions, having now 100 acres of land, 36 large and small buildings, 46 officers, teachers and instructors, 500 students from 26 States, Cuba, Porto Rico, Jamaica, Haiti, Africa; by 50 graduates and 4,500 undergraduates; gives instruction in 16 trades for boys and 4 for girls, book-keeping, with manual training, typewriting and stenography for both. It has departments for Christian, Normal, agricultural and industrial education. The fine brick Memorial church, with a seating capacity of 700 persons, where the students receive religious training, as given in the Prayer Book by our Church, is, in my humble judgment, the most important factor of the Archdeacon's work. This religious training differentiates St. Paul's from all the secular schools outside of our Church. In speaking of the little attention given by some of the larger Negro Schools in the land to religious training, a writer in the New York Churchman, who had visited Mr. Russell's work says: 'One who had attended a large Negro School for five years told me that in all the time he had never once heard any emphasis on the religious side of the life. And to that School, by the way, the people give largely each year. * * * At Lawrenceville, on the other hand, the students are never allowed to forget those things without which lasting progress is impossible.' Isn't it passing strange that members of our Church of large means turn a deaf ear to the Archdeacon's crying appeal for help, and yet give liberally to such schools as mentioned above outside of our own communion?"

The following account from the same publication of the historic contact of the Church with the Colored People must also be of interest and encouragement to the Churchman:

ELEMENTAL FACTS

"To show what our Church has THE KINGDOM GROWING — TWO done, and is still doing, for the uplift of the Negro, let us begin with some elemental facts that are perhaps not known generally, even among our own Church people. First of all, our Church is the pioneer in Negro work. On its shoulders first rested the responsibility for not only his welfare and evangelization, but even for his civilization."

BEGINNING OF SPIRITUAL STEWARDSHIP

The interest of the Church in the Negro and her assumption of responsibility for his social, industrial and religious welfare and his civilization began practically with his importation here as a slave in the Summer of 1619, at Jamestown. As the motive for the introduction of slavery into the colony was an economic and industrial one, it followed naturally that at first more attention was paid to making the Negro's labor economically profitable than to his evangelization, but this state of affairs did not last long. The consciences of some good Churchmen were aroused early to the necessity and responsibility of the Church for the religious welfare of the Negro. As early as 1623, Hotten, in his "List of the Names of the Living for Elizabeth City County", notes that in the muster of Capt. William Tucker, Anthony, Isabel and William, their son, Negroes were baptized. This first recorded Baptism of Negroes, four years after they landed at Jamestown, marks the beginning of the stewardship of the Church in spiritual matters for Negroes—a stewardship for which the Church feels her responsibility unto this day. The records of the County Courts of York and Northampton, 1641-1645, contain several records of Negroes being baptized, and of interest in their spiritual welfare by their masters, who were Churchmen. In 1661 the Council for Foreign Plantations in England recommended that ministers be procured especially for York County for the work of preparing Negroes for Baptism. The Church's interest and sense of responsibility in that early day is further shown by the instructions to Governors of Virginia issued by English officials in regard to the conversion of Negroes.

OFFICIAL PROOF OF INTEREST AND RESPONSIBILITY

Bishop Meade, in "Old Churches, Ministers and Familie ", notes that in 1724 the Bishop of London addressed inquiries to the Clergy of Virginia concerning the state of the Church. One of the questions was: "Are there any infidels (irreligious), bond or free, within your Parish, and what means are used for their conversion?" Many of the Clergy replied that they had the masters to send slaves to them for religious instruction. In the seventeenth century, Baptisms of Negroes were frequent. In his historical sketch of Bruton Parish, one of the oldest in the State, the Rev. W. A. R. Goodwin, some time Rector of old Bruton Parish Church, Williamsburg, states that the Parish records show that between 1746 and 1797, 1,122 Negroes were baptized. The Parish Register shows, also, that General Washington, who owned slaves in the Parish, had eleven of them baptized between 1762 and 1768. Bishop Meade, in "Old Churches, Ministers and Families", makes mention of numerous instances of Baptisms of Negroes. He relates that Negro slaves not only were baptized and married in the Church, but became communicants and communed. One incident, of Mr. Lawrence Lewis, General Washington's nephew, that he records is worth repeating. Mr. Lewis and his slaves were communicants of the same Church at Berryville. One Sunday, after the whites had communed, one of Mr. Lewis' slaves came forward and knelt. Mr. Lewis, who had not communed, came forward also and knelt by the side of the slave, feeling, no doubt, as Bishop Meade piously commented, "that God made them both, and one Saviour redeemed them". These statements of record are quoted to show the position of the Church with reference to the Negro.

HISTORICAL POSITION OF CHURCH

Historically, the Church has always stood for the evangelism of benighted races. Her record in America is no exception to this rule. The Negro's first knowledge of the true God; his first conception of true religion and reverent faith; his first impression of an orderly service, and his first Christian worship and marriage all came through the Church. It is to the Church, too, that he owes his emancipation from African fetishism into the marvelous light of the Gospel. She baptized his children, ministered unto his sick and buried his dead with Christian rites. Most of the Churches, both before and after the Revolution, had places of worship for Negroes, and the one Bishop administered to both the white and black sheep of his flock.

The pastoral instinct is the greatest evidence of the Good Shepherd. It never came into the world until He came. The hospitals of today are the greatest evidence of the Great Physician, and this living tide of service which we see is the greatest evidence of One Who laid down His life for His sheep.—Bishop Ingram.

Be thoroughly, genuinely unselfish. Don't think about how you look, but about what you can do to make other people happy.

THE BISHOP OF DULUTH ENDORSES THE WITNESS.

I am thankful that someone is giving us a cheap Church paper, which, if it keeps up to the level of the first issue, will be very satisfactory.

Faithfully yours,

J. D. MORRISON

EFFORTS TO MEET NEW PROBLEMS IN A DOWN-TOWN PARISH

HERBERT H. H. FOX

Rector of St. John's Church, Detroit, Michigan

No city in the country has shown such remarkable growth in a short period of time as Detroit, Michigan. In 1905, when the writer came to the vicinity of Detroit, Woodward Avenue was a residence street. In the outlying districts there were still open fields, with farm houses and buildings. The growth of the city had begun somewhat before that year. But since 1905, lower Woodward Avenue and the adjacent streets have ceased to be a section of family homes, and has become a rooming house district almost entirely. A survey of the district immediately around St. John's Church, which is now in the business district, made in 1915, showed 400 houses, apartments and stores. Of this number, 207 were rooming houses and only 70 were occupied by one family. The balance was apartment houses and stores. Fifty-eight years ago, when St. John's Church was built, it was spoken of as out in the woods. The district soon became the center of the residences of the city, however, and the Church immediately became a family Church.

With the growth of the city during the past twenty or twenty-five years, the families have been crowded out. Today its clientele is scattered all over a great city, so that, even with the aid of automobiles, it is a heavy task to call on the people who claim St. John's as their Church home. The houses that once were the homes of her people have become rooming houses. Their inmates now are of the most transient class—here today, gone to some other section of the city tomorrow.

So rapid has been the growth of the city that it is today like an overgrown boy, whose clothes have ceased to fit. Detroit has outgrown everything, and it has been almost impossible to make the improvements keep up with it. Every department of the city government has been taxed to the utmost, and still fails to keep pace with the growth. School buildings are being put up by the dozen, and still they fail to meet the needs. It is almost impossible to rent a house, because, in spite of an unusual amount of building, they have failed to meet the demand. It is said that today Detroit needs 30,000 new houses, just to meet the present demand. Churches have also failed to keep pace with the growth of the city. It has been a difficult matter for the Churches to adjust themselves to the changed conditions.

St. John's has perhaps suffered more than any other of our Churches in the city because of changed environment and the new problems that have come to her. The survey was made in order to establish, as far as possible, the character of the community in which her work must center. It indicated that she must make radical changes in her methods.

In order to meet thes present problems, two agencies were established. The first was an organization for men. While this Society is called the Fellowship Club, it is extremely loose in its organization. It has a President, Vice President, Secretary and Treasurer. There are no dues, and any one is a member who may come to its meetings. These are held every Sunday afternoon at 5:30. They consist of a social hour, when the men can meet one another, smoke or read. Then they sit down to supper, which is prepared by a committee of the men themselves, appointed at each meeting for the Sunday following, for which a charge of twenty-five cents is made. The attendance at these suppers ranges from twenty to fifty men. At the Christmas dinner seventy men sat down at the tables.

The purpose of this Club is to bring young men, who may be strangers in the city, together, and enable them not only to get acquainted, but to bring them in touch with the Church. Sometimes we have a speaker, but generally not. After supper, they sing songs and have a good time. Men from all parts of the country have come to the meetings. Men come who have been attracted to Detroit by its business opportunities—many of them away from home for the first time—without friends or companions. It has been the means of holding many men to their Church and of attracting others to the Church. No question is ever asked about the Church a man may attend, nor is any effort made to influence them towards the Church. We strive to make them feel welcome and at home. More than that is usually unnecessary. They take care of the rest.

Another method of meeting our new problems was begun last Fall. The survey revealed a large number of young women in the neighborhood who are boarders. Some of the rooming houses are strict in their demands upon their roomers. Others openly offered to those who applied for rooms "privileges". That meant they were privileged to bring a young lady up to their room, if they were men, or men to their rooms, if they were women. There is scarcely ever a common room in the average rooming house where the boarders could entertain company. A decent, respectable girl would therefore be prevented from having company, unless she were in one of these privileged houses, and then only in her own room. Through the Girls' Protective League of the city we found that the need was very great, especially in the neighborhood in which St. John's work is cast, for centers where a girl might go and find comfortable and helpful surroundings—where she might go for counsel and advice in her difficulties.

A band of women was organized to support a neighborhood house for girls. The Vestry of the Church put at their disposal a house owned by the Church, and offered to pay the salary of a woman to direct the work. So the house was opened, which has come to be called Twenty High Street. One paid worker and one volunteer worker make their home here. A large, comfortably furnished room, with all sorts of reading matter, is provided, where girls may come at any time. They are encouraged to bring their young men there, and everything is done to make it a center with wholesome surroundings, where the girls may find rest from the monotony of a small, poorly lighted and heated room. The workers are beginning to provide classes for the girls, and organized amusements. During the two months and a half that the house has been opened an average of ten girls a day have been there for consultation with the head worker. Besides this, our worker is aiding in every way possible the work of the Juvenile and Probate Courts and the Girls' Protective League.

On Sunday afternoons tea is served to the girls, who gather in goodly numbers to become acquainted with one another. They are also encouraged to bring young men to the Sunday afternoon teas.

By these two methods, among others, St. John's Church is seeking to meet the new conditions that surround her. It is, and must continue to be, largely a work of giving—and the need is very great. Its possibilities loom larger as the city grows. Strange young men and young women, and even adults, constantly come to us for suggestions in the matter of finding respectable rooms and apartments. They generally come from small towns, and are afraid to trust themselves to find a respectable place to live. In these days, when the growth of Detroit is so great as to cause the housing situation to be almost intolerable, and the demand for rooms beyond the supply, the dangers are very real, and we are glad to help those who come in every way possible.

The Fellowship Club, in the three and a half years of its existence, has made a place for itself in the work of the neighborhood. Twenty High Street is rapidly making its influence felt. We hope that both may become permanent factors in the life of our city.

A CIRCULATION CAMPAIGN

We Want One Hundred Thousand Subscribers Before Summer Comes.

THE EDITORS

Defined the Scope and Policy of This Publication in Its First Issue on January 7.

THIS IS WHAT THEY SAID

There are those who boldly enter where angels fear to tread, and we know of no place less angelic than an Editor's office; and of no man more foolish than the one who voluntarily attempts the impossible—

For we have been told by those who know that it is impossible to publish a weekly newspaper in the Episcopal Church for one dollar a year.—

And yet the joy of life consists in attempting the impossible.

"I can do all things through Christ who strengthens me" and His "grace is sufficient for me."

If He wants this paper to continue, then we can do it, and if He does not want it to succeed, then we do not want it to continue,, so whether we succeed or fail, we are content.

After all, the supreme test of our witness to Christ is whether we are willing to be fools for His sake, and no man who is afraid of failure will ever attempt the impossible.

And yet most enterprises that have accomplished things for Christ have begun in attempting that which wise men have said could not be done.

We are in a sense risking our reputation to put this enterprise over—we are asking those who believe that a weekly Church newspaper costing a dollar a year is a desirable thing only to risk one dollar a year in attempting to make the thing a reality.

"What kind of a newspaper do you propose to publish?"

The question is fair, and should be answered before you invest your dollar on this enterprise.

Let me answer this question under four heads:

1. We propose to publish a dollar newspaper. At this price, which seems the psychological one, we must come unadorned and in simple dress. The Editors are working for love. That doesn't cost much, but the publishers must have cash! The margin between the cost of the paper and your dollar is a very small one.

2. We propose to publish a newspaper that the plain man can read and understand. The staff has been told to avoid big words and technical terms. Plain facts for plain men.

3. We propose to publish a human newspaper, accounting human touch and human viewpoints of more value than profound learning or scholastic attainments.

4. We propose (but ah! how difficult to accomplish) to publish a newspaper that shall be instructive and devotional rather than controversial.

Now of course this is impossible. For the moment a man touches anything definitely, somebody denies it, and the fight is on. We do not propose to issue a newspaper without teaching definite truth, and we hope that we may teach it with some "punch"; otherwise we are foredoomed to failure.

We all believe that this Church stands as a witness for definite truth, and that such truth may be found in the Prayer Book.

A witness is one who bears testimony to facts rather than fancies, realities rather than theories—and we believe that these facts are such as are embodied in the formularies and liturgy of this Church.

We propose to be loyal to these facts. We hope to represent the big center of this Church, and we want to shut out from its columns the din that is being made by the extreme right and the extreme left. By saying that we do not propose to be controversial, we do not mean that this paper will not have a definite sound. We hope it will. What we hope is that it will not change that definite tone into a chaotic din. We do not expect every reader to agree with all that is said in this paper—neither are we going to enter into a controversy with any reader on that difference. That is between you and us, and we are not going to inflict the general public with our personal differences, but we will take it kindly if you will write us, if you think us unfair.

We wonder if there is another religious body in the world that has such a varied constituency as this Church? It has its advantages and it has its disadvantages, especially to one editing a paper.

And one of its greatest disadvantages comes from the habit that each man has of wearing a label.

Here is a man who believes that in the year 1789 God made a special revelation to the Protestant Episcopal Church, a sort of second Pentecost, which it is sacrilege to dispute. Another finds a complete revelation in 1552, when the second Prayer Book of Edward VI. was put forth; another, in 1549, when the first Prayer Book was compiled; others see God's hand in the faith and practice of the Medieval Church. Others hark back to St. Augustine and St. Jerome)400 A. D.)—and so it goes. Each man has his label.

This paper refuses to have a label of this sort. Its mission is to be a witness to the facts upon which our religion is based, rather than the deductions from those facts which any special age has made.

The faith is unchangeable; the interpretation of the faith has changed with the changing years.

We know of no better analysis of the situation than that made by Canon Scott-Holland in the following quotation:

> "If only the Church will trust herself, and the Spirit of God that is in her! She has but to put out her true innate power. Let her concentrate all her power upon her central act of worship. Let her, in hours of perplexity, be content to reassert her central verities, avoiding definitions and deductions, leaving the declaration to do its work by its own spiritual weight and momentum. Let her give freedom, elasticity, variety, to her minor offices. Let her show to living people that she can teach them, in perfectly plain and simple speech, by ways that are intelligible to any human heart that cares to learn, how to live as they ought, and to die in Christ. She has but to be loyal to her own claims, and she will live. What clogs her, what chokes her, is our dreadful worldliness, our conventionality, our stupidity. We, her individual members, are the main cause of her defeat. It is we who make her name a byword for timidity and cowardice."

—Canon Scott Holland, in "Our Place in Christendom". Lecture VII.

THE PUBLISHER'S WORD

TO THE CLERGY

For forty years we have heard the question of a Church Weekly at one dollar a year discussed at Conventions, Convocations, Deaneries, etc., etc., etc.,—a paper with a circulation of half a million, the same as farmers and mechanics have. "It can be done—why don't somebody do it?"

But nobody did it **until now.** The great need is supplied. A few brave men—active men—overworked men, every one of them—determined to associate themselves and edit a paper such as the whole Church could accept, and do it without any financial compensation—and **ask the whole Church to sustain them**—and give them the half a million circulation.

They called upon their brethren of the Clergy to sustain this movement, and in return for their venture of faith asked each one of them to send a list of three months subscribers and advance twenty cents for each of these subscribers, and then appoint some Guild or person during the three months to ask for subscriptions throughout the entire Parish. They asked it because they believe that this is the natural way to reach the rank and file or our people, and they were sure that a very large majority of these people would subscribe. A number of the Clergy have responded, and already those people are paying their dollar apiece.

Could these men have asked less?

And with confidence we ask every clergyman who has not yet given his co-operation **to do it now.**

THE WITNESS is only a few weeks old, but already it has proved two things:

1. That the laity can be interested in reading about the Church and her life, presented in the popular way in which it appears in THE WITNESS. And we ought to encourage it by every means in our power.

2. That a live Church paper need not wear the tag of partisanship in a Church where there is so much that is grand and inspiring to rouse love and zeal, without emphasizing individual viewpoints. Each issue is evidence of this fact.

TO THE LAITY

This paper is published for the Laity, not for the Clergy. The Clergy will naturally be interested in it, because it will increase interest in Parish work, and create a more intelligent Churchmanship. They will also be interested in the clear way in which Church truth and principles are presented. But THE WITNESS is published for the rank and file of the Laity—and written in a style that will interest them to read it through every week.

Look through this issue.

Dean White's comments on the Collect, Epistle and Gospel breathe the spirit of the Prayer Book, and will lead you to understand that wonderful book of devotions, and linked with it comes a better knowledge for the new Lectionary by Dr. Wilmer. This page alone is worth a dollar a year as an aid to your devotional life.

Bishop Wise is working out a practical diagram of an efficient Parish and its activities. Before he is through, you will find just where you constitute a part of it. Wherever the Bishop holds conferences with Church workers he brings enthusiasm up to the boiling point. It is worth a dollar a year to watch that Diagram grow.

On another page there are brief articles each week on what the Church believes, and an outline of what actually constitutes Christianity. It is worth a good deal to any Churchman to consider these "Essentials", week by week.

If Rev. Mr. Atwater were to arrange with some publisher to issue, in book form, his series of articles as they appear week by week—Round About the Parish—you would pay $1.50 for it; and you would become so interested that you would read it through at one sitting, as the author gives so rich and deep a meaning to the Parish. You will enjoy these articles, and they will do you good.

And can you ask for a clearer or more concise History of the Church than "The Story of the Church" by Bishop Johnson?

These are only a few of the features that make every number so interesting, and hundreds of the Laity already read it through every week. It is instructive and wonderfully interesting. We ought to have a place in one million Church families. It would enrich the Church in every form of activity.

And you Laymen know this paper cannot be published for One Dollar a year without an immense circulation.

So Lend a Hand.

HOW CAN YOU HELP THIS CAMPAIGN?

Become a committee of one.
See that in some way every family in your parish subscribes for it.
Choose your own way—but produce this result.
To any Guild or Sunday School scholar, or Choir boy, or person
we allow a commisssion of twenty cents on each dollar subscription.
Send your own subscription, and start the ball rolling TO-DAY.

LEND A HAND

What They Think of Us

"I think the project a splendid one, and anything I can do to help it along I will do gladly."—The Rev. Philip K. Edwards, McAlester, Okla.

"I congratulate you upon your undertaking, THE WITNESS. I am sure there is a place for such a paper as you propose. Please call on me for any service I can render."—The Rev. Dr. Hiram Van Kirk, New York, sometime Editor of "The Parish Visitor".

"I trust you may make it a success. We need a good, attractive and interesting family paper. The initial copy of THE WITNESS is all right in matter and contents."—The Rev. G. Hunter, Mayville, Ill.

"For several years I have had in my mind an idea that the Church needed a good newspaper, and by newspaper I mean not, on the one hand, a magazine, nor, on the other, a paper which invades the sphere of the secular press, but a paper gotten up after the style of the daily papers, and containing the news of the Church, presented in such a way that the laity will read it. Without any expectation of ever being able to carry such a project into effect, I have often mapped out in my own mind how such a paper should be gotten up, and what it should contain. THE WITNESS comes very near to those ideas. Your departments are all good."—The Rev. J. Claude Black, Chelan Missions, Chelan, Wis.

"The paper is filled with excellent matter, and would be a great power for good, especially in the Missionary districts. The paper ought to have a circulation of one hundred thousand copies. Every priest should try to get it into the hands of his people. It will be the most effective missionary work I can do."—Western Colorado Evangel.

"At a clericus held yesterday in Asheville a number of copies of THE WITNESS were distributed to those present by the Rev. Mr. Baum of Tryon, and we are all interested in the success of THE WITNESS, and would be glad to co-operate and help in any way."—The Rev. F. D. Lobdell, Rutherfordton, N. C.

"I had not heard of THE WITNESS, and I looked over with much interest the copy you sent me. There is certainly room in our Church for a paper of the kind. Less expensive than the big weeklies, and the tone of this seems very good."—Vida D. Scudder, Wellsley, Mass.

"Allow me to wish you great success in this much-needed undertaking."—The Rev. Charles A. Wecd, Kansas City, Mo.

"THE WITNESS is the name of a new Church weekly which has many features to recommend it to the intelligence of Church people."—The Ascension Bulletin, Detroit, Mich.

"I appreciate the advance issue of THE WITNESS so much that I ordered ten trial subscriptions. Several of my people have spoken of it in the highest terms. I have always wanted a Church paper that I could recommend to people in general. It is a brave thing to start a religious paper in these strenuous times."—The Rev. A. E. Dunham, Fayetteville, N. Y.

"Let me express my admiration for the men who have the courage and conviction to print a paper such as yours is to be. The great body of central Churchmen will some day realize that they must be heard by the Christian world at large. Some organ must strike a balance between the wings, which is the power of the Church army, and I know of none that is as likely to do this as yours."—The Rev. G. S. Keller, Winona, Minn.

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The Witness

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

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THE BISHOP OF MINNESOTA— AN APPRECIATION

By JOHN C. SAGE

The death of Bishop Samuel Cook Edsall came as a shock to his many friends. While the Bishop has been in ill health for several months, the immediate cause of his death was the result of a fall he suffered a few weeks ago. Both he and his intimate friends supposed he was making rapid recovery to normal health when he was taken with sudden severe pains while making a visitation at Rochester.

Here in his Diocese is situated the hospital of the famous surgeons, the Mayos, who, on the day of his attack, February 12, operated upon him and found an abdominal cist. Other serious complications were also discovered, and his death was seen to be only a question of a few hours or days at the best.

He showed great Christian fortitude during these last trying hours of his life and in his passing, as in his life, displayed his faith and trust in God, and proved himself an example to the flock over which God had made him an overseer.

In his death a great Bishop is lost to the American Church. Recognized by his brethren of the Episcopate as a man of wise judgment, sanity and clarity of thought, he was one of the leaders in their councils. On the Board of Missions he served with faithfulness and devotion. His advice was often sought by other Bishops, who found in him a wise counsellor and friend.

In his own Diocese, Bishop Edsall proved himself an administrator of great force and ability. Following Bishop Whipple, whose winning personality and large vision had secured the interest of a large circle of people who built for him the schools and institutions he established, it fell to the lot of his successor to co-ordinate and carry on through a period of depression these great properties. Because of his marked business ability, and his wise judgment, the Laymen in Minnesota found him a leader with whom they could co-operate wholeheartedly and conserve and build up the great Church institutions founded by Bishop Whipple. Today that Diocese, and the Church in the Northwest rejoice in the upbuilding of the schools and their evident prosperity under the wise direction of the late Bishop of Minnesota.

The writer of this appreciation leaves to others to speak in detail from more intimate knowledge of the work Bishop Edsall did in North Dakota as a Missionary Bishop, and his later work covering a period of fifteen years as the administrator of the great Diocese of Minnesota.

My purpose is to write of another part of the Bishop's career. It is only a few weeks since it was my privilege to attend a dinner given in his honor by the Church Club of Minnesota on the occasion of the eighteenth anniversary of his consecration to the Episcopate As a friend of thirty years it was my loving task to tell something of his early life and early ministry Knowing Samuel Cook Edsall as an intimate friend, I could speak then, as I desire to write now, of a side of his character not known by all who came in contact with him. He was a man with a deeply loving affectionate nature, true and loyal to his friends and to his principles.

His vocation for the Ministry was undoubted by those who knew him best. Like Charles Kingsley, when a very small boy, he would gather his little companions about him and preach to them. Doubtless this seemed to his parents and friends only a childish whim or play. Yet I take it, that thus early in life there was a call coming to him from God like the other Samuel heard. Later, upon completion of his college course, he studied law and was admitted to the bar. Yet God kept calling him to be His Priest. Circumstances brought about his reading the service as Lay-Reader to a company of Church people in a section of Chicago unsupplied with the Church's ministrations. Always interested in the Church, grounded in its faith through his early years by his parents, and in his college career by the great Dr. DeKoven, he very naturally took up the work of a Lay-Reader with no intent of doing more than any interested Layman should do. So began, in company with his friend and brother lawyer, the present Bishop of Olympia, the ministry for which this man had a vocation and through whose various grades God was ultimately to call him to the highest.

While continuing his practice as a lawyer, Edsall, the Lay-Reader, began to attend evening lectures at the Western Theological Seminary, and soon, day lectures as well. God was calling him through the work which he had established. Soon the services in a private house gave place to services in a rented store, then presently a small chapel was built which very quickly had to be enlarged and at last the present St. Peter's Church, Chicago, housed the great congregation, the largest Parish in the West, which had arisen as the result of his inspiring leadership. This was his only Parish. Here he learned to be a great leader of men and director of Church affairs. It is a remarkable testimonial to his wisdom as a man as well as his love for all sorts of people that in this Parish he founded there was and has continued to be, both the rich and the poor, worshipping and serving God together.

The House of Bishops saw his worth and in 1899 he was selected as Bishop of North Dakota. Upon the death of Bishop Gilbert he was elected his successor, being the choice of Bishop Whipple, but he never served as Bishop Coadjutor of Minnesota for before he could assume that office Bishop Whipple died and he succeeded him as Bishop of the Diocese.

Both by heredity and environment Samuel Edsall was destined to be a servant of God in His Ministry. His father, James K. Edsall, was one of the builders of the Parish at Dixon, Ill., where the future Bishop was born. He was a man of singular love for and devotion to the Church. His mother, a woman of sweet and sincere Christian character, imprinted upon her son that love for God and man, those longings for service which never left him. So the youth grew to manhood, gaining in grace and in love for Christ and His Church until he, when the call was made clear, gave his whole self to His service. He never spared himself and when he gave his confidence and friendship he ever remained true.

A Bishop, both by the organization of the Church and the institution of our Lord, is a ruler. Sometimes a Bishop is seen only as such, occasionally men coming in contact with the Bishop recognize only this side of his character and fail to observe the true graces and kindly disposition of the man.

It may be that some saw only the administrator, the ecclesiastic, the diplomat, in the late Bishop of Minnesota. If they did, they were poor judges of men for they missed his peculiar greatness—that loving heart, that affectionate nature, that kindly disposition which made those who knew him love him, and thank God for the friendship of this man of God.

The funeral occurred on Tuesday, in St. Mark's Church, Minneapolis, at 2:30 p. m., and was attended by the Clergy of the Diocese and delegations of Laymen. The Rt. Rev. Dr. Frank McElwain, Suffragan Bishop, was in charge of the services. There was a celebration of the Holy Communion at 10:00 a. m.

There are no times in life when blessings descend so richly upon the soul as in the quiet, meditative hours of self-examination, when alone with God the soul learns more of duty, and finds ways to fulfil it—of privileges, and enters upon their enjoyment.

BISHOP NELSON OF ATLANTA DIES

The death of the Rt. Rev. Cleland Kinloch Nelson, D. D., occurred at 10:30 o'clock on Tuesday evening, February 13th. His death was unexpected and comes as a great surprise and shock to his friends throughout the American Church. He was the third Bishop of Georgia and became the Bishop of Atlanta after the division of the Diocese in 1907. He was consecrated Bishop February 24th, 1892, his consecrators being Bishops Quintard, Howe, Lyman, Whitehead, Rulison, Coleman, Jackson and Watson. He was a graduate of Berkely Divinity School, was made a Deacon in 1875 by Bishop Pinkney and priested by Bishop Stevens of Georgia in 1876. He was Rector of the Church of St. John the Baptist, Germantown, Pa., from 1876 to 1882 and Rector of the Church of the Nativity, South Bethlehem, Pa., 1882 to 1892 when he was elevated to the Episcopate. He was born May 23, 1852, Albamarle County, Virginia.

Further particulars will be given in our next issue.

ON KEEPING LENT— A GOOD ILLUSTRATION

DEAN BELL OF FOND DU LAC

On the day after Ash Wednesday, as the Old Parson was returning from a sick call, his trolley car stopped at the door of the city's principal theatre, while a crowd of people, coming from its doors at the close of the matinee, got aboard. Into the seat beside him came a young woman, her eyes dancing with happiness, a happiness which did not fade when she saw by whom she was sitting. At her greeting he turned to find in her the daughter of his Junior Warden and one of his best Sunday School teachers.

"Oh, Doctor," she said, "I have just had the most wonderful afternoon. You know Galli Curci has been singing here today. It is such a rare thing that we have good music in a town of this size and I am so glad I could go."

The Old Parson's face had a not unkindly sternness upon it, and he said nothing. The girl's smile fled at the lack of his responsiveness and she seemed for a moment puzzled. Then she said, "Oh I suppose you think it's wrong to go because it's Lent. Well Doctor, I don't. If it were just a question of going to the movies, or something one could go to any time, I should not have gone. But this is exceptional."

"You mean it is exceptionally enjoyable, I suppose," said the Old Parson, "you are willing to give up a **little** enjoyment for the sake of keeping this holy season, but not a **great deal** of enjoyment. Have you ever thought, my child, that it was not a little thing, but the joy and glory of Heaven itself, that the Lord gave up for you. I imagine there are archangels in Heaven who can sing even better than Galli Curci, yet Jesus forsook their music and heard instead the jeers of the mob on Calvary, because he cared a great deal about you."

The young woman was silent for a while and so was he. Then he commenced to see an increasing resentment burning in her reddening cheeks.

"That's not fair of you," she said, "I think I do love Our Lord, but I can't believe that He wants me to deny myself the beauties and the glories of life for Him. I think Lent is a piece of un-Christian foolishness. I think it's a survival of a medieval misconception of life." (You see by this that the young lady had been to college.) "Why should God want to punish me or to have me punish myself. Is it not service that He wants rather than this sort of spiritual self-larceration?"

"You must not get excited about this thing, Miss Anderson," said the Old Parson kindly. "The trouble with some of you young moderns is that you get a half truth and imagine that you have the whole truth. You have said that **what Christ wants is service.** You are absolutely correct in that. Nothing else can take the place of it. A Lent, for instance, which consisted in giving things up just for the sake of giving them up would not please God, because it would be such a silly thing. Almighty God does not like silliness, even holy silliness. But I think you have forgotten something that goes with the service. Where did your brother John spend his vacation last summer?"

"At Plattsburg, of course," said the girl, "you know that. He was in the training camp."

"Yes I know it," said the Old Parson, "but I thought you might have forgotten. I suppose they were under rather severe discipline there, were they not? Or did they perhaps do just as they felt like while they were there?"

"Yes, indeed," said the girl, "the discipline was very strict, it had to be, you know, because there was so much for the boys to learn about the service of their country."

"Yes," said the Old Parson. "Before I took orders I served in the army and I know all about that. Did you ever hear of the Church being called 'the Church Militant?' I suppose you were brought up on 'Onward Christian Soldiers' and 'The Son of God Goes Forth to War', 'Fight the Good Fight', and 'Am I a Soldier of the Cross?'"

The girl said nothing and he went on.

"Rightly looked at, Lent is an annual training camp for soldiers, the soldiers of the Lord. These soldiers have to fight in the world all the time and Lent is a time when they go apart for special discipline and extraordinary study and spiritual refurbishment of their armor and replenishment of munitions of war so that during the rest of the year they can fight the better. Lent is a Plattsburg Camp for Christian souls.

"Now a man who goes into training for the army is not allowed to pick and choose which regulations of the training camp he will keep and which he will neglect. He gets his orders from those in charge of the army and he keeps them whether he likes them or not. If the orders say he shall eat army rations and nothing else, he eats army rations and nothing else, even though he may have a great dislike for beans, which, in my day at least, formed the principle part of the diet. If there is a lecture on tactics going on he is present and if the camp is supposed to be drilling he is at drill. If Galli Cruci gave a concert in Plattsburg and orders had been given for the men in training to stay in camp do you think your brother would have been at the concert?

"Especially this year, my daughter, it would seem to me that the Army of God ought to be glad to go into training. This year the whole world is on a great strain. The possible destruction of modern civilization is what we are facing. The need of a stern, virile, trained and determined Christianity is immensely great at this time. Considering our national situation, Lent comes at a peculiarly fortunate time.

The world is marshaling its armies. Surely God wishes to marshal His army. I do not believe you have realized the situation. I am afraid you have not heard what those who have ears to hear are hearing, the loud trumpet call of God. I am afraid you are making the same mistake which England made in the early years of the war, I am afraid you are saying this Lent 'Business as usual.'—Do you know that you have gone two blocks past your street?"

The girl looked at him very seriously. "Do you know, Dr. Jones," said the girl, "that you have spoiled all the pleasure of my afternoon?" And then she smiled a little as she arose "And the strangest part of it is that I am very grateful to you for having done so."

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

O Lord, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may obey thy godly motions in righteousness, and true holiness, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

This Collect should be learned and used regularly by every selfish, self-centered, self-indulgent man and woman. That list would not leave out many people, would it? And it would most likely include you. I think this Collect teaches us that fasting would help to put one out of such disagreeable classes. There was a time when Protestants used, and even now and they still do use, fasting on certain national and local occasions as a help in the maintenance of the spiritual life; and many Catholics have always used fasting to their own advantage, having been taught always to include it with Prayer and Almsgiving as the Second of the Three Notable Duties. Others, both Catholic and Protestant, have fasted on the advice of physicians and Priests for personal and dietetic reasons. But all the above mentioned people have missed the point contained in this Collect, for their fasting has had only themselves and their own religious or physical benefit in view.

There is only one good religious reason for fasting, and that reason lies in the benefit which our fasting is to bring to "the other fellow." The reason for fasting is found in those famous words of Jesus: "For their sakes, I sanctify Myself." So we pray, "O Lord, who for OUR SAKES didst fast;" then we being followers of Jesus, we imitate this fasting in order that our flesh being subdued to the Spirit, God can more easily move us to help the other fellow by His righteousness and true holiness, which we shall show in our daily lives. Remember, ours is a social Gospel, therefore we must ever have the other fellow in mind. Many blessings come with fasting, but they are the by-products of fastings. Fasting for fasting's sake, and fasting for one's own sake, are part and parcel of a selfish or self-centered Gospel. Fasting for the other person's sake is the essence of that Gospel which puts Christ at the center of things. Of course, this is the ideal which is being set before us in the Collect; but if we are in earnest in our efforts this Lent for "new and contrite hearts," then it is most fitting that we selfish, self-centered, self-indulgent sinners should begin to work back to our ideals, and to begin with our flesh. Lent is a time when we brush up on fasting for the sake of the other man. Every Friday in the year we Christians ought to say this Collect tying up our self-discipline to the death day of Jesus, in order that we may rightly and holily use the gifts which God has given us for the sake of the flesh. Every Lent we should see that our fasting is so done in order that through our self-denial some soul shall be brought nearer to God and the spiritual life. Does not this thought dignify and take out of the trivial such fastings as giving up cigars and candy and movies and butter and coffee and desserts by whole families in order that the money saved shall go to help the other fellow? Apply this thought also to the use of the time you usually spend in reading and visiting, in order to spend it with God in extraordinary worship and for man in extraordinary philanthropic ways. Fast! Yes, fast wisely and honestly, but always with the other, God or man, in view.

THE EPISTLE

We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

"Workers with Him!" That is the kind of Labor Union everyone should want to join. The Union which makes you a fellow workman with God in His great workshop. And what wages they are, which are promised and paid! Afflictions, necessities, distresses, imprisonments, etc., etc. Reread that list again. How could anyone be expected to work for such wages or to stand up under such treatment, unless there was a great end in view to buoy one up? And yet there is a hero's list in the world carrying names known and unknown of men and women who have undergone all these experiences. Yes, and in addition have said it was well worth while to keep pure, and be long suffering, and stay kind under provocation, and to be misunderstood and misrepresented, because of the value of the end they had in view. And this list includes all people famous in Science and Art, and Commerce and Literature and Trade as well as Religion. And these famous ones had and continue to have, imitators who have been mute, inglorious and unknown, but who have also earned their hero's medals in God's sight as justly and as honorably as have those whom the world has acclaimed and crowned. But now right here note this, my friend. Every one of those heroes and heroines had for their aim "the good of the other fellow." It heartens you up, doesn't it, to realize that all your sacrifice of strength and time and money for the other person puts you in this class, and entitles you to sanctify yourself for still greater efforts? This Epistle makes strange and foolish reading to the folks who just live for themselves, and whose gospel is: "Look out for number one." Such people have received the grace of God in vain. And, my friend, if you think this sort of Christianity is foolish and visionary and impracticable, that will be certain sign to you that you need to say again the Collect for Ash Wednesday with the Special Intention of finding out what it is that has made you "stale" in the Christian fellowship, so that by the grace of God you can cast it out, and have again a new and contrite heart in which you will rejoice to work with Him, Who for the sake of the other fellow was made perfect through suffering.

THE GOSPEL

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread. But He answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of God, cast thyself down, for it is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give thee, if thou wilt fall down and worship me Then saith Jesus unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve Then the devil leaveth Him, and behold, angels came and ministered unto Him.

Isn't it wonderful to see the workings of the human heart of Jesus; to have the veil lifted by Him for a moment and be permitted to see Him resisting the subtle appeals made to His Human Nature in order that He might win the world of man back to Heaven and Home? And does not this three-fold vision make it very plain that we Christians must keep the other man always in view when we are tempted? Not only for ourselves but for the other fellow who is looking up to us, or looking at us, or otherwise trying us out, it is absolutely necessary that in the effort to get our daily bread we must be sure never to use wrong ways to get that bread. And when we are led to high and prominent positions in the religious life, promoted there either from the altar or the pew, it is equally necessary that we must ever think of the other man who is below, because if when tempted to spiritual pride we should yield, the fall will not only ruin us, but is more than likely to involve him in the crash. And is it not true that there would be little, very little pleasure in the thought of controlling all the kingdoms of the world and having the glory of them, if there was no one to share the power and the glory with you? And do not the stories of worldly ambition for place and power and glory dishonorably gained, always show that the ambition to gain these things, even at the peril of one's soul, was stimulated by the thought of having some other person to share them with you? I think the Gospel lesson can be driven home in these words, which will make good food for thought and action this first week in Lent—NO ONE CAN MAKE YOU SIN, UNLESS YOU WANT TO SIN.

F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

FIRST WEEK IN LENT

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
1st Sun. in Lent	Ex. I: 1-14 Jer. 9: 1-24	Rom. 7: 1—8: 6	Joel 2: 1-18	John 8: 12-end
M.	Jer. 17: 5-14	I Cor. 4: 1-17	2: 18-end	9
Tu.	Is. 33	6	3	10: 1-21
W.	Hosea 12: 1-14	7: 10-31	Zeph. I	Luke 9: 51-end
Th.	Micah 7: 8-end	8	2	10: 1-24
F.	Deut. 18: 1-13	9: 7-end	3: 1-13	10: 25-end
S.	18: 15-end	10: 1-17	3: 14-end	John 10: 22-end
2d Sun. in Lent	Ex. 1: 22—2:10 Ezekiel 14	Acts 7:2-22	Jer. 17	Luke 11: 1-26

SUNDAY LESSONS. The First Lesson for the Morning is the story of Israel in Bondage in Egypt, typical not only for the bondage of the spirit to the flesh from which our Lord came to deliver us, but also the bondage of the law, the discipline which is "a school master to bring us to Christ." The Egyptians "made their lives bitter with hard service." The N. T. correlative is St. Paul's discussion of this same double bondage to the uesh and to the law, from which we are delivered only through Christ and His this same double bondage to the flesh the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death;" but "I thank God through Jesus Christ our Lord;" "for the mind of the flesh is death; but the mind of the spirit is life and peace." The O. T. alternate (present Prayer Book lesson from P. M.) is Jeremiah's lament over Judah in bondage to falsehood and injustice, making necessary a national discipline from which double bondage no relief was possible unless men should learn to glory, not in riches, or human might or wisdom, but in "the God that exerciseth loving kindness, righteousness and justice in the earth."

SUNDAY EVENING LESSONS. The Second Lesson deals with the same theme as the morning lessons, deliverance from the bondage of sin. This shall be accomplished only through the Truth and the Son, whose crucifixion is foreshadowed in that His enemies "took up stones to cast at Him." The O. T. Lesson is the prophet Joel's appeal for fasting and penitence.

WEEK DAYS. In order to throw Ex. 1:22—2:10 upon next Sunday, we have filled in with prophetic selections topically related to the season, dealing with flesh and spirit; encouragement to sinners to look for the King in His beauty, their Savior and pardoner, and to the God of Mercy and justice who was faithful to promises made to the Patriarchs, etc. The Deuteronomic selections have reference to the Ministry and to the "Prophet like unto Moses" whom the Lord would raise up. These are appropriate, also, to the Ember Days, even without substituting the "Propers." The second morning lessons for the week (I Cor.4:1—10:17) deal likewise with the Ministry (chapters 4 and 9,) with sins of the flesh and their remedy, and with Christian liberty.

Week day evening lessons. The selections in the harmonized Life of our Lord cover the Ministry (Sending out the Seventy, our Lord the Good Shepherd,) the Lord who came to save, and His forthcoming Sacrifice. For the O. T. Lessons, we have completed Joel, the Promise of Deliverance. And from Zephania "Looking through Discipline to Deliverance."

All these fit in with the season of Lent, in its penitential and also in its forward looking aspect, both to Easter and to Pentecost; this arrangement being, in the judgement of the Commission, more helpful than passages which are merely denunciatory of sin. There is also a direct connection with the special theme of the Collect, Epistle and Gospel—the use of discipline and of grace to win the victory of the spirit over the flesh. In places where only one service a day is held, it is suggested that (during the first year anyway) the morning O. T. lessons be used, so as to carry out the plan of the Sunday morning lessons, "Looking toward the deliverence from Egypt on Easter."

On Sunday, Feb. 4th, a special service was held in St. Thomas' Church, Abingdon, Va., which is now without a Rector, by the Rev. Thos. F. Opie of Preston Parish, in the interest of the Church Pension Fund. Mr. Opie preached from Gal. 6:10—As we have therefore opportunity, let us do good unto all men, and especially unto them who are of the house-hold of faith. The speaker treated the Church Pension Fund as the "opportunity,"setting forth—1st, What? 2nd, Why? and 3rd, How?

When the offering was taken this little congregation of about half a hundred souls gave the splendid sum of $1,657 for the Pension Fund, and they expect to raise it to $1700. A worthy example this, for some of the larger Churches.

Lent—a familiar word, a much abused word, oftentimes a lightly or jestingly spoken word, and yet a word of marvelous power to every earnest, honest man, woman and child. Its lessons are lessons of devotion; its truths are truths of manhood; its plea is for reality triumphing over the shams of life. There is a spirit underlying all its ways that makes men better, nobler, holier, in their daily lives—and that is what we want.

A MEDITATION

By Rev. Raimundo DeOvies.

WAS IT JUST OR RIGHT?

"And he answering said to his father: Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf!"

What a thoroughly human and natural complaint! He had tried so hard, and for so many long years, to do his father's will. He had not transgressed, but obeyed and served in respect and love; and this waster, and ingrate, and pleasure-loving fool is received back with love, honor, spectacular ceremony, and joy—while the faithful son has never enjoyed even a mild form of feast for all the years of service! It did not seem just or right to him. Does it seem so to us?

The story of the Prodigal's Return is being repeated every day; and we need to see the hidden meaning, some of us, if we would not loose courage to do, and belief in the wisdom of doing, good.

Perhaps at no other time has there been such a smooth path made for the penitant as now. Once sin and folly were punished with appalling severity; but nowadays we are inclined to coddle, feed, and make much of the wayward; and some make even a hero of him. Prison reform has made the lot of the criminal surpassingly preferable, in comfort at least, to that of many an honest toiler; and organization, vast sums of money, and much human energy are at his service.

The modern stage and screen, and the popular novel, find little that is dramatic or romantic in plain, everyday decency and virtue. Heros and heroines are often theives and adulterers, and their sins condoned with all modern sentimentality until the simple, honest, loyal, and chaste child of the Father sometimes wonders if it is worth while to obey and serve and do right to the best of one's abilities.

Is it worth while when, by self-seeking and ruthless disregard of others, one may balance the account with a glorious festival, receive honor and gifts and all the warm glow of notoriety that ends the story of the prodigal son?

Yes, it is worth while!

The reception of the prodigal is spectacular because it is the hour of of an awful abasement. We see the whole evidence of rejoicing; but the suffering that made it a necessary reparation is hidden. We see the robe, the ring and the fatted calf, but the Father sees the swine-pen and the husks; and the prodigal may never, in life, forget them! The prodigal may return to the home of peace and love; but there is no way of replacing the years of absence. Something was lost—and robe and ring and feast were gained at a bitter cost!

And what are robe and ring and feast but the hourly possession of the faithful child? There was always raiment; there was adornment for every need; there was place, daily, at the Father's table. And the clothing became one naturally; the adornment excited no comment because it was fitting; the food was never flavored with salt or bitter tears!

We need never to compromise with wrong; but, when we know all or even in part, we must needs love and receive the penitant; and he has PAID!

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WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

VI.

WHAT CHRIST DID

Here again let us follow the facts, rather than our opinion of what the facts ought to have been: for we are concerned with the development of religion as it proceeded, like the scientist who, in studying the successive marks of the development of any species, seeks for facts and uses them, and does not try to make the facts agree with his prejudices.

Well, what is your prejudice? Is it, if you are an average Protestant, that Christ was merely a great teacher; that the Gospels are valuable chiefly as a record of these teachings, and that the Catholic or historic Church is an institution which has perverted these simple truths by dogmatism and ecclesiasticism? Is it a popular opinion "held by the best modern thinkers" (as one prominent writer has modestly confessed), that Christ did not found a Church, but simply taught a Gospel? Again, what are the facts?

(1) We know that Christ spent three years in preparing twelve men whom He called His "Apostles"—(that is, translating the word "Apatles", "those sent"), whose undoubted function was to represent Him after His ministry was over. They accompanied Him more and more closely as His ministry drew to an end, and to them He explained teachings which He purposely withheld from the public, in language that is strikingly opposed to our modern idea that everything Christ said or did is public property. He emphasized, however, His own private rights. Let me quote His language, in order that you may ponder its significance and square it with your prejudices: "And the disciples came and said unto Him, Why speakest Thou unto the public in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given."

The twelve were called "Apostles"; the seventy were called "disciples". The language implies that our Lord discriminated in His teaching between those who were known as "Apostles" and "Disciples" and those who had not accepted these responsibilities. It is not a very well defined line of separation, perhaps; but, like the earlier development of any distinguishing feature in a species, it is a sign of such separation. How much of a sign? Just as much as the subsequent development shows it to have been a sign. For example, if you went back to the beginnings of a lobster, you might find that the peculiar claw which marks him was nothing but a little protuberance. That little protuberance was a sign of what was to follow; if nothing followed, it wasn't much of a sign.

(2) John the Baptist and our Lord both constantly refer to Christ's work as a Kingdom. Many of Christ's parables, for example, begin with the phrase, "The Kingdom of Heaven is like unto", etc. Now, "Kingdom" is not a very accurate term, perhaps, but again it is a sign. John the Baptist and our Lord were Hebrews, and they were speaking to Hebrews familiar with the prophets, who frequently use the word "kingdom." Let me quote one such reference: "And in the days of these things shall the God of Heaven set up a Kingdom, which shall never be destroyed." (Daniel ii:44.) Now the Jews were hard-headed people, and while they might not have a very definite idea of the constitution of this Kingdom, to them a kingdom was something organized, just as it is to the modern scientist, and not something promiscuous. For example, no one would speak of a mixed crowd as a kingdom; rather would he think of a kingdom as at least an organized government (e. g. the Kingdom of Cyrus), or an organic life (e. g. the Vegetable Kingdom).

(3) But even in our Lord's own time and language this sign was further elaborated. Probably the greatest climax is reached in the Gospel when, His three years' ministry nearly completed, He takes the twelve to a remote city, Caesarea Philippi, and there puts to them the momentous question, which I will try to paraphrase without irreverence and put into common parlance. (For the original scene read St. Matthew xvi;13-22.)

"You have been with Me three years. What do people think of me?"

"Well, they think You are John the Baptist, or Elijah."

"But what do you think of Me?" He continued.

"Thou art the Christ, the Son of the Living God," Peter replies.

We can well understand the pause that would follow this answer. Peter was a rash man, who more than once made foolish mistakes. Was this another of his impetuous errors?

"And Jesus answered and said unto Peter, Blessed art thou, Simon, son of Jonah, for flesh and blood hath not revealed it unto thee, but My Father Which is in Heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of Hell shall not prevail against it."

Again we see a sign, more marked, however. There could be no question that the word "Church" as here used referred to a definite organization. He uses the word only twice—the other time serves to give it distinctness. (St. Matt. xviii:17.) "Tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican."

That is, He was to found a church (the verb is in the future; it had not yet been founded); it was to be a permanent Church; it was to be built upon a rock (whatever that rock was); it was not to include "the heathen man"; it was to be capable of exercising such discipline as every human organization claims to exercise, that is, putting out refractory members; in short, the sign is developing into the thing.

(4) We must pause again to consider those great forty days after our Lord rose from the dead, and before He ascended into Heaven—the forty days which He spent in speaking to the faithful "of the things pertaining to the Kingdom of God". Previous to this (during Passion Week), He had conversed with His disciples upon His approaching death. In the course of this conversation (St. John, chaps. 14-16) He told them, "It is a good thing for you that I am going away: for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you" (xvi:7); and again, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (xiv:16); and again. "The Comforter shall comeh again, "The Comforter shall teach you all things, and bring to your remembrance whatsoever I have said unto you" (xiv:26); and again, "Hobeit when He, the Spirit of Truth is come, He will guide you into all truth" (xvi:13).

Now, promises are not usually regarded very highly, but the promise of God to Abraham had been the basis of the whole Hebrew covenant, as St. Paul so eloquently sets forth (Gal. iii:16-18). So these pious Hebrews regarded a promise of Christ as sacred, and at the end of the great forty days we find them listening for the last time to a reiteration of this promise to them by Jesus Christ: "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (St. Luke xxiv:49.)

And when St. Luke takes up his narrative again in the Acts of the Apostles, we find him again recording the same promise: "And Christ commanded them (the Apostles whom He had chosen) that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of Me. For John truly baptized with water (and, presumably, with nothing else); but ye shall be baptized with the Holy Ghost not many days hence." (Acts i:4-5.) And again: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." (verse 8.) And these were the last words of Jesus Christ recorded by the Evangelist.

In conclusion of this matter, what Christ did was to proclaim a Kingdom, to select the twelve and the seventy, to draw a line between them and the public, to announce the founding of a Church, to promise a certain extraordinary gift to this Church, and not to the world.

As a fact, Christ not only taught truths,—He dealt with facts, and declared His intention of embodying those facts in an institution which was to be endowed with an extraordinary gift. Did He mean this? The best commentary on what He meant would seem to be that those Apostles (with whom He had spent forty days teaching the things pertaining to the Kingdom of God) actually did, unless they were too stupid to understand His teaching or too willful to carry it out; and so we must interpret the signs and promises of Jesus Christ, as we have been interpreting everything else, not by modern opinions, but by the facts which followed closely upon the signs. Here again let us interpret the Apostles' estimate of this question not by modern prejudices, but rather by what happened as the result of their action. Moreover, let us remember that institutions founded on covenants are fundamental to human society. The family based on the marriage contract, the State based on an oath of citizenship—why should it be thought strange that God, in dealing with man, should pursue the same policy, in order that the principles of Christianity might be embodied and perpetuated in an institution?

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

IX.

How Baptism Is to Be Administered

How Baptism is to be Administered.

The Prayer Book expects that Baptism shall be administered by a "law ful minister", using water and the words commanded by our Lord.

"Lawful Minister"—

The third rubric in the office for Private Baptism of Children directs that Baptism shall be administered by the Minister of the Parish, or "any other lawful minister," which means of course any other Clergyman of this Church. Yet this does not mean that Baptism administered by any other than one of our Clergy is invalid and no Baptism. Not only do we accept the Baptism administered by any Priest in Catholic orders, but by any Christian man or woman. The Catholic Church has always accepted lay Baptism as valid. The Roman Church teaches that any Baptism, in which water is used, and the words which our Lord commanded, is valid Baptism; but in practice the Roman Church denies her own teaching and insists on baptizing all who were not baptized by a member of the Roman Church.

We are consistent, and accept lay baptism, but to be "lawful", that is in accord with our rules, Baptism must be administered by a "lawful Priest." All other Baptism is irregular, yet valid, and not to be repeated.

Such a Rule Important.

A moment's thought will show how neccessary and natural such a rule is. Since Baptism is the door by which a person enters Christ's Church, the rite of initiation, so to speak, it should be administered as a rule only in the presence of the congregation, and by the lawful officer and head of the congregation. This is the principal which all lodges follow—it is the natural way, the normal way.

Water Must Be Used

The rubric says that the Minister shall dip the child into the water, or pour the water upon him. Either immersion or pouring is lawful and valid. Sprinkling water at a line of candidates could hardly be regarded as valid. And in such a case the person should be baptized hypothetically. Immersion was for centuries the prevailing custom of the Church, and the fact that it is put first in the rubric may be the relic of that fact. But the Church Catholic has never regarded immersion as the only valid form—that idea arose with the Baptist Sect in the 17th century. We would have no controversy with the Baptist on this subject if they merely preferred immersion as their way, and not the only way.

Immersion Not Necessary.

It is impossible to prove that the New Testament demanded immersion. No argument can be found from John the Baptist, because whatever his Baptism was like, it was not Christian, and has to be supplemented—(Acts 19:1-6) Philip and the Eunuch went down both into the water—but if this mean immersion it teaches that the officiating Minister must immerse himself as well as the candidate. "Buried with Christ" in Baptism (Ro. 6:4) is to be compared with "Circumcised with Christ" "Risen with Christ." It means a death unto sin. rather than amount of water used. The New Testament speaks of being baptized with water, never into water." And lastly in St. Matt. 7:4 Baptism with cups and couches does not mean immersion, but ceremonial cleansing by sprinkling—and in I Pet. 3:21, and I Cor. 10:2 the children of Israel were baptized in the Red sea—but that baptism was not immersion,—only the Egyptians were immersed. Baptize in the New Testament does not necessarily imply immersion.

The words of Baptism.

The words which are said are of more importance than the amount of water used. For valid Baptism the words which Christ appointed, "In the name of the Father, and of the Son, and of the Holy Ghost" must be used together with the expression of intent to baptize. Either as in the Western form "I baptize thee," or as in the Eastern "The servant of God is baptize." Our Prayer Book service which is required to be used guards the rights of the laity. Everyone baptized in our Church can know that all was done rightly, because this form is required. When the Minister can make his own form there is no assurance. The late Bishop Paret told of Baptisms when the Minister said "I baptize thee with the Baptism of Repentence." "I baptize thee with John's Baptism." "According to thy faith I baptize thee." None of these forms gave Christian Baptism. Our Prayer Book is the guarantee to one who was baptized in infancy, that all was done in accord with Christ's command.

J. H. Y.

If you are really anxious to live a better life, if you are utterly dissatisfied with what you have been, and with what you are; if hereafter you want to do all the good you can, and use the time and the talents that God has given you, listen to the Church's call at this time, follow her leadership, take your place in God's vineyard and there serve your Master faithfully.

EVERY-DAY RELIGION

By Dr. James E. Freeman.

I.

"Religion between Sundays" is the suggestive title of an interesting book that sets forth the need for more practical and vital religious habit. It is an earnest appeal for the application of religion, real religion to life's common concerns. We used to think religion consisted in saying something; today we are coming to believe it consists in being something. I remember an old country deacon of the David Harum type, whose horse deals were the scandal of the country-side, but whose professions of religion were loud and insistent. His was a religion of saying something.

Happily, this spurious, counterfeit type which brought disgrace to the Church, is passing. Newer and severer tests are being applied today to a man's faith, and while there must reside behind a life of consistent religious habit a clearly defined belief, a creed of some sort, the world is asking for the practical evidences of its worth as disclosed in everyday living. It does matter that we believe indefinitely and unfalteringly, it does matter that we stand for fixity of conviction. The man without a creed is like the mariner without a compass. If a man has a creed—an unfailing belief in the Fatherhood of God, let him show it in daily life by demonstrating his belief in the brotherhood of man. Religion is being and doing.

Says a wise man: "Neither religion nor philosophy can get on without an incarnation." In other words, principles must be vital, self-revealing forces—and be it said with all insistence—the vital forces of our religion must speak and act in a language understood of all men. We have known some so-called exemplars of religion whose every-day expressions of their faith no man could understand. To get down to the root of it all, the religion that is worth while, indeed the only religion that will be accepted by our time as valid and genuine, is the religion that touches market place, shop and fireside with hopefulness and helpfulness. It is the religion of clean dealing, clean speaking, clean living, the religion of fair play—that despises shams, abhors hypocrisies, loves kindness and plucks the thorn and plants the rose, wherever the rose will grow.

Those old lines of an Austrian poet are suggestive:

"The Parish Priest of Austerlitz
Climb'd up in a high church steeple,
To be nearer God, so that he might hand
His word down to his people.

"And in sermon script he daily wrote
What he thought was sent from heaven;
And he dropped this down on his people's heads,
Two times, one day in seven.

"In his age, God said, 'come down and die;'
And he cried out from the steeple:
'Where art Thou, Lord?' and his Lord replied:
'Down here among my people.'"

Oldest Clergyman in the Church Dies

The Rev. James Trimble, age ninety-four years, and active in the ministry up to the time of his death passed away in Minneapolis, Minn., on Friday last. He was the Rector of St. Matthew's Parish that city. He was a native of Ireland and came to this country when he was sixteen years old. He had been a resident of Minneapolis since 1902. Dr. Trimble is reported to have been the oldest clergyman in active service of the Church in this country.

Interesting Addresses At Seabury

The Breck Missionary Society, Seabury Divinity School, Faribault, Minn., has been having a very instructive series of addresses by the students on the different mission fields in the Church. Mr. Tabor described the work of a personal friend in Alaska. Mr. Jones, a resident of South Dakota, explained the Indian work in the Niobrara Deanery. Mr. Sidders discussed the Mormon problem in Utah, where he has worked under Bishop Jones. Mr. Street spoke of Bishop Restarick and the Church in Honolulu. Mr. Stowe, who has spent three summers under Bishop Brewster, pointed out the nature and difficulties of the Church's mission in Western Colorado. Mr. Pinkham, born and raised in Cape Colony, showed what the English Church is doing in South Africa. The personal knowledge of the speakers make these addresses unusually interesting.

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OPEN LETTERS TO LAYMEN—
BY THE BISHOP OF IOWA

My dear Friend:

I appreciate what you say about the Lenten Fast. It is true that very few of our people practice fasting. It is true that comparatively few of our people attend, at least with any regularity, the special week day services. It is true that at present only a very few of our people refuse to go to places of amusement during Lent. I admit all you say, but I do not agree with you when you conclude that the observance of Lent is necessarily something of an unreality, that we are merely observing Lent in obedience to a tradition, and that we had better shorten Lent to a week or possibly give up its observance altogether.

I am not going to argue that it is the duty of the great majority of people to fast, though I see very clearly that most people need some form of self-imposed discipline, and then, too, I am quite sure that the restriction of diet would be for most people of positive physical benefit. I certainly would not argue that the spirit of Lent can be expressed in a series of "Don'ts."

The object of Lent is to give earnest people an opportunity to get a deeper personal religious experience, a more intimate discipleship with our Lord Jesus Christ, a consciousness of God's presence and their final relation to Him.

I said earnest people, for to merely give up meat or to refuse to give entertainments or to accept invitations to social functions, even to go to some of the special services, does not do very much good. There is a value in obeying the counsel of the Church and it is a fine thing to consider for the sake of other people, the proprieties of such a season of prayer, but so far as the man himself is concerned there must be a spiritual hunger and the surrender of the will to God.

There are times in every life when a man feels it would be blessed to have his religion real to him; when in the depth of consciousness he could say to God, "Abba, Father", and know that he said it not because of any authority or because he had reasoned out God's existence, but because he knew by a personal relation, because God had revealed Himself, that there was a God and that God was in very truth his Father.

The Lord Jesus Christ is alive. He is not merely the Christ who died nineteen hundred years ago and who is only to be known by going back and studying a book of history about Him. The study of the record of the life and teaching of Jesus is necessary, absolutely necessary, to an intelligent discipleship, but we, like St. Paul, cannot now know Christ after the flesh. We are to know in our discipleship that Christ was alive, so near to us that a thorough desire, reaches Him, so near that He can reveal Himself to us in our thoughts and feelings.

There is an intimacy possible. The Holy Spirit is in our very selves. God is not far away. Christ did not only live and die in Palestine. God the Holy Ghost makes each of our bodies the temple in which he dwells, takes the things of Christ and shows them as they are related to our needs, is comfort and power and love welling up in our consciousness.

"If a man love Me, he will keep My words and My Father will love Him and we will come unto him and make Our abode with him." St. John, xiv, 23. "He that hath My Commandments, and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him." St. John, xiv, 21.

Whether many or few keep Lent, the man who desires this personal religious experience may find an opportunity for cleansing his own heart from sin and experiencing personally a sense of reconciliation with God. Though nobody but himself keeps Lent, a man may have in Lent an opportunity for the seeking to understand and practice what Christ Jesus has taught him. An earnest man may find in Lent an opportunity for entering more fully into the sympathy with the suffering life of Jesus; a thoughtful, needy man may so open up his mind and heart to the living Christ that he will know personally, immediately, that the things seen are temporal, mere appearance, that the reality is God and that the things not seen are eternal.

Personal religion is what Lent declares to be the need and joy of men. The Church will not help us attain it. The Church does not make a law. If a communicant does not keep Lent there is no penalty imposed by the Church. But the Church does advise self-discipline, the Church advises that we give up ordinary social engagements, cries, "Come ye apart in the desert and rest awhile." The Church advises us to make time for meditation and prayer. The Church advises self-examination, the forsaking of sinful thoughts and words and deeds. But all this is to an end that we may live our Christian life as a conscious disciple and positively. Our wills are to be given to the enlargement of love, of devotion to the Kingdom of Heaven. We are to go into Lent seeking God, knowing that if we draw nigh unto God He will draw nigh unto us.

If your heart is hungry, if life perplexes you, if you must have something, somebody not yourself to guide you, to give you power, to show you the richness and fullness of life, of you want the peace which passeth understanding, not merely as a blessing from the priest, but as an experience of the inner consciousness, abiding always, try to keep this Lent earnestly and see how wise the Church is in continuing even today this custom and tradition of the past.

Very faithfully yours,

THEODORE N. MORRISON.

My dear Brother:

Did you read the open letter I wrote a layman about the observance of Lent? I have no doubt you would have written a wiser letter. We Bishops, like the clergy, have the treasure of the Gospel in earthen vessels. If we can help any man to know God or hasten, however little, the coming of the Kingdom, to God be all the praise.

But I began this letter because I had two things to say. The first is that no man can hope to teach what he does not know, nor can a man guide any one into religious living and realization until he has found out in his own practice and experience that a method of practice will work. If there are very few in your Parish who will keep a real Lent, how about the Lent you propose to keep. A card announcing services and a short exhortation, will not mean that you are seeking God, nor will attending the services, which, of course, having announced them, you must attend, be evidence that you are seeking an interior, conscious communion with Christ. The greatest blessing the Church could receive this Lent would be for Bishops and clergy to know God as they have never known Him before and to enter more completely into fellowship with Jesus Christ our Lord. What is your will set upon doing?

The other thing is that in all Lenten services and addresses you are to study the spiritual need of earnest men—possibly of only one man. Do not make Lent a time for lecturing on Church history, on the customs or ritual of the Church—only in a secondary way of the doctrines of our holy and Catholic religion, above all do not lecture on literature. Even economic and political problems, closely related as they are to religion, had better be taken up some other time. Let Lent be given to the seeking of God and of His Son Jesus Christ. If men are once spiritually alive, instruction will illuminate their thought, quicken their conscience, arouse them to work for a reign of justice and love in the affairs of the world.

Be careful that your plan of Lent observance be related to the inner life and realizations of your people.

Faithfully yours,

Theodore N. Morrison.

IMPORTANT EVENTS

THE BISHOP OF DULUTH'S ANNIVERSARY

The feast of the Purification, February 2nd, was the twentieth anniversary of the elevation to the Episcopate of the Bishop of Duluth, the Rt. Rev. Dr. James Dow Morrison. The event was appropriately celebrated at the Cathedral in Duluth. The Bishop officiated at a celebration of the Holy Communion and was heartily congratulated and extended good wishes by members of the congregation at the close of the service. In the evening the Bishop and Mrs. Morrison were guests of honor at a dinner tendered them by the choir. The Bishop was called upon and responded very happily to the toast "Twenty Years A Bishop." He was pleasantly surprised by the gift of a desk by the choir and a gold headed cane from the present and former clergymen of the Diocese. The Rev. A. H. Wurtele, of Rochester, Minn., at one time Dean of Trinity Cathedral, Duluth, made the presentation speech on behalf of the clergy.

A large number of letters and telegrams of congratulation were received by the Bishop and he was deeply touched by the receipt of a memorial signed by a large number of his friends, and former Parishioners in Ogdensburg, N. Y.

A SIGNAL HONOR PAID DR. WATSON

According to a cablegram under date of January 28th, the Rev. Dr. Samuel N. Watson, Rector of the American Church of the Holy Trinity, Paris, France, has been nominated as a Chevalier of the Legion of Honor. The official order indicates that this honor has been conferred upon him owing to the "great zeal" on his part "shown in the work of propaganda in favor of France and her allies." But he has doubtlessly won for himself this richly deserved recognition by reason of distinguished service rendered through his membership on a number of war relief committees. His work of propaganda has been to raise funds among his friends in America for the relief of soldiers, and their suffering wives and children. Before going to France Dr. Watson had been Rector of large parishes in Iowa, Missouri and Ohio. He was born in Ohio, is a graduate of Shattuck School Faribault, Minnesota, and of Trinity College, Hartford, Conn. The Shattuck Spectator voices the sentiment of Churchmen in the United States generally in saying: "To those of his host of American friends who have been following Dr. Watson and cooperating with him in his 'War Orphan Relief, work, this signal recognition on the part of the French government comes as no surprise. To be made a member of this century-old and distinguished order, is no small honor; it is seldom conferred upon foreigners. But if the honor is noteworthy, the occasion for it is more so."

All Saints' Hospital,
Fort Worth, Tex., Feb. 15, 1917.

Bishop Garrett today (Feb. 14) granted the request of the Clergy for a Coadjutor Bishop, to be chosen at the twenty-second Annual Council, to be held in St. Matthew's Cathedral, Dallas, on May 8, 1917.

The Rev. S. M. Bird of St. Peter's Church, Brenham, has accepted a call to St. John's Church, Corsicana, in this Diocese.

EDWIN WICKENS,
Registrar.

The Rev. Richard L. McCready, Rector of St. Mark's Church, Louisville, has declined an election as Dean by the Bishop and Chapter of St. Mary's Cathedral, Memphis, Tenn.

LENT IN OUR PARISHES

[Editor's note: Believing that the experience of many Parish priests would be helpful to their brethren if they reported in our columns some methods used in the observance of Lent, we requested a number of Clergy, both in the smaller as well as larger Parishes, to give our readers a brief account of "Lent in Our Parish". We present herewith the first installment of these articles.]

CHRIST CHURCH, OYSTER BAY, N. Y.

By George. E. Talmage

We are probably very little different from any other Parish in our conditions or our methods. If what we try to do is of any use to others, it is hereby passed on for what it is worth. Our scheme for Lent is so arranged as to provide the most strict observant thereof with all that he needs, and at the same time to bring home to the least observant the fact that there is such a season. We regard Lent not as an end, but merely as a means, looking to the greater profit of Easter.

In addition to our regular routine we have the following appointments:

The day school children are provided with a service every morning, including a three minute address on a series of themes.

The students of the Sunday School and Parish have a special Bible Class, one evening a week.

The women who work for the Parish (and for Missions) have a service after their weekly meeting, which others also attend. This we regard as the most helpful of our extra services.

Twice a week visiting preachers bring us the message that is near their hearts, and we are aroused by the new presentation of truth, and the strange voice.

Our social needs are met by a series of instructive lectures, which take the place of the social activities and amusements.

Easter is our final goal, some feature of its celebration being stressed all through Lent, the other features taking care of themselves through the habits acquired in previous years. For example, one year we devoted our attention to the Easter offering, another year to the attendance, another to the proper method of communicating, and so on. This year we shall dwell upon the "invisible" things which are only visible to the eye of faith.

We are not sorry when Lent begins, nor are we glad when it is over.

Wherever you turn, amid the holy occupations of Lent, you feel one influential power towards the better, truer, holier life. Multiplied services, frequent communions, fasting, acts of self-denial, withdrawal from amusements, more abundant labors, larger offerings, the renewed study of the Bible, the deeply searching utterances of the pulpit, the acts and prayers of penitence—all combine to secure a thoughtful frame of mind, a conscience ready to hear, a heart full of sympathy with Christ in His sufferings; and these conditions, carefully preserved, produce the devout, earnest Christian in heart and life.

CHURCH OF THE HOLY SPIRIT, LAKE FOREST, ILL.

By John Herbert Edwards.

When two blind men, sitting by the wayside, heard Jesus passing by they cried, Have mercy on us, O Lord, the Son of David. Jesus, heeding their call said, What will ye that I do unto you.

We take for granted that we are to take Lent seriously, that we mean to get a great and abiding benefit from it. If so we turn to Jesus and ask Him to give His help. Of course we wish to know what He wishes us to do, what purposes He has for us. To know His will and do His will is of the first importance if Lent is to be a real help.

But there is not only His will, but ours, to be considered, and unless we have a definite, concrete purpose in mind for ourselves, His purposes for us will not be realized. And so, as Lent begins, let us hear Him saying to each of us, "What will you that I do unto you"? And unless we answer that question quite definitely, we shall get little or nothing from our Lent.

In a college, the purpose of the institution, the desires of the faculty for every student determine the tone and standard of the School. But for each student, the thought which must correlate him to the college, which will determine what it means to him, is, What am I here for, and what do I purpose to get from the time I spend here?

The fact that God so loved the world that He gave His Son, the fact that our Lord died for us on the Cross, His life, His teaching, make plain enough what God desires that we should get from this Lent. But what we do get is determined by what we ourselves purpose to get from it.

We must face the Master's question and answer it definitely. We must know exactly what we hope to receive from this Holy Season. There must be a clear knowledge of just what evil habits are to be mastered by our self-discipline, what impulses controlled, what desires chastened. We must be specific as to what weeds are to be pulled from the garden.

Then we are to have an equally clear understanding of what is to be planted in their place. Just a vague desire to be better than we are will not do. We want help from the strength of Christ. What kind of help? Help for just what purpose? To what end are we to draw from the infinite resources of God?

If we are to become saints, it can only be by the co-operation of ourselves with Christ. It is a joint work. As so often said, we can not accomplish it without God, and He will not do it without us. Lent calls not to the accomplishment of the whole task—a life long work—but to some definite part of the work. Lord, what wilt Thou have me to do? Seek His answer to that question. Then hear Him say, "What will ye that I do unto you"? Tell Him exactly. Then go to work, and with His help accomplish your desire.

ST. JAMES' CHURCH, SAULT STE. MARIE, MICH.

By Stephen M. Alling

The most satisfactory service during Lent is held on Friday afternoons when the children come to church for this service. They come directly from school—sing their hymns—say the Creed and the Lord's Prayer, and listen to a ten minute address. Last year we took up together Naaman, the Syrian. Each child has a card like the enclosed sample, which is punched. Record is kept of attendance. The average last year was 150, and those missing but one service received a plant at Easter. The other services are about what one has in any ordinary Parish, but I try to take one thought and drive that home in the sermon and addresses.

BISHOP TUTTLE'S BIRTHDAY REMEMBERED

The Missouri Branch of the Woman's Auxiliary to the Board of Missions held its annual meeting at the Church of the Redeemer, St. Louis, on Friday, January 26th, last, which was also the eightieth anniversary of Bishop Tuttle's birth. Grace Church, Holy Cross Mission, and Miss Annie Lewis, on behalf of the Woman's Auxiliary, pleasantly surprised the Bishop by presenting him with two birthday cakes, one decorated with elghty red candles and the other with eighty white candles all lighted. The Bishop received the gifts graciously and expressed his warm appreciation of tthe rememberance. The women conferred a further honor on the Bishop by voting the neat sum of $250 toward the proposed new hospital in the city of Boise, Idaho, which was in his jurisdiction before he was transfered to Missouri. A portrate of himself, painted by the well-known St. Louis artist, George C. Eichbaum, at a cost of $1,000, was presented to him in commemoration of his anniversary by Bishop Frederick Foote Johnson, on behalf of the Diocese of Missouri. At the request of Bishop Tuttle the canvas will be hung in the chapter room, the vestry, or the Mary B. Bofinger Chapel of the Cathedral.

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A LENTEN PASTORAL

To the Faithful in Christ Jesus, Greeting:

The season of Lent is a time for spiritual preparedness, in which each year we come apart in order to practice the things which are worth while—in which we should pray a little more faithfully, give a little more generously, deny ourselves a little more strenuously, in order that, when they come, we may meet the tests of life a little more faithfully and its trials a little more courageously; and so, little by little, prepare ourselves to take joyously that voyage of discovery which awaits every soul.

Truly may it be said that in this world we shall have tribulation (how great God only knows!); but be of good cheer; Christ has overcome the world. Its trials and irritations are not calamities that can crush us, but opportunities by which we may understand more clearly the service that we are to render. May God give good cheer to those who seek, for they only are worthy to find.

As your Bishop, may I urge upon you certain things this Lent:

Go to Church regularly and pray for our country that she may be guided amid the trials that await her, that she may stand the test, and that she may contribute her share to the settlement of the great catastrophe: Pray for our Diocese that we may know what things we ought to do and have grace and power to perform the same; pray for your Parish that you may realize more perfectly the meaning of Christian fellowship and that you may practice more unselfishly your share of Christian service.

In your living, try to cut out all extravagance, unnecessary waste and unseasonable amusement. The world is watching your Lent and is only too ready to point out the shams of its nonobservance, and then to shun more than ever the hypocrisy of our profession. And that which you thus save, give to the cause of Christ and humanity. The opportunities for such giving are so great, and you will have your share to give only by strict economy in the things that are necessary.

Finally, take yourselves seriously in the vocation to which you are called, and endure hardness as good soldiers of Jesus Christ. There never was a greater need for prayer, for giving, for self-denial, for making full proof of the Ministry to which each of us is called.

You of the Clergy need to be men of prayer; you of the Laity must fill out this ministry of the Clergy or it will be a barren one. Rally around your altar and your flag and make your Christian citizenship a reality in the community where you live during these forty days of special effort, and you will find they who do His will shall know His doctrine.

Be of good cheer, for Christ has overcome the world.

In this time when the necessity of preparedness instead of Jingoism is being forced upon us in the state, may we not be impressed with the fact that Lent is a time for spiritual preparedness when fasting, giving and praying take their place in the formation of Christian character on the part of the soldiers of Christ.

Let us discriminate. "To get religion" is one thing and a very poor thing, if by getting religion we do not begin to acquire the elements of a Christian character.

For just as a soldier who has neglected drill will prove a disaster instead of a help to the regiment in action, so a soldier of Christ who knows only how to profess Christ with his lips will prove a stumbling block in the long fight with sin and instead of helping the Church to win its victory, will usually go off at some impossible tangent, just when the regiment is trying to present a united front.

Make your Lent a time for discipline in the realm of spiritual self-control and service. "So run I, not as uncertainly" (not as an untrained runner would run); "so fight I, not as one that beateth the air, but I discipline my body, lest in any way when I have preached to others, I myself should be found a castaway."

THE STORY OF THE CHRISTIAN CHURCH

THE HEATHEN OPPOSITION

The Judaizing enemies of St. Paul would have narrowed the Christian Church into a petty Hebrew sect.

The Gnostic enemies of St. John would have disintegrated the Christian Church into a multitude of philosophical cults.

But the witnessing consciousness of the Church made it keep the Faith and the fraternal solidarity of its organization held it together.

But, as the Church enlarged its scope and engaged in an active campaign for the extension of its work, it met a more formidable antagonist than either Judaizer or Gnostic, and that was the great Pagan world, allied with and protected by the jealous supervision of Imperial Rome.

PAGAN RELIGION

It would be difficult to say what religion was believed by the Pagan Empire.

The legal religion was that of Emperor worship. Each Emperor, after death, forming a new deity to be commemorated. "I feel as though I were about to become a god," said one of the expiring Emperors in a facetious mood.

This religion was almost entirely perfunctory as no one really believed that even Augustus was a god, but it served the Imperial purpose, and turned the natural instinct for religion into welding the national consciousness into a religious ceremonial.

It was the formal religion of the army, the forum and the public games.

Besides this formal Emperor worship, Rome wisely permitted each locality to preserve its traditional Pagan cult.

"Great is Diana of the Ephesians!" was a refrain that could have been repeated in a thousand different localities, in honor of as many different deities. Besides this, Rome was as thickly populated by the strange and grotesque religions of the Orient, as is the United States today.

A menace to the virility of the nation, that Rome was quick to recognize, and so she exerted herself in a spasmodic way to stamp out these Oriental cults which debased the manhood and outraged the common-sense of the Roman world.

But the common people, for the most part, believed in the little gods of the hearth and the home, the Lares and Penates of their perverted superstition; which same little gods could be whipped into submission when they could not be flattered into acquiescence.

THE ROMAN WORLD

A superstitious city, intent on its free head and free games, was the city of Rome, and the whole Empire reflected as best it could the low morals of its mistress.

The military caste and the official politician bound the Empire into one.

Conjugal virtue was rare and children, left to the care of slaves, were early inoculated with servile vices.

The theatre, the arena, the forum, the market-place, the military camp, the Pagan temples, were the centers of its civic life.

Into each of these permeated the formal religion of the Empire and the local religion of the people.

The games were begun with heathen rites; the meat offered in the market had first been offered to idols; the banquet began with a toast to Pagan deities; the life of a soldier was attended with Pagan rites.

To drown dull and monotonous care in a round of festivities having a Pagan atmosphere was the spirit of the time.

THE GOSPEL

Into this miasma of loose morals and bad worship, came the Gospel of Christ, breathing the fresh air of Galilee and the pure morals of the Galilean.

The mere statement of the fact shows the character of the opposition. The Christians were "haters of mankind" because they would not participate in the ungodly and licentious amusement of the hour. The Christians were "atheists" because they worshipped no visible image, no tangible idol, but only at an empty shrine. The Christians were "odious to all men" because they rebuked the morals of all men and so seemed to stand on a pedestal of self-righteous hypocrisy.

The Christians were "enemies to the Emperor" because they repudiated the merely formal requirements of Imperial religion. They were "stubborn and unreasonable" because they persisted to the death in this continuous opposition.

The Christians were "violators of the law" because all gatherings without the permission of the Magistrate were illegal and because, forsooth, they must gather in obedience to Christ, and could not gain permission from the Magistrate to gather for the perpetration of their odious religion.

And so the persecutions came about, at first spasmodic as the result of public animosity, when the brutal populace, not yet sated with the blood of wild beasts and gladiators, would raise the terrible cry at the public games, "The Christians to the lions!" or when some Emperor, like Nero, desired to allay the public wrath for his own misdeeds, or, like Domitian, desired to execute some friend or relative upon whom political suspicion had been directed in his morbid mind.

Afterward, more deliberate, as when Marcus Aurelius would stamp out the stubborn superstition of legal process. After that more diabolical, as when Diocletian, spurred on by the brutal Galerius, endeavored to drown the Christian religion in the deluge of its own blood.

But the story of the Martyrs must form another tale; the purpose of this is to show how great was the task before the humble disciples of the Master, to make the Kingdom of Rome to be the Kingdom of the Lord and of His Christ.

AN APOLOGY

When a man makes a mistake in a drawing room he apologizes, and so when mistakes occur in a man's published articles, he must apologize.

Somebody once told Beecher he had made three mistakes in pronunciation in his sermon. "Only three,'" he replied. "I am surprised that it wasn't a dozen."

So when I wrote that Christ was born in the days of Julius Caesar, in the first article on the "Story of the Christian Church," I want to assure you all that really I knew better—that after teaching Church history for three years, I learned that much.

Also, when I derived Martyr from "Marturos" and not from "Martyr," I ought to have known better, and I am sorry to have offended the nice ears of any scholar. May I say in extenuation of such and similar mistakes that the articles contributed to this paper are written by busy men who lay no particular claim to exact scholarship.

These articles are written at all sorts of times and places. The editorial in this issue on a railroad train; the next one possibly in a country hotel; the next at my own desk. Moreover, owing to distances of the editors from the place of publication, there can be no proof read by the writer; even though the article may have been written in a railroad train.

We are not attempting to write for exact or exacting people.

Personally, I have no talent, time nor inclination for such work.

We are trying to put our ideas in language understood of the people, and if we make twenty typographical mistakes in one issue, we must say "Beg pardon. We were in a hurry and didn't mean to jostle you."

And if we get Julius Caesar confused with some of his less worthy relatives, we apologize to Julius—we didn't mean to contradict the obvious.

The truth of the matter is that, in publishing this paper, we are risking our reputations for scholarship, sanity, and sobriety, and each subscriber is risking a dollar a year.

The obligation is ours, gentle reader, and we acknowledge it. If you fail to get your dollar's worth, we can only assure you of one thing—we haven't your dollar. We spent it all in trying to satisfy you.

IRVING P. JOHNSON,
Editor-in-Chief.

ORDINATION AND DEANERY MEETING

The ordination of the Rev. Eric Algwynne Hamilton and the Rev. John J. H. Wilcock to the Priesthood took place in St Stephen's Church, Newton, Iowa Thursday morning, February 1st, at 10:30 o'clock. The usual service of morning prayer, said by the Rev. Leonard K. Smith, Dean of the Des Moines Deanery, immediately preceded the Ordination service. The Rt. Rev. Harry Sherman Longley, D. D., ordained the two Deacons and altogether the service was most impressive. The sermon was preached by the Rev. John Dysart, D. C. L., Rector of Saint John's Church, Dubuque, while the Rev. Alexander Grant, B. D., presented the candidates. Assisting priests were the Rev. Leonard K. Smith, the Rev. George R. Chambers (formerly in charge of Saint Stephen's Church,) the Rev. Arthur H. Brook and the Rev. John B. Arthur.

Combined with this service was the mid-winter session of the Des Moines Deanery, which held its first service on Wednesday evening, the Rev. Alxeander H. Grant being the preacher of the occasion. After the service of Ordination on Thursday morning, a delicious lunch was served by Mrs. Whitlock of the Hotel Churchill, and his was attended by the visiting clergy and the men of the Parish. After the repast, the business meeting of the Deanery was held in the hotel parlors, Dean Smith presiding. The Rev. John J. H. Wilcock was elected Secretary and Treasurer to fill the vacancy caused by the death of the Rev. Harold E. Ford, B. A., and a committee was appointed, consisting of the Dean and the Secretary, to draft resolutions expressing the sorrow of the Deanery at the removal of so earnest and zealous a worker as Mr. Ford. After discussing several matters, the Deanery adjourned, the clergy expressing appreciation of their entertainment while in Newton.

An Archdeaconry Meeting in Georgia

A meeting of the Archdeaconry of Albany was held in Trinity Church, Blakely, Georgia, on Monday, Tuesday and Wednesday of last week. A preparation service was conducted by the Rev. J. B. Lawrence, Rector of the local Parish and Archdeacon. The general subject of the discussions was "The Church Catechism." The Bishop of Georgia, the Rt. Rev. Dr. F. F. Reese, administered the rite of Confirmation and gave an address on "The Christian's Creed." The Rev. W. W. Webster, of Doyglas, read a thesis. The Rev. Wm. B. Sams, of Bainbridge, reviewed Vail's book, "The Portraiture of Jesus in the Gospels." The Rev. Mr. Sams also gave an address on "The Christian's Covenant." The Rev. John Moore, of Cordele, gave an address on "The Christian's Duty." At a service for the children, the Rev. R. N. MacCallum of Waycross gave an address on "The Christian's Prayer." A Bible Study was conducted for the Clergy on "Psalm 130". Very helpful Cottage Prayer Meetings were held at the residence of Mrs. M. B. Murkerson, led by the Rev. Messrs. W. B. Sams and W. W. Webster; at the residence of Mrs. Henry Lee, led by the Rev. Messrs. N. Middleton and W. H. Higgins; at the residence of Mrs. W. J. Cowart, led by the Rev. Messrs. J. M. Walker and R. N. MacCallum. The Rev. Mr. Higgins, of Thomasville, Ga., gave the closing address on "The Christian Sacraments.".

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THE JUNIOR SCHOOL

In this department of the Church School plan lies the greatest possibilities for the future of the Parish. The educational program must meet the child's developing needs if the process of Christian making is to be successful. Here is the age when habits are being formed that are to become a permanent part of the character. With the awakening of new physical powers and forces come new conceptions of life and duty. How can this budding life be conserved and built up into a vital Christian manhood and womanhood?

WANTED. A MAN

One of the essential things the Church School needs in this department for its boy life is a Christian man to sit beside him as a teacher and chum with him as a friend, to show him by precept and example what a Christian's life ought to be. All honor to the faithful and consecrated women of the Church, who, in faithful devotion, have given themselves unreservedly to helping solve the boy problem in the Sunday School. Words fail us in our endeavor to express our gratitude and appreciation of the service they render, but they know as well as we do, and they themselves are the first to acknowledge it, that there comes a time in the boy's life when a man's influence and a man's contact with the life of the growing boy is essential for the complete development of his Christian manhood. The men of the Church must wake up to a deeper sense of their responsibility in Christian education. There is no bigger job waiting for the active co-operation and activity of the men today who believe in the Christian enterprise, than this one in the Church School. The boy life of America is today challenging the men of this nation to put religion on the map of the boy's life as a vital thing; and he can only do it as he himself believes it and then gets next to the boy and helps him to form his ideals of life by close association and friendship. The boy demands reality in this stage of his career and no man can declare bigger dividends with his own life than by making the Christian religion a living reality to a group of boys who look up to him as their hero and leader. God send us men to meet the need. Training Classes for men who are ready to meet this challenge can easily be formed to fit them for the job. Excellent teaching material is being put before the Church today as never before. All it needs now is for men to step forward and say to their Rectors and Bishops, "This is a man's job. Here am I, send me."

THE SMALL CLASS

One of the essential features in the Junior School that makes for successful work is dealing with pupils in small groups. The teacher's personality must closely touch each pupil, and he must enter into the personal life of the individual as far as possible. This can be accomplished successfully as the classes are made small enough to enable the teacher to handle the situation. From six to eight pupils might well be the standard to work towards.

SEPARATION OF SEXES

The boy and the girl in this period of development begin to manifest some of the special characteristics of sex, and should be dealt with in separate classes. Because of the lack of teachers, this is often impossible, and the work is retarded because of it.

WINNING OF CREDITS

The setting of certain standards of achievement in this period of child life makes a tremendous appeal to the average boy or girl. He is accustomed, in the Public School to examinations and credits. His ambition to excel in whatever he undertakes can be utilized in the Church School for his educational advancement by a system of credits and examinations. The kind of work he does in class, regularity of attendance, home work on the lesson, punctuality, Church attendance. All of these features can be utilized to help him form good constructive habits, if a systematic and intelligent scheme of credits is worked out and kept prominently before the School as a measure of attainment. He learns very quickly that advancement in Church School, as in Public School, depends upon the efficiency of the work.

I can hear a good many readers say to themselves, as they read the above, "You can't do that in a Sunday School. That may be all right in a Public School, where children have to go, whether they like it or not, but you can't have any such system in a voluntary organization, where the children can quit when they please, and you have to cater to their whims and caprices, in order to hold them at all." May I say that I radically differ from such views. Out of my own practical experience and observation for the past twenty years, I have seen Church Schools built up and made great successes by just such methods. It is one of the things that appeals to the normal child as being the thing to do, and his interest in the enterprise will grow and be sustained, because he learns that he is accomplishing something really worth while.

THE USE OF CERTIFICATES

The end of the year's work ought to be made a decided feature of the School. After the final examinations, an impressive closing service should mark the close of the regular session of the School and its entrance into a new year's work. Report cards have been sent home from time to time for the signature of the parents, and now the child goes home from such a service with a beautifully printed certificate, proudly conscious of the fact that he has a year's good record of work well done behind him, and the concrete evidence of that fact in his hands in the shape of a certificate. I confess that I still have hanging in my office a certificate of that kind, framed and conspicuous, in my study. It was given me as a child for passing certain pretty stiff examinations in Bible knowledge and Catechism in the Presbyterian Church in Scotland. I still recall the feeling of pride and satisfaction I had in marching up the aisle of the church and receiving from the hands of the Presiding Elder of the Church this coveted prize. Children of today are much the same in their natural instincts as they were when you and I were youngsters. Let us stir up their ambitions to achieve and accomplish things worth while, by using every device in the Church School that will appeal to their imaginations.

ORGANIZING THE CLASS

This period of the child's life is the time of entrance for him into the larger life of society. He is breaking away from the home to some extent and getting into touch with the life beyond its threshold. At this time he develops certain traits of character we need to utilize in our Religious Educational process. It is the day of the "gang" with the boy and the "clique" with the girl. He begins to appreciate the value of team work with his companions and learns to sink in some measure his individual desires for the good of the crowd he runs with. He is intensely loyal to his "gang." Here is a fine chance for an intelligent teacher who recognizes this natural instinct in boyhood and girlhood to use it for their best interests. By organizing the Class in the Church School and laying upon them as a corporate body certain definite responsibilities many valuable things can be done. By working for the creation of a Class spirit an "Esprit de corps" can be built up that will work wonders in building up character. The Boy Scout movement and the Camp Fire Girls and other kindred organizations are attempts to utilize this instinct on a larger scale. Let the Class organize with its President, Secretary and Treasurer and let individual merit be rewarded by the gift of an office. Guide their interests and activities with an unseen hand. Through the personality of the teacher many a group of boys and girls may be led into a deeper and clearer understanding of what it means to be a Christian.

(To be continued.)

ROUND ABOUT THE PARISH

A Series of Articles by
GEORGE P. ATWATER
Rector, Church of Our Saviour, Akron, Ohio

VII

THE CHOIR VISIBLE

It is a delicate matter to write of choirs. No parson would ever dare to write of his own choir unless he were as fortunate as I have been with an honest, faithful and capable choir. But I shall err on the safe side and write of other choirs, possibly yours.

You may ask what I mean by an honest choir. Simply this: A choir offering its ministry of music without compensation and making the music an act of worship toward God and not an act of entertainment for the congregation.

Now you must not conclude that all paid choirs are therefore dishonest. Paid Choirs are therefore dishonest because he accepts occasional installments on the sum stipulated as his salary. But in the volunteer choir there is a peculiar integrity that avoids the possibility of insincerity which may arise when men and women are paid for their voices alone. It seems as if there might be a reasonable doubt of the moral right of a Church to pay men and women to sing the "Credo," "I believe in God the Father Almighty—and in Jesus Christ, His only Son; in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the Resurrection of the Body and the Life everlasting," when the aforesaid singers did not believe a word they uttered. Have our Vestries seriously considered the danger of allowing their Faith to be sung before God by those who have not that Faith? More than the voice of the singer should be tested by the Choirmaster. The question should be asked squarely, "Can you honestly sing and **mean** the words which you may be asked to sing in this Choir?" No Minister would be tolerated if it were known that he held doctrines contrary to his public utterances. Why should he ask less of those who lead the ministry of praise?

Nor do I believe in the practice of "stars" in the Choir. They are apt, like Browning's star, "to throw, now a dart of red, now a dart of blue" toward anyone who appears to infringe upon their fancied prerogatives. Not all singers have equal ability to be sure. But each ought to be offering the best he has and that offering ought to be appreciated for its honesty. That is one reason why we should never permit the Choir to be augmented by talented singers on special occasions. If your faithful Choir is good enough for other Sundays it ought to be good enough for Easter. The "stars" themselves, when their magnitude is enlarged by too exclusive an assignment of solos, are apt to become the subject of undue attention from the nimble wit of the lesser lights. One particularly aspiring young lady in a Choir in Alaska, whose voice carried with it the suggestion of an endurance contest, was called the "Heavenly Anthem" by her fellow Choristers. Their explanation of the epithet was suitably contained in a line from a familiar hymn:

"Hark how the Heavenly Anthem drowns all music but its own."

The anthem has established itself with Choir more than with congregations. The serious fault of the anthem is that the words are too often slighted in favor of the melody. With some anthems, especially with those detestable bits of meaningless sentiment known as sacred songs, this fault of the indistinctness is a decided advantage. The supervision of the words, however, should be without mercy on the part of the Parson. We have too many so-called sacred songs which run about like this:

"How long must I wander o'er life's dewy paths
While a sweet bird in blue heaven sings;
How long must sweet flowers in fair gardens bloom,
Before I get angelic wings?"

When your Choir gets to that stage it is time to do something radical. It would be better for the Choir to relieve the Minister by chanting the notices. That's quite an idea. The congregation would get some benefit from that. It would not take long to get up a whole hymn of notices, say to a familiar tune like St. Anne:

"The Dorcas Guild will meet again
On Thursday next at nine;
Please bring your sewing and your lunch,
Get someone else to 'jine'."

In what celestial sphere were Bishops born and under the spell of what Divine harmonies were they brought to the Episcopal Throne that they should be the targets toward which so many special anthems should be directed at the time of the visitation of the Parish. Why should the simple people of the pews, who enjoy the plain anthems and chants of the Choir, be overlooked, and the chief Pastor, whose ears have rung daily with anthems, be thought the "occasion" for a tremendous outburst of song. I use the word "occasion" advisedly, for the Bishop is not only a person and a very welcome one in our Parishes but, so great is all that is implied in the person, he becomes an occasion at the time of his visitation. Let us honor our Bishop by giving him the music that we think is good enough for ourselves.

And now a word about vestments. It is quite the proper thing for the democratic people of this land to think of vestments as a bit of formalism, an assumption of righteousness or a badge of fashion or high-toned display. How far wide of the mark is such a judgment. There is no formalism in a proper uniform. The most delicious bit of real formalism, that might almost be called ritualism, was recently proposed in a Church that would look upon vestments as idolatry. It was in the form of a general letter requesting that the men of the congregation wear frock coats and high hats to the morning service. If anything can beat that for unadulterated formalism and unbounded self-consciousness, I have yet to hear of it. But vestments for the Choir are most democratic. The simple white cotta, symbolic of purity, removes every distinction between purple or fine linen and homespun. It opens the privileges of the Choir to the poor and rich alike. It relegates to the realm of absolute unimportance every distinction of dress. The simple cap banishes the inharmonious display of millinery. As one wag said, "It places every head on an equal footing." The vestments are a badge of brotherhood and equality before God.

Give words of encouragement to your Choir. It is not an easy matter for them to prepare to sing. Remember their constant faithfulness and let not an occasional lapse bring criticism to your lips. A few words of praise will bring cheer to their hearts and success to their efforts.

The Christian world has always looked with wonder upon this strange picture of Jesus Christ "led up into the wilderness." He was led up thither for a purpose. What there transpired forms a very important part of that revelation that the Gospel makes of life—real life. These lessons of the wilderness are lessons of daily living; and they have taken so deep an hold upon Christendom that during many centuries past these forty days of Lent have commemorated this wilderness life of the Saviour, that by special prayer and fasting and meditation we may the better learn its lessons and profit by its strange experiences.

The Social Gospel in a Rural Community of Michigan

The congregation of St. Jude's Church, Fenton, Michigan, is making a contribution to the life of the community in the way of a Social Improvement Association, and while the men were busy in organizing the social service, the women volunteered in ways of entertainment.

The town of Fenton comprises a population of 3,000, a quiet little town in the south of Genesee county. It is an excellent residential town near a fine summer resort region made possible by a chain of little lakes. As a community, it is firstly agricultural with a good share of dairy and truck farming, and secondly, industrial with some cement factories and promising local shops.

To contribute to the life of such a neighborhood the Community and Civic Improvement Association was launched. Its aim is to have monthly "get-to-gether" meetings for the citizens, at which time discussions of local interest will be the order of business. For example, topics such as "Good Roads and Transportation'" "Progressive Schools", "Directed Recreation for the Township", Health and Sanitary Convenience" are on the program. These topics will be introduced by a principal speaker chosen for each meeting.

This work was organized in the following way: The Church hired a hall in the center of the village and arranged for the first speaker. At this meeting the aims and plans of the work were put before the men. A temporary president was then chosen to select a representative committee for the community. The committee that was appointed includes a local hardware dealer as president, the proprietor of the moving pictures in the village as vice-president, and the postmaster as secretary.

The organization has had two enthusiastic meetings at the first of which there were forty men present, and fifty at the second. The fee of one dollar a year pays for the running expenses which are chiefly for the traveling expenses of a speaker and refreshments. Officials and leading citizens in near-by progressive towns can be found who will gladly give their services. The Rev. J. B. Pengelly, Rector of St. Paul's, Flint, who is a Director of the Board of Commerce and a member of the city Planning Committee of that city, was heartily welcomed as one of the speakers, for he is deeply interested in such work in the life of Genesee county.

Fenton has great hopes of this body of men banded together to serve their neighborhood.

REV. H. G. C. MARTIN,
St. Jude's Church, Fenton, Mich.
Fenton, Michigan.

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THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

News Note from the Board of Missions

"Rev. G. W. Gibson, of Cape Palmas, Liberia, writing on behalf of the Council of Advice of the Missionary District, reports that disturbances have occurred in the interior of Maryland County between the government police force and the Baneke tribe. This has necessitated the return of two of the Missionaries from the interior to the coast. It is feared that workers in other out stations will also have to be recalled for the time being."

OUT OF SIGHT, OUT OF MIND

It is not likely that this news note will produce any very profound sensation throughout the Church, especially that part of her which lies in this country. For most of us, knowledge of Liberia is born in the 6th or 7th grade of the Grammar School and permanently laid to rest shortly afterwards. Therefore, as a rule, the ten-year old member of the family is the family authority on this subject. When he is promoted to the stewardship of Latin declensions, previous official responsibilities cease, and parents, of necessity, resort to guessing. Thereafter if Mr. Gibson and his two Missionaries take any chances on getting jammed up between the Baneke tribe and the government police they must do it at the risk of getting lost, at least as far as we are concerned. It is a pity, however, that they have not been advised more fully as to the present world situation so that they might have taken to the woods instead of to the sea.

THE COAST OF WEST AFRICA

The point of the Liberian coast that these Missionaries are making for is probably Harper at Cape Palmas. When they get there, if they do, they will be about 250 miles north of the equator and about 5,500 southeast of New York. Even at that a free choice might elect New York. But it was not always so In days gone by the inhabitants of this region very much preferred the neighborhood of the equator to any Atlantic trip, for such ended in slavery This terrible trade was fed very liberally on this very coast a hundred and fifty years or so ago and where formerly hundreds of towns and thousands of inhabitants existed one may now travel many miles without finding a single town. Even to this day in the interior of Africa, this wretched business is carried on by Arab adventurers. But civilization slowly and surely set its face against it and the timbers long since have sprung from the keels that bore slaves from the African shore.

STRATEGIC POSITION OF LIBERIA

Much of what follows is taken from a paper read before the Royal Geographical Society by Sir Harry Johnston, whose name is followed by the alphabet so slightly expurgated that confidence in his credentials is sufficiently assured. According to Sir Harry, "Liberia occupies a most important strategic position on the west coast of Africa." Such positions as this do not pass beneath the British eye unnoticed and so Sir Harry adds that "in the hands of a strong naval power, it might exercise a very dominating influence over the Eastern Atlantic." He goes on to say rather naively "that this is one reason why Great Britain desires to see the independence of the Liberian Republic preserved and maintained." It is encouraging to note that the eye of the Church, in this instance, was as keen for strategic position as was that of the British government, for the Church is pretty strong at this place, from a missionary point of view.

FORESTS, RAINFALL AND PRODUCTS

Rising not far from the coast and for far away inland, Liberia is covered with dense forest of primeval growth Along the coast itself the woods have been largely cleared away for plantations and towns. A hot, moist climate is everywhere the friend of the forest and such a climate in high degree belongs to Liberia. The annual rainfall is estimated up to 130 inches, i. e,, about 11 feet. In a moderately hilly country with a concrete bottom to retain the annual catch, naval manoeuvers could be performed without the trouble of putting to sea and such a craft as the Ark could go most anywhere at any time. The forest contains in abundance teak, mahogany, rosewood, hickory and many kinds of gum trees, dyewoods, palm trees and medicinal shrubs. Rubber and palm oil are produced in quantities, as are also cotton, coffee and sugar. A rather efflorescent account of some of the other products of Liberia appears in an encyclopaedia of 25 years ago and is set forth in these words "Among other valuable products are the * * * pawpaw, the unripe fruit of which is said to make tender the toughest meat, and the kola-nut, which is active as a stimulant, is a nerve tonic of great value and is said to remove effectually the stupor of inebriety. This nut is also valuable in asthma. The natives carry a few of these nuts and require only a few kernels of the same to sustain them for a whole day's march. The active principle of the pawpaw is powerful as a dissolvent of albuminous substances and the membraneous deposits of croup and diphtheria are said to be removed by it. Liberia also furnishes a hemorrhage plant and a powerful antiseptic in its termite earth, valuable in ulcers, boils and gangrene." The alphabetical Sir Harry mentions none of these things. But that does not necessarily discredit the account, for it might easily be that his training and circumstances have rendered him superior to considerations of inebriety, tough steak and the high cost of living.

ELEPHANT TRACKS

To return to Sir Harry's account we find that after leaving the cleared strip 15 miles deep along the 350 miles of coast we face at any point 200 miles or more of the densest kind of forest penetrated only by native paths and elephant tracks. As these great beasts in their road construction are moved by other considerations than that of providing exit to the sea for escaping Missionaries, the latter must travel many miles to advance but few. The term "trunk line" is misleading when applied to Liberian highways. In this struggle to the seaboard there are many rivers and streams to cross, the which may not be regarded with unconcern in a country of 130 inches of rainfall. Mountains from 4,000 to 6,000 feet high parallel the coast at a distance from it of 50 to 150 miles. These, like the rest of the interior, are densely wooded but some of them are precipitous with faces of bare rock. The lion and the rhinoceros dwell far back and the elephants are everywhere to within 30 miles of the coast. And these are by no means of the mild peanut-eating, child-pecked variety that most of us are only familiar with. Sir Harry himself assures us that they are much dreaded by even the natives of the forest region, for they will attack man quite unprovoked. Back deep in these sinister woods there is also a nest of cannibals who rove over considerable extent. They "relish most keenly the hands and feet and this very dainty dish is usually set before a king or a chief." So, Sir Harry. From all of which it may be presumed that a trip to the coast from the "interior of Maryland County" subjects the trippers to nerve-strain.

BACK TO THE COAST

Liberia's coast line is, however, quite free from the disadvantages that begin a few miles back. Man's pluck, man's faith, his axe and his spade have cleared the coast line strip of 350 miles. All along this are settlements and plantations indicating much of prosperity. Here live the men called Americo-Liberians, that have made the Liberia that we know. Of these there are some twelve to fifteen thousand. This relatively small number, English speaking, extends its governing influences and still further its moral influences back a long way from the coast, thus affecting more or less the 2,000,000 indigenous inhabitants of Liberia. These Americo-Liberians are the survivors of descendants of freed slaves or persons dissatisfied with their social condition in the United States in the past century. A number of them came from the British West Indies, but the movement which founded Liberia originated with the American Colonization Society, which was organized at Princeton, N. J., in 1811. In 1820 a colony of 88 persons went thither from the United States and since nearly 20,000 have followed. The first fifty years of the history of this new Liberia were marked by constant struggle between the Americo-Liberian invaders and the native blacks.

GOVERNMENT

The government is republican in form and of late years has been wise and conciliatory in its methods. The tribes are encouraged to send their chiefs or representatives to the government councils. Hence cordial feeling is daily becoming better established throughout the country, though there is still much yet to be done. A trip to or from "the interior" is not yet sufficiently provided for by the purchase of a ticket and the checking of baggage. The capital of Liberia is Monrovia, a name derived from President Monroe (from whom the "Monroe Doctrine," as our English Sir Harry does not fail to note). Many other names from the United States are given the counties and settlements, as Maryland, New Georgia, Virginia, Lexington, etc. The constitution of the country is modelled after that of the United States. All men are born free and equal before the law. Elections are conducted by ballot and every male citizen possessing real estate has the right of suffrage. The President is elected for two years, the Senators for four, the Representatives, of which there is one for every 10,000 inhabitants, for two. There are four counties, each of which sends two Senators to the Legislative Assembly.

THE CHURCH IN LIBERIA

The Church's organization in Liberia consists of the Bishop, 21 other Clergy, 8 candidates for Holy Orders, 27 Lay Readers and 58 Catechists and other teachers and 2,500 communicants. There are 43 Mission Stations, 38 Sunday Schools, 26 Day Schools and 21 Boarding Schools—whether the last mentioned two overlap or not is not clear from the published statistics. The missionary district as a whole is divided up into subsidiary districts which correspond, perhaps, with our convocations here at home. There are four of these districts and they, territorially considered, are coextensive with the four counties of the Republic and take their names, except in the case of the "Cape Palmas District," which politically is Maryland County. These counties or ecclesiastical districts, are divided by approximately parallel lines running at right angles from the sea off through the dense and fearful forest. The sea-base of each is about 75 miles except that of the northwestern-most, the Montserrado District, which is nearly double that. It is at the sea-base of this district where stands the Capitol of the Republic and several of our strongest Missions and it is in the forested interior of the same district where the cannibals live and hunt. The distance between the two is exactly one hundred miles.

SLOW BUT SURE

The Church naturally went to Liberia with the first emigrants thither, early in the nineteenth century. There has been a Bishop there since 1851. One of the most interesting figures at our General Conventions has been Bishop Ferguson, who was the Liberian Bishop, colored of course, from 1885 till his death a year or so ago. He was a man of great eloquence and ability. All accounts agree, that the influence of the Church in Liberia permeates the whole situation and is the soul of that which is most worth while. The literate but observant Sir Harry himself says "the work of the Missionaries has certainly brought solid advantages to the coast negroes of Liberia." It was in the attempt to carry these solid advantages up from the negroes of the sea-shore to the negroes in the wilderness that our two Missionaries got nipped between the government police and the Baneke tribe. Their enforced retreat, therefore, is not altogether a matter of unconcern for those who still believe in the Brotherhood of Man.

LIBERIA NEAR STARVATION

Trade of Negro Republic Prostrated as a Result of the War

(Special to the New York Times.)

Washington, Feb. 14.—Official dispatches from Liberia indicate that the people of the negro republic are nearing starvation as a result of the war. The trade of the republic was conducted by German residents, but the war stopped their operations. The population includes 12,000 America-Liberians, 30,000 semi-civilized natives, and 2,000,000 savage population.

The Liberian Government is seeking now in the United States an auditor to enforce governmental economies. The country already has an American Receiver General of Customs, H. F. Worley, selected by President Wilson for the post from the Insular Bureau of the War Department, who receives $5,000 a year from the Liberian Government. The country has had practically no customs receipts, however, for a considerable time.

The Liberian Government is also desirous of securing from the United States officers to command its frontier forces, its borders being subject to continual raids by uncivilized tribes, and it desires to employ also a road-building expert to take charge of the construction of highways.—New York Times, Feb. 15, 1917.

THE SHORTAGE OF CLERGYMEN

By Dean DeWitt of the Western Theological Seminary

VI

Remedies: Development of Educational Facilities

Last week we spoke of the existence of the General Board of Religious Education as the most hopeful feature of the outlook in supplying needed Clergymen. That Board will find, or has found, its greatest difficulty in the matter of theological education to consist in the ignorance of both Clergy and Laity concerning the Church's educational institutions, their relative importance and efficiency, their needs and their capacities for greater usefulness. During the past century seventeen Church Colleges have starved to death; three remain—all of them discreditably poor. Were it not that Clergymen will work for less than Laymen, poverty in educational institutions would spell inefficiency. But it is not creditable to the Laity of the Church that either her Colleges or Theological Seminaries should ever be hampered in procuring and keeping the most efficient instructors, in purchasing needed books and apparatus, and in maintaining a creditable status among institutions of their class. It is distinctly unfavorable to the increase of the Ministry by the accession of the best quality of young men, when it is commonly observed that the Church seems to care little how her Clergy are educated. If, as was the case with Racine College, an institution is refused the financial help necessary to maintain an honest competition with secular institutions, in its failure the Church not only loses the great influence of such an institution, but loses a favorable means for securing and educating her postulants. The University of the South, Kenyon College and St. Stephen's College are all deserving of the active interest of Churchmen. If they were put on the same plane, financially, as any one of forty other colleges conducted under denominational auspices, or on the same plane as any one of an hundred secular institutions, the effect upon the present need of the Church for well trained Clergymen would shortly appear.

And what is thus true in connection with Church Colleges is in some particulars more apparent concerning her Theological Seminaries. Theological Seminaries die hard; but they seldom come to a commanding influence in their communities. They are usually regarded as retreats where young men are sent to learn from archaic libraries and under the tuition of aged and infirm Clergy how to write sermons that bore our congregations, and how to read the Scriptures and prayers with penitential pessimism. And, so far as most Church people seem to care, that is all that ought to be expected. The faculty of a modern Theological Seminary should be composed of the most competent professors that money can secure, in the following subjects: Old Testament, Language, Literature and Interpretation; New Testament, Language, Literature and Interpretation; Dogmatic Theology; Ecclesiastical History; Sermon Composition and Pastoral Care; Apologetics and Christian Evidences; Moral Theology and Ethics; Liturgics; Church Polity and Canon Law; Christian Sociology, Rural and Urban; Christian Pedagogy; Reading and Interpretation; Church Music. In other words, a complete faculty in any one of our Theological Seminaries should be composed of thirteen experts. Nothing but lack of money compels such a division of the above subjects among four, five, six or seven instructors that it is absurd to expect masterful treatment in many cases. Moreover, the short period of time allotted to the Seminary course—three academic years—is altogether inadequate to produce finished scholars in any of these subjects. Were there a sufficient number of candidates for Holy Orders and a sufficient amount of money for their training, the time should be lengthened to four years, and provision be made commonly for post-graduate courses by which to fit men for expert responsibilities in special fields. Until the Laity furnish the men and the money they will be obliged to put up with Clergymen who will continue, in many instances, to reveal the unhappy and destructive results of unintelligent and parsimonious treatment of the most important and most pressing interest of the Church.

Next week you may find in this column some words concerning "Too Many Seminaries."

The Rev. Wm. H. Pettus, formerly of Preston Parish, Saltville, Va., now of West Somerville, Mass., has just received a bequest, through the will of the late Mrs. Josephine R. Dunlap, a former parishioner, who bequeathed to him two thirds of her estate, comprising two buildings in Marion, Va., valued at perhaps $15,000 or $2,000 in all.

The Rt. Rev. B. D. Tucker, Bishop Coadjutor of the Diocese of Southern Virginia, has had to cancel all appointments, and has left his home in Lynchburg to go to Florida to recuperate. He will probably not take up his Diocesan duties again for two months. Bishop A. M. Randolph being also unable to do the active work of visiting the various Parishes for Confirmation, etc., Bishop Darst, North Carolina has offered his service to such an extent as his own duties will allow.

THE WITNESS "fills a long felt want." I am delighted with it, I am edified and instructed by it, and may success attend your efforts to place it in every home in the Church.

Faithfully yours,

ARTHUR L. WILLIAMS,

Bishop of Nebraska.

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A CIRCULATION CAMPAIGN

We Want One Hundred Thousand Subscribers Before Summer Comes.

THE EDITORS

Defined the Scope and Policy of This Publication in Its First Issue on January 7.

THIS IS WHAT THEY SAID

There are those who boldly enter where angels fear to tread, and we know of no place less angelic than an Editor's office; and of no man more foolish than the one who voluntarily attempts the impossible—

For we have been told by those who know that it is impossible to publish a weekly newspaper in the Episcopal Church for one dollar a year.—

And yet the joy of life consists in attempting the impossible.

"I can do all things through Christ who strengthens me" and His "grace is sufficient for me."

If He wants this paper to continue, then we can do it, and if He does not want it to succeed, then we do not want it to continue,, so whether we succeed or fail, we are content.

After all, the supreme test of our witness to Christ is whether we are willing to be fools for His sake, and no man who is afraid of failure will ever attempt the impossible.

And yet most enterprises that have accomplished things for Christ have begun in attempting that which wise men have said could not be done.

We are in a sense risking our reputation to put this enterprise over—we are asking those who believe that a weekly Church newspaper costing a dollar a year is a desirable thing only to risk one dollar a year in attempting to make the thing a reality.

"What kind of a newspaper do you propose to publish?"

The question is fair, and should be answered before you invest your dollar on this enterprise.

Let me answer this question under four heads:

1. We propose to publish a dollar newspaper. At this price, which seems the psychological one, we must come unadorned and in simple dress. The Editors are working for love. That doesn't cost much, but the publishers must have cash! The margin between the cost of the paper and your dollar is a very small one.

2. We propose to publish a newspaper that the plain man can read and understand. The staff has been told to avoid big words and technical terms. Plain facts for plain men.

3. We propose to publish a human newspaper, accounting human touch and human viewpoints of more value than profound learning or scholastic attainments.

4. We propose (but ah! how difficult to accomplish) to publish a newspaper that shall be instructive and devotional rather than controversial.

Now of course this is impossible. For the moment a man touches anything definitely, somebody denies it, and the fight is on. We do not propose to issue a newspaper without teaching definite truth, and we hope that we may teach it with some "punch"; otherwise we are foredoomed to failure.

We all believe that this Church stands as a witness for definite truth, and that such truth may be found in the Prayer Book.

A witness is one who bears testimony to facts rather than fancies, realities rather than theories—and we believe that these facts are such as are embodied in the formularies and liturgy of this Church.

We propose to be loyal to these facts. We hope to represent the big center of this Church, and we want to shut out from its columns the din that is being made by the extreme right and the extreme left. By saying that we do not propose to be controversial, we do not mean that this paper will not have a definite sound. We hope it will. What we hope is that it will not change that definite tone into a chaotic din. We do not expect every reader to agree with all that is said in this paper—neither are we going to enter into a controversy with any reader on that difference. That is between you and us, and we are not going to inflict the general public with our personal differences, but we will take it kindly if you will write us, if you think us unfair.

We wonder if there is another religious body in the world that has such a varied constituency as this Church? It has its advantages and it has its disadvantages, especially to one editing a paper.

And one of its greatest disadvantages comes from the habit that each man has of wearing a label.

Here is a man who believes that in the year 1789 God made a special revelation to the Protestant Episcopal Church, a sort of second Pentecost, which it is sacrilege to dispute. Another finds a complete revelation in 1552, when the second Prayer Book of Edward VI. was put forth; another, in 1549, when the first Prayer Book was compiled; others see God's hand in the faith and practice of the Medieval Church. Others hark back to St. Augustine and St. Jerome)400 A. D.)—and so it goes. Each man has his label.

This paper refuses to have a label of this sort. Its mission is to be a witness to the facts upon which our religion is based, rather than the deductions from those facts which any special age has made.

The faith is unchangeable; the interpretation of the faith has changed with the changing years.

We know of no better analysis of the situation than that made by Canon Scott-Holland in the following quotation:

> "If only the Church will trust herself, and the Spirit of God that is in her! She has but to put out her true innate power. Let her concentrate all her power upon her central act of worship. Let her, in hours of perplexity, be content to reassert her central verities, avoiding definitions and deductions, leaving the declaration to do its work by its own spiritual weight and momentum. Let her give freedom, elasticity, variety, to her minor offices. Let her show to living people that she can teach them, in perfectly plain and simple speech, by ways that are intelligible to any human heart that cares to learn, how to live as they ought, and to die in Christ. She has but to be loyal to her own claims, and she will live. What clogs her, what chokes her, is our dreadful worldliness, our conventionality, our stupidity. We, her individual members, are the main cause of her defeat. It is we who make her name a byword for timidity and cowardice."

—Canon Scott Holland, in "Our Place in Christendom". Lecture VII.

THE PUBLISHER'S WORD

TO THE CLERGY

For forty years we have heard the question of a Church Weekly at one dollar a year discussed at Conventions, Convocations, Deaneries, etc., etc., etc.,—a paper with a circulation of half a million, the same as farmers and mechanics have. "It can be done—why don't somebody do it?"

But nobody did it **until now.** The great need is supplied. A few brave men—active men—overworked men, every one of them—determined to associate themselves and edit a paper such as the whole Church could accept, and do it without any financial compensation—and **ask the whole Church to sustain them**—and give them the half a million circulation.

They called upon their brethren of the Clergy to sustain this movement, and in return for their venture of faith asked each one of them to send a list of three months subscribers and advance twenty cents for each of these subscribers, and then appoint some Guild or person during the three months to ask for subscriptions throughout the entire Parish. They asked it because they believe that this is the natural way to reach the rank and file or our people, and they were sure that a very large majority of these people would subscribe. A number of the Clergy have responded, and already those people are paying their dollar apiece.

Could these men have asked less?

And with confidence we ask every clergyman who has not yet given his co-operation **to do it now.**

THE WITNESS is only a few weeks old, but already it has proved two things:

1. That the laity can be interested in reading about the Church and her life, presented in the popular way in which it appears in THE WITNESS. And we ought to encourage it by every means in our power.

2. That a live Church paper need not wear the tag of partisanship in a Church where there is so much that is grand and inspiring to rouse love and zeal, without emphasizing individual viewpoints. Each issue is evidence of this fact.

TO THE LAITY

This paper is published for the Laity, not for the Clergy. The Clergy will naturally be interested in it, because it will increase interest in Parish work, and create a more intelligent Churchmanship. They will also be interested in the clear way in which Church truth and principles are presented. But THE WITNESS is published for the rank and file of the Laity—and written in a style that will interest them to read it through every week.

Look through this issue.

Dean White's comments on the Collect, Epistle and Gospel breathe the spirit of the Prayer Book, and will lead you to understand that wonderful book of devotions, and linked with it comes a better knowledge for the new Lectionary by Dr. Wilmer. This page alone is worth a dollar a year as an aid to your devotional life.

Bishop Wise is working out a practical diagram of an efficient Parish and its activities. Before he is through, you will find just where you constitute a part of it. Wherever the Bishop holds conferences with Church workers he brings enthusiasm up to the boiling point. It is worth a dollar a year to watch that Diagram grow.

On another page there are brief articles each week on what the Church believes, and an outline of what actually constitutes Christianity. It is worth a good deal to any Churchman to consider these "Essentials", week by week.

If Rev. Mr. Atwater were to arrange with some publisher to issue, in book form, his series of articles as they appear week by week—Round About the Parish—you would pay $1.50 for it; and you would become so interested that you would read it through at one sitting, as the author gives so rich and deep a meaning to the Parish. You will enjoy these articles, and they will do you good.

And can you ask for a clearer or more concise History of the Church than "The Story of the Church" by Bishop Johnson?

These are only a few of the features that make every number so interesting, and hundreds of the Laity already read it through every week. It is instructive and wonderfully interesting. We ought to have a place in one million Church families. It would enrich the Church in every form of activity.

And you Laymen know this paper cannot be published for One Dollar a year without an immense circulation.

HOW CAN YOU HELP THIS CAMPAIGN?

Become a committee of one.

See that in some way every family in your parish subscribes for it.

Choose your own way—but produce this result.

To any Guild or Sunday School scholar, or Choir boy, or person **we allow a commisssion of twenty cents on each dollar subscription.**

Send your own subscription, and start the ball rolling TO-DAY.

LEND A HAND

What They Think of Us

"I think the project a splendid one, and anything I can do to help it along I will do gladly."—The Rev. Philip K. Edwards, McAlester, Okla.

"I congratulate you upon your undertaking, THE WITNESS. I am sure there is a place for such a paper as you propose. Please call on me for any service I can render."—The Rev. Dr. Hiram Van Kirk, New York, sometime Editor of "The Parish Visitor".

"I trust you may make it a success. We need a good, attractive and interesting family paper. The initial copy of THE WITNESS is all right in matter and contents."—The Rev. G. Hunter, Mayville, Ill.

"For several years I have had in my mind an idea that the Church needed a good newspaper, and by newspaper I mean not, on the one hand, a magazine, nor, on the other, a paper which invades the sphere of the secular press, but a paper gotten up after the style of the daily papers, and containing the news of the Church, presented in such a way that the laity will read it. Without any expectation of ever being able to carry such a project into effect, I have often mapped out in my own mind how such a paper should be gotten up, and what it should contain. THE WITNESS comes very near to those ideas. Your departments are all good."—The Rev. J. Claude Black, Chelan Missions, Chelan, Wis.

"The paper is filled with excellent matter, and would be a great power for good, especially in the Missionary districts. The paper ought to have a circulation of one hundred thousand copies. Every priest should try to get it into the hands of his people. It will be the most effective missionary work I can do."—Western Colorado Evangel.

"At a clericus held yesterday in Asheville a number of copies of THE WITNESS were distributed to those present by the Rev. Mr. Baum of Tryon, and we are all interested in the success of THE WITNESS, and would be glad to co-operate and help in any way."—The Rev. F. D. Lobdell, Rutherfordton, N. C.

"I had not heard of THE WITNESS, and I looked over with much interest the copy you sent me. There is certainly room in our Church for a paper of the kind. Less expensive than the big weeklies, and the tone of this seems very good."—Vida D. Scudder, Wellsley, Mass.

"Allow me to wish you great success in this much-needed undertaking."—The Rev. Charles A. Weed, Kansas City, Mo.

"THE WITNESS is the name of a new Church weekly which has many features to recommend it to the intelligence of Church people."—The Ascension Bulletin, Detroit, Mich.

"I appreciate the advance issue of THE WITNESS so much that I ordered ten trial subscriptions. Several of my people have spoken of it in the highest terms. I have always wanted a Church paper that I could recommend to people in general. It is a brave thing to start a religious paper in these strenuous times."—The Rev. A. E. Dunham, Fayetteville, N. Y.

"Let me express my admiration for the men who have the courage and conviction to print a paper such as yours is to be. The great body of central Churchmen will some day realize that they must be heard by the Christian world at large. Some organ must strike a balance between the wings, which is the power of the Church army, and I know of none that is as likely to do this as yours."—The Rev. G. S. Keller, Winona, Minn.

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The Witness

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

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LENT IN OUR PARISH

[Editor's Note.—Believing that the experience of many Parish Priests would be helpful to their brethren if they reported in our columns some methods used in the observance of Lent, we requested a number of Clergy, both in the smaller as well as larger Parishes, to give our readers a brief account of "Lent in Our Parish." We present herewith the first installment of these articles.]

CHRIST CHURCH CATHEDRAL, LEXINGTON, KY.

By Robert K. Massie

I am glad to set down on paper some of the things we are going to try to do in our Parish this Lent, hoping that they may be of some value to some one else, and that I may gain from similar statements of some of my brethren useful suggestion and help for my own Parish.

I always approach Lent with a feeling of satisfaction and expectation almost amounting to an exhilaration of spirit in undertaking the work that lies before me with the certainty that with God's blessing good will result.

I try to have certain definite aims along the lines of work, worship, offerings and Confirmation Class at the end. As to the work, this year, for instance, the Woman's Guild is going to undertake work for the Red Cross Society. The other societies, as the Auxiliary and the Junior Auxiliary, will undertake special work also.

As to the worship. Here, of course, will come in the extra services which I will hold, also the Mission Study Classes, and I seek to encourage each of the organizations of the Parish to let their work merge into their worship by direct efforts to increase the attendance on the services. I have found it best, in my experience, to have series of sermons during Lent. Thus on Tuesdays one series would be given, and on Wednesdays another, and on Thursdays another. This saves the clergyman from the nervous waste of energy in selecting a text or a subject for each sermon. And I have also found this plan cumulative in its effect on the people.

As to the offerings. My people have long ago accepted the principle that our Easter offering must be in part at least for some object outside of our Parish. We faced this matter some years ago, when we had a very considerable debt on the Parish, and we decided then that an offering of thanksgiving and joy at the Easter Season must express the principle of doing something for some other part of Christ's Kingdom on earth. I consider this principle of vital importance, and the outworking in my Parish has given us a clearer vision and a larger faith. I speak from experience when I say that it will bring a blessing to a congregation that is struggling with a debt, if they will adopt the principle of giving at least one-fourth of their Easter offering to some object outside of their own Parish.

This Lent I am expecting to have a Mission held by the Rev. J. M. Maxon of Versailles, Ky., who will come to us for the eight days beginning February the 25th. Here again I expect to get my organizations in the Parish to working heartily towards sustaining the worship of the Church in that week. Then, immediately after the Mission is over, I expect to form my Confirmation Class for the ingathering of the harvest. At my Confirmation lectures I encourage the parents to come with their children, and those confirmed in recent years I urge to return for further instruction. This gives me an opportunity of presenting to a considerable number of people, young and old, the simple elementary principles of the Christian way of life. The Bishop comes to us about two weeks after Easter.

Through all this work and worship I seek to have all the organizations in the Parish cultivate the spirit and practice of prayer for God's blessing on all the work and workers in the Parish—that we may be used in His service.

ROBERT K. MASSIE.

IN TRINITY CATHEDRAL, CLEVELAND, OHIO

By H. P. Almon Abbott

1. **A Circularization of the Entire Constituency.** The circular contains a letter from the Dean calling upon the people to observe Lent in the letter and in the spirit. Also a program or schedule of the daily and Sunday and special services.

2. **Sermons.** Sermons are preached on Sundays and at the afternoon services during the weeks of a penitential character, calling upon the hearers for repentance and amendment of behavior—for the acceptance of that full and free salvation which is found in Christ alone. During Holy Week there is an extra and special course of addresses, dealing with the subjects related to the Passion of the Son of God. On Good Friday the Three-Hour Service, led up to through the devotion of the previous five weeks, acts as a culminating and focusing expression of the religious convictedness which has gradually been engendered.

3. **Confirmation Classes.** The second series of Confirmation Classes, Junior and Senior, for the current season are held throughout the Lenten Season. At the Senior Classes on Sunday evening an opportunity is given for the attendance of those who have already been confirmed; of those who are undecided as to whether they will be confirmed or not; and of those who have definitely made the decision to receive the Apostolic Rite of the Laying on of Hands. This is calculated to recreate the Churchly understanding of those who have forgotten, in detail, at any rate, the fundamentals of the faith, and to engender an esprit de corps among the identified and unidentified members of the congregation. It also adds the note of instruction to the prevailing note of evangelical appeal, as continuously expressed in the preaching throughout the forty days.

4. **Mission Study Classes.** Arrangement is made for the carrying out of three Study Classes, one on Prayer, another on Mission Study proper, and another on the Bible, by and under the auspices of the Women's Organizations of the Church. These classes are held on the meeting days of the respective societies, and are attended by the members of the societies, and by the women of the Parish generally.

5. **Literature.** The Weekly Advocate, a paper of some sixteen pages, distributed in the church every Sunday, and mailed systematically to absent members of the congregation, is replete with reference to the necessity of faithful Lenten observance, and strives, as the days go on, to maintain that enthusiasm of Church attendance which was manifested at the beginning of Lent. As a medium of communication between Clergy and people this weekly paper is altogether invaluable, not only with regard to the elaboration of notices, but also as giving opportunity, through its editorial columns, to drive home practical truths not altogether in place in a conventional sermon. To the sick, also, it brings cheer, and enables them to keep in living touch with "the doings" of their Church home during the great revival period.

In addition to the Weekly Advocate, a free and expensive, but in the returns achieved a justifiable, use is made of printers' ink. Many letters, bearing upon many topics, spiritual and practical in their nature, are dispatched to communicants and adherents throughout the stretch of time between Ash Wednesday and Easter Day. "More is wrought through the appropriate printed page than this world dreams of"—much more than is ever dreamed of by the average conscientious Church Treasurer.

6. **Visiting.** The regular visiting of the staff is maintained through the extra obligations of the Lenten Season, and the average visiting of the Follow-up Committees of the various organizations is accentuated in proportion to the extra needs of the unusual situation. The fact that "the house-going parson makes a Church-going people" reaches its uttermost expression throughout the forty days preceding the Easter Festival.

Finally, and Above All Else. the Daily Eucharist. The highest form of worship, the sacrifice of praise and thanksgiving, the focusing point of heaven and earth, where the One Mediator, the Lamb as it had been slain, awaits upon His Altar Throne the homage of the souls He has redeemed, is the secret of every endeavor, and the satisfaction of every deficiency..

H. P. ALMON ABBOTT.

LENT'S OCCUPATIONS

FASTING

In obedience to the universal practice of the Church of God in every age:—"To keep the body under," lest the spirit suffer harm;—To increase spiritual power, remembering the words of Jesus: "This kind cometh not forth but by prayer and fasting:"—As the natural companion of sorrow for sin—the sad, the afflicted, the anxious, fast from inclination; so let the penitent.

THE ANTHEM OF PAIN AND PEACE

There sounds an ancient anthem and
the name of it is Pain—
The sighing of the contrite heart that
would be clean again—
The sobbing of the bruised heart that
would be whole again.
A little lie, a lurking lust,
Hid like the worm within the flower;
A brutal dragging in the dust
Of honor, loyalty, and trust,
Then bitter, bitter, self-disgust—
The agony of Hell's black hour.

The anthem hath its antiphon: it
bears the title Peace—
The blessing of the purified whose
guilty throbbings cease—
The blessings of the pardoned when
God bids the sobbing cease.
A little mercy for the other,
My sin confessed, thy blow forgiven:
The trespasses 'gainst sister, brother,
The stabs we thrust at one another,
Renounced. Christ, give Thy love to
smother
Wrath's fire, and make each heart
a Heaven!

CHARLES A. MEADER.

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

Bishop Perry, of Rhode Island, advocates universal military service. He thinks military training is inclined to make men better citizens and better Christians.

Whittier, California, carries off the palm for having had the largest community Christmas tree in the world, a giant cypress eighty feet high which was kept lighted every night throughout the holiday season.

A Conference and Mission for the Churchmen of the Colleges in New England begins today at Trinity College, Hartford, Conn., under the leadership of the Rev. Arthur J. Gammack, of Fitchburg, Mass.

The Rev. A. E. Selcer, who for several years past has been on the clerical staff of the Cathedral and of Trinity Church, Chicago, has accepted a call to the Rectorship of Grace Church, Pontiac, and began his new work on Quinquagesima Sunday.

The state-wide prohibition bill recently passed by the legislature of Oregon, was signed on Friday, February 2nd, by Governor Witheycombe, and went into effect immediately. The new law prohibits importation of liquor except for medical or religious purposes.

James B. Yundt, son of the Rev. S. J. Yundt, Rector of Grace Church, Galena, Ill., was instantly killed on February 1st, by 4,000 volts of electricity received while at work for the Interstate Light and Power Co.

The Church School of Religious Instruction of St. Louis held its closing exercises on Friday, Feb. 16, at St. Peter's Parish House. Mr. Arthur E. Bostwick, the Public Librarian, a Churchman of note, will deliver the address before the School and the graduates.

Mr. Herman J. Pettengill, President of the Bell Telephone Company of Missouri is President of St. Peter's Men's Club, St. Louis. Mr. Pettengill arranged for an address by the Rev. Wm. N. Guthrie, of St. Mark's-on-the-Bowery, New York, before the Club on Tuesday, February 13th and previously tendered him a luncheon at the Noonday Club. The Men's Club, under Mr. Pettengill's leadership, is one of the very alive organizations of the Diocese.

The Rev. Edmund J. Cleveland, of West Hoboken, was presented to the St. Louis Clericus on Monday, and has assumed his duty as Rector of St. Phillip's Church, St. Louis.

The Lutherans of St. Louis have decided to follow the cue given by the Brotherhood of St. Andrew of the City who have maintained Noonday Services for years. The Lutherans have engaged the American Theatre, in a different part of the business section and have set their services to run the half hour following the close of the Brotherhood services.

The Very Rev. Francis S. White is to conduct a Children's Mission at Christ Church Cathedral, St. Louis, beginning Feb. 25th and running to March 2nd. Children from all the Parishes will take part. A button telling time and place of the Mission has been given to over 1000 children as a means of advertising. Dean White has written a Round Robin to every possible candidate, which are so interesting that each one will want to see him. He also is to be Noonday Preacher that week at the Columbia Theatre.

Harry Lauder, the noted Scotch comedian, is reported to be very thrifty and wealthy. When a story was going the rounds of the stage and the secular press some time since to the effect that he was also "a tight wad," Harry put his accusers to silence by publishing the statement, "I have given up a sum approximating about $150,000 in my few American tours alone because it is against my principles to work or play in public on Sunday. Have you any idea how many cigars, drinks and tips that amount would have bought? Wouldn't that have saved me the ignominy of fame as a stingy champion? Probably?"

On Septuagesima Sunday, the Rev. Edwin Weary, Rector of St. James' Church, Texarkana, Texas, preached a special sermon to Troop 1, Boy Scouts of America, in which he emphasized the necessity of each boy having a purpose in life and doing all things well. He also said that while the world might afford power and wealth, yet character was all that could be taken from this world to the next. Reverence for God was spoken of as the principal virtue.

In addition to the troop of about 35 scouts, under W. H. Riley, there were many parents present, some of whom were not Church people.

The Noon-day Lenten preachers at Trinity Church, New York, have been announced by the Rev. Dr. Manning as follows: The Rt. Rev. Dr. J. A. Richardson, of the Canadian Church; the Rt. Rev. T. I. Reese, Bishop Coadjutor, of Southern Ohio; the Rt. Rev. Frank DuMoulin, Bishop Coadjutor, of Ohio; Dean Fosbroke, of the General Seminary; Dean Vernon, of Portland, Me., and the Rev. J. O. S. Huntington, of the Order of the Holy Cross.

Many people think that when one enters a theological seminary he must bury himself alive for three years. The men at Seabury Divinity School, Faribault, Minn., do not think so. This is the second winter the School has entered an indoor baseball team in the Faribault League, under the appropriate name of "The Theologues." The weekly games allow plenty of opportunity for physical exercise, letting off mental pressure and contributing to the development of the school spirit.

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PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE SECOND SUNDAY IN LENT

THE COLLECT

Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord.—Amen.

Mind and matter! Spirit and flesh! Which shall have the whip hand? Neither, but Christ should rule in our hearts. And when Christ does rule there the spirit of the man keeps the fire away from the straw in the blood and gives the man "the Kingship of self control," and puts on his lips a royal confession "I, yet not I, but Christ who dwelleth in me." St. Paul, when writing to the Romans, said, "If Christ is in you the body is dead because of sin; but the Spirit is life because of righteousness;" which I interpret this way: Your body is destined to die. It is the mortal part of you. It is the seat of all your senses and your sense life, to which temptations appeal and through which they can rush in and abide and wreck and ruin it. But if Christ has gripped your intellect, your imagination, your will, you are practically impregnable. Righteousness is in your mind; Righteousness is in your heart; Righteousness is not only on your lips but in your life. You can stand upright because of the power that comes to you from outside and is by you assimilated, and so made your own vital power. You cannot generate it of yourself; you have to extract this power from means which are outside of you; but when you get that power and assimilate it, nothing hostile from outside can break through, nor break down, nor undermine your virtue. If you lose your virtue, it is because you have by "froward thoughts" separated your soul from God.

The Collect should be taught all our boys and girls who are going to be tempted to think that God cares only for their souls, and that they can use or abuse their bodies at will, and it is nobody's business. The Collect bids us reflect on the fact that body and soul are both objects of God's care, and as he gives us means to strengthen our bodies to resist sickness and adversity, so He gives us means to strengthen our minds that they shall not provoke and tease and whip and drag our bodies down hill. The body is mortal, but it belongs to Christ. The spirit is immortal, but it can be dragged down to Hell by the flesh if it is not made strong by thinking on the things that are pure and lovely and true and honest and of good report .

On what are you feeding you minds? What sort of stuff are you sending to your soul through the five senses? Is it carrion or is it clean, healthy, wholesome, righteous, mental and spiritual food? Remember, whatever intellectual, spiritual, or physical power you have, you do not have it yourselves. You get it out of whatever you feed your bodies and your minds and your souls. How careful and comprehensive then should be your ambitions when you pray, "Give us this day our daily bread."

THE EPISTLE

We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupisence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He, therefore, that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit.

Anybody can be unclean. It takes a powerful lot of continuous effort to keep clean and holy. The Christian's progress is no sensuous affair. To be a Christian you have to get started in the way of being a Christian, and then you have to "keep a goin." Keeping clean is as much a habit as any other desirable virtue. And to keep clean you have to abstain from "fleshly lusts which war against the soul." When the devil gets after you by the unclean route then it is time to walk, and walk fast in the other direction too; otherwise, he who hesitates is lost. One of the very urgent reasons why "the movies" should be more carefully censored than they are, is that the movies give the spectator a chance to sit down and mentally wallow in some form of uncleanness, if that uncleaness is on the screen. After you have paid your money and sat down, you do not easily move, unless your conscience is unusually active. And what is true of the movies is true of problem plays, and of much of the novel writing of the day.

It is important to note that it is very difficult to see any difference between the person who is **indifferent** to this unclean path, and the person who **despises** it. God is insulted in either case; for He has given us His Holy Spirit as a sort of sixth sense to warn us against the subtle insidious awful plague which under the title "uncleanness" creeps across the thresholds of Home and School and Church, and leaves its slime on thoughts and words and deeds. Let us pray more earnestly than we have ever prayed before this wonderful prayer, "Make us a clean heart, O God, and renew a right spirit within me." and let us back up our words with our deeds. Clean all the way through from core to surface. "Keeping our bodies in temperance, soberness and chastity." That is the lesson in this day's Epistle.

THE GOSPEL

Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But H answered her not a word. And His disciples came and besought Him, saying, Send her away, for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then she came and worshiped Him, saying, Lord help me. But He answered and said, It is not meet to take the children's bread, and cast it to dogs. And she said, Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O, woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

"Take it to the Lord in prayer." No life is so soiled but what you can venture to bring it to the Immaculate Jesus in prayer, and beseech, yes, and continue to beseech Him for His cleansing touch. Some say, "It is very hard to know when to stop praying for a soul that is possessed of the devil." Once having brought up the name of a soiled soul to the Blessed Savior have we any right to drop that name? But we say again so many many times, "He answers us never a word," and yet we just drop the whole matter and say, "Let the sow return to her wallowing in the mire." But the Gospel encourages us not to yield to this temptation to cease our petitions and intercessions. There are our own soiled souls. There are the souls of others we have soiled and spoiled, and there are the souls of those who have listened to the siren voice of tempter or temptress. Does not this Gospel show us that we must keep on bringing these souls in prayer to Jesus until we have heard the words, "Be it unto thee as thou wilt." And what should we WILL concerning these souls I have mentioned? Ah! What can we WILL, but that these souls shall be washed and made white by the words of Jesus, "I will; be thou clean;" "Go and sin no more."

On this borderland of early Lent let us begin to come out of our Canaans and bring to the Blessed Jesus ourselves our souls and bodies for that power not of ourselves, but which when in ourselves will make our souls white, and our bodies strong to accomplish His Will, which is our sanctification.

LENT'S OCCUPATIONS

SELF-EXAMINATION

Most searching, upon your knees and with open Bible in hand;—That you may find out your secret and besetting sins, your failings, temptations, dangers; That you may judge yourself by the rule of God's law to ascertain your real spiritual condition, and learn how poorly or how well you preserve your relations to God and obey His voice;—To understand where Satan dwells in your nature, that you may drive him forth from his hiding place and expel him from your heart.

EVERY DAY RELIGION

By James E. Freeman, Rector St. Mark's Church, Minneapolis

II

DILIGENT IN BUSINESS

"Seest thou a man deligent in business; he shall stand before kings."

It hardly seems possible that these words are to be found in the Bible, and yet they are. When one stops to reflect, it is amazing to note how many of the common conceptions of life that we hold today, are rooted in the world's greatest Book. Every now and again some one speaks of the impracticableness of the Bible, its lack of moderness, its incapacity when it comes to the things of common, everyday life. The Bible, as a book, is as valuable in a twentieth century home or temple of industry as it is in the Christian Church. It is vital with life.

The passage quoted above is suggestive of the place of distinction and honor that is occupied by the man who is diligent in business. The standard of excellence stated here, be it noted, is not to be found in the fact that a man is successful in business, that he has money; the one thing is, that he is diligent; therefore shall he "stand before kings."

There are thousands of men who meet this condition, men whose names are not chronicled in headlines of newspapers or in "Who's Who." The engineer in the cab with his hand on the throttle, directing the movements of the train at 50 miles an hour, if he be diligent in the discharge of his duties, is in many respects more important and is charged with far greater responsibilities than the general manager of the road, seated at his desk, handling the intricate problems of transportation. Both are necessary, but we submit, that the place of responsibility is in the engine cab.

The fact that a man is "absorbed in business" is no reason for condemning him, provided he is absorbed in the right way. Some men have stood before kings that were far from diligent, but sooner or later the world discovers their weakness and condemns their counterfeit characters.

Religion is one of the great, vital forces that makes a man diligent in business. Today deeper inquiry is being made than ever before in the business world, concerning the character of its applicants for position.

Freshness, spontaneity, cleverness, mental alertness, all these, are indispensable, but, greater than all, is the thing we call character, and the man who is really diligent is the man who first, last and always stands for the high ideals of character. Take religion out of business and a panic ensues. Take business out of religion and it becomes chaotic and inefficient. That the "Master-workman" who told the story of the workers in the vineyard, respected the fidelity and devotion of the worker in any sphere of human service, is perfectly evident. We believe that every Church that is truly representing Him is immediately related to the concerns of business, and we further believe that where it is a center of inspiration and power, it is a distinct contributor to efficiency and diligence in the commercial world.

SOME LENTEN SUGGESTIONS

1. Dispense with dinner every Wednesday and Friday, and with dessert all the rest of the days in Lent. Estimate the probable cost of the food thus denied yourself and lay it aside for the Easter offering. Pursue the same course in the matter of superfluous articles of dress. When you see a thing which you want and check yourself in the act of purchasing it, let the cost of that article go into your charity fund instead of back into your purse.

2. Devote the time saved from dinners and desserts either (1) to prayer or other religious exercises, or (2) to deeds of piety. Carry the cost of the dinner, if you will, to some suffering brother, and carry with it the loving word of comfort, or warning or advice.

3. Attend every public service that your Rector holds, and use your influence to have him hold as many such services as possible.

4. Last, but not least, consider constantly that in all these acts of duty the motive is at least of equal importance with the act itself. See to it that that is free from self-righteousness and vanity; that it tends, as all our motives should tend, to God's glory, our own salvation, and the salvation of others.

If the Christian vows have not yet been assumed, remember what is required of you. 1. Repentance, tested by the forsaking of sin. 2. Faith, tested by good works. 3. Obedience, the inevitable result and so the sure test of both repentance and faith—obedience to our Lord's positive requirements, "Be baptized," and "Do this in remembrance of me"—obedience also to the Apostolic ordinance of the laying on of hands in Confirmation. And what day more suitable for the rendering of such obedience than the coming Easter, that blessed day towards which our thoughts now begin to turn, and to prepare for which is one of the chief purposes of the solemn Lenten Season?

The Rev. T. A. Lacey, of London, England, is delivering the Paddock Lectures for 1917 during February in the Chapel of the Good Shepherd, Chelsa Square, New York. His general theme is "Unity and Schism," and the headings of his discourses are "The Fundamental Idea," "The Episcopal Theory," "The Papal Theory," "The Sectarian Conception," "Independency and Denominationalism." "Intercommunion and Federation," and "Brotherhood."

The Federal Council of the Churches of Christ in America sent a telegram to President Wilson, when he was considering what the Government's attitude should be towards Germany, expressing the loyalty, the deepest sympathy and constant prayers of the churches constituting the council.

COMMENTS ON THE NEW LECTIONARY

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

SECOND SUNDAY IN LENT

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
2 S. in Lent	Ex. 1:22-2:10 Ezek. 14	Acts 7:2-22	Jer. 17	Luke 11:1-26
M.	Is. 19:1-22	I Cor. 10:18-end	Hosea 4:1-10	11:29-end
Tu.	Jer. 46:14-27	11:17-end	5:8; 6:6	12:1-12
W.	Ezek. 31	12:1-26	7:8; 8: end	12:13-34
Th.	32:1-10	12:27; 13: end	9	12:35-end
F.	Zech. 10:8-end	14:1-19	10	12:59; 13:9
S.	Ex. 2:11-22	14:20-end	11:1; 12:6	13:10-21
3 S. in Lent	Ex. 2:23; 3:20 Jer. 14:20; 15-end	Luke 20:9-40	Hosea 13:9-14 and 14	John 11:1-44

SUNDAY. The first lesson is the story of the birth of Moses, Israel's deliverer. It harks back to last Sunday's lesson, the story of bitter bondage, and is the beginning of deliverance. Truly, Israel's condition was an illustration of the words of the Collect: "Almighty God, who sees that we have no power of ourselves to help ourselves." Man's helplessness is the negative presupposition of redemption. Help must come from God. The passage selected for the New Testament correlative, taken from Stephen's speech (perhaps better end with verse 21) is a review of Israel's history from the days of Abraham down to the birth of Moses. It stresses the side of God's redeeming activity, as the corresponding passage from Heb. xi stresses man's side of faith. The Old Testament alternative is one in which the Prophet Ezekiel brings out the reasonableness of God's disciplinary dealing with His people ("I have not done without cause all that I have done in it. saith Jehovah"), and also the conditions on which alone God's help will avail for us; the necessity of truth and sincerity in our approach to God, and the fact that responsibility is individual—the latter an important qualification of the doctrine of vicarious sacrifice.

In the evening, the selection from the harmonized life reveals our Lord as the sole power that is able to "defend us from all evil thoughts which may assault and hurt the soul", preceded by an instruction in prayer, the method of getting into touch with the Source of help. The first lesson in Jeremiah's appeal to God to be his refuge in the day of evil, together with a description of that evil as ingrained and as expressing itself in one particular way, viz: the worldly use of the Sabbath. (Note—The interchange of those two prophetic passages, morning and evening, would not be bad.)

WEEK DAYS. In the morning we have employed five topical prophet-passages to fill in and allow the use of Ex. ii:23-iii:30 next Sunday. They are later passages historically, but deal with Egypt and teach the same lesson of its unspiritual character, and the necessity of its punishment. One of these, however, that from Isaiah, is remarkable, in that it extends God's disciplinary grace even to Egypt. The flesh itself can be redeemed and consecrated to God: "Jehovah will smite Egypt, smiting and healing; and they shall return unto Jehovah, and He will be entreated of them, and will heal them." (Compare the overflowing of God's grace in Gospel for the day.)

The second lessons in the morning continue Corinthians, and deal with the spiritual meaning of the deliverance from Egypt—the Holy Communion, unity of the Church, the meaning of love, and the gift of prophesying, all the result of that Spirit we are told in the Epistle God hath given us.

In the evening the Harmonized Life is continued as given by St. Luke, and takes in the prophecy of the Resurrection, blasphemy of the Spirit, the straightening to which our Lord is subjected, etc. For first lessons we have continuation of Hosea, appealing to backsliding Israel to return to Jehovah. Especially rebuked are sins of the flesh, drunkenness and adultery, literal and spiritual, with the inevitableness of punishment, but with the background of God's redeeming love (Egypt is recalled), and leading up to the final victory over Death of next Sunday's lesson.

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WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

VII

THE VALUE OF INSTITUTIONS

I wish to introduce this chapter with a quotation from a historical expert in dealing with a difficult historical topic belonging to the secular world:

"The sneer which is sometimes heard against that sort of investigation which seeks the foundations of a new institution in those which have preceded it, as merely antiquarian, is proof only of a very narrow conception of history."

I quote this remark of Professor Adams of Yale University because it so exactly describes my own attitude toward those who do not allow their convictions to be shaped by facts in their historic relations, but who build for themselves castles out of prejudices, in which some day they fondly expect to spend eternity. What an inexpressibly stupid eternal home it would be! To me the only world worth living in is the world that God has gradually built out of disintegrating rocks, and restless seas, and solid ice and liquid fire. There are other worlds which men have created out of the materials that God furnished—worlds of superstition and convention and prejudice—but better one day in God's world than a cycle of Cathay!

So we are surrounded by innumerable spiritual worlds that have been manufactured from time to time by prophets and philosophers—opinionated worlds, to me they are stupid worlds—the worlds of Mahomet and Mormon, for example, in which human beings are mechanical devices, part of a wonderful system much more wonderful in their eyes than God's own world, although they are themselves too stupid to sense its stupidity.

Now there is nothing more fascinating than the recorded facts as written by God, whether on the rocks or on the planets or on the lives of men. From these we get geology and botany and history. For hundreds of years there was no science of geology or of botany or of history: for during the Middle Ages men were governed by the syllogisms of logic rather than by the observation of facts, and they enforced the logic by fire and sword. It was pitiless logic. So is Mahometanism. So is Mormonism. So was Mediaevalism. So are thousands of petty cults and sects today. They are the substitution of an arbitrary dictum for the patient investigation of facts. So science needed time for its development. For without the length of years there could be no investigation. So in studying the foundations of Christian history we will follow facts in their relation to previous facts, institutions in their relation to previous institutions, rather than attempt to square these facts with some utopian theory enunciated with all the vehemence of certainty and and with all the mysterious charm of finality.

It is all very grand to say, "I would rather be right than be President;" but it is much more human to say "I would rather stick to my prejudices than be right." Moreover, scientific facts have never been determined by popular prejudice. If you lived in the centre of China, I presume that you would hear an overwhelming vote in favor of the statement that the world is flat; but that doesn't make it flat. Neither does the number of adherents of any particular cult determine the truth of religious facts. If you would be single-hearted you must investigate religious facts as you would those of science or of history; for if the Christian religion is true at all, it is true to the successive facts in the development of that long line of prophets whose lives and work form the record of the Old and New Covenants.

The promise to Abraham, the law of Moses, the psalms of David, the wisdom of Isaiah, the preaching of John the Baptist, the life of Jesus Christ, the acts of the Apostles, the teaching of St. Paul, the subsequent development of Christianity in its influence on the world,—are all part of a connected whole, and will admit nothing that is foreign to this order as an essential part of this Divine unfolding of God's will; and your opinion and my opinion are of little value compared with the natural sequence of actual events. We may differ as to interpretation of the facts, but if we do, the facts will go on and our false interpretation will go for naught.

I cannot express this idea better than in the words of St. Paul: "Let every man take heed how he buildeth. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; it shall be revealed by fire." (I Cor. iii: 10-13.) Just as when we look back over history—the facts have lived; the opinions have been consumed by the fire; they have ended in ashes.

There is nothing more pitiful in literature than the tons of musty volumes slowly perishing, ashes to ashes, though their authors fondly supposed that they were elaborating systems that should last forever. So perished the dogmatic literature of the Schoolmen, of the Puritans, of the Evangelicals,—men who, with all their virtues, trusted in themselves that they were right and despised others. Here and there was gold and silver, but the bulk of these volumes was hay and stubble.

So, now the cocksure statements of manufactured truth are gently hastening to decay, while the facts of God's world are unfolding themselves into a larger life and into a sufficient purpose. We are fond of logic; the iteration of our self-confident prejudices is pleasant to our ears; but we have lost confidence somewhat in their certainty. The world is round, even though the Roman Curia flatly asserted it was not.

So let us pursue our tedious way as we investigate the facts of Apostolic days, simply endeavoring to interpret them in the light of preceding and succeeding facts, that our religious convictions may not be patchwork quilt, but rather an orderly development in which, as St. Augustine so aptly says, "the new is concealed in the old; the old is revealed in the new." Let us go from strength to strength, and may the wells be filled with water!

May I crave your patience in following me a little further? The music teacher who teaches the scale is at a great disadvantage, because the scale is so uninteresting and seems to have so little relation to the beautiful harmonies and symphonies that the pupil longs to master; but the scale is fundamental, so the pupil tediously learns it.

I am profoundly conscious that the public is rather tired of that external shell which is called the Church. But many people are tired of the family and, if we considered politicians and politics only, how sick we would be of the state. Yet as a matter of fact we love the republic in spite of the politicians, and we manage to cleave to our families in spite of the monthly bills and the family skeletons.

It has always seemed to me that the essential difference between the savage and the civilized man lay in the institutions which the latter has developed, especially in the solidarity of the state as distinguished from the the individualism of tribal relations; not that the state destroys individualism;—it rather increases it. The tribal conscience lacks variety. The savage follows the superstition, the taboo, the ethics of his tribe with blind devotion. It is only when the state has been well organized that the individual can really assert himself. So I believe that much of modern Christianity is tribal; or like the little principalities of the Middle Age, some of it is feudal; and each member of each religious clan knows nothing, and cares less, about the affairs of his rival clan just beyond the mountains, and never travels outside the bounds of his own feudal manor.

It therefore seems as though religion, to be effective, must get out of its barbarous atmosphere of feuds into the larger arena of imperial vision. It is for this reason that I shall follow the line of institutional Christianity, realizing the truth so well expressed by Duruy: "Power always establishes itself through service and perishes through abuse."

It seems to me of the utmost importance to declare that Christianity in its beginnings was institutional and not merely a bundle of opinions; it seems almost necessary that Christ should have recognized the institution or society as the fundamental method of organizing humanity and making it effective. But, what is more important than my opinion, it appears that the facts of the official record are such that it is forced upon one as a vital principle.

The importance of this principle has been neglected today in our feudal wars of religion; and the fact that in the Church, as in the state, power has been frequently abused, makes us anxious to be religious anarchists or socialists, guilty of the prevalent folly of denying the value of organization because one ruler has been a knave and another a fool. As a matter of fact our most sacred institutions are constantly abused—what more so than family or state?—yet what more essential and more beautiful than the family hearth and our sacrifice's for love of country?

Religious authority has been woefully abused, as it was among the Jews in our Lord's time; but "the Scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works." (St. Matt xxiii:2-3) Christ did not attempt to deny the value of the institution, even though Caiaphas might be high priest and a Caligula emperor. The people were to render unto Caesar the things that belonged to Caesar, but they were not to imitate Caesar's vices.

The fact that power abused will perish is the best assurance that after all God rules and all is well with the world.

Now an institution must have some principle of authority that is recognized—either that of hereditary succession, or of parliamentary action, or of popular representation. The emphasis should not be laid upon the Divine right of the power, but upon the Divine responsibility by which power is made to serve. So, in demanding that the fact of the organic character of Christianity should be recognized, we need not pledge ourselves to any theory of Divine right, but rather to a principle of legitimate authority.

And for the present our investigation is concerned chiefly with the fact—as to whether the signs in the Gospel that Christ did found an institution, are justified in the light of subsequent facts as interpreted by those chosen witnesses who were to be guided by His Holy Spirit into all truth.

THE RESIGNATION OF REV. E. B. WOODRUFF as Rector of St. Clement's Church, St. Paul, is a cause of deep regret not only to the Parish, but to the Bishops, Clergy and Laity of the Diocese of Minnesota. His seven years' work has meant a great deal to St. Clements' Parish in quickened interest, attendance, financial strength and the new Parish House; while in the Twin City Clericus, the Diocesan Board of Missions, the Sunday School Association of which he was President, and the Diocesan Council which elected him as a deputy to the last General Convention, he had won a high place in our confidence. He goes on March 1st to become Dean of All Saints' Cathedral, Sioux Falls, South Dakota, where the charge of a large Parish, the connection with All Saints' School for Girls, and opportunities for holding up the hands of Bishop Burleson in South Dakota will give him a wide sphere of opportunity for usefulness.—Church Record.

CHRISTIAN FAITH AND PRACTICE—WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

X.

SIN AND THE FALL

THE CONSCIOUSNESS OF SIN

The Prayer Book services for Lent, and especially for Ash Wednesday, are strongly marked by the consciousness of sin. It is manifest that such a service must go far beyond the real feelings of the members of the Church. We cannot but be impressed with the idea that the Prayer Book intends less to put into our mouths the professions which we really feel, than those which the Church believes we ought to feel. Ash Wednesday is intended, year by year, to develop in our hearts a deeper consciousness of sin.

IS SUCH A CONSCIOUSNESS MORBID?

But is the tone of the Ash Wednesday service morbid? Is not such a consciousness of sin artificial. Ought not Christian people who are at all sincere to be able to feel that their lives are, after all, rather satisfactory to God?

The sense of sin and unworthiness comes from the vision of God. That explains why the greatest saints have been men with the profoundest sense of their own unworthiness. The same thing is true in every other field of life. It is the man of very limited knowledge and very shallow thought who is most satisfied with his own omniscience. The really learned man sees how much there is yet for him to learn, and realizes his own ignorance, and is not ashamed to confess it.

The great artist sees how far short his work falls from what it should be; it is the man with no genius who believes his own daubs are superior to the great masters.

THE LACK OF CONSCIOUSNESS OF SIN MEANS LOW MORAL DEVELOPMENT

So is it in morals. Self-complacency means low ideals, low standard, a low moral stage. It means no real knowledge of God, because the vision of God's perfect holiness must necessarily bring the realization of our own unworthiness. So the greatest saints have felt the truth of a service like our Ash Wednesday service, because they have seen God in His holiness. In proportion as we become saints, just in that proportion will the service of Ash Wednesday appear normal and proper for us ourselves, as well as for "some people we might name".

God alone can have the perfect vision of sin, and for us the Cross, which is the measure of God's love for man, is also the measure of his judgment of the seriousness of sin.

SIN IS A TERRIBLE FACT

That sin is a terrible fact, and not a mere invention of morbid imagination, ought to be clear from even a casual survey of social problems. When we think of what it costs society for police, and jails, and courts—of what it brings in misery and disease—of the suffering which intemperance brings to the innocent—of what feeble-minded children reveal of the habits of parents—sin no longer appears trivial. A large part of civil government is occupied with the endeavor to keep down sin, and the larger part of the expense of government is caused by the presence of sin.

SIN FROM A FALL

The Bible represents sin as entering the world through Adam's fall. It was man's creation, and not a part of God's plan. Temptation was part of God's plan for man. Adam was put into the garden, where the forbidden tree constantly offered the opportunity for disobedience.

Here the story in Genesis touches profound philosophic truth. The possibility of sin does appear necessary for moral development. Moral character does not come where all temptation is shut away, but only through resisting temptation. Yet the Bible is also right in teaching that God's plan did not include man's yielding to temptation. God's will was that man should always resist, and so grow into an unspotted holiness.

EVOLUTION AND THE FALL

The scientific doctrine of evolution no more affects the fundamental principle in the story of the Fall than it does in the story of Creation.

However man came into existence, that which distinguished the first man as man was moral consciousness. The lower types, though physically indistinguishable from the first man, were not human because they lacked this faculty. It separates man from the lower animals, by making him capable of rising infinitely above them, or sinking infinitely below them. The root of moral consciousness, the ability to perceive right and wrong, is the ability to know God, who is in Himself the basis of right and morals. The development of moral consciousness makes greater heights of morality attainable, but also possibilities of greater degradation.

When the first man transgressed his new-found moral sense, even though the act which he committed was the same as his non-human progenitors had done a thousand times, to him the act was different. Sin had been created—it had come into the world for the first time. And from that transgression was born fear, the desire to hide. Man had fallen.

CONFESSION OF SIN

It is with the fuller knowledge of God as a loving Father, as well as well as the source of morals, imperative that the instinct comes to confess our sin. So the Prayer Book service for Ash Wednesday typifies a very full knowledge of God, because only the clear vision of His righteousness can reveal so fully our own imperfection, and the Christian knowledge of God, who is "faithful and just to forgive us our sins and to cleanse us from all unrighteousness".

J. H. Y.

LENT'S OCCUPATIONS

SELF-DENIAL

The germ principle of the Christian life;—Its practice the universal evidence of love, which is willing to spend and to be spent—to become a living sacrifice—for others. The test of our love for the Redeemer, whether we are willing to count all things else but loss to win Christ and to be found in Him;—Self denial in food, in dress, in luxuries, in amusements, to produce also a "saving fund" for an acceptable Easter offering. "If any man will come after Me, let him deny himself."

IMPROVEMENTS AND NEW CATHEDRAL HOUSE AT ATLANTA

A room has recently been fitted up in the Church House of St. Philip's Cathedral to be used as Diocesan Room for the Junior Auxiliary. Here will be shown curious charts and maps illustrative of Junior Work, and a library of Missionary literature has been gathered for the use of Junior leaders. The new room was used for the first time Jan. 24-26, when Miss Dora Duck, President of the Diocesan Junior Auxiliary, conducted a normal study class for the leaders of Parish branches. The new Junior plan is being adopted throughout the Diocese, nine Sunday Schools having accepted it already, and six others preparing to fall in line soon.

Work has been begun on the new Cathedral House. This will be a modern two story and basement building with adequate accommodations for the work of St. Philip's Parish and Sunday School. There will be offices for the Bishop and the Dean, and among other organizations, the Church Club of the Diocese will have its headquarters here.

A campaign to secure an endowment for St. Stephen's College, Annandale-on-the-Hudson, New York, was started at a dinner given at the Astor Hotel, in New York, on Thursday, Jan. 8th. Bishops W. A. Leonard and H. S. Longley, the Rev. Dr. Manning, of Trinity Church, Dean Fosbroke, of the general Theological Seminary and others addressed the gathering.

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NEWS STORIES FROM MANY QUARTERS

The standing committee of the Diocese of Iowa, acting as a council of advice to the Bishop, has requested him to ask for the election of a co-adjutor of the Diocese at the coming convention in May. Bishop Morrison having assented to this request, the president of the standing committee, the Rev. E. H. Rudd, D. D., has asked of the Bishops and standing Committees, canonical permission for this action. It is expected that this request will be readily complied with and that at the annual convention of the Diocese, a co-adjutor will be elected.

A very successful Preaching Mission was held in Trinity Church, Paterson, N. J., from Feb. 4th to 11th, where a large congregation gathered every night, to join in a simple service, and to hear the Missioner, Rev. Henry Baldwin Todd, Rector of the Church, point out to them the fundamental truths of the Christian religion, which he did in a manner that reached the heart of the people.

The South Bend District of the Woman's Auxiliary held a very profitable meeting in the St. James Church, South Bend, Wednesday, Feb. 7th. Discussions of Parochial work was followed by a paper on Work Among Hungarian Women, by Mrs. Victor von Kubinyi, and among other foreigners by the Bishop.

Mrs. Walter Muessel, of South Bend was reelected Chairman of the district for the coming year.

An American Flag has been presented to St. Mark's Church, Mendham, in the Diocese of Newark. It was blessed at the Holy Eucharist on Washington's Birthday. The donor is a Churchwoman of German descent.

Rev. Charles R. Tyner, Rector of St. Luke's Church, Lincoln, Nebraska, will conduct a "Preaching Mission" at St. Matthew's Church, Worcester, Mass., from March 4th to 11th.

The Rev. John Arthur, Deacon in the Diocese of Iowa was advanced to the Priesthood by Bishop Morrison on Quinquagesima Sunday The service took place in St. Mark's Church, Glen Ellyn, of which Mr. Arthur's father is Rector.

Bishop Frederick Foote Johnson, Coadjutor Bishop of Missouri, preached the University Sermon at Chapel Hill, North Carolina, on February 18th.

The District of Columbia prohibition bill and the bill to forbid the use of the mails into the dry states for liquor advertising have passed the United States Senate.

The Rev. Irwin St. John Tucker, the well known Clergyman of the Church, Christian Socialist and editor, who is called in recent dispatches, confessor and social adviser extraordinary to the Hobo College founded in Chicago by James Eads How, the millionaire hobo, is reported to have announced that Uncle Sam is preparing formally to recognize the hobo—"the migratory laborer," as he prefers to be known—in connection with the Federal Employment Bureau of Chicago. Mr. Tucker consulted officials of both the Department of Labor and the Department of Health with the hope that he might interest them in a plan for setting aside a room where real "h o b o e s"—not tramps—may gather and discuss their problems.

The Diocese of Quincy will celebrate its fortieth anniversary next December. The Rev. Dr. E. H. Rudd, of Ft. Madison, Iowa, who was Secretary of the Standing Committee of the Diocese of Quincy for many years, in reply to a request for information has sent to Bishop Fawcett the following list of surviving delegates to the primary Synod of the Diocese: The Rev. C. W. Leffingwell, D. D., Pasadena, Calif.; The Rev. E. A. Larrabee, D. D., Nashotah, Wis.; The Rev. H. K. Brouse, M. D., Baton Rouge, La.; The Rev. Edw. H. Rudd, D. D.; Mr. L. E. Emmons, Sr., Quincy, Ill. The Rev. S. H. Granberry, of Newark, N. J., was a visitor, and there must be a number of laymen now living who were also present.

Many Missionaries were unable to reach their stations and Church services were gennerally abandoned in out-of-the-way places throughout the Northwest on the Fourth Sunday after the Epiphany and Septuagesima Sunday, owing to the severest snow storms and the coldest weather that have been experienced in that section of the country in a great many years. A Western editor facetiously writes, "The churches that would promote pious thoughts in the hearts of their janitors should take up special offerings for extra snow-shovelling."

The offerings on Good Friday are asked for the Jerusalem and the East Mission Fund. Four thousand dollars were contributed by the American Church last year to this important Fund. The Rev. Dr. John H. McKenzie of Howe, Ind., who is authorized to receive contributions for the fund in this country says that "While Palestine is now close to the English Bishopric, there was never a greater need for the Fund than now. Much of the property has been commandeered by the Turks, and although intact, will need to be thoroughly renovated and repaired before it can be used again. The situation in Palestine is most deplorable. Thousands are starving, the hospital facilities are few, many are homeless. To increase this Fund materially will enable the Bishop to go in and possess the land as soon as the war is over. He is in Egypt, gathering about him his workers and planning his return to Jerusalem as soon as possible, when the war is over. Will you not consecrate your missionary giving on Good Friday to work among Our Lord's own people in the Holy Land.

St. Paul's Church, Buffalo, N. Y., celebrated its one hundredth anniversary on February 4th to February 11th. There were daily celebrations of the Holy Communion at 8 a. m. The noonday preachers from the fifth to ninth instants were, the Rev.H. F. Codey, D. D., LL. D., Archdeacon of Toronto; the Rt. Rev. Dr. C. P. Anderson, Bishop of Chicago; the Rev. Dr. Wm. T. Manning, New York; the Rt. Rev. Dr. P. M. Rhinelander, Bishop of Pennsylvania; and the Rt. Rev. Dr. Daniel S. Tuttle, Bishop of Missouri, and presiding Bishop of the American Church. The Rector, the Rev. Dr. Chas. A. Jessup preached a historical sermon on Septuagesima Sunday at the morning service and the Rev. Dr. John Mills Gilbert, of West Chester, Pa., preached in the evening. On Sexagesima Sunday, the Rt. Rev. Dr. W. D. Walker, Bishop of Western New York, preached at the morning service and the Rt. Rev. Dr. G. Mott Williams, Bishop of Marquette, preached in the evening. On Tuesday, the 6th inst., Bishop Anderson spoke at a dinner of the Buffalo Churchmen's Club. Parish House of St. Mary's-on-the-Hill, 6:45 p. m. On Wednesday the 7th inst., a reception was given at the Hotel Iroquois from 8 to 11 p. m. On Saturday the 10th inst., there was a civic meeting held in the Elmwood Music Hall, addresses were made by the Mayor of Buffalo, the Rev. Dr. A. V. V. Raymond, Hon. John Lord O'Brian, Rabbi Louis J. Kopald and others.

At the final service, on Sunday evening Feb. 11th, the sermon was on "Consecration" and after the sermon, resolution cards were collected and presented at the Altar. The Mission will undoubtedly prove of great spiritual benefit not only to the members of this Church, but to the entire community.

St. Paul's Church, Windsor, Vt., is a few months over one hundred years old. When the anniversary was observed it was a source of much pleasure to the parishioners that they had with them, their esteemed Senior Warden, Mr.Charles H. Ingalls, who is only nine years younger than the Parish, being ninety-one years of age.

Organizing a City Parish for Special Action

By SAMUEL TYLER
Rector of St. Lukes Church, Rochester N. Y.

PART I

A paper read at the meeting of the Synod of the Province of New York and New Jersey at Atlantic City, by the Reverend Samuel Tyler, Rector of St. Luke's Church, Rochester, New York.

I propose to treat my subject under two heads—motive and method

First as to motive; action is everywhere dependent upon motive, and strange as it may seem, to those who would have us feel that social service work in the Church is the mere serving of tables, truly social action on the part of Parish in a city or elsewhere, necessitates a deeply religious motive. A Parson friend once told me that he had given up a Sewing School which, I knew, had begun operations a few months previous under unusually favorable auspices, and which was filling a real social need, (it was before the days of sewing in the public schools) because two ladies interested in the school had left his church. He only started it, he said, to give them something to do. With such a motive behind it, it is no wonder that that particular piece of social endeavor halted and died. A deeply religious motive there must be if social service is to be thoroughgoing and persistent.

This is so, of course, because of the fact that such service constitutes one of the simplest and most fundamental of all expressions of the spirit of Christianity. One of the most significant signs in our contemporaneous religious and social life is rapidly increasing recognition of the need to have social reform and social work informed and guided by the spirit of religion. Herein lies one of the great opportunities and responsibilities before the Christian Church today. In a remarkable communication sent to an International meeting held a year ago last May, in connection with the Labor Week celebration in England—where during the past few years the Labor Movement of England has been committed by its leaders to a definitely religious basis—a Socialist member of the French Chamber of Deputies, and none other than the grandson of Karl Marx, said that he had come to repudiate the conviction of his youth, that reform of social conditions was sufficient for society, and that he now believed that we must reform the soul to make men worthy of the new order. And since he looked to Christianity to effect this inner change, he was throwing social reform back upon religion as having the only sure guarantee of its thoroughgoing accomplishment and permanence.

My revered teacher, the late Professor Nash of Cambridge, once said to me in his study: "What is needed is to fuse individual piety with the social passion." Then, he knew social action was bound to follow—action, like the "word of God—quick and powerful and sharper than any two-edged sword."

The first step, therefore, in organizing a Parish for social action is to attempt to create within that Parish, and that means within the individuals comprising it—a sense of the religious character of real social service. The Church men and women must be made to feel that they are solemnly called to any needed service to society or their fellows by virtue of their daring to profess and name themselves Christians. The more I consider the social r e s p o n s i b i l i t y of the Church today—the whole Church or any portion of it—the more strongly I feel that we cannot be too downright, too uncompromising in our asking for service, especially from men, on the basis of its being a solemn obligation of their Christian discipleship. No apologizing, no minimizing the amount of labor required! Simply a straight call to the Master's work if they would not dishoner His Name.

So we see that this question of the motive behind the organization for social action resolves itself into the problem: How can a Parish be converted—made to be on fire with the desire to touch for good the community life which sweeps around it? Will your preaching, fellow prophets, accomplish such a conversion? The answer may safely be given in the negative. In the great majority of cases it will take something more than that, even the unrivalled power to illuminate and inspire of Christian service itself. "If any man do His will he shall know of the doctrine whether it be of God." Contrive to put some of the members of the flock, as many as you can, face to face with the vital, throbbing human need and leave them with it. Something is bound to happen. The process of conversion to social-mindedness will be under way. You can preach to such persons with a new effectiveness. The right motive for social action is beginning to get in its work.

I have thought it worth while to spend quite a bit of my time in calling attention to the absolute importance of having the right, i. e. the religious motive behind and in any adequate organization of a Church for social action. By prayer, by the reading of the Word, and by expounding the same, by class instruction, and especially by experimentation upon actual conditions—in other words, in every way possible, must the one responsible for a Parish's realizing that it cannot save its soul alive apart from some form of social service—must he try to give that service the irresistible dynamic of the religious motive, in distinction from a purely humanitarian one.

So much then for the necessary motive behind throughgoing social action by a Christian Church.

Let us now consider the method to be followed in preparing a Church to meet its social responsibilities. We have already suggested something as to the ways and means, but it has been in rather general terms. To be more specific: there are certain methods for producing social action, which are so admirable and so well known to most of you, that I could hope to contribute little if anything of interest or information even if I should speak at length about them. Let me therefore briefly enumerate them and pass on to something, possibly less well known.

In attempting to organize a city Parish for Social action:

(1) A Social Service Committee should be appointed, to be the planning and directing head of the social work done in the Parish.

(2) A Social Service Canvass should be made, for the purpose of finding out what social work, if any, is already being done by organizations and members of the Parish, and what members are available as Parish workers. Some members will be found to be active in philanthropic organizations outside the Church.

(3) A careful study should be made of the various social agencies in the community with a view to using them, as far as possible, in connection with any Parish work and the greatest care should be taken to guard against the sin of the wasteful duplication of effort.

(4) By means of a Parish Council, or some such organization, the work of the different Parish organizations, especially those engaged in social effort should be correlated and rendered more intelligent and efficient.

(5) A survey of the community in which the church is situated should be made in order to determine the general character of the neighborhood for whose welfare the Church should be held in part responsible, and to discover any needs which the Church ought to try to meet.

(6) As there is a demand for them, the various clubs and social service organizations of the so-called Institutional Church should be formed.

(7) Educational work should be carried on by means of sermons, study classes, know your City expeditions to the various charitable and correctional institutions of the City and the like. A Social Forum has in some instances, been proven to be of great educational value.

These are some of the ways in which a city Parish can be organized so as to register in the community along needed social service lines, and with them, I repeat, you are more or less familiar.

(To be continued.)

LENT'S OCCUPATIONS

REPENTANCE

Whereby you forsake sin, that dishonors and offends God, violates His laws and pollutes your soul—a genuine hatred of that which makes your Saviour mourn and drives him from your breast—a resolution to return from your willful wanderings, an exile from home, to your Father's house and love and to your filial duties.

THE DEATH OF BISHOP EDSALL

RESOLUTIONS BY THE CLERGY OF THE DIOCESE OF MINNESOTA

In the fullness of his strength and in the exaltation of his faith, our honored and beloved Bishop, Samuel Cook Edsall, committed his soul into the keeping of the Lord Jesus Christ on Saturday, February the 17th, 1917. We, his fellow soldiers and servants for the Cross of Christ in the Diocese of Minnesota, give thanks unto God for the high faith and good example of this our Chief Pastor, who led us during fifteen years of arduous and self-sacrificing labor for the Kingdom of God in Minnesota. We record our affection and respect for his person; we loved him for what he was, and we followed him for the splendid type of his leadership, and because we were confident that all of his wisdom and his plans were submitted to God for direction and approval.

His voice was heard with splendid helpfulness in all our pulpits; he declared God's forgiveness of sins with real power from our sanctuaries; he confirmed our people and laid hands on many of us, setting us apart to the ministry of the Church. He was a real father in God, a Bishop and Overseer in the Church of God in this portion of the field, to which his Lord appointed him. He was well known in the deliberations of the General Convention, and a leader in directing the forward movements of our missionary work; he was truly great in wisdom and tact in dealing with matters of large concern to the Church.

Surely his praise is in all the Churches. It becomes us, therefore, not to speak in the encomiums of men, but in the consciousness that his soul is in the presence of a greater Judge, who made him faithful unto death, and will give him the crown of life. Surely he was buffeted by the surging waves of a strenuous career, but the waters could not prevail against that Rock upon which he stood, and only served to drive him back into the presence of God.

Samuel Cook Edsall was strong in life and great in death. We, his loyal Clergy and fellow servants for Christ's sake, desire to record our deep sorrow that our leader has been taken from us. We wish to express to his family that their loss is ours in equal measure. To his many friends and acquaintances in Minnesota, and throughout the country, we state our conviction that his faithfulness unto death, and his splendid example, will serve to inspire us all to finer efforts and nobler service in the work of the Kingdom. We give thanks unto the God and Father of us all for His goodness in giving us such a leader, and we bow before His providence in calling him from us, assured that he has other work for him in His Paradise. Be it, therefore,

Resolved, That a copy of this minute be sent to the family of Samuel Cook Edsall, to the press, and to all of the Church papers.

WM. P. REMINGTON,
ELMER N. SCHMUCK,
FRED D. TYNER,
ARTHUR CHARD,
FREDERICK F. KRAMER,
WALTER S. HOWARD,
Committee for the Clergy.

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The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain man with plain facts, unbiased by partisan and sectional views.

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Editorial

We were recently asked, while conducting a Mission in a western city of about ten thousand inhabitants, "Why, if the Episcopal Church is right, do you find it so difficult to support it in this place?"

The answer was more or less obvious and yet more or less suggestive of other things.

The answer given was, that if you transferred the question from the subject of religion to that of music you would soon discover that you could command a far greater support in this town for rag-time than you could for grand opera; or (in another field), you would find a more popular support for the movies than you would for Shakespearian drama.

In short, it ought to be obvious to the most casual observer of religious conditions, that a cheap and easily comprehended substitute for anything that requires training and discipline will always be popular with a public whose dread of mental exertion is exceeded only by its horror of spiritual effort.

"To think" and "to pray" are exercises which require industry and effort.

Many a young man leaves school as he says "to go to work," merely because he is too lazy to study; and many a young man stops going to Church because prayer and worship require a concentration and industry of which he is incapable. "Why men don't go to Church?" may be answered frequently in the same way that we would answer why most men never read a book, that is a real book, after leaving school. For the same reason that I do not saw a cord of wood. If you asked me I would say that I could, but I don't because I am afraid that I am not equal to it. Yet the man who does saw a cord of wood and never reads a book, or goes to Church, thinks that I am a lazy man, and I know that he is.

I have grown, physically, easily tired, and he has grown, mentally and spiritually, easily wearied, and so we are quits unless, perhaps, it pays better to be mentally alert than it does to be physically strong, and unless, possibly, it is more blessed to worship God than to saw wood.

And so most men read newspapers and comparatively few men read real books, because there is no mental effort in scanning a newspaper, and not very much in perusing a magazine article, but to read a book is like sawing a cord of wood, hard work for a lazy mind.

And so the Episcopal Church is no place for a man who is spiritually indolent, for the Church expects him to work and he feels uncomfortable to be loafing in Church, while everybody else is working.

In the first place he must work with his body. He does not come to Church to sit through a performance, but to take part in a service —so he goes through the manual of worship—standing to praise and kneeling to pray.

He is supposed to take a book, and follow through, so that when he says "Amen," he means that he has made the prayer his own—not merely that he endorses the sentiments, but that he has gone through a certain mental effort in voicing them. It requires concentration and industry. Moreover, his presence in Church is not merely a matter of personal caprice, to be determined by the state of his feelings nor the mood of the weather, but he is there as a soldier of Jesus Christ to bear witness by his presence that he is a soldier and not a shirker.

Moreover, he makes his Communions regularly because he recognizes his Master's command, to "do this," and he does it as an act of spiritual service, requiring certain definite acts of petition, intercession, confession, thanksgiving and adoration, which is his bounden duty and service.

Now, frankly, does the American public want that, or do they want a religion which tickles their ears, stimulates their emotions, and requires no sustained spiritual effort.

In short, is the religion of Christ one which finds its highest expression in singing a sentimental hymn to a catchy tune for the enjoyment of oneself, or singing a Te Deum to the glory of God?

Does it consist in an impulsive display of one's feelings, or in a steady conflict with one's selfishness and a faithful worship of one's Heavenly Father?

In short, is the popular expression of American sentiment on the subject of religion of any more value, or is it any more the last word, than the popular conception of what is art, as set forth in the movies; or what is music as shown in rag-time?

The Episcopal Church is trying to hold a high standard of worship and of music and of art and of reverence, to a shallow and sentimental generation who would rather feel than work, who would rather gush than worship.

The final question must ever be, not what does the American public prefer, but what does Almighty God require.

Surely, the best of body, mind and soul. Surely the highest in art and music and worship. Surely reverence and not vulgarity; surely quietness and not publicity.

STORY OF THE CHRISTIAN CHURCH

CHRISTIAN INSTITUTIONS

When the Church began its life, it had certain institutions before it had any writings.

The Gospels and Epistles came later when the Apostles realized that oral tradition, by itself, was not sufficient; that it was too easily counterfeited, and so the Gospels were written, rather as a standard by which oral traditions could be compared and tested, than as a source from which the faith and practice of the Church was to be derived.

The Faith and practice of the Church had been an established fact for a generation before the Gospels were composed, and consequently, the purpose of writing the Gospels was not to start something new, but to confirm something old.

The faith had been once for all delivered to the Saints and by them it had been told before it was written.

But more than that, the Faith, once it had been preached on and after Pentecost, was embodied in certain institutions of an unchangeable and witnessing character. Nor is this a presumptuous statement that cannot be proved. Let me illustrate.

LANGUAGE

Language is an institution. In the languages of Europe we have certain common words that are common to all European languages.

Take the word "Father." It is almost identical in Greek, Latin, French, German, English, Scandinavian, etc. What historical fact does this illustrate?

Why, that all these languages came from a common stock. They did not borrow this common word that they always needed from one another, but they derived it from a common stock.

THE LITURGIES

In the same way we argue back from the great Christian liturgies. Each one has its own peculiar features, whether it be Greek, Latin, Syrian or Copt, for each was developed in a different environment—and has the marks of its provincial peculiarity. But each has much in common, also. How does that come about? If, as our Congregational friends tell us, there were no liturgies in the Apostolic days, why does every liturgy have in it, for example, "Lift up your hearts"? Where did they get it from? Do you think that the Copts in Egypt borrowed it from the Latins in Rome, or vice versa? If you do think so, you just do not know anything about history, because historically it is impossible.

THE LORD'S DAY

Another primitive institution was the observance of Sunday as the Lord's Day, as distinguished from the Hebrew observance of Saturday as the Sabbath.

Now how do you account for the fact that there were no Seventh Day Sabbatarians in the primitive historic Church, but everywhere the Lord's Day, or Sunday, was the day on which the Holy Eucharist was celebrated? Do you think that the Syrians borrowed that from the Latins, or the Latins from the Syrians? Impossible! Yet everywhere in the second century, the historic Church had made Sunday and not Saturday, the day of obligation.

They had it from a common origin, and the observance of Sunday teaches us the value of an institution held in common reverence by all branches of the Church, as testifying to Christ's Resurrection and the belief of the primitive Church in that fact.

SATURDAY

But now note the difference in the observance of Saturday. You see that was not a matter of the common faith, but of Hebrew usage. Now in Syria and among the Greeks who, geographically, were near Jerusalem and who were more influenced by Hebrew practice, Saturday is still a feast day; whereas the Latins, who had little in common with Hebrew and Oriental, observe Saturday as a fast (as witness the Saturday Ember Days).

Thus, in matters where there was absolute unanimity among all branches of the Catholic Church, we can see a common origin from the parent center of Jerusalem, but in matters that were not "of the faith," we find a difference in usage.

That Christ rose from the dead is attested by the unanimous use of Sunday as an institution to embody that faith.

THE SACRAMENTS

Herein we find that our Lord embodied certain facts in certain institutions and the unanimous consensus of the second century as to the significance of these Sacraments, shows that not only the sacredness and necessity of the Sacraments, but also their significance, came down from a common source of Apostolic times.

For centuries the Church was the "pillar and ground of the truth" and kept sacredly the deposit of faith in all of its separated provinces, who each maintained its institutions, not as derived from one another, but as handed down from a common faith.

THE CREEDS

So the Creeds were handed down, each expressing in slightly different phraseology, the common faith, and such doctrines as the Virgin Birth and the Resurrection of the Body were believed, not because they were the product of some theological genius, but because they were held in common by the whole body of the faith.

THE MINISTRY

So the three orders of the Ministry (Bishops, Priests and Deacons) are not only to be found in Holy Scripture, but what is even more significant, and less controvertible, they were common possession of every single branch of the Holy Catholic Church.

A GREAT EVENT

Under this caption the Bishop of Western Mssachusetts writes enthusiastically of THE WITNESS in his Diocesan paper, The Pastoral Staff, as follows:

There has appeared the advance issue of THE WITNESS, a new Church newspaper, and I desire to tell you something about it. It will be published weekly at Hobart, Indiana, a fairly central point for distribution over the country. The price will be one dollar a year. THE WITNESS will contain the following departments, Editorials and Question Box, Church News and Progress, Teaching and Devotional, Religious Education, Church Extension, Social Service, Family page, etc., etc.

Everyone will rejoice in its aim, which is "to furnish a paper which shall be instructive and devotional, rather than controversial, and reach the plain man with plain facts, unbaised by partisan and sectional views."

The names on its Board of Editors are a pretty good guarantee of the ability and energy with which the paper will be conducted. Among them are Bishop Irving Johnson of Colorado, Bishop Wise of Kansas, Mr. Pomeroy of Princeton, Dean Francis White of Grand Rapids and Archdeacon Sniffen. I am glad that this Diocese is so well represented in this important undertaking.

For a long time there has been a great need of a general Church newspaper at a low price. I want to be able to go into the home of a farmer or a workingman, and find in his sitting-room, a National Church Weekly. I want to feel that a steady stream of reliable information about the needs, and opportunities, and failures, and experiments, and progress, and triumphs of the Church, is flowing into the homes of every one of our communicants, for I am convinced that our cause is so sure and so great, that we need only knowledge to possess loyalty and enthusiasm.

The older and more expensive Church papers are doing their work. I feel sure that we owe much to them, and they get, as a rule, far more criticism than appreciation. I believe that the Pastoral Staff is also making its contribution. A Diocesan consciousness and loyalty have certainly grown, and partly because of it. I do not believe that any of these agencies of information is going to be seriously interfered with. There is need of them all, and their spheres are sufficiently different. Some will be disapointed at the "make-up" of THE WITNESS. It will appear cheap. I rejoice in that cheapness. It is what we most need—good solid, reliable, constructive reading matter in a cheap form.

If the organization of THE WITNESS is strong enough to stand for the strain of a weekly edition, I foresee for it a great career and a large usefulness. So I think I am justified in calling its appearance a great event. I have subscribed for it myself and am doing what I can to promote its circulation in this Diocese. I recommend its being taken in every home. One dollar sent to THE WITNESS, Hobart, Indiana, with name and address, will bring it every week for a year.

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THE PARISH

Edited by JAMES WISE

A Christian Making Institution

RECTOR | VESTRY

How a Parish Makes Christians | Through Its Organized Activities

EDUCATION — WORSHIP — SOCIAL SERVICE — CHURCH EXTENSION

The Church School
- Font Roll
- Kindergarten
- Primary
- Junior
- High School

THE HIGH SCHOOL

We pass on in our review of the Church School to the High School Department in the Educational plan. This period in the development in the life of youth is the time when the loss is greatest in our Schools. Boys and girls drop out in large numbers and because we have failed in the preceding years to train them in regular habits of Worship in the Church they are practically lost out of the Church's life and activity.

Can a course of instruction be planned that will meet the needs of this period in life? We know that it is being done in many Schools and we are confident that it can be done in any School. The new courses of instruction, being issued under the auspices of the General Board of Religious Education called the Christian Nurture Courses, have this problem definitely in mind and they are filling the want here in a splendid way. Teaching material is gradually being evolved that is not only most interesting in itself to the boy or girl at this age but plans are being worked out to enable them to be put to work in the Christian enterprise. We all know that we retain our interest best in those things to which we feel that we are contributing something. Let us take the youth of our Church High School and by giving them definite concrete tasks in Christian making they will feel that they are part and parcel of the great enterprise and through the personal service they are glad and ready to render when it is properly presented to them they will not only retain their own interest in the Church School, but by their activity and co-operation, they will build it up and strengthen it in all its Departments. It needs men and women who are leaders to do it. It needs Clergy who are ready and willing to give the best they have in them to make it come true, but it has been done, it can be done and by the grace of God and the help of His Holy Spirit it will be done as the Church wakes up to its importance and vital necessity.

IS THE JOB NOW FINISHED?

We go on to the end of the four years' course in High School training, passing over many details that might be profitably discussed to a future date. The student in the Educational process has now finished the work of laying foundations. He is no longer a child but a young man. He stands on the threshold of a new world with his outlook on life deepened and widened. Has the Church completed Her task in Education for him? Has She anything more to add to the spiritual equipment of this life that She has nurtured through the years of childhood and adolescence?

Here, in the judgment of the writer, is the great opportunity of the Parish. This wonderful life, teeming with untold possibilities, full of latent power and energy, needs to be guided with discretion and wisdom that it may find itself. The dynamic forces must be released and so directed that the young men and women will become skilled operatives in the Plant whose business is to make Christians. When we can pour this young, throbbing life-blood into the Church's veins, Her pulse will beat with renewed power. Wnen She dares intelligently to lead this life into the fullness of its expression, She will enable her young men and women to see visions, She Herself will run and not grow weary. She will walk and not faint.

THE HIGH SCHOOL COMMENCEMENT

Every transition period from one phase of life to another should have its mile stone to mark the event. Why is Commencement Day in our High Schools and universities of such importance in the life of these institutions? They are The Red Letter days in the Calendar of the School life because they respond to the inner life of the student. They mark for him the closing of the old and the opening of the new. Why not carry this concrete idea in Education over into the Church School and dignify this stage of Religious development and progress in the mind of the young Christian by surrounding it with fitting ceremony and importance?

Bear with me while I try to describe such an event in the life of a Church School in which I had the privilege to serve.

THE GRADUATES

Twenty five young men and women had been going through a process of Religious High School training for the preceding four years. Eighteen of them had successfully stood the test and by their standing and the passing of the final written examinations were qualified to graduate. They were fine types of the American boy and girl, thoroughly interested in the work of the Church School and taking their work in Religious Education seriously. The Superintendent was eager to make this event one of marked significance in their lives. Long before it took place we gradually began to work up the interest of the school in the event. Classmeetings were held to discuss and prepare for the day. The graduating class was invited to choose for itself a class hymn, and after a prolonged meeting and interesting discussion, it decided on its own volition on the hymn, "My faith looks up to Thee". A class motto was given them by the Rector, "I am not ashamed of the Gospel of Christ". The honor student of the class, who stood highest in marks and attainments, was invited to prepare a valedictory address, which he delivered at the commencement service. Quite attractive invitations and programs were printed, containing the order of service, the class hymn and motto, the names of graduates, etc. These were given to the students of the class to be mailed to their relatives and friends. They were also mailed to every member of the Parish. A beautiful class banner of red, with white cross superimposed upon it, was presented to the class.

THE SERVICE

At last the day dawned that had been so long looked for. It began with an early celebration of the Holy Communion, at which the graduating class made a Corporate Communion, 100 per cent of them being present, some of them coming from long distances from all parts of the city. The usual morning service was set aside for that day, the commencement service taking its place. The procession was a sight not soon to be forgotten. First, the Choir, then the Church School banner, followed by the entire School, with its teachers and officers, over 300 strong. Following the Adult Bible Classes came the Graduating Class, led by their class banner, borne by one of their number, each girl in an attractive white dress, wearing a corsage bouquet, each boy, with a flower in his button hole, marching proudly in the line. Following the class came the entire Vestry, then the preacher of the baccalaureate sermon, finally the Rector and Superintendent, very happy and proud of his whole spiritual family. The congregation of interested friends and beaming parents taxed the capacity of the large church. The service was bright and the music from youthful voices jubilant and exultant. The address, by one of the prominent Clergy of the city, was on Religious Education, and was most helpful and inspiring. The valedictory was delivered by the honor graduate, and then, from the hands of the Senior Warden, each graduate came up and received his or her diploma, sealed and signed by the proper officials, bound with ribbons in the class colors. After a charge delivered to the class by the Rector, the service came to an end with the singing of the Recessional, "The Church's One Foundation", and the long looked for event had become history. A photograph of the class was taken, and is one of the prized possessions of its members. Altogether it was a day long to be remembered in the history of the Parish, and made a profound impression on its life.

What has been done with this group of graduates will have to be discussed in our next issue, but as a closing word we desire to emphasize the importance of an event like this in the Church School plan. Commencement Day should become an annual feature in the life of every School. This day can be made to stand out in the life of the child as one of the big events in his career, and dignifies Religious Education in his mind as being something quite worth while.

(To be continued)

LENT'S OCCUPATIONS

RETIREMENT

That in the quiet seclusion of your own room, or 'mid the sacred surroundings of God's house, you may find time, yea **make** time—to meditate upon the Cross and its momentous lessons of sin and holiness, of guilt and forgiveness, of love and its willing sacrifice; That you may think of life and its duties, of **your** life and its actual condition in the sight of God;—That you may dwell on heaven and its hopes and promises;—Retirement, as far as possible, from excessive cares, from business projects, from all amusements; and even 'mid necessary duties, retirement in mind and the oft ascending ejaculatory, wayside, prayer.

Dixon Rector Called to Evanston

The Rev. Frederick C. Grant, Rector of St. Luke's Parish, Dixon, Illinois, has just accepted a call to become assistant to Dr. George Craig Stewart, at St. Luke's Church, Evanston.

Fr. Grant, while one of the younger Clergy of the Diocese of Chicago, has already an enviable reputation as a New Testament scholar as well as a Preacher and Parish Priest. While doing a notable progressive work at Dixon he has continued his special studies in the New Testament and last year received from the Western Theological Seminary the degree of S. T. M. (Master of Sacred Theology) for work in course.

Three years ago he was married in the Lady Chapel to Miss Helen Hardie, daughter of one of St. Luke's Vestrymen; his wife is an alumna of Northwestern University, and a Master of Arts from that institution.

The new assistant will begin his duties at St. Luke's as soon as a new Rector can be secured for Dixon. It is hoped that he may be here before the beginning of Lent.

Bishop Morrison, of Iowa, has given his approval to the Iowa State-wide Ingathering and Enlisting Campaign which is being promoted by the Iowa State Sunday School Association. The object of the campaign is "To center the attention of Iowa upon the Sunday School as a means of reaching and teaching all the people and winning them to Jesus Christ to the end that the rising generation may be trained in worship and service so that it may be truly "Christian." The Association has adopted the following striking slogan: "We cannot save the people unless we teach them. We cannot teach them unless we reach them." The campaign is to extend from Sunday, March 18th, to Easter Sunday, April 8th.

ROUND ABOUT THE PARISH

A Series of Articles by
GEORGE P. ATWATER
Rector, Church of Our Saviour, Akron, Ohio

VIII

THE PROBLEM OF THE CHURCH

We sat in the study and talked. He was an older and more experienced Parson and his hair was white. We had both worked in a part of the land unsympathetic, as a whole, to our labors and to the work of the Church in general. We had been long accustomed to the meetings of the Clergy where the theme of many a discussion had been not how to apply our resources to the outstanding needs, but how create the very resources on which our continuance in the work depended. It was a sort of endless circle. If the Parson were competent to maintain a Parish which could support him, then he might remain and put all his energy in the effort to compel the Parish to maintain him.

My brother Parson was opening the riches of a great experience for my advantage, and I listened to his words.

"We hear continually," he said, "of the problems confronting the Church, and the obstacles to her progress. Some intellectual friend urges that the trouble with the Church is that men are absorbed in advanced scientific speculation that discredit the Church. We hear that the Church has lost her hold upon the masses because of her cold respectability. We hear that the thousand interests which absorb men leave no time for the more remote interests with which they declare the Church to be occupied. We hear that Ministers are given to the theorizing or to petty parochial activities and do not face the real issues of living.

"On the other hand we are told that the remedy lies in this or that program or method. A hundred suggestions are made, every one of which, we are assured, will make the Church stronger.

"Don't be misled by these, my boy," and the older Parson smiled. "I see upon your shelves the books in which newer programs are set forth and the old ways disparged. They are all very well, but they remind me of surgeons who operate for troubles that some old fashioned remedy has always relieved."

"But the old fashioned remedies seem to have failed," I interrupted.

"Yes, because they cannot be applied by those like yourself who read these books. They can only be applied by the people."

"There are two fundamental and overwhelming causes for the weakness of a Parish," he continued, "and there are two simple remidies."

"That makes one hundred and two suggestions," I put in.

"But these two have the merit of having been justified by experience. The two greatest obstacles to the growth of the Kingdom of God on earth today are, simply, that so many people do not go to Church on Sunday mornings and that the people do not voluntarily support it."

He was warmed up now.

"You can easily see how it is. How can you teach if you have no disciples? How can you inspire if the congregation is at home, each concerned about his own affairs? And do you not spend a vast portion of your time devising means to get people to do that which they ought to do of their own accord, go to Church in which they claim membership? Think of the appeals you make, of the houses you visit, of the labor spent in providing attractive music. And all for the purpose of getting people to Church. Is it any wonder that the Minister is stirred by a feeling of success when the congregation grows a little? Yet the very first obligation of the people is to put the Minister above all these methods and to be in its place, ready for the words, the leadership, the grace that shall set the vast army of Christian people against the enemies of our race and nations. So devastating has become this stay-away habit that the ordinary Parson has only strength and zeal sufficient partly to accomplish a result which ought to be the starting point of his labors and not the end of them.

"Every stay-at-home is casting a vote against the Church; is urging that its Minister be dismissed and its doors closed; is promoting the downfall of God's Kingdom.

"The relative minor problems of the Church would disappear were each one who professed and called himself a Christian to be in his place on Sunday morning. The Parson would be relieved of a vast measure of his heart-breaking labor.

"And again, vast numbers of our people do not pay toward the support of the Church. If it were not for the generous and great-hearted few our Churches would die of poverty. The condition of alms basin on a Sunday almost justifies the thought of the Parson, about to announce the offering after the sermon, 'Here is where I get a penny for my thoughts.'

"By reason of this we are involved in a great scramble for money. Chicken suppers and bazaars abound. Catch-penny devices are promoted on all hands. The Church is a furore of worldliness.

"Nor does it respect the rights of others. Every business man will tell you that the habit of sending beggars for Churches among the merchants has become a nuisance, only tolerated from fear of lack of patronage. It is a species of blackmail for which religion pays a heavy toll in the end.

"Why is it? Simply for the reason that many of our people fail to pay their pledged obligations. They are deaf to every appeal. The Minister urges and pleads but they resist. They drag the very heart out of him by their indifference. They make him do the labor of a Hercules to keep the credit of the Church good.

"And again false pride seizes them. They forget the lesson of the widow's mite. Aside from those who pledge and pay not, there are those who do not realize that the ones who might give a small sum each week, and fail to do so, are the ones who in the aggregate create the crushing deficits. The Church, far from despising small gifts, welcomes them and promotes the givers to places of honor among the larger contributors.

"The remedies are simple. If each person would attend his Church, and pay his part, much of the burden resting upon the Parson would go rolling on its way to oblivion. The Church with steam up and bunkers full of coal, would face the storms that now threaten to engulf her."

My friend paused and looked at me for endorsement of what he said. I found refuge in a question.

"What would the Parson do then?" I asked.

"Do! do! He would do his real work. He would feel the inspiration that comes from whole-hearted support. He would have a hearing and a chance. He would not feel like the promoter that Holmes tells us of, who arranged that every one on the earth should "Boo" at the same minute in hopes that the vast sound would be heard in the moon. But every one became so interested in hearing this tremendous noise that when the time came no one uttered a sound, except a deaf woman in the Fiji Islands. The earth was never so still before. Each one is willing that all the others should do their duty and that would be a huge result. But I must go home. I have to send out notices to make sure of a choir for Sunday, and to write an appeal for a large Easter offering for our deficit. I must take this to the printer's and then return and address three hundred envelopes. Tomorrow I shall fold and enclose the appeals and mail them. Our deficit, by tht way, is just a little luxury that our people permit themselves, because it adds a certain zest to the Easter service to have

(Continued on page 7)

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THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

WINTER IN SOUTH DAKOTA

There may be a few more miles of railroad in South Dakota than there used to be back in the days of Bishops Hare and Johnson, but that traveling is still somewhat precarious is shown by a leaf from Bishop Burleson's diary. From this leaf, dated January 21st, 1917, the following is taken with slight changes, for sake of condensation:

TO YANKTON, 30 MILES

Snow had begun to fall when I arrived at Vermillion on Saturday night. Sunday morning I preached to a good congregation, in spite of the continued snow-fall and the cold wind. At 2:20, with a friend, I started by automobile for Yankton, where a service had been promised. The trip is 30 miles, and with each mile the wind grew stronger, the snow deeper and the cold more intense. For the first twenty miles the grade was kept fairly clear by a head wind, but after that we began to encounter difficulties. At last, after having come within six and a half miles of Yankton, between the railroad grades we found a drift of snow which even the Ford could not overcome. Three-quarters of an hour were spent in getting along a few hundred feet. Then, as the second chain gave way and the wheels revolved uselessly, and shoveling and pushing proved equally futile, we decided to abandon the car. Night was coming on, the thermometer was below zero, and the wind blowing fifty miles an hour. Leaving all baggage behind, of course, but taking the lap-robe and blankets, we covered our heads against the storm and fought our way to the railroad track through snow waist deep. The last house we had seen was two miles back. Yankton was six and a half miles ahead; but we had faith to believe that we would find a farm house somewhere. For three-quarters of an hour we scrambled and stumbled on, making about a mile against the terrific wind. I left one rubber in the bottom of a snow drift, and didn't even go after it; it was no protection in any case, and my gloves, wet with the exertion of trying to start the car, were freezing on my hands. Just about this time the driver gave a shout, and I think I jumped ten feet, for I had realized that with our heads covered against the storm, we were at the mercy of any wandering train. However, it was not a locomotive that caused his outcry, but a faint gleam of light. The whirl of the blizzard hid it in a second, and we all peered gropingly into the storm for a moment or two before we made out a faint gleam of whiteness, which we were convinced meant a farm house window. Scrambling off the right of way, and across two other railway tracks, which had sprung up from nowhere, we at length came to a road bordered by orchard trees set in rows, which told us that we were near a home. Through drifts three or four feet deep we finally reached the door-yard, and found haven in the hospitable little home of a German family, who made us as welcome and extended as kindly hospitality as could have been given anywhere in the land. * * * * South Dakota has certainly initiated its Bishop. We had not reached Yankton, but we had made a good try.

CHURCH EXTENSION THROUGH RIGHT UNDERSTANDING

It has been said that "to not understand is commonly to misunderstand". No more tremendous illustration of the truth of this saying could be pointed out than the attitude of thousands of non-Episcopalians towards the aims, claims, character, method and make-up of the Episcopal Church. If, knowing what the Church stands for, there be some who will have none of her, there need be, at least, nothing of remorse in her grief. But the ever-present concern and business of the Church should be to see to it that she shall be known for what she is, and for nothing less nor other. To this end a writer in The Churchman and Church Messenger of Southern California sets for the following, under the caption:

The Press and Publicity

Every Diocese should have a "Publicity Committee", composed of picked men, competent and of a militant spirit, whose duty it should be to keep the secular press informed on current Church events, and to refute the garbled and ill-founded or untruthful statements, should they appear, which would prejudice public opinion against the Church. And the same committee should deal with the circulation of the Diocesan paper in such a way that something more than the indifference of so many in the past shall characterize the relation of Church people towards it.

Now that the General Convention has discussed the subject and endorsed the principles, it is much to be hoped that neither Clergy nor Laity will feel out of sympathy with the duty so many in the past have neglected, and will personally help in the distribution of Church literature and in extending the knowledge of Church statistics among their parishioners and friends. The Church papers, of course, should be considered, but in addition to the Church papers, such other literature in books and pamphlets as may enlighten and strengthen the people. The age we live in is an inspiring one; let us do something towards making known the answers which the historic Church is able to give all who are earnestly seeking the truth.

EXTENSION VIA INTENSION

The following appeared in The Church Times, and was reprinted in The Church Herald of Florida. THE WITNESS is glad to print it still again, and trusts that it will be eventually printed in every Church paper of the country:

About fifty years ago, in the little South Carolina town of Beaufort, there was a Parish which had, I should judge, about one hundred communicants, or less. It was a solid old Parish, but very small. There was a priest, a Mr. Johnson, who was in this Parish as Rector for forty years, and out of his little flock he sent thirty-six men into Holy Orders, and five of them became Bishops. Mr. Johnson was not a remarkable man, as the world would count it. It is said that he never opened his lips in the Diocesan Convention during the fifty years he was there. Some one once said to him: "Mr. Johnson, why can't you talk to us in the Convention? We need your counsel." "Well, my brother," he replied, "I try to do a little praying while the rest of you are talking." Think of the souls that have been gathered into the Kingdom because of the efforts of the priests who went out from that place! And who is going to reap a large part of the reward? The old country Rector who sent these priests into the harvest.

THE INSIDE OF THE CUP

The Church suffers not only from misunderstanding on the part of those outside of her fold, but also from insufficient knowledge on the part of many of those within. Too many of our children still "graduate", which is to say make exit, from our Sunday Schools but little informed by the years they have spent there. The Church idea is to such not a form, but a fog. It bars nothing, it requires nothing, and it sustains nothing. Fact, fancy and fiction look all alike and positive affirmation of anything comes to seem neither of good sense nor of good taste. The tendency in teaching anything is to begin at the beginning and continue through to the end, or to so much of an end as has been reached at the present time. This seems logical, and there is certainly plenty of precedent and authority back of the method. But whether, after all, it is the best method of teaching every subject may be fairly questioned. In teaching about the Church, for instance, there is no little reason to suppose that a complete reversal of this method would be the better way. Many of those who begin at the beginning do not remain in Sunday School long enough to ever reach the end, and in some Sunday Schools there is no end to reach, so far as the Church in her history, institutional form and function are concerned. If we began with the Church as she is today, and led the children back toward Moses and Genesis 1, whether they left Sunday School or not before this earlier history were reached, it certainly would be better for the Church, and probably none the worse for Moses. Time and distance induce a sense of unreality, and that sense once established in the mind of a child, or of an older person for that matter,, and is apt to blur all subsequent conception of the subject. A fact at a distance is better understand by first getting a firm grasp of the related fact at hand.

A most interesting attempt to establish in the minds of its readers a clear knowledge of the Church, as she exists today, and in comparative recent history, is that appearing in the current numbers of The Maryland Churchman. Two columns of this are given up to

A Catechism of Maryland Church History

The catechetical form of question and answer is actually used. This form not only sets its subject forth in an exceedingly clear and interesting way, but there is something about it that piques and controls the attention to an extent far surpassing the appeal of a solid text. That this may be better appreciated, a portion of the "Catechism" is here reproduced:

Question. What method did Bishop Compton (Bishop of London) adopt for the government of the Church in Maryland?

Answer. The sending of a Commissary to represent him, with full powers to act in his behalf.

Q. Whom did he send?

A. The Rev. Thomas Bray, D. D., perhaps the greatest benefactor of the Maryland Church.

Q. When did Dr. Bray reach the Colony?

A. On March 12, 1700.

Q. What was the task set before him?

A. To inspect all the Parishes, in order to see that they were properly served and provided with all things necessary for the conduct of Divine Service; to get rid of unworthy Clergy, of whom there were several in the Province, and to provide Parish libraries of theological and religious books for the instruction of the people, and the education of the future Clergy of Maryland.

Q. Were Dr. Bray's labors successful?

A. Yes. The Maryland Church and a number of other Colonial Churches to which he was afterwards sent, still feel the good effect of his work.

Q. What was the great need of the Maryland Church?

A. The officer necessary to the existence of an Episcopal Church—a Bishop.

Q. What was Dr. Bray's plan?

A. That the English Church should consecrate a Bishop for Maryland; that a large plantation should be purchased and stocked for his support; and that he be given jurisdiction in all matters pertaining to wills and the settlement of estates.

Q. Was this plan ever adopted?

A. No. It failed, partly through the opposition of some persons in authority in England, and partly through the indifference or hostility of many Maryland laymen.

Q. What was the consequence of the failure of this plan?

A. That the Maryland Church, throughout her colonial existence, was governed by Commissaries only; that the Ordinance of Confirmation could not be administered, and that every person desiring to be ordained was obliged to undertake a voyage of nearly three months across the Atlantic.

Not all of us have as much of history on this side of the Atlantic as has the Church in Maryland. But we all have some, and some have a good deal. The Church in Maine, for example, carried on her work under the Rev. Richard Seymour for thirteen years before the landing at Plymouth Rock. But it is not only history that may be reduced to this most interesting and instructive form.

LARYNGEAL EXTENSION

It has been said by some Englishman that the hardest thing about being Bishop of Canterbury is that there are always five thousand ministers waiting to get an interview with him, each one of whom exclusively knows what it is that is ruining the Church of England. This remark recalls the instance of a notoriously lazy colored man, who professed conversion in a revival meeting, and about whom there was no little wonder as to just what effect his new experience would have upon him. It was shortly made clear what the effect would be, for when he was first asked to pray, he arose promptly and fervently said: "Use me, use me, if only in an advisory capacity!"

Yes, that is it. All around every earnest worker and every serious task are plenty who wish to be used, but only in an advisory capacity. Hard enough at all times to get anything done in the world, it is sometimes almost impossible for us to do anything at all, because of the copious and willing advice that is instantly showered upon anybody who tries to do anything. Often some worker will get started upon some modest piece of work, but he is shortly reduced to inaction by people, who never seemed interested at all, now rushing in with profuse suggestions as to how it might be done better. They encumber him with help of this sort.

There is hardly anything that is done that might not conceivably be done better. Everybody can think of some improvement, after a thing is started, but it is not everybody who can start the thing itself. The main thing about any piece of work is to get it done at all. To do it, we have bluntly to resist many attractive suggestions of betterment. A good worker is probably more conscious than these friendly advisers of what his work lacks. His heart could be one long heartache of regret if he would let it be, but he wants something actually accomplished, and he is wise enough to do it first, do it anyway, and get it started, and then improve it afterward.—Sunday School Times.

LENT'S OCCUPATIONS

PRAYER

More frequent, more earnest, more intense in the closet and in the Church;—Giving utterance to the deep yearnings of your soul for God and for a better life; expressing your sincere desire that God may visit you with pardon for past offenses, with compassion for your infirmities, and with Divine help in your dangers and necessities;—Drawing your life in its every thought and occupation closer to your Saviour's side, and nearer to "Our Father, who art in heaven."

THE SHORTAGE OF CLERGYMEN

By DEAN DE WITT, Western Theological Seminary

VII.
"TOO MANY SEMINARIES"

When one asks for a better support of a theological seminary, the reply is apt to be made, "We have too many seminaries". In the abstract it might seem to be true; it would not seem that the Church needs fourteen theological seminaries for the education of 400 or even 500 candidates for Holy Orders. Why could not one seminary do the entire work? That question has been argued from every conceivable angle since 1810. It has resulted in the firm conviction on the part of those who are best able to judge concerning the merits of the question that a seminary in New York City, conducted by a Board of Trustees so large that the same persons seldom constitute the majority at two successive meetings, is not a satisfactory institution in which to educate the candidates from California, Texas, Kansas and Minnesota. Even Virginia—though not very remote geographically from New York—and Massachusetts, Connecticut and Pennsylvania, each in succession came to this conclusion previous to 1862. The founders of Bexley Hall (at Gambier, Ohio) and of the University of the South (at Sewanee, Tenn.) had as their particular motive the erection of a University, of which the Theological School should be the center. Nashotah House was founded in 1841 as a training school for rural missionaries. Similarly, Seabury Divinity School, in 1858 (at Faribault, Minn.). The Bishop Payne Divinity School at Petersburg, Va., was founded in 1878 for the education of colored men. The Western Theological Seminary was founded in 1883, because, with some foresight, it was not difficult to apprehend the strategic necessity to the Church of a seminary in Chicago. The Church Divinity School of the Pacific, founded in 1893 (now located in San Francisco), is the only seminary of the Church west of the Rocky Mountains. There are two or three other theological schools, maintained on the "home study plan", to meet the exigencies of certain Dioceses.

Now, it may as well be stated as a fact that none of the incorporated theological seminaries can give up their charters without losing their endowments, and not one of them has the least intention of so doing. In most cases, the major part of the cost of present maintenance is paid by the gifts and bequests of dead men and women, and there is a good deal of local pride and a marked sense of obligation in administering the trusts represented. The fact that in no occupation is personal contact with instructors of so much importance in the course of preparation as in the sacred ministry is one valid reason for small classes and small seminaries. Another reason is the varying demands in the various fields in this tremendous country. Still another reason lies in the fact that machine made clergymen of one type would not suit this Church. The product of Nashotah House would turn Virginia upside down, while Fond du Lac would wilt under the ministrations of the output of Philadelphia.

But the formation of Provinces and the Provincial Synods has created new units in the Church. Instead of being practically Diocesan institutions, Bexley Hall, Nashotah House and the Western Theological Seminary have become institutions of the same Province of the Mid-West. The "types of Churchmanship" represented in the thirteen Dioceses in this Province cover about 270 degrees of the circle. Some people think it would be a good thing to have only one type—their own, or somewhere near it. When the question of co-operation, co-ordination or consolidation is raised as concerning Bexley, Nashotah and the Western, there is always a willingness manifest to do something, but no one has yet been able to say what. A peripatetic faculty has been suggested; but of course no faculty would accept the plan. A division of courses, sending the students from one school for certain years, and to another school for other years, seems more or less possible. Why not give a man wanting the ceremonial training, or the rural experience of Nashotah, a year or two in that institution, and a year or two in each of the other schools, according to the courses which have been elected and assigned to him?

But the plan which seems consistent with a desirable development of the theological curriculum would classify the institutions with respect tion to train men for rural work. is better fitted than an urban institution to train men for rural work. Each has its present advantage and excellence. Why not make the most of it by a co-operative agreement involving co-ordination in the various courses?

If the desideratum in connection with theological seminaries is not so much to save money as to get the worth of the money employed by educating men for the kind of service for which they are best fitted and most needed, some such a co-operation as we have suggested will be in order in the near future; but it will probably cost fully as much, or more, than our present method of competitive duplication of faculty labors. This subject is already before the Theological Seminary Committee of the Province of the Mid-West for its consideration and recommendation. When three or four varying curricula are offered for their selection, some young men from the universities who are now practically debarred from the seminary will be encouraged to enter, while all students would find greater interest in their work.

Next month we shall say a few words about the responsibilities of the Western Theological Seminary in particular.

THE PROBLEM OF THE CHURCH

(Continued from page 6)

the opportunity of raising it, to arouse their interest. Good-bye."

I sat and wondered if what he said were true. But all Parishes are not alike and no two men have exactly similar experiences. Every one has his own problems and they become magnified under the stress of discomfort. As I prepared to go and see my sick I made up my mind to ask some other Parsons if those were their experiences. Is it yours?

The next day I dropped in to see my friend. I found him in bed. "I am suffering from an attack of indigestion," he said. "I felt it coming on yesterday."

So had I.

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Attacking the Rural Problem in the Cumberland Mountains

INTERESTING WORK UNDER THE LEADERSHIP OF PROFESSOR DU BOSE

Tracy City, Tennessee, is the centre for quite an extended and important work in the Cumberland Mountains, a work which has prospered of late and is destined to become of more than local interest. Here the Church is attacking the largest problem of today, the Rural Problem, in the mountains where that problem is intensified. For many years this field has been worked from the University of the South at Sewanee. At present Professor Du Bose is Rector. He has charge of Christ Church, Tracy City, St. Alban's Mission, Coalmont, Good Shepherd Mission, Foster Falls; he also is interested in Holy Comforter Mission, Monteagle, and St. John's-in-the-Wilderness (popularly known as Thumpin' Dick). He is assisted by three of his theological students, Mr. Ossman of Ohio, Mr. Keller of Philadelphia, and Mr. Lamond of Washington.

The Missions are reached in various ways, some by rail, others on foot or by horse or by the "pull-motor", a railway cycle appropriately named by those who work it over the steep grades of our mountain rail road. The men for the most part give their services, the material compensations being very slight. There are other rewards, however, which fully repay the laborer in this field, no matter how strenuous his labor be. The cordial welcome which he meets, the spirit of co-operation displayed, and the generous response to the Church's message, encourage him to redoubled efforts. At Thumpin' Dick, for instance, Mr. Lamond and his little band of faithful Churchmen have built with their own hands and almost without aid from elsewhere a really artistic and most comfortable little chapel, which can be used also for the public school and as a social centre. A similar house is planned for Foster Falls, funds for which are being raised by the sale of clothing most kindly furnished us by generous women of the Auxiliary. The Women's Auxiliary of East Carolina has supplied us with many boxes and barrels of valuable clothing, thus providing us with much needed funds and at the same time clothing at a minimum price, many women and children who otherwise would suffer from the severe cold of winter. The people are not pauperized; on the contrary and their missionaries are most grateful for those useful gifts. The people also are learning to give according to their ability, for the support of their own churches, and to foreign missions.

The nucleus of a strong congregation has been formed at Coalmont, and with the confirmation of a class of seven in September new stimulus has been given to the growth of the Church. The people are very loyal and energetic. Mrs. John Harrison directs the activity of the Girls' Guild which has earned money to buy new furniture for our beautiful little St. Alban's Chapel. This furniture is made from native woods by our own parishioners at Tracy City. Thus, as at Thumpin' Dick, a lesson is taught; for without money we can buy our manual labor—consecrate the common things of life to the service of God and the adornment of His Temple.

At Tracy City the congregation has long wished to reach the stage of full self-support and to enjoy the services of a resident priest. This hope is soon to be realized. Largely as a result of an enthusiastic and most fruitful Preaching Mission conducted by the eloquent Rector of Clarksville, the Rev. Raimonde de Ovies, a tremendous impression has been made upon the community. All classes, and especially the miners, were profoundly impressed. many have been baptized and thirty-four have already been confirmed. The men have been aroused to a new enthusiasm. An every-member canvass has resulted in a surprising demonstration of financial strength. The resources of the Missions have been trebbled, by a large number of pledges ranging from five cents to one dollar a Sunday. The Rev. Dr. A. C. Boyd of Oil City, Pa., has been asked to become Assistant Rector and will soon take up his residence in Tracy City.

The Sunday School is growing steadily, interest in Missions is being quickened, new guilds and societies are being organized, and with a priest resident for the first time in the community, the Mission hopes before long to build a new and worthy Church.

The ancient and Catholic Church of our forefathers is demonstrating a new power in thus laying hold on the hearts of the people in the country and in the mining camp and small town of this mountainous district. The country church is already feeding the city church and helping to solve the social problem by bringing town and country nearer together. The Church's high educational ideals are being justified, for the impulse for the conversion of the mountain region issues from Sewanee and the institutions which have grouped themselves around the Church's "University of the South."

BOARD OF SOCIAL SERVICE

Semi-Annual Meeting Held in Chicago, February 1

The meeting was called to order at 7:45 p. m., with the following members present: The Bishop of Chicago, the Rev. Holmes Whitmore of Milwaukee, the Rev. William Baker of Springfield, Miss Ellen Gates Starr of Chicago, and Dean B. I. Bell of Fond du Lac. The Bishop of Michigan later entered and was present for most of the session. During a portion of the meeting before he arrived, Bishop Anderson of Chicago presided.

A communication having been received from the Bishop Coadjutor of Southern Ohio, urging the payment of traveling expenses of members to the Board's meetings, there was a discussion of this proposal. The Secretary reported that only three Dioceses—Michigan, Milwaukee and Fond du Lac—had paid the small assessment of one-half cent per communicant to the Board, and that the funds on hand were only $83. The Rev. Mr. Whitmore pointed out that even if all Dioceses paid this amount to the Board, it would hardly justify the paying of traveling expenses. The matter was, therefore, laid upon the table, because of lack of funds.

The sub-committee appointed to draw up a Definition of Social Service and a statement of Principles of Social Justice made their report through the Secretary, and stated that their proposed Definition and Principles had been recommended to the consideration of its members by the Diocese of Fond du Lac, and formally indorsed by the Dioceses of Michigan and Milwaukee. The Board voted as follows:

Resolved, That this Board does indorse the Definition of Social Service and the Declaration of Principles of Social Justice drawn up by its subcommittee on that subject, viz:

Definition:

It is the mind of this Board that the highest form of Christian Social Service is the establishment of Social Justice; that is to say, of a condition of life wherein the fruits of industry shall be so distributed that every human being shall have a chance to live a full human life, with a due opportunity for the preservation of bodily health, the cultivation of mental powers and the exercise of spiritual faculties; and, further, that no merely ameliorative or charitable activities can ever take the place of this fundamental duty.

Principles of Social Justice:

1. Application of the accepted truth of Christian ethics that wealth should be as a trust from God for the welfare of humanity.
2. A living wage as a minimum wage for every worker.
3. The advisability of establishing some adequate method of insurance against unemployment.
4. The protection of all workers from dangerous machinery, occupational diseases, excessive fatigue and premature mortality.
5. The right of employers and employes to organize for the advancement of their interests, with due regard to the right of the community to be considered a third party in industrial adjustments.
6. The recognition of "collective bargaining" as a method frequently advantageous, under present conditions, for the promotion of industrial peace.
7. One day's rest in seven as a right for every human being.
8. Such organization of the means of recreation as will promote the best use of leisure time.
9. The fullest possible development of every child, especially by provision of adequate education.
10. The abolition of labor for children under sixteen years of age.
11. Such regulation of the conditions of toil for women workers as shall protect and conserve morality and the health of the coming generation.
12. Suitable provision for the care of those incapacitated for labor by age or by injury in employment.
13. Such control of the liquor traffic as shall protect the individual and the community from the economic, social and moral waste of that traffic.

This resolution was moved by the Bishop of Chicago and seconded by the Rev. Mr. Baker, and unanimously passed.

The Rev. Mr. Whitmore, seconded by Dean Bell, moved the passage of the following resolution, which was unanimously adopted:

Resolved, That copies of the resolution of this Board indorsing the Defiition and Principles above recorded be sent by the Secretary to the Bishops, Diocesan Secretaries and Social Service Commissions of the Dioceses of this Province, with a request that they be submitted this year, unless this has already been done, to the various Councils and Conventions of the Dioceses for indorsement.

Miss Ellen Gates Starr, seconded by the Rev. Mr. Baker, moved the following resolution, which was unanimously passed:

Resolved, That the Board of Social Service of the Province of the Mid-West hereby indorses the efforts being made by the Social Service Commissions of the Dioceses in the State of Wisconsin to bring about the defeat of a proposed law compensating the makers and sellers of alcoholic liquors should their licensed privileges be revoked by prohibition legislation passed at any future time, this indorsement being on the ground that such legislation seeks to make a property right of a license privilege, and so to hamper seriously the police powers of the State over those to whom such licenses are given.

It was moved by the Rev. Mr. Whitmore, seconded by Rev. Mr. Baker, that a committee of three be appointed to draw up a program for the Social Service Day at the coming Synod of the Province, and to confer about the same with the President of the synod. This motion was unanimously passed, and the committee named as follows: The Bishop of Michigan, Chairman; the Dean of Fond du Lac; Miss Starr.

Two communications were received from the Diocesan Commission on Social Service of Fond du Lac, one requesting certain specific bulletins giving practical suggestions of the methods of community service by the Church applicable to various types and sizes of Mid-Western communities; the other requesting that a survey be made of the Province, and that the coming Synod be urged to appropriate sufficient money for this purpose. After considerable discussion, it was felt that the various Diocesan Commissions could get a large part of the suggestions desired from various publications of the Federated Council of Churches, and that the making of a survey would be impossible, or at least of not much use at the present time, because of a lack of sufficient interest in the matter on the part of the Clergy to render them ready to respond to letters, whereas the taking of the survey by employed officers would be entirely too expensive for the good derived therefrom. The suggestions were, therefore, laid upon the table, as at present inadvisable.

It was moved by the Bishop of Chicago, seconded by the Rev. Mr. Whitmore, and unanimously passed, the following resolution.

Resolved, That the Secretary of this Board send out frequently to each of the Clergy and the Diocesan Social Service Commissions in the Province a list of legislation pending on matters of Social Justice, and especially on child labor, the minimum wage, the federal eight-hour law, and one day's rest in seven, with a request that they bring to bear their own influence and that of the laity, as far as possible, upon their Senators and Representatives in Congress, favorably to influence these latter toward the passage of such legislation in so far as those to whom the notices are sent shall approve thereof; and further, be it

Resolved, That the Secretary immediately get into touch with organizations promoting such legislation, that he may procure the necessary material for these notices; and further, be it

Resolved, That the Secretary is authorized to expend such sums as may be necessary for the preparation, addressing and dispatch of such notices.

It was moved by the Rev. Mr. Baker, seconded by the Bishop of Chicago, that a request be sent to the Bishops, Convention Secretaries and Diocesan Commissions of Social Service that an appropriation be made in each Diocese of one-half cent per communicant for the use of this Board, and that the same be transmitted to the Secretary of the Board as soon as conveniently may be.

There being no other business, the meeting adjourned, with the understanding that its deliberations might at any time be resumed through the mail, whenever any motion was made and seconded by post to the Secretary, and with the further understanding that votes taken through the mail should hereafter be regarded as legal votes of the Board.

B. I. BELL, Secretary.

BISHOP HALL OF VERMONT BELIEVES WE FILL A NEED

There has long been felt the need of a weekly Church paper at the price of a dollar a year to enter the families of our ordinary Church people in the city and in the country. A band of Churchmen, mostly Westerners, has courageously set itself to supply this need by the publication, beginning this year, of THE WITNESS. It is not high-priced, nor high-toned, nor squemish, but a plain paper, without frills or advertisements, for plain people, dealing in a plain way with plain facts. It is intended to be instructive and devotional rather than controversial. Let the Clergy push the circulation, get subscribers and send their names to THE WITNESS, Hobart, Ind.

Ogilvie Conference Held in Salt Lake, Utah

The annual Ogilvie Conference was held in the Cathedral in Salt Lake City, January 24-5-6. The program was made up of addresses and papers by members of the Conference, covering a variety of timely topics. The regular quarterly meeting of the Diocesan Woman's Auxiliary was held conjointly on the first day. The Quiet Hour was conducted by the Rev. E. T. Lewis with an address upon the power of prayer as an asset to the missionary cause. The afternoon was given over to discussions of the New Plan for Juniors, the Pilgrimage of Prayer, the United Offering, the Tanana Missions and the Educational Department. The usual quarterly meeting is generally attended by those in or close to to the city, but the Conference brought in all the clergy and their wives and all salaried women workers.

The second and third mornings were given over to papers upon the Values of Mormonism. These touched upon the Theology, Sunday Schools, Internal Organizations, the Ordinances, Economic Features, Social Life, Missionary Zeal and Home Life. Mormonism is a vital thing with the Church in Utah, and a sympathetic understanding is necessary in order to do any work at all among the younger people. Antagonisn has been tried by some religious bodies and found to redouble the energy of Mormons.

One afternoon was devoted to Studies in Efficiency. A paper upon the Priest's Spiritual and Mental Equipment was read by Rev. C. E. Rice, emphasizing the need to know "everything, to do everything, and better, when not to do." The Rev. J. H. Darling discussed the Priest's Viewpoint. The New Financial System was brought before the meeting by Mr. J. W. Thompson, the Eighth Province's member on the Board of Missions, and the Rev. H. E. Henriques, Secretary of Convocation.

The new Utah Sunday School Exhibit, arranged under the direction of the Rev E. T. Lewis, was a feature of one evening. Members of the Utah Board of Religious Education each took a section for an informal discussion. Nearly a quarter of our Sunday School teachers were present at this meeting, attesting the enthusiasm.

The final afternoon was given over to Work Among the Indians under the leadership of Miss Bulkley, who [illegible]ed at St. Duchesne, and the Pension Fund by the Rev. W. W. Fleetwood. The Clergy of Utah have pledged $1050.00 towards this sum (only 12 Clergy) and the laity are asked to make it up to $5000. when the big collection is taken Feb. 18th.

The Ogilvie Conference is the annual gift of Mrs. Clinton Ogilvie of New York City to the clergy and workers of Utah. She defrays the expenses of travel, in order that they may meet together, socially and spiritually, once each year midway between the Convocation.

Ogilvie Conference In South Dakota

The Ogilvie Conference in the Missionary District of South Dakota, which is made possible each year through the generous kindness of Mrs. Clinton Ogilvie, of New York City, met in Sioux Falls last week.

The Conference was scheduled to meet on Thursday, February 6th, but because of recent blizzards, which crippled the train service, the opening came on Wednesday. For example one man who lives but sixty miles north of Sioux Falls started Monday at midnight, reaching Sioux Falls at ten Tuesday night. He traveled three hundred miles, going every direction of the compass and through two states.

The Conference devoted most of its time to two subjects, Personal Religion, and Religious Education. The Rev. W. P. Remington of St. Paul's Church, Minneapolis, led the discussions of Personal Religion which were very helpful, and Dr. W. E. Gardner led the conference on Religious Education. One of the difficulties in the Mission field is the lack of opportunity to come into contact with the leaders in the Church and be helped by outside suggestions and advice. Dr. Gardner brought a message to the Clergy and an inspiration that will mean much to them as they go back to their work.

It was the first opportunity for Bishop Burleson and his clergy to meet, which added to the importance of the Conference. The Clergy have a deep thankfulness to express to the Church for the gift of such a Bishop and expressed to him their loyalty to him in the common work.

The only other subject, besides Personal Religion and Religious Education, to be discussed was, "How Best to Cover South Dakota," Dr. Ashley spoke from his forty three years of experience as to the Indian work, and the Rev. W. B. Roberts and E. F. Siegfriedt showed the tremendous needs in the rapidly growing white field.

The Bishop announced that the Rev. E. B. Woodruff of St. Clement's Church, St. Paul, had been elected Dean of Calvary Cathedral, Sioux Falls, and had accepted his election, and is to begin his new work the first of March. The announcement was joyfully received for Mr. Woodruff is well known to the clergy of South Dakota and they rejoice that so fine a man is to be added to strengthen the staff in the District.

Bishop Burleson also announced that he had appointed the Rev. E. F. Siegfriedt to be General Missionary in the white field.

The Conference closed Friday noon in time for the men to return to their stations for their Sunday duties.

Bishop Hall, of Vermont gives the interesting bit of imformation, in the February issue of his Diocesan paper, that Dr. Irving P. Johnson, who was recently consecrated Coadjutor Bishop of Colorado, has connection with Vermont. A window in Trinity Church, Poultney, is a memorial to his grandfather. It was a remarkable coincidence that at two consecrations in succeeding months the Bishops consecrated (Dr. Burleson and Dr. Johnson) had each two brothers for his attending Presbyters.

Bishop Darst, of North Carolina, was re-elected Second Vice President of the North Carolina Conference for Social Service at its last meeting.

The Witness

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

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LENT IN OUR PARISH

[Editor's Note.—Believing that the experience of many Parish Priests would be helpful to their brethren if they reported in our columns some methods used in the observance of Lent, we requested a number of Clergy, both in the smaller as well as larger Parishes, to give our readers a brief account of "Lent in Our Parish." We present herewith the third installment of these articles.]

ASH WEDNESDAY IN A MID-WEST PARISH

By John C. Sage.

To most of the Clergy, Lent comes to bring a sense of failure and regret. They know what Lent might mean to their people, they realize the Church's wisdom in providing this season for the intensive spiritual culture of the faithful, but they are depressed with the laxity of professed Church people, with the small congregations, and with the apathy of their people. Especially is this true away from the larger centers of Church life. In the cities, noonday services, combined services of several Parishes, the more eloquent preachers, bring enthusiasm and inspiration. It is a far cry from this to the one Parish alone in a community. The weight of public opinion is against the "keeping of Lent", the majority of the parishioners have neither a realization of Lent's value, or backbone enough to stand against the tendency of their social mates, and so the few faithful are the only ones to come to the services and give a bit of encouragement to the Rector, as he diligently endeavors to arouse the careless to their privileges and duties as Christian people.

I quote from a few letters received from Parish priests in response to the Editor's request for articles on this subject:

"I am obliged to excuse myself from writing about Lent observance, because (alas) that is one of my worst failures. We do not get much of anything in Lent beyond the meetings of the Woman's Auxiliary and Junior Auxiliary. Services are few and ill attended. I have need that some one should teach me methods. I have nothing to teach myself."

"Lent in my Parish is such a poor affair, I cannot bring myself to write about it. Lent is one of my weak points. I have never had successful Lents anywhere, and really know little about how to lead a Parish in keeping Lent."

"I can only say the less your readers know of 'Lent in Our Parish' the more edified will they be. The 'Episcopalians' here as a whole observe neither Sunday, nor Holy Day, nor Lent, nor the Commandments of God, except as it suits whim or fancy for the time being. You see I have nothing to send you."

These letters doubtless voice the feelings of many Clergy. What, then, is the remedy, or is there any?

The writer believes there is a brighter side, and asks the reader to consider what may be done by Clergy and Laymen who will put themselves in a different attitude of mind. First, let the Parish Priest remember he is God's ambassador, he is to deliver God's message, not his own, and the results are in God's hands, not his, if he is faithful to his trust.

He must not continue to be an Elijah under the juniper tree. It isn't for him to say how many or how few God will call through his ministry.

Well, then, his loyalty settled, he becomes calm and zealous; he is going to expect great things from God through his ministry, but he is willing to wait upon God's will as to results. What is he to judge? May be the one, or six, or ten he can influence will save the city.

Next, the Parish Priest will carefully consider the meaning and purpose of Lent. **He will make clear to himself that Lent's one purpose is to bring the soul into more loving communion** with God. It is not primarily a season of fasting, prayer and almsgiving. It was not planned or purposed that these are ends in themselves. All these are helps, and the withdrawal of Christian people from society for the Lenten Season has a far higher and wider purpose than mere abstention from social intercourse.

What is Lent and where is the emphasis to be put if it be not on **prayer** as a means, indeed the only means, of communion with God. I use prayer in its most comprehensive sense.

So the wise pastor calls his people to prayer. He talks about what it will do for men and women and children who have only, perhaps, a feeble knowledge of its worth.

His one aim is to increase the fire of this feeble spark that burns a little within the soul of every one. How shall he do it? He can no better begin Lent than by laying great emphasis on this one thing—Prayer.

For two years past the writer has made Ash Wednesday in his Parish "a day of continuous prayer and supplication". The idea is not original with him. For several years these "days of prayer" have been held (though perhaps not on Ash Wednesday) in a number of Parishes. The only bit of originality, if there be such at all, is in taking the first day of Lent as the time to present this means of grace to the writer's people.

The procedure is very simple. He tells his people that from 7 a. m. to 6 p. m. the church will be open for prayer. During the day the Offices of the Church are said; he begins with a celebration of the Holy Communion, to give opportunity to those going to work to start Lent with God. He has another later celebration. Morning and Evening Prayer are said, also the Litany and the Penitential Office. There are no sermons or addresses, and no Choir to sing. The people are asked to come to one of the services, if possible, and to remain for private prayer for a time thereafter. Every parishioner is assigned (through his own choice of time) a period of fifteen minutes, to be in the church and on his knees in prayer. A card of Intercessions is handed each one, containing suggested topics of prayer, with references to Collects, Hymns, etc., in the Prayer Book and Hymnal, and in that excellent manual prepared by Mrs. Horace Broch, "Intercessions for the Church".

What has been the result? **At no time during the day has there been a moment when some one has not been in the church praying.** At intervals, near the times for the services, of course larger numbers are there. By actual count, the attendance of parishioners has been increased on this day over three hundred per cent. But this is the least of the benefit. Our people have realized as never before what prayer is, and what it may do for them, and what is the true purpose of Lent. The services during the Lenten Season have been better attended, and, so far as human judgment can see, a deeper consciousness of God has appeared among the people. For the information of those who are interested in this simple method, the subjects for prayer are given. Following is the order of service held in St. John's Church, Keokuk, Ia., from 7 a. m. to 6 p. m. for the day:

A DAY OF CONTINUOUS PRAYER AND INTERCESSION

Our Lord's Promise: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them,"—St. Matthew xviii:19

All pages indicated refer to the Prayer Book or Hymnal. Where no prayers are indicated, offer your own prayers. Repeat the Creed as an act of Faith, kneeling. Subjects for Prayer and Intercession are suggested as follows:

Other suitable prayers will be found in the Book of Devotions handed to you in Church.

CONFESSION: General Confession, page 4 Psalm 51.

THANKSGIVING: I, General, page 15; II, Personal. (Please use your own words.)

FOR A WORTHY EASTER OFFERING: "Speak unto," etc., and following sentences, page 228.

FOR PERSONAL CONSECRATION: "And here we offer," page 236; also read as a prayer Hymn 586.

FOR THE SOLUTION OF THE GREAT PROBLEMS OF THE TIMES: Marriage and Divorce, page 280; National and International Peace, page 157; The distribution of Wealth, page 156; The Vice Problem, page 176; The Problems of Education, page 177; Political Righteousness, page 27, "O Almighty God." Our Divided Christianity, page 38, "O God, the Father," etc.

MORNING FAMILY PRAYER, if your intercessions are being offered in the morning, page 322.

EVENING FAMILY PRAYER, if your intercessions are being offered in the afternoon, page 325.

Pray for a good attendance and a blessing upon the Sunday services. Help God to answer this prayer by attending yourself.

CLOSING PRAYER: Page 240.

No collections will be taken at the services, but every attendant is requested to make an offering for expenses in the plate at the end of the center aisle.

FOR THE PARISH: "Regard, O Lord," and five following prayers, page 547 or 552; also page 553 or 559, "O God Holy Ghost." Also a special leaflet.

FOR THE CLERGY: "Almighty God," page 515 or 530, and "Most Merciful Father," page 552 or 531.

FOR MISSIONS: Page 38.

FOR LENTEN SERVICES: (a) For those neglecting the services. (b) For increasing attendance. (c) For God's blessing.

FOR THE VESTRY, Choir, the Sunday Schools and Teachers, the Organizations for women, girls, men, boys.

FOR THE SICK, the troubled and afflicted: "O Father of," etc., page 42. "O Merciful God," etc., page 43. "O God, Merciful Father," etc., page 34.

FOR THE DEPARTED: "O Almighty God," page 288, and "Almighty God," page 300.

FOR ENEMIES, or those who have hurt us: Read Gospel, page 183. The Lord's Prayer.

FOR THE CONFIRMATION CLASSES (in our Parish and throughout the Church): Collects, page 57, 134, 135.

THE CHURCH PENSION FUND IS NOW IN OPERATION

$6,500,000 HAS BEEN PLEDGED

Every Diocese and Missionary District is represented in the great undertaking, and the payment of pensions to those entitled to receive them began March 1st.

(Read the story on page 4 of this issue.)

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

The Clergy of the Diocese of Oregon subscribed $1,000 towards the Church Pension Fund.

A movement has been started in Trinity Parish, New Orleans, to establish a Home for Orphan Boys under eight years of age.

The Rev. R. L. McCready, Rector of St. Mark's Church, Louisville, Ky., has declined a call to the Deanship of St. Mary's Cathedral, Memphis, Tenn.

St. Paul's Church, Peoria, is reported to be the only Parish, outside Chicago, in the State of Illinois, that is doing organized social service work.

Sing the National Anthem, but don't descend to any hymns of hate.—Wall Street Journal.

The Diocesan Branch of the Woman's Auxiliary, Milwaukee, observed February 13th as a Day of Devotion at All Saints' Cathedral. Dean Lathrop gave the meditations.

The Rev. F. C. Grant, Dixon, Ill., has entered upon his work as assistant to the Rev. Dr. George Craig Stewart, St. Luke's Church, Evanston, Ill.

Miss Helen Fyfe of Chicago, who studied Christian Science under Mrs. Mary Baker Eddy, is the founder of a new religion, called "The First Church of Idealism".

The Rev. Wm. Way, Charleston, S. C.; the Rev. J. M. Maxon, Versailles, Ky.; the Rev. W. Amison Jonnard, Johnson City, Tenn., and the Rt. Rev. Dr. Thomas F. Gailor, Bishop of Tennessee, are the noonday Lenten preachers at Knoxville, Tenn.

The Rev. Kirk B. O'Ferrall was instituted as Rector of Christ Church, Lima, Ohio, on Wednesday evening, February 14th. The Rev. Robert L. Harris, Rector of Christ Church, Toledo, read the Office of Institution and preached the sermon.

A committee of twenty-five members of St. Andrew's Church, Chicago, are making an effort to increase the attendance at the Sunday evening serving services. It is expected that by good team work the committee will bring the attendance up to 250 by Palm Sunday.

St. Mark's Church, North Tonawanda, N. Y., has received the $20,000 bequeathed to it by the late James S. Thompson. The money is to be invested in bonds and mortgages by a special committee of the Vestry, Messrs. Wm. H. Stradella, L. T. Payne and Edward P. Lovejoy.

A Community or Neighborhood Conference was held at Mauch Chunk, Pa., at St. Mark's Church, on Saturday, February 10th, which was largely attended by representatives from the surrounding towns. The Social Science Class of the Parish provided a dinner for the guests.

A mystery play, entitled "Conquering and to Conquer", will be given in the Synod Hall, New York City, on Thursday, March 22nd, by a cast of over forty people.

The Rev. Arthur T. Randall has been the Rector of St. Andrew's Church, Meriden, Connecticut, over thirty-five years.

All Saints' Church, Norristown, Pa., is to receive $23,000 under the will of the late Miss Elizabeth Swift. In addition, Miss Swift bequeathed $6,000 for a new Altar and $6,000 to the Rector and his wife, the Rev. and Mrs. Edward W. Noble.

A pre-Lenten mass meeting was held in St. Paul's Church, Flint, Mich., on Quinquagesima Sunday evening, which was largely attended by the Church people of the city. The Rev. Messrs. C. E. Bishop, H. G. C. Martin and W. B. Williamson took part in the service, and the Rector, the Rev J. B. Pengelly, preached the sermon, taking for his topic "The Larger Patriotism".

The Rev. John Beach Arthur was ordained to the Priesthood by the Bishop of Iowa, the Rt. Rev. Dr. Theodore N. Morrison, at St. Mark's Church, Glen Ellyn, Ill., on Sexagesima Sunday. The Rev. Dr. John Arthur, Rector of the Parish, read the Gospel and presented his son to the Bishop for the laying on of hands. Dean Hare of Davenport, Iowa, preached the sermon. The Rev. Frank H. Millet read the Litany. Mr. Arthur is a graduate of the University of Iowa and of the General Theological Seminary. He became a candidate for Holy Orders under the Bishop of Iowa when his father was Rector of Grace Church, Cedar Rapids, and he will continue work in that Diocese, in charge of Trinity Church, Sac City; St. Thomas Church, Jefferson; and Trinity Church, Carroll.

The new Parish Hall of St. James' Church, Sommerville, Mass., was formally opened on Monday evening, Feb. 19th, and a reception was tendered to the Rev. W. H. Pettus in honor of his fourth anniversary as Rector of the Parish.

The Trinity Record, the Parish paper of Trinity Church, New Orleans, La., has reached its full majority, that is to say it is twenty-one years old. It is a splendid record. The Editor has good reason to feel "proud that in all these twenty-one years the Record has never missed a single issue, but has appeared in the church and in the six hundred homes of our parishioners either just before or just after the first Sunday of every month".

The Rev. Messrs. Theodore Sedgwick, D. D., J. V. Chalmers, Mr. Wm. J. Schieffelin and Mr. Richard Pierson Hobson were added to the Board of Managers of the Church Temperance Society at its recent annual meeting.

St. Paul's Church, San Francisco, Cal., was threatened with destruction by fire one day last month. The fire is believed to have been started by a man who was seen leaving the church shortly before the alarm was sounded. A number of matches were scattered about the floors. Fortunately, very little damage was done.

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PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE THIRD SUNDAY IN LENT

THE COLLECT

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defense against all our enemies; through Jesus Christ our Lord. Amen.

"The hearty desires of Thy humble servants!" On what have we set our hearts? What is our heart's desire? The answer we make to this question if we make it honestly, will show us more clearly to ourselves than the answer to any other question could possibly do. The heart's desire! I write this in a railroad station waiting for a train. I see little children running to and from the candy counter. I see the porters watching the doors as they swing inward. I see men watching women and women watching men. I see people eating and drinking, and weeping, or laughing, or sleeping, or reading, or sitting still staring straight ahead with unseeing eyes. All of them under this railroad's roof waiting to carry out some plan, some heart's desire. I see a little bit of every kind of human nature in these crowds, and I ponder on their hearty desires:—are they material or spiritual, temporal or eternal? Near me stand three people talking about a relative who, to quote their very words, "has had everything that heart could wish," and yet from their talk he has evidently broken his mother's heart. What good did that boy's "hearty desires" do him if it cost his mother her life?

This is a good prayer for us to pray with the understanding: for if we sincerely ask God to scrutinize our desires, and wait patiently for His verdict, we will certainly be moved to live more closely according to our **real needs**, and we will begin to find out how well we can get along without many of the things on which we had set our hearts.

It would be a right good thing for us to get into the habit of asking God first to look into our hearts and then to help us plan; rather than first to plan, and **then** ask God to bless those plans.

Again note that the Church wants us to see that our greatest danger lies in not recognizing the existence of our spiritual enemies. Most of us do not take our spiritual enemies very seriously. We do not realize their malice and power and number and subtlety. Lent is a good time to get out our Bibles and see what the Good Book tells us about those unseen forces who plan to ruin and bankrupt our souls.

THE EPISTLE

Ephesians v:1

Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Evidently the baptized children of God are under obligation to keep a strict watch over their heart's desires, or those desires will "raise the very devil." Evidently the **children of** light are children for whom the business of keeping the light shining is a matter of life or death. How many of us get God's viewpoint on the matters mentioned in today's Epistle? Who of us stops to reason it out that God is right in letting St. Paul put "foolish talking" in the same list with "filthiness," and pair off "covetousness" with "fornication?" Christian living is largely a matter of keeping awake and alive and sensitive to these distinctions without a difference; it is not sufficient to fast and pray for the battle against the devil, and the godless world and the uncontrolled flesh. We cannot rely on our spiritual privileges nor rest on our arms in this spiritual warfare, or our spiritual enemies will land us in a very mire and muck ground of fleshly lusts and disgusting mental habits of thought and speech.

Let us not forget that there is such a thing as "the wrath of God," and it is kept for the children of disobedience. Note that we really are the children of God if we are baptized, but that if we disobey we are condemned to forfeit the ability to be lights in our day and generation.

The Epistle warns us Christians against relying on immunity from punishment just because we are "in the covenant." Just because we are baptized will not save us, for this Epistle practically says: God's children cannot **have** any inheritance (although they really are inheritors) in the Kingdom **unless** they are "followers of God" and "walk in love."

THE GOSPEL

St. Luke xi:14

Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

Just to cast out devils evidently is not God's idea of bettering matters. To drive out the harlot, to close up the saloon will not make men and women pure and sober. One flees to another spot to build her snare, the other hides in the dens and caves of the earth. It is not enough to pray not to be impure, and not to crave drink. We must pray for purity and temperance. **Substitution** is our Lord's way to better evil conditions and put the devil out of business. The best way to be rid of a vice is to cultivate its opposite virtue.

Again note the difference between the exorcism of Beelzebub and the exorcism of the Saviour. "If a man drives out of his character uncontrolled indulgence in the animal vices for the mere sake of gaining physical or intellectual strength, that may be called the exorcism of Beelzebub. Such a one is the strong man armed keeping his goods. But the stronger one is the one who keeps his goods in the spirit of the Christ. When a man drives out of his character uncontrolled indulgence in the physical and mental vices by the continuous and constant use of all the means of grace, that man is using the exorcism of the Saviour. He goes on the theory that conversion is incomplete without Baptism; that Baptism demands Confirmation; that Confirmation leads to Holy Communion; that Holy Communion demands a clean heart. And the clean heart continually hungers and thirsts after righteousness. In this way the soul of a man is kept full of the power and touch of Jesus Christ; his heart is full of the sweet savour of self-sacrifice and consecration founded on love, and his presence everywhere is a benediction. He becomes a positive force for good. Are you trying to qualify for this as a good description of your desires and resultant character?

F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

THIRD SUNDAY IN LENT

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
3 S. in Lent	Ex. 2:23; 3:20 Jer. 14:20; 15: end	Luke 20:9-40	Hosea 13:9-14; and 14	John 11:1-44
M.	Ex. 4:1-17	I. Cor. 15:1-22	Micah 1:1-9	11:45-end
Tu.	4:18-23	15:20-34	2	Luke 13:22-end
W.	4:27; 5-18	15:35-end	3	14:1-14
Th.	Deut. 24:14-end	16	4	14:15-24
F.	Is. 50:10; 51:8	II. Cor. 1:1-22	5	14:25-end
S.	Joel 3:9-end	1:23; 2: end	6	15:1-10
4 S. in Lent	Ex. 5:19; 6:13 II. Esdras 16:53-67	Luke 9:18-45	7	Luke 15-11 end

SUNDAY. The first morning lesson is the story of the Call of Moses, the Revelation of the Divine Name and God's promise of deliverance. The closing verses of chapter 2 are employed in order to bring out the connection between the Call of Moses (chapter 3) and the condition of the people whom he was to deliver. The New Testament lesson was selected because in it our Lord uses the story of Moses at the Bush in order to give the basis of our hope of immortality, present fellowship with the Immortal God. Moreover, our Lord Himself is the fulfilment of the name Jehovah, God revealing Himself progressively in accordance with His people's needs. The Old Testament alternative is Jeremiah's confession of the sin and misery of God's people in his day with the thought of deliverance of God's prophet "out of the hand of the wicked;" and the punishment of the people for their sins, an aspect of prophecy which will find its fulfillment in the visitation upon the ancient Church of the sin of rejection of the Messiah foreshadowed in part of the second lesson (Luke xx:9-18). Jeremiah's experience is thoroughly Messianic in character.

In the evening, the New Testament lesson is the story of the resuscitation of Lazarus, in which our Lord is already revealed, by anticipation, as Lord both of the living and the dead, the ever present principle of Resurrection, the everlasting "I am" of the Old Testament lesson; and this is supported by Hosea's prophecy of victory over death.

The selections for both morning and evening are thoroughly in harmony with the thought of the Collect for the day, God stretching forth His Right Hand to be our defense against all our enemies. It is upon this fundamental thought that Hosea, in the evening Old Testament lesson, bases his appeal to Israel to return unto their God, viz., "It is thy destruction, O Israel, that thou art against me, against thy help" and "In thee the fatherless findeth mercy;" and when the prophet goes so far as to include redemption from "the last enemy that shall be destroyed" (adopting that interpretation), viz., death, this makes the selection still more in line with the season that looks forward to Easter.

WEEK DAYS. The plan is still further followed here, as in some instances before, of filling in between Sundays of the historical course, with topically related material in order to throw upon the next Sunday the desired chapter from Exodus. That explains the selections from Deut., Isaiah, and Joel on Thursday, Friday and Saturday mornings. Two are ethical appeals based upon deliverance and one a promise of victory. Two contain later but specific references to Egypt. The second lessons in the morning continue the course reading in Corinthians I and II and cover the themes of death and resurrection, the purpose of sorrow **and suffering** as illustrated in the sufferings of our Lord, who also is the Giver of the Holy Spirit. In the evening, the second lessons, following the life of our Lord, anticipate His death, give His lament over Jerusalem that killeth the prophets, promise resurrection as the reward of humility and service, and tell us of discipleship and its conditions. The corresponding Old Testament lessons from Micah give the prophet's denunciation of Judah and prophesy the national discipline which shall (in next Sunday's lesson) lead to glorious victory. Punishment for sin, the need and value of discipline, and victory and deliverance at last, these are the appropriate Lenten thoughts that run throughout the week.

LENT IS YOUR OPPORTUNITY

THE VALUE OF LENT

The Lenten season is prized chiefly for its many opportunities to strengthen Christian purpose, and develop the devout Christian character.

Wherever you turn, amid its holy occupations, you feel one influential power towards the better, truer, holier life.

Multiplied services, frequent communions, fasting, acts of self-denial, withdrawal from amusements, more abundant labors, larger offerings, the renewed study of the Bible, the deeply-searching utterances of the pulpit, the acts and prayers of penitence—all combine to secure a thoughtful frame of mind, a conscience ready to hear, a heart full of sympathy with Christ in His sufferings; and these conditions, carefully preserved, produce the devout, earnest Christian in heart and life. **Neglect not, then, these Opportunities.**

"BLESSED ARE THE GENTLEMANLY"

Many men, if they should be asked "What was the most distinguishing characteristic of Christ"? would answer His meekness. They think of the lamb led to the slaughter, they emphasize the gentleness of Jesus until it obscures His strength and sternness. They forget the whip of cords which whistled about His head as he lashed the money-changers out of the Temple and remember only the whip of cords which the Roman soldiers wielded when they scourged Him.

Of course the old masters of painting are somewhat responsible for that with their pictures of the pale, suffering Christ, with so little manly strength or physical endurance.

In reality, when we think of what He did and endured we realize that He must have had both qualities, strength and endurance of body as well as soul.

"Blessed are the meek, for they shall inherit the earth." This is for some persons the fundamental teaching of Jesus. Is it not one of the Beatitudes? Does it not stand at the forefront of the Sermon on the Mount?

It does. Meekness, in the sense in which we usually think of it, is the subject of the first Beatitude—though in our Bible it reads, "Blessed are the poor in Spirit." Poverty of spirit, that which will not resist an affront, that which goes gently along wherever it is led, meekness—that is the first but the lowest of the Beatitudes. It is the least in importance in the teachings of Christ.

For the Beatitudes are arranged in the ascending order and the last in importance is first and the first in importance is last.

The third Beatitude, "Blessed are the meek, for they shall inherit the earth," is often misunderstood, because the word here translated meek —"praos"—does not mean meek as we understand it. It means gentle. The third Beatitude says, "Blessed are the gentlemanly—the good mannered, the courteous, the considerate." The French Testament helps us when it translated here, "Blessed are the elite."

This blessedness is not that of mere ceremonious politeness, of mere parlor polish of manners.

It comes from a real appreciation of the feelings of others, it comes from a real wish to smooth some of the sharp corners of life.

There have been fine characters without this gift, stern and uncompromising, not caring to ingratiate themselves or their cause, riding rough-shod over the feelings and prejudices of men.

But they would have been finer if they had cultivated the gift of gentlemanliness.

A square is a fine thing, four-cornered and upright. You know just where to find it. But its angles stick out and it stays where you put it, it never gets anywhere.

Smooth off its angularities, make it rounder, polish it a little, it becomes a wheel. You can connect it up with the other machinery of life, it helps turn other wheels, it fits into the scheme of things, it is useful and does service.

The late Archbishop Temple of Canterbury was a fine strong character, but he lacked gentleness. One of his Suffragans was once asked what work with the Archbishop was like. The Suffragan answered, "It is daily disputing in the house of one Tryannus."

After a while the Suffragan was made a Bishop. Archbishop Temple wrote him a letter of warm congratulation and on reading it, he exclaimed: "At last. Here is the polished corner of the Temple."

We make our religion more attractive when we add to it gentlemanliness, good manners, courtesy.

Christ was always courteous, and on one occasion He rebuked a lack of good manners on the part of His host.

The Christian will lose nothing by following His example.

H. J. M.

Thank God every morning, when you get up, that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content and a hundred virtues which the idle will never know.—Charles Kingsley.

To understand those we live among, we must care for them sufficiently to forgive the one half that we may love the other; and we must do a little more difficult thing than this: we must, in forming our judgment about people, know what to discard as a truthful account given by themselves of what is in reality untrue of them, although they are not aware of it.—Mrs. D. C. Lathbury.

We fancy, and have been taught so, that the pure and holy person must needs so abhor all manner of sin as to lack sympathy and charity for the sinful, and to look upon their infirmities with least allowance. But, behold, just the contrary is true. It is the sinless one, not the sinful, who is full of pity and compassion. It is God, the Holy One, whose nature and whose name is Love.—Edwin Pond Parker.

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WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

VIII

WHAT THE APOSTLES DID

If you will make a careful study of the first chapter of the Acts, you will discover that for ten days following our Lord's Ascension into Heaven, the Apostles did very little. "They waited until they should be endued with power from on high."

So far as we can learn, there was just one act in this period that St. Luke thought worthy of record. They elected a man to take the place of Judas. That is, within a few days after our Lord's parting injunctions, they held an election. Matthias was elected out of the body of the Disciples to take the Apostleship vacated by Judas' death.

Here we see another sign of an institution, more vivid and definite, viz., the election of an officer or an official, and that so soon after Christ's Ascension that it seems a part of His own Gospel. Now the election of an officer is not an important fact in itself, but it forms a connecting link between the official record of Christ's life and the official record of the Apostles' stewardship.

We now come to what would seem to be the very climax of the New Testament—the fulfilment of Christ's promise, the gift of that Holy Spirit which Christ deemed more important than His own bodily presence.

The facts concerning the bestowal of this gift are definitely set forth in the second chapter of the Acts. This is a portion of Holy Scripture that you should carefully peruse. Let us note certain facts, stated and implied:

1. The Holy Spirit was an exclusive gift to the body of Christians which was gathered in one place. It was not a gift given to the good people throughout Judea, nor to any individuals distinctively set forth, but to the body of the faithful—either to all the hundred and twenty present or to the Twelve who represented them.

2. It had an immediate and remarkable effect. Men who had been unlettered fishermen became linguists of extraordinary versatility—so much so that it excited comment. (Acts ii:7-8.)

3. It had a far-reaching and abiding effect. Those who, before Christ's Ascension, had met behind closed doors for fear of the Jews, now spake openly in the streets and before magistrates. Those who had all forsaken Him and fled, now became martyrs to His Name. Those whose three years' labors could muster only one hundred and twenty at the Ascension, now added thousands to their number. Those who up to this time had given no signs of administrative genius, now became the leaders of a movement that was to encircle the globe. The rejuvenation of the Twelve, after the rout at Calvary, is one of the most remarkable incidents in the New Testament.

4. But there is another fact connected with this gift of the Holy Spirit which, for the purpose of this narrative, we wish to emphasize. The gift that they had received was not regarded as their own official or personal property. It must be bestowed upon others.

Let us ask three questions. The answers are given in the words of the Acts:

1. What was bestowed? "And they received the Holy Ghost." (Acts viii:17.)

2. How was it bestowed? "And when Simon saw that through the laying on of the Apostles' hands, the Holy Ghost was given . . . " (Acts viii:18.)

3. Upon whom was it bestowed? Acts viii:12-17 indicates that it was bestowed upon those whom Philip had baptized. That is, it is a fair deduction from the record that it was the practice from the very beginning of the Apostles' ministry—that by the laying of the Apostles' hands upon baptized persons, the gift which Christ had promised and which they had received at Pentecost, was bestowed. The record is simple and seems conclusive as to these facts.

Now you will further recall that our Lord had referred to John's Baptism (Acts i:5) during the last days before His Ascension, and had contrasted it with their own. Of course John the Baptist lived and died a Jew; he was not a Christian who had received the gift of Pentecost, but a Hebrew. As our Lord said of John the Baptist, "There was none greater born of woman, but the least in the Kingdom of Heaven was greater than he"; and St. Paul rebaptized those who had been baptized with the baptism of John. (Acts xix.) So John's baptism was only a Hebrew ceremonial rite; but the Baptism of the Apostles was to be with the fire of the Holy Ghost. They had been thus baptized, and now others were converted by them and desired to join themselves unto them. Why? How? These are perfectly natural questions. Why did they not listen to Peter's sermon and go away? By what process could they be joined or "added unto them"? There seems to have been no surprise on the part of the Apostles at this desire, and certainly Peter was at no loss to tell them how: "Repent and be baptized, and ye shall receive the gift of the Holy Ghost." (Acts ii:38.) "Then they that gladly received his word, were baptized." (Acts ii:41.) "And the same day there were added about three thousand souls." (Acts ii:44.)

It would seem a fair inference from the facts:

1. That there was something for them to be added to—why not the Church which Christ was to found? What else could they "be added to"?

2. That this adding or joining was by the rite of Baptism, which was unquestionably an act of pouring, or immersing in, water.

3. And that inseparably connected with this act was the gift of the Holy Ghost, which on at least one occasion was given, at considerable trouble, by the laying on of the Apostles' hands. (Acts xix:1-6.)

Thus we interpret the facts. How do you interpret them? I have tried to confine myself to a fair statement of what happened and have endeavored to avoid any unnecessary theory about its significance: for at present I am dealing with facts and not theories.

Now let us face another statement in this genesis of the Christian Church, in which there are certain principles that should be interpreted in the light of the presumption that Christianity was a brotherhood, society, kingdom, or Church, and not merely a collection of unorganized people.

I cheerfully concede, to those who differ, their own interpretation. I merely ask that it be a comprehensive interpretation of this verse which seems to be such a summing up of the Pentecostal revival on the part of St. Luke that it cannot be ignored: "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers," (or, as the Greek reads, "in the prayers").

If the Church was a brotherhood, then what are the marks of a brotherhood? Whether we take the Funeral Guilds of the Roman Empire, or the Trade Guilds of the Middle Ages, or a modern lodge, what are their marks or distinguishing characteristics?

1. It must have a certain constitution, or set of principles, for which it exists.

2. It must have a certain official body which it recognizes as representing it in its corporate capacity.

3. It must have certain rites or ceremonies, by which its members are admitted, recognized, and bound together.

These constitute the doctrine, fellowship and discipline of a society. So they continued steadfastly in the Apostles' doctrine—that is, in a common faith—in the Apostles' fellowship—that is, in a common bond of discipline—in the breaking of bread and the prayers—that is, in a distinctive ceremonial and ritual. They were so closely related in fraternal attachment that they divided their goods and seemed, for a time at least, to have had a common purpose.

In short, the record seems to show that the Church started as a definite Institution, with a clear line of separation between it and the world about it. And why wouldn't it be so? The first Christians were all Hebrews. The only religion they had ever known was an institutional religion. The only kind of religion to which they would have adjusted themselves without a violent change was one whose principles were in harmony with their established habits.

It was a perfectly natural transition from Hebrew to Christian—so natural that for many years Christians still frequented the Temple worship and St. Paul himself took part in Jewish sacrifices. Christianity was therefore adapted to the genius of the Jew, and the principle of organization which the Jews so remarkably possessed was not ignored by Christ and the Apostles in founding their world empire. They embodied their faith and practice in an institution in order that it might be perpetuated.

"If we forget that our chief business is to do the works of Him that sent us, we shall lose the mightiest impulse to right living. God is on the field and we are under His care, as well as subject to His authority, therefore, we need not fear to go straight on in the path of duty."—The Diocese.

LENT IS YOUR OPPORTUNITY

What! Mine? Yes, beloved, **yours**, no matter who you are, or what your opinions. God takes no account of these circumstances when He speaks to human souls. Like the Gospel itself, which delivers its message to every man, so Lent comes with its message to you, because you need it. Like the Church itself, which carries forward the Kingdom of Christ among all sorts and conditions of men, so too Lent, in its every thought, speaks to every heart, and bids it honestly examine itself in the sight of God, not for its theological opinions, but the facts of its life—not for its prejudices, but its needs—not for its likes or dislikes, its fancies or its whims, but its duties—not for its manifold excuses, but for the relation it bears to its Saviour, Who demands your heart, in which to place His Kingly throne. Lent comes to you as you are, and would make you what you ought to be.

Despise not, then, this Opportunity.

"A MAN"

If you can keep your head when all about you
Are losing theirs, and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting, too;
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies;
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise;

If you can dream and not make dreams your master;
If you can think and not make thoughts your aim;
If you can meet with triumph or disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves or made a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools;

If you can talk with crowds and keep your virtue,
Or walk with kings, nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much;
If you can fill the unforgiving minutes
With sixty seconds' worth of distance run,
Yours is the earth, and everything that's in it,
And—which is more—you'll be a man, my son.

—Rudyard Kipling.

CHRISTIAN FAITH AND PRACTICE—WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XI

ORIGINAL SIN

The Prayer Book says that "All men are conceived and born in sin." This statement, made in the Offices for Infant Baptism, has been criticized because it was supposed to deny the innocence of childhood. But this same service quotes our Lord's words that children are the best types we can find of fitness for the Kingdom of Heaven: "Except ye repent and become as little children;" "of such is the Kingdom of Heaven."

THE CHILD IS INNOCENT

The little baby at the Font is the type of innocence—he is free from even the least actual sin. Yet that baby has human nature, and human nature is fallen. The child's nature is not a new creation direct from God, but derived from its parents, through a long human ancestry. It is not enough to say that the childish immaturity and ignorance make it certain that the child will go wrong, and do wrong from time to time. There is a more serious defect than mere inexperience and ignorance. There is something in every human heart to which sin can appeal. That something is what the Church means by original sin.

Psalm 51

The author of the 51st Psalm understood clearly what that something was. Some great sin seems to have shocked him into a realization of his true character. He could not excuse the sin as the result of outward circumstances—due to the suddenness of the temptation; he saw that the sin was the outward expression of his own character. He could not, therefore, be satisfied to pray that for the future he might be kept from temptation, he must pray "create in me a clean heart, O God, and renew a right spirit within me." Nothing less could meet his need. The capacity for this sin had been in his heart from childhood; but that he was born with such a nature does not help his condition, but only reveals its hopelessness apart from the help of God. "Behold I was shapen in wickedness, and in sin did my mother conceive me." This sinful tendency belongs to me. I am that kind of a man—capable of that kind of a deed—only God can help me by giving me a new heart.

INHERITED SIN

We do not inherit sins, but sin—not acts, but the tendency to sinful acts. The Church doctrine of original sin expresses one aspect of the law of heredity. Modern social students point on the one hand to the Lukes family, as illustrating how criminal tendencies as well as defective mentality can be handed down from generation to generation, and on the other hand to the Edwards family as illustrating how heredity may be made to work for good. God intended the law of heredity to bring blessing—to visit the virtues of father upon son for a thousand generations — that heredity works to bring evil is through man's perversion of God's principle of heredity. God wanted only original righteousness to be transmitted, but the law of heredity of necessity involves the transmission of original sin instead, and man's fall, however we understand that to have come, of necessity brought the inheritance of a fallen and perverted nature.

SCIENCE ASSISTING THEOLOGY

This doctrine of original sin has been strongly emphasized by recent social sciences, and this just at the moment when, from the theological standpoint, many have denied the Church's teaching. It is not the first time that science has come to the aid of Catholic truth when those who should be teachers of that truth had seemed to lose their hold upon it.

ORIGINAL SIN AND SOCIAL REFORM

The Church's doctrine of original sin is needed just now as a correction to too ardent hopes for the salvation of the world by legislation. Important as laws and civil institutions are, the world can never be saved from all its evils by such means. The root of social disorder is in the evil nature which is in man. The only perfect cure for social ills lies in Jesus Christ and his power to change the hearts of men. The Kingdom of Heaven, here on earth, can be aided by just laws and institutions, but in the last analysis it is the Church with her Gospel message and her Sacramental grace which is the chief means of bringing in the Kingdom. J. H. Y.

BOARD OF RELIGIOUS EDUCATION

DIOCESE OF SOUTHERN VIRGINIA

The Board of Religious Education of the Diocese of Southern Virginia held its regular quarterly meeting in Petersburg, Va., Feb. 6th. This is the third meeting of the Board since its institution by the Diocesan Council last May, at which time all Diocesan Committees dealing with questions of religious education were merged into the Diocesan Board of Religious Education. The first meeting was for organization, and the following officers were elected: President, Rev. E. R. Carter; Secretary-Treasurer, Rev. E. P. Dandridge; Chairman of Committee on Parochial Education, Rev. E. P. Dandridge; Chairman of Committee on Secondary Schools and Colleges, Rev. Thomas Semmes; Chairman of Committee on Theological Education, the Rev. F. G. Ribble. The second meeting of the Board was for the formation of plans of work.

At the third meeting it was gratifying to the Board to feel that some of their plans are already bringing forth fruit; and that a study of our problems is opening up a great vision of the importance of the work. The Committee on Secondary Schools and Colleges is getting information as to the extent of the Church's influence in our schools and colleges; and trying to bring our boys and girls more directly under the power of religious education while attending school and college. The Committee on Theological Education is attempting to know the postulants of our Diocese, and to advise them in the selection of studies at college; and to guide them in the necessary canonical steps toward ordination. They are also looking into the whole problem of preparation for the sacred Ministry. But, so far, the most direct work has been done by the Committee on Parochial Education. The following Bulletin of Sunday School Ideals has been adopted by the Board, and communicated to each Rector and Sunday School Superintendent in the Diocese:

BULLETIN OF SUNDAY SCHOOL IDEALS

The Diocesan Board of Religious Education appointed by the last Council, after studying what is being done in the Church in the Field of Religious Education, with special reference to the needs of our Diocese, would bring most earnestly to your attention the following Bulletin of Sunday School Ideals:

First. The Sunday School, being a vital part of the Parish, the Vestry of

the Parish should recognize its obligation to contribute whatever financial support may be necessary to the efficiency of the Sunday School.

Second. That Sunday Schools be urged to devote at least forty minutes to the actual teaching of the lesson.

Third. That there be teacher training in every Sunday School. The work of organizing and teaching such classes, in most instances, must devolve upon the Rector.

Fourth. That greater effort and study be applied to the increase of the Senior and Adult Departments of the Sunday School.

Fifth. That all Schools be urged to establish a Font or Cradle Roll and Home Department.

Sixth. That in every School there be regular meetings of its teachers and officers.

Seventh. That in each Sunday School there should be some department for each member of the Parish desiring to connect himself therewith. "All the Church in the Sunday School and all the Sunday School in the Church."

Eighth. The Diocesan Board of Religious Education stands ready to give whatever aid they can by correspondence or conference to any Sunday School in the Diocese.

The Rev. S. U. Mitman, Ph. D., Field Secretary of the Provincial Board of Religious Education, having offered his services to Southern Virginia for two weeks during Lent, the same was communicated to the Churches. Responses having been received from twenty-seven Churches, an itinerary has been arranged for Dr. Mitman to visit these Churches Feb. 24th to March 11th. There are to be public meetings in behalf of Religious Education and conferences with Sunday School teachers and officers.

A local Sunday School Association has been formed of the teachers and officers of the Church Schools in Petersburg, and holds its first regular meeting on the last Monday in February. The Board advises that similar associations, with monthly meetings, be formed in all Church centers in the Diocese.

The following communication to the Churches of the Diocese was adopted at the meeting, Feb. 6th:

The Diocesan Board of Religious Education desires to thank all that are co-operating for the furtherance of Religious Educational Ideals within the Diocese. We hope that the "Bulletin of Sunday School Ideals" meets with approval. We also invite suggestions that will help in this great work.

The Rev. S. U. Mitman, D. D., will give us two weeks of his time during Lent and arrangements have been made for him to visit twenty-seven Churches.

We desire to endorse the efforts of the Board of Missions and the Woman's Auxiliary to co-ordinate the work of the Sunday School and the Junior Auxiliary.

Again we emphasize that the most vital need of the Church is the training of our leaders in the How and What of teaching; and urge that in Church centers there be established training schools with faculties composed of the Clergy and others competent to teach; and in isolated Churches, "Training Classes" under the Rector.

"The Christian Nurture Series" of Sunday School lessons is proving itself acceptable to many, and the Board advises that Rectors examine these lessons before deciding upon courses of instruction for the Fall.

The University of Virginia has issued an "Official Syllabus of Biblical Instruction for High Schools," and the Diocesan Board recommends that our Clergy lend their assistance, where possible, to the furtherance of Biblical study in our public schools.

Board of Religious Education of the Diocese of Southern Virginia.
Petersburg, Va., Feb. 6th, 1917.

NEW DEAN FOR THE CATHEDRAL, SALT LAKE CITY

The Rev. W. W. Fleetwood, Rector of the Church of the Good Shepherd, Ogdon, Utah, has accepted the call to the Deanship of St. Mark's Cathedral, Salt Lake City, Utah. He also received a call recently to an eastern Parish, but declined the call. He has been for some time a member of the Council of Advice to the Bishop of Utah and an Examining Chaplain.

The Hon. George Wharton Pepper, the well known Churchman and eminent jurist of Philadelphia, has recently been elected Chairman of the National Committee of Patriotic and Defense Societies, forty in number, which have been federated to promote universal military service.

DR. GEO. H. MUELLER CALLED

Rev. George H. Mueller, Rector of Grace Church of Chanute, Kans., died suddenly in the Church at Iola, Friday, March 2, 1917, of heart failure, aged sixty years. He came here from Hamilton, Ohio, about one year ago. The funeral service was conducted by Bishop Wise. Rev. Mueller recently celebrated the thirty-fifth anniversary of his ordination to the Priesthood. He has been very successful in his work here. Intellectually, Rev. Mueller was among the great ministers of the Church.

Rev. Mueller was very loyal to the teachings of his Church concerning the observance of Lent. With its beginning he arranged for a series of evening services at his Church here Wednesdays and Fridays and a Communion Service each Thursday morning.

Rev. Mueller, although quite clerical in his customs and manner, was sociable and genial and formed a great many friends during his stay here, including not only the members of his flock, but also a great number outside his congregation. He was very zealous for the welfare of his people and toiled incessantly to advance the cause to which he had dedicated his life and for which he had labored more than a third of a century.

He leaves a wife, two brothers and a sister to mourn his loss. Mrs. Mueller will continue to make Chadron her home.

10TH ANNIVERSARY CELEBRATED

The Rector of St. John's Church, Knoxville, Tenn., the Rev. Dr. Walter C. Whitaker, celebrated the tenth anniversary of his Rectorship on Sunday, Feb. 4th. The splendid growth of this Parish is worthy of note. The communicants have increased from 450 to 910 and the income from $5,600 to $13,000. The Orphanage has been enlarged in capacity from thirty to forty and is always full, while the endowment for this work has increased $12,000. A beautiful Parish House has been built at a cost of $30,000. The property valuation, exclusive of the Orphanage, is now over $155,000. The Parish and the Orphanage have each received $6,400 from the estate of the late Mrs. Amelia A. Burr.

WILL SOON BECOME A PENSION PUZZLE

The Ven. DeB. Waddell, Archdeacon of the Eastern part of the Diocese of Mississippi, is seventy-nine years old, but he gets over more ground, holds more services and preaches oftener than many a younger man in the Ministry, as is indicated by his last monthly report made through the columns of the Church News. In extending congratulations to the Archdeacon, the editor of the Diocesan paper says: "You will soon become a Pension Puzzle. The Pension Fund will retire you eleven years ago—and you will still be getting up at half past five in the morning, riding the railroad all day and jumping off the cars ready for more activities."

CLEVELAND PARISHES TO BE CANVASSED

The Church Club of Cleveland, O., is undertaking to increase the efficiency of the several Parishes in that city. Over two hundred members of the Club were present at a dinner given recently at which plans were perfected to make a thorough canvass of all the members of the Parishes by a committee of "efficiency experts." Mr. Albert Leach delivered the address of the evening on "Natural Laws and Their Application." The Club has doubled its membership since last Fall.

Organizing a City Parish for Social Action

By SAMUEL TYLER
Rector of St. Luke's Church
Rochester, N. Y.

PART II

There is, however, another method of going to work to get a city Parish on its social service job which, while it may be followed in connection with the different methods enumerated, is still so fundamental and comprehensive in its outlook and its influence, that it can be followed practically alone, with wonderfully satisfying results. I refer to the plan, which I know has been tried by at least one Church with conspicuous and illuminating success, of using a succession of Committees on Family Rehabilitation as the chief means of leading the Church into inspiring social action.* Let me tell you how it has worked out in this instance. Under the auspices of the Social Service Committee of the Church, and after the most careful investigation, an expert social worker was engaged to be the paid Social Secretary of the Church, and to supervise the new work to be undertaken. I might say, in passing, that in the great majority of cases where the full-time employment of such an expert would be out of the question, it is quite possible to obtain from the Charity Organization Society of the city or from one of the numerous philanthropic agencies, the services of a competent leader at little or no cost.

The next step in the work of developing vital social action on the part of this Church was the formation of a Committee on Family Rehabilitation of from twelve to fifteen members—both men and women. The members of this Committee pledged themselves to come regularly to ten weekly meetings of the Committee, to be held in this case for about one hour, at 5:00 o'clock in the afternoon. The following is the Committee's method of procedure:

The Committee is presided over by a Chairman—a Layman of the Church, while the Social Secretary keeps more or less in the background, as the expert adviser, and as the one who prepares the material to be considered at the meetings. From the United Charities, the public schools, the hospitals, the police department and various other social agencies, the Social Secretary obtains the names of families in social and moral distress which need to have some sort of constructive work done. Upon investigation by the Social Secretary, the families are found to have fallen upon evil times from a variety of causes—sickness, intemperance, desertion by father or mother, mental defectiveness, unemployment and the like, and at the meetings of the Committee the cases of these families are brought up and studied from every point of view. After the most careful diagnosis possible, a constructive plan is decided upon, to be carried out by different members of the Committee, helped oftentimes by other members of the Church. Those making the visits to the families are called by the well-known name of Friendly Visitors. This method of conference-planning is, of course, one now generally followed in connection with the work of the regular Charity Organization Societies, but its being taken over by a Church, and applied to the education and inspiration of the Church members, as well as to the relief of the socially distressed, has been a remarkable success.

One Committee on Family Rehabilitation after another has been formed, until scores of Church members have been thrown more or less intimately into touch with the great problems of the city's poverty and suffering. And not only have these members lifted many a family to a new plane of self-respect and usefulness and comfort, but their own lives have been deepened and broadened and their souls enlarged.

So instant and convincing was the success of this work of Family Rehabilitation, that within a few months, the Social Service Department with its paid Secretary—at first supported by private subscription—was taken over into the regular budget for Church expenses. The money used in the relief work with the families comes from the Emergency Fund of the Church and from special subscriptions, but as one of the Friendly Visitors—a man, said: "The first and strongest impression from the service, was how few families needed money and how many needed friendly advice and assistance as to how to spend their income and make it cover their needs."

A very interesting by-product of this work of scientific Family Rehabilitation has been the intensive study of several of the great social problems brought into the foreground through the Committee's investigations. One year intemperance stood out as, perhaps, the chief cause of the social distress investigated. Another year it was feeblemindedness, another desertion, and groups of men and women have been led into a really profound study of these most important questions. One of the results of this intensive work has been that certain movements are now under way, which bid fair to be of great value to the whole city, and in one instance to the state. I do not hesitate to say that this Church, beginning simply with a Social Service Committee, which recommended the formation of a Committee on Family Rehabilitation, has, through this program, become highly and very efficiently organized for social action.

So fundamental is this work of searching the very heights and depths of family life, and so of the lives of the individuals composing the family, that it leads out naturally into the most varied lines of social service work. It is safe to say that there is no single great social need or problem which is not brought before the workers in the course of their service. What may seem at the outset, a rather restricted form of social work, is seen to be really encyclopedic in its comprehensiveness and significance. And of the great value of this work to both parties in what is really a mutual service there can be no doubt. The educative value of such painstaking study of and effort to relieve untoward human conditions cannot be estimated.

Furthermore, I have of late been impressed with the great need of this work of Family Rehabilitation and of Friendly Visiting as it may be carried on by the Churches, through having my attention called to the way in which the average worker in Charity Organization Societies is overloaded with duties. There is no more really delicate and serious work in the world than this re-upbuilding of a human family. Only a certain amount of it should be undertaken at any one time by any single individual. If too much is attempted it must be done in a hurried wholesale sort of way, which violates the very nature of such intimate, careful work. But it was only a few weeks ago that one of the agents of the United Charities of my city said to me: "Oh, I do so need some more Friendly Visitors." And upon investigation I find that she is receiving an average of two or three new cases a day; that, at present, she is staggering under a load of at least one hundred families, where, if the work is to be properly done, fifty should be the maximum. Is there not an imperative call to the Churches of the district where this overburdened visitor is at work, to give what help they can to relieve such a situation as this, and so to bring about a more thorough and efficient performance of this difficult and most important task? Surely, to this question there can be only one answer, and I am told that the example just cited is typical of what is to be found in our cities the country over. It would therefore seem that in organizing a Parish for social action, provision should be made for having work done along the lines of Family Rehabilitation. The help which the Church can render, by relieving the overburdened social agencies of the community, is sorely needed.

Not to belittle the importance of the socialized or institutionalized Church—it has a God-given part to play under present conditions—yet how much more fundamental than many of its activities is this quiet, personal work of rejuvenating, and in many instances regenerating, the life of a human family, with all that this implies. Alice Freeman Palmer somewhere says: "It is the people that count. You want to put yourself into people; they touch other people; these, others still, and so you go on working forever."

This was the method of the Master. And it is the method by which a democracy must hope eventually to find itself. I commend it, my brothers, to your careful consideration as a vital way to inspire a Church to worthy social action, and remember, please, the basic importance of having social service inspired and interpreted by the spirit of the Christian religion.

*The Third Presbyterian Church of Rochester, N. Y.

LENT IS YOUR OPPORTUNITY

I have read somewhere the legend of one who, day-dreaming in his chair, beheld a vision, which stood before him and beckoned him to follow her to fortune. He waited sluggishly; heeded not her call nor her beckoning, until at last she grew dim and disappeared. Just as the vision faded, he sprang to his feet and cried out, "Tell me who thou art!" and received the answer, "I am Opportunity; once neglected, I never return."—Selected.

Church Pension Fund Now in Practice

AMOUNT PLEDGED MORE THAN REQUIRED

(Special to The Witness.)

New York, March 5, 1917.

On the afternoon of Feb. 28th, the last day of the campaign to raise the Five Million Dollar initial reserve of the Church Pension Fund, the official returns in this office indicated that six million, five hundred thousand dollars had been subscribed. Bishop Lawrence therefore left for Boston at the close of business on that day to take up again the full duties of his Diocese. In the five days which have intervened since our bookkeepers have been occupied in verifying the figures above, and while we know that the initial reserve has run slightly over $6,500,000, we do not think that the excess will be very great. As soon as possible a detailed statement will be made. It is particularly gratifying that every Diocese and Missionary District of the Church has borne its part worthily in this great undertaking. Telegrams and cables were received on the last days from Alaska, Mexico, Hawaii, Porto Rico, and the Philippine Islands. On the morning of March 1, the Church Pension Fund opened its doors prepared to pay pensions to all entitled to them under the rules, and with the pension assessment system beginning to run, according to the canons of the General Convention and of the Dioceses, it is particularly gratifying to the Trustees and officers of the Fund that a multitude of the first assessments have already been paid. It will be some time before the full machinery can work smoothly, and the officers are so overwhelmed with correspondence that they must bespeak somewhat the indulgence of the Church; but the great rush to pay the first monthly pension assessments taken in conjunction with the large over-subscription to the initial reserve shows that the Church Pension Fund has not only the legal authority of the Church behind it but the effective support of Church people everywhere. The Clergy from now on will receive their regular allowances on the same honorable basis as they do their active salaries. Churchmen everywhere must give their support to the Church Pension Fund in maintaining its definite rules, and every Parish and congregation must cheerfully and promptly pay the small assessments which will enable the Church to maintain the Clergy upon this honorable plane of support. MONELL SAYRE.

The first meeting of the Men's Club of St. Johns Parish, St. Paul, Minn., since the coming of the new Rector, the Rev. Edward M. Cross, was held on Monday, Feb. 18th. The dinner and social features were given up, owing to the death of Bishop Edsall. The speakers of the evening were the Rector, who presided; the Rev. Walter S. Howard, Rector of Christ Church, St. Paul, who took for his theme, "What I would do if I Were a Layman"; the Rev. Wm. P. Remington, Rector of St. Paul's Church, Minneapolis, who addressed the Club on "Co-operation", and the Rev. Dr. James Freeman, who paid a tribute to the memory of Bishop Edsall.

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Editorial

One of the problems which faces the Church today is that of lay discipline. The Canons of the Church are largely occupied with directions for trial of a Bishop and for trial of a Priest, but very little is said and very little is done to define the responsibility of a Layman in the Church.

A communicant is one who has been confirmed. He may utterly abandon the exercise of his lay ministry; he may absolutely repudiate his Confirmation vow; he may refuse to give anything to the support of the Church or to attend the services; he may neglect to attach himself to the register of any Parish or Mission; yet he is, to all intents and purposes, a communicant of the Church, entitled to all of its privileges and in good standing so far as any action of this Church is concerned.

Further than this, we have a roll of the Clergy of the Church, but outside of purely local registers there is no roll of the Laity.

Every other corporation except the Church goes to great trouble and expense to keep a roll of its members, or if it be a business concern, it keeps a card catalog of its customers, but the Church has not kept pace with modern business in this particular, and it keeps no track of its ever-moving constituency. Our large cities are ecclesiastical graveyards in which are lost and buried hundreds of unattached communicants who are lost to the Church because of the petty parochialism, which causes each Clergyman to be vitally interested in the success of his own local plant, and to take a very languid interest in the individual sheep who are without a shepherd because no one cares for his soul.

The Church spends thousands of dollars in its effort to gain new members, but not one cent to keep track of those already branded, and that, too, when there is a powerful lot of sheep-stealing going on.

It is no excuse to offer that we have a million sheep. The larger the ranch the more efficient should be the machinery. There are mail order houses and journalistic corporations that keep better track of their million clients than does the Church of Christ.

How are we going to remedy the evil? We should say by tightening the cords of membership, which are at present very loose,—by defining more definitely what is meant by a communicant in good standing.

Let there be some canons of discipline for the Laity, which shall at least provide that a communicant in good standing is one who is registered on the list of some Parish or Mission (or if there be none where he lives, then on the Bishop's register of unattached communicants). That, unless he be a dependent or impoverished, he contributes something regularly to the support of the Parish, Mission or Diocese to which he belongs. That he communicate at least once a year.

Moreover, make it a canonical requirement that every person having a Cure of souls shall submit a complete list of communicants to the Bishop or Diocesan Secretary on a certain date, and that he revise that list in a certain month of each year. These lists could thus comprise the communicants in good standing, entitled to be transferred and to the privileges and rites of the Church.

Oh yes! This means work for the Diocesan authorities; why shouldn't it? What better work could they do?

What would be the advantage of such lists? It would stiffen the back-bone of our communicants. No one really wants to be in bad standing. Careless people drift into indifference. They do not deliberately repudiate their pledges, and we do not do anything to help them feel the importance of being in good standing.

We are like a school room in which there is no discipline. Whose fault is it?

The Church is an army. At least we sing "Go Forward Christian Soldier," and talk about being "a faithful soldier of Jesus Christ until our life's end." But the very tone of military character lies in discipline.

Of course the timid will say, "Why, see how many thousand you will drop from the rolls of the Church?" Well, they won't drop very far. And the Church will not suffer. You cannot lost "nothing." And you would strengthen that which remains.

We would gain in force and virility much more than we would lose in numbers, and we would at least have done our duty, in watching over the sheep committed to our care.

STORY OF THE CHRISTIAN CHURCH

During the first century of its existence, the Church grew by leaps and bounds.

Tacitus, the eminent Roman historian, tells us that in Nero's time (54 A. D.), twenty-five years after the Crucifixion, that the Christians in Rome were an immense multitude.

Let us quote in full the reference which Tacitus makes to the Christian religion, because it is direct testimony from a pagan source of what Christianity was within a generation after its beginning, and it therefore fixes undisputably that Christianity originated with the life and death of Jesus Christ:

"Nero, in order to hide the horror of that abominable action (i. e., burning the city of Rome), caused to be seized an immense multitude of men whom the common people called Christians. The author of this name was Christ, who, in the reign of Tiberius, had suffered death by the sentence of the Procurator, Pontius Pilate. For a while this dire superstition was checked; but it again burst forth, and not only spread itself over Judea, the first seat of this evil, but even in Rome." "These Christians," Tacitus tells us, for he had no love for them, "were seized by their own avowal that they were Christians. They were odious to all, and were less convicted of the crime of revolt, than of hatred of the human kind."

PLINY'S TESTIMONY

Another generation passes away and we come to the testimony of another brilliant scholar of Pagan Rome, viz., Pliny the Younger. Pliny, in the year 98 A. D. was Governor of Bithynia, in Asia Minor.

By this time Christianity had become an illicit religion in the empire, and the avowal of the faith before a Roman tribunal was visited with death.

The problem, therefore, faced Pliny as to how the laws were to be executed. And so Pliny addressed a letter to the Emperor Trojan, which has been preserved:

"I have never had to deal with cases of this kind, and I know not what it is the custom to pursue or punish in them, or in what degree. I have no little difficulty in ascertaining whether it is needful to take account of difference of age, or to be indifferent to it; whether pardon is to be granted on repentance, or whether it is useless to cease to be a Christian after having once professed Christianity; whether it is the name to be pursued, even when exempt from crime, or the crime attached to the name." He further observed, "that a great number of persons of every age, rank and sex are compromised, and that others would be; that not only the cities, but the towns and villages, were overrun with that contagious superstition; that, in fine, the deserted temples, and the sacred ceremonies, which had for a long time been interrupted, began to revive, in consequence of the measures taken against the Christians."

These two quotations from eminent heathen authorities show us conclusively that Christianity was as early as 54 A. D., and still more emphatically in 98 A. D., a strong society, which was received with suspicion and treated with severity by the Roman authorities, and that it had attached to itself a large proportion of society. From other evidence we learn that the Christian religion had penetrated into Persia and India, and also into remote provinces of Africa and Gaul, and Clement of Rome, who wrote his Epistle in the first century, speaks of it as reaching to the limits of the world as then known. Tertullian, a brilliant Christian Apologist, who wrote toward the end of the second century that the Christian religion had penetrated further than the Roman Arms, and consequently was believed where Roman civilization was unknown.

THE REASON FOR THIS GROWTH

lay in the fact that the Christian religion was essentially a Missionary organization, and that its members regarded the spreading of the Gospel as a Divine command and therefore a fundamental obligation.

If those who oppose Christian Missions, had controlled the destinies of the Church in the first two centuries, not only would there have been no men nor money to spread the Kingdom, but there would have been no martyrs to bear witness to the faith.

For those folk who regard themselves as practical folk and who believe that charity begins and ends at home, would have never felt that martyrdom was necessary to the life of the Church.

It was the Hebrews of Jerusalem who wished to confine the Gospel of Christ to the narrow limits of Hebrew society. Had such counsels won, our ancestors would have remained pagans and we would not know the glorious Gospel of Jesus Christ.

Missions are the life of the Church and when the Church stops extending itself, the reflex action of such self-centered policies will poison the life blood of the Church and paralyze its members.

The Church of Christ grew because its members were under orders which they executed faithfully, for if the Master had said "Go ye into all the world and preach the Gospel to every creature," the early Christians did not raise the objection that they did not believe in Missions, but they gave their lives as well as their means to the cause of Him Who gave Himself for them.

A DAILY PRAYER

O God, who inspirest and bringest to perfection every good resolve, direct us Thy servants in the way of everlasting salvation, and grant, that we, to whom Thou has committed the privilege of helping in Thy great work, may be strong in faith, zealous in hope, and fervent in love for Thee and Thy Holy Church, and that we may be faithful instruments in Thy hand in extending Thy Kingdom among men, through Jesus Christ our Lord. Amen.

FLAGS UNFURLED ON CHURCH SPIRES

The Bishop of Western New York, the Rt. Rev. Dr. William D. Walker, is reported to have sent a communication to the Clergy of his Diocese requesting them to unfurl the American flag from the spires of their Churches. He is quoted as saying, "In view of the conditions which have arisen it is only fitting and proper that flags be suspended from the respective Church spires as an expression of loyalty to the United States."

FLAGS PRESENTED TO ST. THOMAS', BATH, N. Y.

Acting on the Bishop's request that the flag of the nation should fly from all the Churches during the present crisis, two large silk flags have been presented to St. Thomas' Church, Bath, N. Y. Mr. Augustus dePeyster, Senior Warden, gave the National Flag and the Hon. Clarence Willis, Junior Warden, gave the Church Flag.

We have been flying the Stars and Stripes from the staff on the Church lawn, but the Bishop's suggestion brings it into the procession and to a place in the Church.

A FRIEND OF THE POOR IS DEAD

"Sister Hannah is dead," the Denver papers announced on Feb. 15th, the day after she passed away. "For twenty-three years her little white cap and flowing black robes had been familiar to the residents of Denver, as the sweet-faced woman went her way over the city streets in the service of St. Mark's Episcopal Church, visiting the poor and unfortunate and bringing good cheer to little tots." Several weeks ago she left the hotel where she had made her home, to spend the rest of her days in the Sisterhood of St. John the Evangelist. She was eighty-seven years old and had been in feeble health the past year. Sister Hannah was the daughter of Dr. Benjamin Austin of Newton, Mass., a surgeon of the United States navy. She entered the Sisterhood at an early age, working several years as a Visitor in the Church Hospital, Philadelphia, a Parish Visitor in Germantown, and in New York City Missions, and assisted in the establishment of St. Luke's Hospital, St. Paul, Minn., before going to Denver. A cousin, General Coolidge, of Detroit, is the only surviving relative.

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Edited by JAMES WISE

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THE CHURCH SCHOOL

WANTED. PARISH LEADERS

The crying need in the Church's life today is leadership. Leadership not only from the Clergy, but also on the part of the Laity. A good many of us who are in the Ministry need to revise our conception of the task we are endeavoring to accomplish for the Master. To go back to our analogy of the shoe factory for an illustration, we readily recognize that the manager of the plant makes a success of his job only as he finds and puts into service the men and women who can intelligently direct and lead the energy of the employees in his department into concrete expression. A manager of such a factory who considered it was his business to personally take the raw material from the time of its entrance into the factory and, with his own hands, convert it into a completed product, viz., a shoe, ready for the market, would soon wear himself out and get nowhere in building up the enterprise. Yet, is not this oftentimes just what a good many of our Clergy are trying to do in our Parishes? The whole task of Christian-making in any Parish is altogether too big a task for any one man, even if he is the Rector, and even if he is a trained specialist in that line. The Church is a co-operative organization and every member of the Parish must be a co-operating and contributing member. The vital work of the Rector lies in the field of finding and training Lay leadership in the Parish and enables that latent power in the Laity to find expression in service.

TRAINING SCHOOL FOR LEADERS

Leadership, like everything else in life, depends on training. Some have this capacity as a natural gift, but even here this natural talent is made more productive by education. I am confident that there are thousands of men and women in the Church today who are tremendously interested in the Church's life, who would rejoice to see Her take the place in the community which rightly belongs to Her, who themselves are capable of becoming leaders and workers in the task of Christian-making, but their talent lies buried in a napkin because they do not recognize their own spiritual power nor have they been trained to use it in practical service for the institution they represent. The managers of the plant, viz., the Clergy, are as much to blame for this condition as are the Laity themselves; in many cases, more so, because they as leaders have failed to lead, or to train subordinate leaders to fit into the organization and intelligently use the machinery used in the process of Christian-making.

THE UNIVERSITY CLASS

There is no use in bemoaning conditions and picking flaws in present methods of operation unless one has a remedy to offer that will meet the situation and improve conditions. With all due timidity we venture to offer a suggestive plan which the writer has experimented with and which he believes contains the germ, at least, of an idea that is worth consideration.

Let us go back to our High School graduates described in the last issue of THE WITNESS. We left them with their diplomas in their hands on Commencement Day, very proud and happy in the knowledge that they had reached a definite goal of achievement. What can be done now to still retain them on the Church's educational program and fit them for efficient service in the Parish?

Here again the way had been prepared beforehand by enlisting the interests of the students in the plan for the future. After graduation from the High School Department their position in the Church School was to be dignified by such surroundings and the quality of the work required was to be of such a character that it was hoped it might retain them still as pupils in the School. They were taught to look forward to still four years more of study as students in the University Department. The fact that not a single pupil amongst all the graduates dropped out of the class speaks for itself without further comment.

TRAINING SPECIALISTS

The idea back in the head of the School Superintendent was that here was the Church's great opportunity for the training of Lay Readers. It was now the business of the Rector to come into close personal contact with these prospective workers and make an intensive study of their possibilities as future leaders in the Church's enterprise. Before the experiment could be fully worked out the Rector was called to another field of activity but the value of the plan was sufficiently vindicated even in the time that it was in operation.

It was planned that two years of the course should consist in laying the foundations of a higher religious education that would enable the student to meet the practical difficulties of doubt and skepticism he was facing from the development of his own mind and from the environment into which he was now being brought into contact. All through this period the Class was thoroughly organized into a self-governing body of young men and women, and led to find their social and recreational activities in connection with the Class. Opportunities for practical Christian service were put before them and they took action in various enterprises on their own initiative.

The last two years it was planned to begin the training of the Class along special lines of leadership and Parish activity. A special study of the whole Church organization was to be made. The Parish, the Diocese, the Province, the General Church, the Church's Boards of Missions, Religious Education, Social Service. The Church's organizations, the Brotherhood of St. Andrew, Woman's Auxiliary, Daughters of the King, Girls' Friendly, Church Pension Fund, etc., etc. In other words, the whole Church program of Christian-making activity was to be laid before the student and the anatomy of its organized life laid bare in the laboratory. A year or more might be spent on Teacher Training and Child Study. A Vestryman, if he is of the right kind, might prepare a course of lessons on the relation of the Vestry to the Parish and how it operates in the Plant. When these University Graduates finally become Vestrymen they will have had some insight into their job and will have been trained in some measure at least on how to make good at the task. A Woman's Auxiliary leader at the same time could be training the young women in this department, preparing them for active service as future leaders in Church extension. The Parish relation to the city or town and civic interests opens up a wide field of possibilities in Religious Education. The Social Service Department of the Church's life, under special teachers, could easily be made a phase of University study in the Parish. In other words, by some such method, the whole field of Christian life and service is lifted up and put upon a plane that will command the respect of the student and enlist his enthusiastic interest and sympathy. At the same time the pupil will not only become more intelligent in the process of Christian-making, but will also be trained in leadership and prepared to take his place in the Parish life equipped with tools and the knowledge of how to use them that will make him efficient for the task.

When the four years are over then bring your class once more into the Church for its final benediction as you send forth your Christian soldier now fully armored and prepared for the battle for Christ and His Church. Put him at Commencement time in a College cap and gown, if you please. Give him a diploma that is worth while and make him feel that he has attained something worth while because it has meant real work to secure it. Let us grant him a degree, if you want to, issued by the General Board of Religious Education under the auspices of the General Convention, or signed by the presiding Bishop of the Church and, as he frames it and hangs it up in his study or home, he will not only be proud of it as one of his prized possessions, showing his measure of attainment in Religious Education, but I am quite sure the rank and file of such graduates will have developed a deeper and keener sense of personal responsibility for the success of the Parish enterprise and will be ready to take their coats off and go to work. What it would do to develop in our young men and women a sense of vocation for the Ministry and for the work of Sisterhoods and Deaconesses, I leave you to imagine.

I hear some of my readers saying to themselves, that sounds good but I fear it is nothing more than a beautiful dream. Perhaps some poet may call it a "pipe dream." It is altogether too Utopian for this twentieth century young man or woman of ours, to which I reply, try it and see.

If the Church of the Living God is the biggest enterprise in human life to which a man or a woman can and ought to give for its promotion the very best that he or she has, then do not let us be afraid to put before our young men and women a program of education and preparation for life that will demand of them great things. If, on the other hand, the Church is simply a side issue of life and a by-product that is about ready to be put into the discard, because it has outlived its usefulness and no longer commands the intelligent interest and devotion of men and women, then let us quit running around in a circle and be honest enough to say to ourselves and our boys and girls, the Christian enterprise is really hardly worth while.

I leave the matter in your hands. God is our Judge. "Choose ye this day whom ye will serve." Then, dear men and women, having chosen, let us in His name make that service intelligent and efficient.

(To be continued.)

Of all the duties, the love of truth, with faith and constancy in it, ranks first and highest. To love God and to love truth are one and the same.—Silvia Pellico.

LENT IS YOUR OPPORTUNITY

PARISH OPPORTUNITIES

The opportunities for good in every Parish are splendid. If every communicant in the Parish were an earnest Church worker, who can calculate the result? If every communicant were a helper, a sympathizer, in every means employed to build up the Kingdom of Christ in our midst, and to pull down the kingdom of Satan, who could hinder or impede the Christian influence of the Parish, placed here to represent the truth and the work of God? If every communicant were a fellow-worker with the Rector in the service of Christ, who can estimate the "fruits of their labor?"

'Tis the neglected opportunities by the many in the Parish, that produce weakness, worldliness, dissatisfaction and failure in its life.

Who would hinder this usefulness?

ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

IX

RELIGIOUS VAGARIES

Yes, I have seen the United States census report. Quite a varied assortment of us Christians, I find. Enough to suit everyone's taste, it might be imagined. But they still spring up all over the land. It almost seems that whenever a person gets a new notion he wants at once to found a religious sect to put it into practice.

This multiplicity of sects is rather confusing to the plain man. It seems rather hard to believe that there are any underlying truths for religion, under these circumstances. The various denominations represent to the man in the streets the preferences, hopes, surmises or guesses of certain groups of people, large and small.

We must be rather patient with such an attitude, because it is not so much the fault of the man, as it is of the Christians themselves. If ten different physicians should endorse ten different remedies for lumbago, each claiming the exclusing efficiency of his own remedy, the average man might well conclude that there was some degree of conjecture about their conclusions.

This condition of religious organizations has raised a very large crop of counter conjectures, which serve as a balm to the conscience of the man content to evade the duty of making a little investigation for himself. He forgets that there are certain truths which all the synods, councils or conventicles in the world cannot make untrue, and that there are certain facts in the realm of religion which can never be voted into anything else. These truths and these facts are the only necessary and defensible "creed."

But large groups of people who proclaim themselves liberal have set up a series of mottos by which they proclaim some independence of thought and action. They are merely proclaiming their own inability to distinguish among things that differ. These negative assertions are trotted out before the Parson and put through their paces, when people want to convince him of the largeness of their hearts. The most common are these: "One Church is as good as another." "No hide bound creeds for us." "Be sincere and you are right." "We are all trying for the same place."

Such persons need a little of the wholesome warning that was recently sounded in the Boston Transcript in the following paragraph:

"THE DANGER OF BREADTH

"Breadth of religious views is sometimes claimed as a virtue when it may represent little but intellectual and spiritual indolence. As President King said in 'The Moral and Religious Challenge of Our Times', 'Many a man prides himself on his breadth and tolerance, when his breadth only means that he has put all ideals practically on a level, and his tolerance is not true tolerance at all, but only an indifference undisturbed by conviction.' The one who is proud of his religious breadth needs to be very sure that, at the same time, he has a depth of earnest conviction that holds him to essentials with an unceasing grasp. Otherwise his life will become not broad merely, but thin and weak. Let us cultivate depth of conviction, and not that ability, which is based on no solid conviction, of agreeing with everybody."

The absurdity of the application of such liberality to other domains of truth is quite apparent.

"I am pretty liberal in my views, I guess," said the "Liberal" man. "I do not take much stock in all these rigid doctrines that the Churches make up. I guess it does not make very much difference what we believe so long as we are sincere in it. Let every man believe what he wants to, that is what I say."

"Right you are," says the Churchman. "We are too much the victims of illiberality and narrowness. Here we have a narrow and illiberal state insisting that a man must stand examination and get a permit before practicing medicine. Absurd. If the physician is sincere he is all right. Let him believe that the appendix is in the brain and let him operate. What an old fogy the druggist is, anyway. Here he sticks to the old dogmatism of labels and formulae, when he should exercise the glorious liberty of a free man by mixing drugs, not according to the writing of some state-ridden physician, but according to color. Yes indeed, let him learn the color of the patient's wall paper and then mix his drugs to make an aesthetic effect which will not jar upon the patient's eyes. What a narrow, illiberal lot teachers are, too. Here they have been teaching for many generations that three times three is nine. Get something new! Get out of that rut! Revise that old multiplication table whose victims and slaves you are. If you are sincere it will be all right. And what an absurd idea we have about property and a man's rights. If you see a good umbrella, don't be a narrow dolt and think of the eighth commandment, but be liberal and sincere. Take it."

"I don't mean that," said the "Liberal" man.

"No, you don't. You wish to apply it only to the things of a man's soul and salvation. Your position is therefore narrowness and bigotry. It is the **truth** that sets us free. Come, be broad, liberal, and sincere and base your living upon God's truth in His Church."

After writing this paragraph a little parable flashed across my mind. It seemed to illustrate the disastrous effect of carrying liberal mottos to their logical conclusion. It may perhaps illustrate the logical processes by which the people group themselves into scattered and ineffective religious societies together with the constantly growing fringe of individualistic tassels on the varigated robe of our ecclesiastical fabric. Here it is:

A PARABLE

A man carrying a large bottle hastened into a drug store. "Here," he said to the druggist, "fill this bottle. My daughter is sick."

"But what do you want in it," asked the druggist, eyeing the unlabeled bottle first, and then the man.

"Oh, I really don't care. One drug is as good as another. Give me some of that pink there. My daughter likes pink."

"But," said the druggist, not knowing whether it was a joke, or the mild fantasy of a lunatic, "that pink liquid is a hand lotion, and would not do your daughter any good."

"Oh, you know I am not the kind that is narrow about color. All colors are trying to do good, and the color is all right if one only is sincere about taking the mixture. But you may give me that brown rich stuff."

"One drop of that," said the druggist, "would make your daughter indifferent to colors, too. Have you not consulted a doctor and have you no prescription?"

"Yes, I did call a doctor and he gave me a prescription, but I do not believe in hide bound prescriptions. I once had a little rash on my skin, and the doctor gave me a prescription for a lotion and I saw that the largest part of it was **aqua.** I put the blamed stuff on, and it had too much hanged **aqua** on it, for it hurt like the mischief. I told the doctor the next time he tried to torture me by applying an overdose of aqua to my skin, he would hear from me proper. So, no hide bound prescriptions for me. One drug is as good as another, except aqua. Come on, fill the bottle!"

"I cannot take the risk without a prescription," said the puzzled and disgusted druggist.

"Well, why not? Aren't all sick people trying to get well? They all want to get to the same place. What dif-

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ference does it make what way they take? I'll tell you, I'll take the most popular thing. That must do the most good, as it is most used. Mix me up half and half from those large red and green bottles in the window. They must be good sellers, as you have so much of them."

The druggist, in amazement, mingled with amusement, complied, and two colored waters filled the bottle.

"I'll do more," he said, "I'll add a pinch of something to give it a flavor. This is a stimulant also. Your daughter will feel better at once. It will not reach the heart of the trouble, not at all. It will not be hard to take, and will not wage a battle with the disease. It will not leave the system purified and wholesome. It will not bring any of nature's great forces to aid the stricken body, but it will give your daughter a temporary sense of relief, and great high spirits, and she will feel better for a while."

"Just what I want," said the man. "Her birthday is near and we want her to be cheerful on that day. And I'll tell all my friends and if you don't sell all the contents of those red and green bottles, before a week, I'll miss my guess. Mix up another lot and get ready for business."

The man left and the bewildered druggist sat down to think. Was the man right? Did the people want sparkling colored water, with a little stimulant in it. He would try. A great sign was prepared. "A Drugless Drug Store." It was hung over the door. "Come and be cured," was in the window. "Health and health only," appeared between the bottles. "Feel good and you are well." "One drug as good as another." "No drugs as good as any." "Abandon the worn-out prescription." "What are mere words." "Select a color. If you choose as near right as you know how, you will be well. No use to learn how to make a better choice." "Every man according to his lights, but don't get more light. It is foolish and unnecessary." "Don't trust the trained and licensed doctors. They will make you use drugs according to science."

How the crowds came and the jars emptied. How the store grew. By the end of a month, barrels of colored water had been distributed. The drugs vanished. Pretty soon one man discovered that he could buy a jar and mix his own water, and it looked just as good as the druggist's. It did not take long for the crowds to discover the fact. Then came the deluge. Every man had his own drug store for his exclusive use. The druggist was deserted. He was dismayed. "Oh!" he said, "I have it. I will put in a piano player. I will have a conjuror come and do tricks behind the counter. I will remove the prescription case and have tableaux. I will get some man to lecture on this and that."

A few came back and the store filled somewhat. Once in a while he ventured to say "drugs" and almost caused a panic, so great was the resentment. There was a steady sale of colored water to those who did not want to take the trouble to prepare it for themselves.

And the people ascribed their pains and their weaknesses to Providence. Their ignorance they called "Twentieth century enlightenment and liberality."

* * *

It is to be hoped that when we shall be fortunate enough to have the great universal conference on Faith and Order that one immediate result will be to emphasize the value of religious convictions, and to banish once and for all, the popular and misleading conception that every man's religion is the sum total of his surmises.

THE SHORTAGE OF CLERGYMEN

VIII

RESPONSIBILITIES OF THE WESTERN THEOLOGICAL SEMINARY

If we Churchmen, Clergy and Laity could free ourselves from the bias of our unimportant prejudices long enough to consider broad questions of ecclesiastical policy upon their merits, we should see, as practically every Christian body in America has seen, that nothing is more important for the future of the Church in America than a Theological Seminary in Chicago, so planned, so endowed and so equipped with faculty, libraries and all useful facilities, that it should be the intellectual and spiritual reservoir for the supply of the needs of the Church in the center of the population of the United States; and not only so, but that from it should go out at least through a broad area, every sort of gratuitous aid to help the Church where it needs help.

To that end the equipment of the Seminary might be almost indefinitely expanded: (1) The Seminary should have a large endowment fund under its own control for the education of postulants through an appointed collegiate course preparatory to entering the Seminary. (2) It should encourage the professors, by allowing sufficient time and salaries, to prepare and publish in periodicals and books, the results of their studies. (3) It should maintain several fellowships for the purpose of developing experts not alone in sacred literature, but in applied religion. (4) It should maintain a Correspondence School with its own faculty and typists, for the direction of the home studies of (a) postulants who are unable to go to college, (b) candidates for Holy Orders who cannot attend the Seminary, (c) Clergymen desiring to be directed in their reading, (d) pedagogical students in training for Parochial and Diocesan Schools of religious education. (5) The Seminary should have a Community House for the people of the neighborhood, under a competent director, manned by Seminary students who, themselves, would thus be under instruction. (6) Associated with the Community House would be the Seminary Church, conducted in all its departments by the faculty and students. (The students would be assigned to their work and paid by a fund for that purpose.)

All the above, and a great deal more, seems far in the future; but it is within the power of many wealthy Church people to make it practical almost any day. Meantime, probably within closer reach, are such matters as: (a) A resident specialist in reading and interpretation, who must pass upon the ability of every student to read and preach without offending cultured sensibilities. (For some students this would mean more time than can now be given to an entire class.) Such a training open to the Clergy at large would be most helpful. (b) A permanent resident Chaplain without disciplinary relations, whose special care should be matters pertaining to the devotional training of the students, the conduct of Quiet Days, Missions and Retreats, both in the Seminary and elsewhere.

Does it seem idle to look at such a vista through a periscope while the Seminary is submerged under the medium of that indifferent public opinion in which it was originally launched? No; it has risen several notches during the past decade. It has earned the confidence which it now enjoys. Within the scope of what it undertakes to do it is second to no Seminary in the country. In some respects it is clearly first. Its greatest need is that financial support which will enable it to rise to a plane of freer action. To the extent that it has been made able to do so it is standing now between the Church and an immediate crisis: and in the name of God the Western Theological Seminary, in Chicago, challenges those who hold God's wealth in trust to nourish the roots from which alone the Church can grow and bear fruit. "Like Priest, like people;" yet the kind of people determines initially the kind of Priest. The Western is probably the only Theological Seminary of its age in the country without a fully endowed chair or lectureship. Its general fund should be freed from the salary charge. Sixty thousand dollars is a modest requirement for the endowment of a chair which shall command the best talent to be had. Less sums may be credited towards such endowment, or towards the endowment of a lectureship or fellowship, or invested in the general fund, or used to meet the current need of $5,000 in order to escape a deficit.

There is a serious shortage of Clergymen. As a Christian Churchman or Churchwoman, what are you going to do about it?

THE CHILDREN'S HOUR

HOW THE WHITE CHRIST CAME TO NORWAY

By EVA LEE MATTHEWS

CHAPTER I.

It was one of the smaller apartments of the royal palace at Winchester. A fire was burning on the hearth to take the chill from the air, though outside it was balmy enough, and the bay leaves sprinkled on the floor and perfuming the air as they were crushed under foot betokened Spring. Seated in the one chair, heavily carved, of black oak, a dark-browed man of middle age was looking moodily at a youth of unusual beauty standing before him. His eyes were blue as the sea, and fringed with black lashes, while a circlet of gold confining his long, dark hair, that waved to his shoulders, proclaimed him of royal rank.

"So, my Cousin Hakon, you have been wishing this long time to see me?" said the older man.

"Yes, my liege," said the boy, dropping on one knee before him, "I have a boon to ask of the great Athelstan."

"What! is your horse not swift enough, your hound not to your fancy, or is it a more pious gift my devout cousin desires—a new missal, of richer workmanship, or a cross of gold to wear about his neck?" said the King, with a slight tinge of contempt in his tone.

"Nay, my liege King," said the boy; "I have never had to complain of any lack since I have been under your care, and it is no toy I ask for now, but a good ship, with a troop of armed men, that I may win back my kingdom of Norway, wrested from me these many years back by my wicked Uncle Eric, the Bloodaxe."

"And you ask a kingdom from me an it were a Summer holiday," said the King, frowning. "You know not what you are asking. Even granting you could win the kingdom through my aid, which, knowing you as I do, I cannot grant, you could not keep it. The Norse are heathen of the fiercest type—sea rovers, feared even to Italy, and would they submit to the rule of a Christian King, and he a beardless boy? I trow not. And it is equally impossible for me to think of you sacrificing to Thor and Odin, drinking of the wassail cup, and leading a pirate host to ravage the shores of sunny France, burn villages and pillage churches of their costly treasures, you whose delight is to kneel in these same churches in adoration and worship more befitting a cowled monk than a crowned King. Why not take to the cloister as your more congenial sphere? I will give you Croyland, our richest abbey. After suitable probation, you could be Abbot, a life more suited to your character and talents than to rule over a wild horde of savages."

"Sweet and attractive as the cloister is to me, my liege," replied the Prince, "I cannot so forget my duty to my country, my responsibility as its lawful sovereign. Because the land is heathen, therefore the more need that I go to win it for the Christ. 'Tis a warfare He will bless with His presence, a warfare against the evil spirits in their stronghold. I do not think the task will be an easy one, yet I dare not shirk it. Born King of a heathen country, educated by God's grace in your Christian court, there can be no question as to my duty, and I pray you of your grace to grant my petition. 'Tis but a single ship I ask. With that I will succeed or fail."

"I'll not grant it," said Athelstan angrily. "Not a man shall you have for so mad and hare-brained an expedition—a boy like you to match yourself with Bloodaxe the Viking, before whom your father and your brethren fell. I love you too well, Hakon, to permit you to share their fate."

"Then must I go without your help, if you will not help me," said Hakon firmly. "My own resolution is taken. I will go to Norway—alone if I must—and rally what forces I can win there to the great conflict. There are many I know who are weary of my uncle and his wickedness, and who will welcome my father's son."

"Go you shall not," said Athelstan shortly. "I have no mind to have the Viking ravage my shores because I have let fly the falcon I have sworn to keep. Here, Merwin," he said to the man who entered at the sound of the wooden gong he had struck, "take Prince Hakon to his apartment, and keep him there under guard until tomorrow morning. Tomorrow I will send him far inland from the sea, to Wantage—Alfred's town—and he shall be kept in close confinement in the castle there until he consents to go to Croyland."

Hakon turned pale.

"My liege," he said, "You will not treat me, who have been so long your guest, so cruelly? By what right do you hold me a prisoner? I have ever counted on your love. Are you in league with the Bloodaxe?"

"Go, foolish boy," said the King impatiently. This detention is to save you from a far worse fate, and is proof of my love. Nay, I will hear no more. Go quietly with Merwin, and do not force me to use severer measures. I do not want to treat you harshly."

Merwin laid a compelling hand upon the Prince's arm, but he said quietly:

"Unhand me, sir. I will follow you, since I needs must."

As they were going up the great stone staircase, a young fellow, a Saxon by his fair hair and blue eyes and fresh complexion, exclaimed:

"Prince Hakon!"

"Yes, Egbert," replied the Prince. "You was right and I was wrong. The King has ordered me to my chamber, and means to send me a prisoner to Wantage Castle tomorrow." Here he whispered in his ear, a colloquy cut short by Merwin, who exclaimed:

"No secret planning, if you please, Prince Hakon."

"Surely I may bid farewell to my old friend and companion," said the Prince. "My condition has strangely changed since morning, that I should be harried by you, Merwin."

"My lord, I am responsible to the King for your safety. You may say your farewells openly, not in the ear," said the man.

"Then farewell, my Egbert, and may we meet again sooner than now looks possible," said Prince Hakon, pressing his friend's hand and following his guard up to his chamber. The door was barred from the outside, an effectual though simple means of securing it, and Hakon was left to his own thoughts.

"I would not have believed this of my foster father," he thought. "Egbert and Ruthven besought me not to speak to him of my purpose, and truly I have but added to the difficulties of an enterprise difficult enough without this. But the King has always been so kind and indulgent to me. 'Tis true this last year, since the coming of the Viking ambassadors, I have not been admitted to his presence often, and yet it was one of those very ambassadors that gave me the hint that I would not be unwelcome to some in Norway. I must try my fortune there. The vision that has come to me three times must be obeyed—the White Christ standing alone on those bleak, rocky shores, and calling to me across the stormy sea. I wonder if Egbert understood my hasty whisper. I can make shift to slide down from my window into the garden—but the garden wall needs a ladder to scale it. Now I will go through my chest, and see what I can carry with me."

He opened a carved chest, in which were orderly piles of clothing, a small store of gold, and a few precious books. He took the gold and one of the books, put on another suit of clothes over the one he was wearing, and slipped a comb into his bosom, and thrust a dagger into his belt, and then closed his chest and went to the window. To his relief, no sentry had been placed there, as, looking into the walled garden, it was thought secure enough. When Merwin brought him his supper, he asked for a candle, but was refused, the man bidding him go to bed at once, as he would need to make an early start the next day, with a long, fatiguing ride before him. The Prince ate his supper in silence, and after everything had been cleared away and the guard had fastened the door again upon him, he took the stout blanket from his bed, and with his dagger cut it into strips, which he fastened securely together, making a rope of some length. "'Tis not long enough," he muttered, but I must take a chance by jumping." Then he waited till sleep and silence had settled down upon the palace. Fortunately the night was dark and moonless. Fastening his rope to an iron stanchion in the window, he swung himself out cautiously, making no noise, and in a few moments jumped lightly to the ground. He then groped his way to the garden wall and gave a low whistle. It was at once answered, and in a few minutes he was joined by Egbert with a ladder, and, climbing over the wall, he found two horses tethered in the bushes near the road. Mounting, they rode rapidly in the direction of the sea.

"All has gone well so far," said Hakon. "Will the ship be in readiness, think you? Athelstan's galleys are swift and many, and unless we are far out towards Norway before morning, we shall be overhauled—for I fear strict search and pursuit will be made when my escape is discovered."

"Two hours' hard riding will bring us to the spot where the vessel is hidden," said Egbert. "Ruthven rode off this afternoon to have everything in readiness to cast off as soon as we should appear, while I remained here to assist in your escape. The very smallness of the vessel will aid us. They will never think of looking for Prince Hakon in a fishing sloop. Indeed, I think the King will hardly believe you could have taken ship so soon, and will be looking for you in the regular seaports. And, truly, if we had not distrusted him more than you did, there would have been little chance of your escape."

"I thank you, Egbert," said Hakon simply. "Friends speak not of rewards, but you have ever my heart. The enterprise is as near desperate as anything can be, and you are more like to die with me than win with me, but we will win or die together."

It was an hour after midnight when they finally reached a cove on an arm of the sea stretching inland. The late moon was just rising, and by its light they could see a dark figure looking down the road.

"Ah, Ruthven, here we are," said Egbert. "Is all in readiness?"

"Everything, now that you have come," said Ruthven. "We must be well away from the coast before daylight. Leave your horses here. I have arranged for a man to come for them at dawn."

They embarked swiftly and silently, and with a favoring wind were soon cutting through the water rapidly. In two hours they were in mid-channel and were steering towards the North Sea. Then Hakon went into the little cabin and slept for a few hours, wrapped in a boat cloak and lying on a hard locker.

(To be continued)

POEMS WE LOVE TO READ

WHAT SHALL IT PROFIT?

"If I lay waste and wither up with doubt
The blessed fields of heaven where once my faith
Possessed itself serenely safe from death;
If I deny the things past finding out;
Of if I orphan my own soul of One
That seemed a Father, and make void the place
Within me where He dwelt in power and grace,
What do I gain by that I have undone?"

WILLIAM DEAN HOWELLS.

When the Spirit of Jesus Christ comes back to the Church, the Church will rectify social problems, will defend the weak, will secure the rights of the poor and will show that it is not an organism for the cultivation of sentiment, but an organism whose symbol is the Cross, whose Baptism is of blood, whose object is to save the world.—Joseph Parker.

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The New Preaching Commission

By Rev. James E. Freeman, D. D.

The Commission on Parochial Missions appointed at the last General Convention has already begun to effect plans looking to an organization that will serve the whole Church. Various assignments have been made to members of the Commission. and committees are at work to deal with important aspects of the movement.

A committee to make a study of the literature bearing on the subject of Missions, and to prepare a record of valuable tracts that may prove useful in the conduct of Missions, is at work. It is also hoped that a new literature may be created, and a new series of briefs dealing with the vital questions of religion may be prepared and placed at the use of the whole Church. There is a great dearth of such literature, and there is likewise a widespread demand for it.

Another committee is undertaking to secure, through the medium of a questionaire, the assent of a number of our Clergy to undertake Preaching Missions under the direction of the Commission itself, and up to the present time the Chairman of the Committee has received favorable answers from many of the Clergy. The answers indicate a real enthusiasm for this most important agency, and Rectors of large and small Parishes alike disclose a willingness to undertake Missions for a period of from ten days to two weeks, once in each year. When all the answers are in hand, it is the hope of the Commission to have a central bureau or agency established in Minneapolis, to which an application may be made for special Missioners for special preaching weeks.

When the Nation-Wide Preaching Mission was undertaken last year, one of the great difficulties was with reference to Missioners, but the very difficulty resulted in stimulating and promoting larger efficiency in the preaching office, and many Parish Priests, who had had no previous experience in such special work, disclosed an ability of which they themselves were ignorant. The Chairman of the Committee believes we are in a better position today to promote Parochial Missions than we have ever been before in the Church's history. Furthermore, there is a greater desire on the part of the Clergy to undertake such Missions, and, still more important, there is a greater desire on the part of the people themselves to hear and support such Missions. The whole design of the Commission is to mobilize the forces of the Church and to so order and articulate them that they will prove efficient in extending the Kingdom and strengthening the Church.

The Commission further believes that the whole movement has disclosed a greater desire on the part of all the Clergy of every School of Churchmanship to co-operate more intimately and effectively in the prosecution of the Church's tasks. The opportunity for the extension of the claims of the Kingdom and for the preaching of the Evangel are greater today than they have ever been before. The Bishop of New York has said: "It is our opportunity time." There is no more effective way for developing the preaching ministry than to encourage the practice of it. Men find themselves in losing themselves in the great, aggressive Gospel ministry.

That there is a clamorous call for a fresh presentation of old truths, reinterpreted and made clear by modern scholarship, is evident to the most casual observer. Even the critics of the Church, who have stood aloof from its ministry, and who have been disposed to regard it ungenerously, are today becoming advocates of its practice and principles. One of the things that has been disclosed to the Commission through an extended correspondence with the Clergy throughout the country, and indeed with some of the leading men of the Laity, has been the demand for the revival of expository preaching. Men and women do not know their Bibles. They are unfamiliar with some of the very simple and elementary truths of Holy Writ. They lack any full and comprehensive knowledge of the life of the Master Himself, and to many of them the Old Testament is a closed book. Leading secularists today are turning to the Bible, and particularly to the Old Testament, for refreshment and inspiration, and an interpretation of modern life. From an attitude of aloofness and indifference, they are coming to break the seals of the world's greatest book, and to find therein the age-old solvents for modern human problems.

We believe that Jesus Christ is coming to the twentieth century as He has come to no other century in the entire Christian era. He is literally interpreting the century to itself, and He is interpreting it by His own life and lips. Statesmen and scholars, men of affairs, and workers in the busy room of industry, all alike, are coming like the Greek of old, saying: "Sirs, we would see Jesus." There cannot be too much preaching of the right sort, and, indeed, as a great preacher in Yale University maintained, "It is the age of preaching, and never before in man's history has preaching been more popular". This is amply illustrated by the fact that certain modern evangelists are able to hold the ear of the multitude through consecutive nights and weeks. The cry of the men of the world today is, "My soul is athirst for God, yea, even for the Living God".

The Commission makes its urgent appeal to the whole Church, to every man who believes that he has a message, for his time, and who is willing to give it, to co-operate in a movement that must mean the enrichment and strengthening of the whole body. It may be some months before the Commission has all the data in hand upon which to base its findings, and upon which to build up its organization, but it can only build up its organization in the interests of the whole Church through the co-operation of every man in the Church. Clergy and Laity alike are challenged by the world's condition. Have we the courage to meet it, with a ready, effective and intelligent response?

[Courtesy Minneapolis Tribune]

PROMINENT IOWA CHURCHMAN PASSES AWAY

Mr. J. J. Richardson, a prominent editor and Churchman in the Diocese of Iowa, died Feb. 19th. He had been continuously a member of the Vestry of Trinity Parish, which was afterwards merged into Trinity Cathedral, Davenport, since March 29, 1869, and Warden since April 26, 1886. He had represented the Diocese in the General Convention and was always active in the Conventions of the Diocese. A minute passed by the Vestry says that "Mr. Richardson's long record of usefulness was marked particularly by an intense interest in the progress and welfare of the Church and its further advancement at home and abroad; no cause in its behalf ever appealed to him in vain." By his will, St. Luke's Hospital, Davenport, receives $25,000; St. Katharine's School, $25,000; Trinity Cathedral, for a chapel, and for Parish support, $35,000; the Ladies' Industrial Relief Society, $5,000, and the Iowa Episcopate Fund, $5,000.

A GET-TOGETHER SOCIAL

An annual get-together social was given by the members of St. Peter's Swedish Mission, Duluth, Minn., before Lent. The program included addresses by the Rector, the Rev. W. E. Harmann, and the Rev. W. S. Kleinschmidt, and several musical numbers by Mesdames S. E. Byrley and W. A. Drummond, Misses Evelyn May Bark and Ebba Johnson, Messrs. Charles A. Kippenberg and Sheldon Johnson.

SPECIAL LENTEN PREACHERS

The Rt. Rev. G. H. Sherwood, of Rock Island, Ill., Bishop-elect of the Diocese of Springfield, preached in Trinity Church, Muscatine, Iowa, on Ash Wednesday for the Rector, the Rev. Webster Hakes. The other special preachers for Lent are the Very Rev. Dr. Marmaduke Hare of Davenport, the Rev. Dr. John Dysart of Dubuque, the Rev. Ernest Stockley of Lyons, the Rev. Dr. E. H. Rudd of Ft. Madison, the Rev. D. C. Garret of Iowa City, the Rev. J. R. Kerrin of Burlington, and the Rev. John C. Sage of Keokuk, Iowa.

ANNUAL COUNCIL POSTPONED

The Annual Council of the Diocese of Atlanta has been put forward to April 18th. It will be held in St. Paul's Church, Macon, Ga. This will do away with the necessity of calling a Special Council to elect a successor to the late Bishop Nelson.

On the first Sunday in Lent at the evening service in Christ Church, Adrian, Mich., addresses were given on the subject of "Anti-Tuberculosis —Its Causes, Prevention and Cures," by local physicians, Dr. A. W. Chase and Dr. M. R. Morden.

The Church's Creed

By Rev. Wm. Galpin.

[We are printing herewith an article on The Church's Creed, by the Rev. Wm. Gaplin, Rector of St. Paul's Church, Muskegon, Michigan, whose Tracts and other printed matter have a wide distribution through the Church in the United States and Canada. Rev. Mr. Gaplin is the author of the Leaflet, "The Only Day He Had", which appeared in a recent issue of THE WITNESS without due credit to him, and for which omission the editors are sorry. If the clerical readers of the following article do not know the publications put out by The Parish Printery, Muskegon, Michigan, it would pay them to write Rev. Mr. Galpin and ask him for his sample leaflets and cards. F. S. W.]

The good Pastor has just returned from his denominational Council. At this general meeting there had been a revision of their creed. He was full of it. He talked about it often among his friends. He preached about it. And his people went away from worship with their heads high up, glorying in their having a creed that was modern and up-to-date. There was something of an air of superiority among them; they did not have a formula of Faith that was antiquated and aged. Theirs was a creed for the living,—for this throbbing twentieth century.

But was this revised, up-to-date creed of theirs anything to be proud of? Was it not really a reflection upon them that it was new and modern, and had all the other merits they saw in it?

How many discarded creeds of Christendom do you suppose there are? One of America's most eminent scholars, Dr. Philip Schaff, collected these creeds, and it took three large octavo volumes to contain them. Think of it—that men believed for a while, and then rejected, for newer statements, their opinions. And in ten years the creed some Christian body holds to-day will be sharing this same fate; it will be cast aside for some other up-to-date formula of Faith. Is this the kind of a creed that the world needs?

To appreciate the distinctive feature of the Apostles' Creed, which we adherents of the Prayer Book Church hold to, consider in contrast the Westminster Confession, which for many years had such a strong hold on a large portion of the Christian world. This Confession contains the views of certain men on religious subjects three hundred years ago. John Calvin, a master mind of the sixteenth century, said "God fore-knows," and therefore "God pre-decrees." He held that from the beginning of time God had fore-ordained certain persons to inherit the heavenly life, and others not to inherit it. Long before each person came into the world his eternal fate for weal or woe had been unalterably determined by God Himself.

Now, all this was John Calvin's individual opinion. Being a forcible thinker and persistent writer, probably the ablest mind of his generation, he made a deep impression on the theological world. Many adherents did he soon have; and ere long this belief became the substance of the Westminster Confession, to be adopted as the creed of many religious bodies.

No time do we need to take to refute this strange idea of Calvin's. It has long ago refuted itself in the heart and reason of humanity. Nor does it matter for our present purpose whether this Westminster Confession be true or false. What we would point out is that it is a creed of individual opinion.

Entirely different from this is the summary of Faith used in the historic Church of the Prayer Book. The Apostles' and Nicene Creeds reflect no personal views or ideas. They bear the stamp of no individual or school of thought. You can find in them no inferences of man which further investigation or increasing light shall change. They contain only the indisputable facts of the Gospel, belief in God as the Father Almighty, belief in our Savior's Virgin Birth, His Crucifixion, His Resurrection, etc. No one who is a Christian questions these truths. In a word, ours is a creed of facts, not a creed of inferences or beliefs or opinions.

And as such there is no need to change it from time to time. It is always new and up-to-date and modern. It is always adapted to the age in which people are living. Why, we do not need to revise the multiplication table. It is just as solid and substantial in its basis as ever it was. We do not want a new way of making the figure "5", or a modern method of shaping the letter "B." Some things in this world from their very nature, are always the same. With our notation of 1, 2, 3, 4, etc., we go on in our business life; and see no need for these fundamentals of mathematics to be in a state of constant revision. This would mean confusion for us all. With a fixed standard for a foot, and a definite measure for a quart, we all know what to depend upon in our commercial life. The one thing we all want is permanency in these matters.

And we of the historic Church believe in an equally definite standard for our creed. We want not changing, shifting opinions that are to be held to-day and discarded to-morrow. We want something permanent and abiding. And it is to our lasting credit and praise that we hold fast to a form of sound words that needs no revision,—any more than the accepted fact, that 16 ounces make a pound, needs no changing.

But is the Christian to have no views of his own, it may be asked? Are his opinions to be stagnant, and ever the same,—iron-clad, akin to the wording of the Apostles' Creed? Of course there are to be developing thoughts for the believer. There are to be changes in his beliefs. But the true change for all of us is to be in ourselves, not in our creed.

For example, how much more does the word "parent" mean to a person of fifty years old than to a child. All through childhood and youth and later years the significance of that word has been expanding. But we do not substitute a new word for parenthood every few years. What we do is to fill out, each for ourselves, as the years go on, the fulness of meaning attached to this term. And in the same way, we want each disciple to grow into religious thought—grow in himself, without constantly changing the creed.

And even with all the manifold revisions of those creeds which we hear of, they are creeds causing divisions and subdivisions in the Church of God. Men do not all think alike; God never intended that humanity should all have the same thoughts and ideas. Not at all strange, is it, that creeds expressive of man's views should have rent Christ's Kingdom into two hundred and more little and belittling sects. It is not to be wondered at that many persons reject all denominations and hold to to a creed of their own. Right here is where infidelity finds its own origin and justification. Nor can we wonder that in many a sect there is a household divided against itself. Free-will Baptists, and Baptists with close communion. Primitive Methodists, Calvinistic Methodists, New Connection Methodists, Protestant Methodists, etc., etc., until the tongue is wearied and the heart sickened at the needless schisms,—all alike testify to the dangerous and unstable character of creeds of opinion.

How grander and better than all this is the simple creed of the Church! It embodies no opinions, no changing views of man. It simply states the foundation facts of Christ's Life and His blessed Ministry among men. Nothing in it is there to hamper the expanding views of any one; nothing in it is there to cause divisions among Christian believers. It is a platform broad enough to hold all disciples of the good Master. Minds of the most diversified views can accept it, holding in unison the essentials of the Faith, and harmoniously differing as to non-esentials. That is the way we do elsewhere in life. We never think of such a thing as having separate school houses for the children of members of each political party.

Ours, too, is a creed suited to all ages. The untutored pagan, the mystic Oriental, the devout pietist of Latin Europe, the cold-reasoning Anglo-Saxon, can all accept it, and yet retain their instinctive modes of thought. It was believed by the earliest Christians; it was accepted by the Crusader, the medieval scholar, and the leaders of the Reformation. It can be accepted also by the devout and earnest disciple to-day with the same fervor and reliance as ever before. In short, the Apostles' Creed, simple, brief, a statement of facts (not of opinion,) is the unchanging creed for all ages and for all peoples.

Truly we can not wonder, in reference to a simple summary of facts like this,—something all can accept and which can cause no divisions among Christians,—that St. Paul exhorted Timothy to "hold fast the form of sound words." Is there not a glory in this short formula of faith? Are we not wise and true to the Savior in having in our worship no statement of views and opinions which have to be revised from time to time, just because they are opinions? God's Kingdom on earth should be for all, irrespective of personal ideas. May each and every Churchman dearly prize the blessed heritage which has come down to us in the Apostles' Creed; and on this foundation of facts let us each grow in grace and in breadth of mind. It is a form of sound words. So we hold fast to it forever.

NEWSY NOTES FROM RHODE ISLAND

Bishop Thomas of Wyoming spoke at the Churchmen's Club mid-Winter dinner, Feb. 9th, at the Eloise in Providence. His subject was, "Winning the West for Christ." While in the state he also addressed a quarterly meeting of the Woman's Auxiliary of the Diocese, and a large gathering of Church people at a Missionary Supper in the Parish House of St. Paul's Church, Pawtucket. At these meetings he talked especially of his plans for industrial education and corporate village life for the Indians of his jurisdiction.

A successful Mission was conducted by the Rev. P. Gavan Duffy of the Society of the Divine Compassion at the Church of the Advent, Pawtucket, beginning Sunday, Feb. 25th, and continuing for a week.

Speakers at the noon-day services at Grace Church, Providence, during Lent are the Rev. D. M. Brookman, D. D., Rector of St. Peter's, Morristown; the Rev. Samuel McComb, D. D., of the Cathedral of St. George, Baltimore; the Rev. Alexander McColl, D. D., Pastor of the Second Presbyterian Church, Philadelphia; the Rev. Ralph Birdsall, Rector of Christ Church, Cooperstown, N. Y.; the Rev. Milo H. Gates, Vicar of the Chapel of the Intercession, New York, and the Rector of the Parish, Rev. Philemon F. Sturges.

Services for the deaf are held once or twice a month in the Chapel of Grace Church, Providence. While deaf people are now very generally taught lip reading, the sign language is used at these services because it is more easily followed and more universally understood. The Priest in charge of the work here says of this: "No deaf person can long read the lips of another person without overwhelming mental fatigue. But signs are writ large in space and one simple sign may mean several words. Hence, signs, when once mastered by a deaf person, are a great joy, relief and satisfaction. Those who do not know the sign language lose very much in life. It is the hearing friends and relatives of the deaf, and some of their teachers, who themselves know nothing of deafness from personal experience, who are so impatient of and so opposed to signs. They are mistaken about it, and most of their deaf live to realize it."

Doctor Reifsneider, President of St. Paul's College, Tokyo, made his first visit to Rhode Island in February. His addresses on the "Problems of Relationship between the United States and Japan" have made a deep and lasting impression.

The Bishop of the Diocese conducted a pre-Lenten Quiet Day for the Clergy at St. John's Church, Providence, on Monday, Feb. 12th. The day began with a celebration of the Holy Communion at 10:30, and was followed by three meditations and accompanying prayers. After calling attention to the world disorder and the present crisis in our national life, the Bishop called for a re-reading and reconsideration of our ordination vows. He then discussed the duties of Priests, as herein set forth, as Stewards or Ministers of the mysteries, as Watchmen or Pastors, as Messengers or Preachers. The talks were intimate and informal in manner and candid and concrete in matter. He spoke plainly of formality and neglect in the administration of the Sacraments, of the perfunctory and aimless character of much Parish calling, of the lack of a dominant religious note in our conversation, and the absence of a cogent and convincing message in our preaching. His words struck home and provoked heart-searching and renewal of consecrated purpose. After luncheon a conference was held when the discussion was principally of ways and means of vitalizing our religion and linking it up closely with daily life. The value and method of classes in personal religion, services of intercession and similar extraordinary measures were freely talked over, and experiences exchanged. It was a profitable day of corporate thought and devotion, and will help to a better Lent.

The Witness

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

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LENT IN OUR PARISH

[Editor's Note.—Believing that the experience of many Parish Priests would be helpful to their brethren if they reported in our columns some methods used in the observance of Lent, we requested a number of Clergy, both in the smaller as well as larger Parishes, to give our readers a brief account of "Lent in Our Parish." We present herewith the fourth and fifth installments of these articles.]

CHRIST CHURCH, ST. PAUL

By W. S. Howard

The Church has a method of cultivating religious life, just as all the affairs of life must be done in a methodical way, if we are to accomplish anything. The observance of the Christian year, with its feasts and fasts, and its story of the life of our Lord, is the ordinary method of the Church for the spiritual culture of her children's religious life. In addition to this she has in Lent a special time of revival, which all denominations of Christians are coming more and more to value and observe. Are we of the Church coming to value it less? Are we appreciative of the great value of a well-kept Lent? The special purpose of this season of forty days is to deepen our religion, to make us more Christ-like in character and endeavor. How may this be accomplished? There are three Notable Duties, which our Master stated to be fundamental in His Kingdom, namely: Prayer, Fasting and Alms-giving, as set forth in His Sermon on the Mount, in St. Matthew, chapters five to seven, inclusive.

In Christ Church, St. Paul, daily Morning Prayer is said at 10:00 a. m., that all may have opportunity in this down-town Parish for prayer and meditation, if they will. Noonday services are held from 12:10 p. m. to 12:30 p. m., with short addresses by different Clergy of the Twin City. This service affords business men and women a short helpful Lenten service. Provision is made for those who cannot come during the day, by services on Thursday evenings at Christ Church, and by Inter-Parochial services on Tuesdays at 8:00 p. m. A children's service is held every Wednesday afternoon, with a girls' choir, and a system of rewards for faithful attendance. Thus in Christ Church, with early Celebrations at 7:30 a. m. on Wednesdays and Fridays, the opportunity is given for the practice of prayer in the "forty days" of Lent.

Self-denial with reference to pleasures of the world, such as theatre-going, smoking, dancing, and luxuries of the table, are an excellent discipline of the body and mind, besides affording much more time for attending services and for private reading and prayer.

"The Alms" of a certain worthy mentioned in the Acts came up before God as a memorial, as well as his prayers. The effort to save from our usual expenses that we may have to give to God's cause or to charity, the increased gifts out of our abundance, giving to Missions, to some definite need, etc., is a worthy practice of alms-giving, which our Lord commended.

In Lent we should seek to present the great fundamentals of our Faith in a very practical way, and to lead our people to the practice of their religion in service to their fellowmen, in gifts of money, and better, in the gift of our personality in sympathy, vision of God, and brotherliness.

TRINITY CHURCH, CLAREMONT, NEW HAMPSHIRE

By W. E. Patterson

During the week preceding Quinquagesima Sunday a letter is sent by the Rector to every person connected with the Parish. In the letter the Rector calls attention to the special need of making the Lenten season a time of self-examination, repentance and spiritual growth. The special want from the spiritual side which the Rector feels is most needed in the Parish is emphasized. The letter is made general enough also to meet other needs. Each person is urged to make use of the opportunity given. With the letter is sent a card containing a list of the Lenten services, also a Lenten Daily Offering envelope. On Quinquagesima Sunday attention is called to the letter and card sent out the previous week and all are requested to heed the suggestions contained therein and to make some definite rule for the observance of the season. Opportunity is given for all who wish to make their Communion on Ash Wednesday by arranging the services at different hours. During Lent Evensong is said in the Church daily at 4:30 in the afternoon, with the exception of Wednesday and Friday. On these days Evensong is said at 7:30 with a special preacher on Wednesday. No course of sermons is arranged. The subjects are left to each preacher to decide for himself. This seems to be the better way for each man is qualified to preach best from his own spiritual experience and to help others by so doing. The Rector on the Friday evenings in Lent follows with a series on certain subjects.

Friday afternoon the children of the Parish have a service with instruction and catechising. Different methods are used at this service for the instruction of the children. During Holy Week extra services are held each day at 10:00 in the forenoon. On Good Friday, in addition to the regular services, the "Three Hours" are kept. Experience shows that this is one of the most helpful spiritually of the services and many who are not Church people attend. At Evensong, instead of the sermon, Stainer's Crucifixion is sung. This is not done by the regular choir but by a chorus composed of all who care to join. The Pastors of all the different bodies are invited and the day comes to mean something to many who have never before observed it. At Evensong on Easter Even children are brought to Baptism. The Celebrations on Easter Day are at different hours and the only one that is fully choral is the one succeeding Matins at 10:30. In the afternoon a special service is held for the Sunday School when the mite boxes are presented. Choral Evensong closes the day. This plan has been tried for a number of years and experience has shown that it produces results and deepens the spiritual life of the Parish.

The Rev. E. H. Eckel, Sr., Secretary of the Province of the Southwest, conducted a very successful Pre-Lenten Mission and every-member canvass in St. Luke's Church, Denison, Texas, Rev. H. G. Hennessy, Rector, with gratifying results.

The Rev. Ira Lee Rice of Green Point, L. I., has been tendered a call to the Rectorship of Grace Church, Muncie, Ind.

SECRETARY OF HOUSE OF BISHOPS PASSES

News of the death of the Rev. Samuel Hart, D. D., Dean of Berkeley Divinity School, Sunday morning, Feb. 25th, Middletown, Conn., caused by paralysis, came as a shock to a host of friends and admirers throughout the American Church.

Dr. Hart was born at Saybrook, Conn., June 4, 1845, the son of Henry and Mary Ann Witter.

The degree of Doctor of Divinity was conferred upon him by Yale College in 1902, and that of Doctor of Laws by Wesleyan College in 1909.

Dr. Hart was ordained Deacon, June 2, 1869, by Bishop John Williams, and advanced to the Priesthood by the same Bishop the year following; was a member of the faculty of Trinity College, Hartford, from 1870 until 1899. The degrees of D. D. and D. C. L. were conferred upon him by his Alma Mater. He served as Dean of Berkeley from 1908 to the time of his death. Dr. Hart served the Church richly in many channels, having written widely on a varied list of subjects, among which may be mentioned as of great value, the "History of the American Church Prayer Book," and "Faith and Faith." He was a member of a number of educational societies and was an authority on historical subjects, both national and pertaining to the Church. His work amongst the poor and struggling Parishes and Missions, and the hospitals, was a labor of love for the Master. He inspired new life in his cheery greetings to his fellowmen, and his touch and personality was a benediction to all with whom he came in contact.

Dr. Hart was Secretary of the House of Bishops for many years, and one of the most familiar figures at the General Conventions.

Berkeley mourns as for a father, and the Church will feel his loss, but his memory will be cherished in the hearts of thousands who have benefited by his teaching and Godly example in manner of life.

Funeral services were held in Holy Trinity Church, Middletown, on Feb. 28th, at 1:00 p. m., and interment made in the ancient burial ground at Saybrook Point on the same day. Both services were largely attended by Clergy and student friends.

Because of the death of the Rev. Samuel Hart, D. D., the Presiding Bishop has appointed the Rev. George F. Nelson, of New York City, to be the Registrar of the General Convention and to act as the Secretary of the House of Bishops until the meeting of the next General Convention.

Before leaving Boston at the close of his great revival, Billy Sunday, in a public address, bade goodbye to almost everything and everybody in and around "The Hub." His farewell to Dean Hodges is characteristic: "Goodbye, Dean Hodges of the Episcopal Theological School — you have been kind to me. My, you're a good scout."

A LENTEN SUGGESTION

WHAT SHALL I DO?

It is a blessed thing to collect your thoughts, and consider quietly the condition of your heart in God's sight; to give you more time for prayer, both private and public; to engage in good works; to look upon the great love of Christ for you, and ask as a return for it: "Lord, what will **Thou** have me to do?"

CURRENT EVENTS AND ITEMS OF INTEREST

Plans are under way for the erection of a Church building at Farnam, Nebr.

Plans have been completed for the erection of a Rectory by the Parish of St. James the Less, Philadelphia, Pa.

The Rev. Stephen E. Prentiss, Rector of the Church of the Incarnation, Mineral City, Va., has resigned.

The Rev. Dr. George B. Norton, Rector of St. Mark's Church, Beaumont, Tex., for the past ten years, has resigned.

The Moody Sunday School, Chicago, has reached an average attendance of 3,000. One woman's class, which began with three women three years ago, had 251 present last Sunday.

The Rev. Henry D. Speakman of Jersey Shore, Pa., has accepted a call to St. Luke's Church, Mount Joy, Diocese of Harrisburg.

The Rev. Andrew S. Chapman, Rector of Grace Church, Galesburg, Ill., has accepted a call to St. James' Church, Cleveland, O.

The Rev. Edwin B. Woodruff was instituted Dean of Calvary Cathedral, Sioux Falls, S. D., on March 4th, the Second Sunday in Lent.

The members of St. Augustine's Church, Youngstown, O., have pledged $3,000 towards a new Church building which is to cost $15,000.

The women of St. Mark's Church, Paterson, N. J., have succeeded in paying off the last eight hundred dollars of a four thousand dollar floating debt upon that Parish.

Fifty-three persons were recently presented to Bishop Lines for Confirmation by the Rector of St. Barnabas' Church, Newark, N. J., the Rev. Harry V. B. Darlington.

The Rev. Chauncey H. Blodgett, Rector of St. James' Church, Roxbury, Mass., has accepted a call to Grace Church, Colorado Springs, Colo., and expects to begin his new work immediately after Easter.

Thirty-four Laymen in the Diocese of Pittsburgh were given Lay Readers' licenses at a special service held in St. Andrew's Church, Pittsburgh, Pa., on the First Sunday in Lent. The Rev. Thomas J. Bigham, Chaplain of the Diocesan Laymen's Missionary League, presented the candidates to the Bishop, the Rt. Rev. Dr. Cortlandt Whitehead. The Rev. Dr. Homer A. Flint, Rector of the Church of the Nativity, Crafton, preached the sermon and assisted in the service. The Rev. Dr. Alexander Vance is the Rector of St. Andrew's Church.

The Rev. Almon A. Jaynes, Rector of Trinity Church, Syracuse, N. Y., and Chaplain of the Third Regiment, National Guards; was one of the preachers the early part of Lent in the Church of the Epiphany, Niagara Falls. The members of the local military company attended the service in a body as a mark of their respect and high esteem for Mr. Jaynes, who was their Chaplain while on duty on the Mexican border.

A Young Men's Club has been organized in St. Mark's Parish, Minneapolis, Minn. The objects of the Club are to foster and promote comradeship among the young man and boys of the Parish; to study current questions and matters of community concern; to seek to relate St. Mark's Church and its agencies to the city in general. The officers are: President, Philip Mortimer; Vice President, William V. Freeman; Secretary, Henry Kerderlin.

ITEMS FROM SOUTHERN OHIO

The Lenten noon-day services at the Lyric Theatre in Cincinnati are receiving their usual appreciative attention in the form of a large attendance. The list of speakers include Bishop Reese, Rev. Messrs. George Gunnel, A. R. Taylor, Dr. Waters, J. Howard Melish, Bishop Longley and Dr. Kramer of Seabury Theological School, Minnesota.

Through the efforts of the officers of the Woman's Auxiliary many of the Parishes of this Diocese are taking up Mission study during Lent for their women. Trained Mission study leaders are being sent out where desired to conduct the classes in Mission study. A great increase over the interest of past years is being shown in the work. Miss Elizabeth Matthews of St. Luke's Church, Glendale, is in charge of this year's work as Educational Secretary.

The Laymen's League started last year in the Cincinnati Convocation has been at work again this year with new life and vigor. At a recent meeting in Christ Church Parish House, Cincinnati, constitution and by-laws were adopted outlining the work of the League upon broader but somewhat similar lines to the Brotherhood of St. Andrew. An effort is now being made to appoint a Vice President of the League in each Parish who shall organize the men of the Parish into a branch of the League.

St. Mary's Church, Hillsboro, has recently reopened for services the Church building which had been closed for some time pending the remodeling and refurnishing of parts of the building. The opening service was a service of rededication of the renewed building to the service of God. The improvements included the rebuilding of the sanctuary and chancel, greatly enhancing the beauty of the furnishings and decorations. Much of the new work was in the way of memorial gifts to the Church in the names of former members.

Several changes in the personnel of the Clergy of the Diocese have been effected during the past few weeks: Rev. George T. Lawton comes to the Church of the Good Shepherd, Cincinnati, from St. Andrew's Church, Minneapolis; Rev. George C. Dunlop, formerly Rector for eight years of Christ Church, Springfield, Ill., is now Rector of the Church of the Advent, Cincinnati, and Rev. David W. Barre has been transferred to St. Andrew's Church, Washington Court House, Ohio, and All Saints' Church, Wilmington, Ohio.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIK L

THE FOURTH SUNDAY IN LENT
THE COLLECT

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Savior Jesus Christ. Amen.

In this Collect we are made to acknowledge the justice of God. God writes His laws both in nature and in grace. And if we transgress those laws punishment must naturally follow the transgression. The punishment to which we Christians first and foremost are expected to submit, it occurs to me, is the narrating in detail of our transgressions to our Heavenly Father. God's punishments are corrective processes, not merely punitive nor vengeful. Therefore, just to privately acknowledge our sinfulness is not enough, for such acknowledgement is not necessarily even humiliating, unless we are very conscious of the presence of the pure and loving God, and apparently few of us have that consciousness. But to detail our evil deeds, their number and their occasions, this humbles our pride and sends us looking for their roots, and then for a correction of those roots by a cultivation of their opposite virtues. Lenten self-examination, if it has been carefully and searchingly done, should have brought to our minds the memories of many evil deeds. In a way many evil deeds bring their own punishment in the trail of their performance. Only Confession of them, however, will ever lead us to admit that we deserve the punishment which they call for, and to accept that punishment in a humble and a patient spirit.

The writers of that Collect evidently were men into whose souls the iron of conviction of their sins had entered deeply. But they were more than that. They were men who realized that if they confessed their sin "God was faithful and just to forgive them their sins and to cleanse them from all unrighteousness." So they sought the comforting which is the strengthening grace or help of absolution.

The "blessed assurance" of which some Christians so glibly sing can only be the property of those who realize that God has spoken to our individual souls those pardoning and freeing words, "Thy sins are forgiven thee. Go in peace, and sin no more." Bishop Doane puts it this way: "Not the absence of sin nor its denial, nor its excusing, but the unwithheld and unrelieved confession of it, this is the way of our approach. It is the publican, and not the pharisee who goes down to his house justified. It is the prodigal son avowing his unworthiness and not the elder brother asserting his deserts to whom are given the kiss, the ring, the robe, the feast. Lent's lessons are but half learned by him who stops with the conviction of his sins; not learned at all by him who, with no sense of their exceeding sinfulness, no sorrow and no shame looks for an easy riddance from their unfeared punishment and unfelt power." Have you tried and examined your life and confessed your sins and felt the joy and relief of leaving them at the foot of the Cross?

THE EPISTLE

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

"Son of the bondwoman! Son of the free!" Which are you? If you are outwardly respectable, bound by the conventions of your particular social set; content with a morality which by a school-room standard of religion would you give a "passing mark;" if you enjoy worship and Sunday services solely because of some sensuous appeal they made, or are attracted by the personality of Preacher or Priest, and go in certain ways simply because they were pointed out to you by those you admired, would you be a very "free" sort of Christian person? I should say "Nay."

If you ask, "What constitutes the difference between the son of the bondwoman and the son of the free?" I should reply, "The same thing that constitutes the difference between the Saint and the Sinner." That difference is a difference of motive. Both saint and sinner look quite alike, and often times to the unobserving, as far as outward appearances go, the sinner at first sight often looks the more attractive of the two. But put the acid test of motive into their daily lives and see what answer you get. The evil deeds that make most trouble in the Christian Church today and that worthily deserve to be punished are the inconsistences and contradictions of nominal Christians. Ask yourself this question. If I call myself a professing Christian, in how many and in what vital respects does my daily life differ from the daily life of the man who says "there is no God," and goes his way without any reference to Him either in thought, word or deed? The answer to this question will show you what kind of a man you are. An Ishmael or an Isaac.

THE GOSPEL

Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was night. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

"This He said to prove him." God is daily proving us by doing the unusual things in the usual way, which after all is His way. He does not drive us into wildernesses. He lets us sit down where there is much grass. But when the Church is comfortably and pleasantly located then look out for dry rot! Our testing time is not only nor chiefly when we have too much, but when we have too little. Of what use is much grass to a hungry and fasting people? God was proving those people by showing how much there was to spare when they lived according to their needs. His blessing made the boy's picnic dinner feed a multitude. And He used that picnic dinner to be the channels of His comforting sustaining grace, and to afford the text for His wonderful sermon on the Bread of Life. Again God says through this miracle, "Come to Me when you are hungry, and by the Hand of Christ I will fill you." Did you ever think that it was an evil deed for you to stay away from the company that Jesus feeds through His ministry? Did you ever think that the punishment for staying away from the company of faithful people was the inability to enjoy such company? Did you ever stop to think that God expects you to be on the lookout for opportunities to bring Him gifts which He could bless for the good of others? This is the reward Andrew had for observing the lad to whom in a way he was a sort of Big Brother. If you are doing any Big Brother work are you asking God to bless your little brother's gifts for other people's good and satisfaction? Are you careful not to waste anything or any fragment? Do you realize that waste is the great family sin of the United States? And are you and your family liable to be found guilty of the sin of waste?

F. S. W.

RELIGION AND GOODNESS

To be religious is to have a sense of God. It is to be endowed with a sixth sense, a sense of spiritual touch.

To be religious is to realize that God is and that we are under the protection of His good providence. That we are not masters of ourselves but subject to another's mastery. It is to definitely acknowledge the power of God over our lives, to realize that we are stewards to whom God has given a certain amount of opportunity and strength and that we are responsible for the way we use these things to Him.

But to be religious means not only that we have a sense of responsibility to God but that we have a certain privilege of approach to Him. He has promised on His part to help us. He has said, "Ask and ye shall receive."

Religion is not merely "being good." A man might be a good man and yet not be a religious man—might not have this sixth sense of God.

There have been many such men, men who trusted in their own strength to keep themselves straight and have said that they thought it a weakness to go to God for strength. Men who have been honest from policy, men who kept themselves continent because they wished to keep themselves from physical evil and wished to avoid the complications of life which a breaking of the moral law brings with it.

The trouble about making goodness a religion is that in the storm and stress of life it often fails to keep a man upright. The counsels of prudence are apt to fail a man when the storms of the passions arise and swell.

The man who leans only on his own strength, who has built a house of prudent morality and integrity for himself, is apt to find, when the winds arise and the storm beats upon his house, that it was built upon the sand.

When such a man falls, he cannot arise because he has never learnt where to go for a renewal of strength.

Better the man who realizes his own weakness, and knows God, and goes to Him for strength than the man who trusts in his own strength and does not realize his own weakness.

A religious man is not necessarily a man without moral faults. He may have more faults than the non-religious man. But nothing is so plain in the record of God's dealings with man than that in the end the religious man, though full of faults, is safer than the non-religious man who perhaps in the beginning of his career walked more uprightly.

Look at the career of Saul and David. In some ways Saul is a finer character than David, with one exception—he had no sense of his right relationship to God. So when in his reign, perplexities and dangers came to Him, he had no strength to meet them and nowhere to go for wisdom and counsel. Despair and misfortune gathered thick about him and he became a gloomy mad-man.

David is full of faults, easily overcome by weaknesses of the flesh, and yet he was one of the most religious men who ever lived. Never losing sight of God, repenting of his sins and fighting against them, loving God even in the midst of his sins and loving God always more than he loved his sin, and always ready to serve God and pray to Him.

And so God loved David in spite of his faults, and God punished, He protected and forgave him.

Thus David becomes the very type of the religious man—the man who in prosperity and in adversity, in strength and in weakness, in sin and in virtue, looks for help to God.

"I will lift up mine eyes unto the hills," David cries, "from whence cometh my help."

That is one of the finest descriptions of the religious man.

The man who looks up.

Better the man who looks up, though he may stumble over the rocks and sometimes fall into the pits of the way of life, than the man who always looks down, though by looking down he may walk more warily.

"Wilt Thou forgive that sin where I begun,
Which was my sin, though it were done before?
Wilt Thou forgive that sin through which I run
And do run still, though still I do deplore?
When Thou hast done, Thou hast not done;
For I have more.

Wilt Thou forgive which I have won
Others to sin, and made my sin their door?
Wilt Thou forgive that sin which I did shun
A year or two, but wallowed in a score?
When Thou hast done, Thou hast not done;
For I have more.

I have a sin of fear, that when I have spun
My last thread, I shall perish on the shore;
But swear by Thyself, that at my death Thy Son
Shall shine, as He shines now and heretofore;
And having done that, Thou hast done;
I fear no more." —John Donne.

H. J. M.

COMMENTS ON THE NEW LECTIONARY

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

FOURTH SUNDAY IN LENT

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
4 S. in Lent	Ex. 5:19; 6:13 II Esd. 16:53-67	Luke 9:18-45	Micah 7	Luke 15:11-end
M.	Ex. 6:16-27	II Cor. 3	Nahum 1	Luke 16:1-17
Tu.	Ex. 6:28; 7:13	II Cor. 4	2	Luke 16:19-end
W.	Ex. 7:14-end	II Cor. 5	3	Luke 17:1-19
Th.	Ex. 8:1-19	II Cor. 6	Habak. 1	Luke 17:20-end
F.	Ex. 8:20-end	II Cor. 7	2	Luke 18:1-14
S.	Ex 9:1-12	II Cor. 8	3	Mark 10:2-16
5 S. in Lent	Ex. 9:13-end Zech. 12:1-10	Heb. 2;1-3:6	Zech. 1:1-17	Mark 10:17-34

SUNDAY. The first lesson in the morning gives the story of the Divine encouragement to Moses and to Israel when not only "hope deferred" had "made the heart sick," but when the first beginnings of deliverance had, by a certain spiritual law, made things not better but worse. The corresponding New Testament selection is our Lord's vision of the "exodus" (see Luke ix:31 in original) that He should accomplish at Jerusalem. While exercising His saving power in helping others, our Lord Himself relied upon the promises of His Father and on the outcome of a great spiritual principle, that "Whosoever loseth his life shall save it." More than that He constantly looked back to what God had wrought in the past, and in this particular instance, to Israel's deliverance from Egypt.

The Old Testament alternate strikes at the close the same note: "God shall lead you forth and deliver you from all trouble;" while the references to God as the Creator of the world and of man brings support to the Gospel narrative of the feeding of the five thousand. "Is not the life more than meat?"

These lessons seem all to harmonize with the central thought of "Refreshment Sunday," but especially with the idea of deliverance contained in the Collect and in the Epistle, particularly in that St. Paul brings out the fundamental principle of reliance upon God's fidelity to His promises.

In the evening, the life of our Lord is continued with the familiar story of the Prodigal Son, which is never out of place, but fits particularly with the other Scriptures along the idea of salvation as the result of reliance upon a gracious Father and is well supported by Micah's rapturous praise of the "God that pardoneth iniquity" and who will "cast our sins (but not us) into the depths of the sea;" a conclusion to which the prophet is brought only after experiencing great distress and then waiting for the God of his salvation Who would, he felt assured, be true in all coming years to the promises He had made, "the mercy He had sworn to the Fathers from the days of old." (See also verses 14 and 15.)

WEEK DAYS. In the morning, the story of Israel in Egypt is continued, the process by which the Spirit is brought out of bondage to the flesh; and the second lessons, course-reading of II Corinthians, contrast the Christian Ministry with the Mosaic and point forward to Easter through the discussion of the Resurrection as the outcome of suffering and sorrow; and perhaps even the discourse on Christian giving, which runs over into next week, might help out the Easter offerings, in both quantity and quality, if we could only get them on the Apostle's high plane. In the evening, the Harmonized Life is continued, dealing principally with the theme of judgment and salvation, including historical world judgments (Luke xvii: 37). As Old Testament backing of this, we have Nahum and Habakkuk; the former expressing "the passion of a whole epoch drawing to its close * * *." "The overthrow of the tyrant is certain and God's people are assured of deliverance." Habakuk emphasized more the deliverance; prayer over perplexity in the midst of permitted evil leading to God's answer and then to the joyous determination, "I will rejoice in the Lord (no matter what happens)."

A WORTHY MEMORIAL

The Rev. Dr. Leighton Parks, Rector of St. Bartholomew's Church, New York, reports that one of the largest contributors to the fund of $1,000,000 for the proposed new Church building, the late Charles W. Harkness, spoke to him very earnestly on the subject of raising at the same time an endowment fund to take care of the larger expense of maintaining the new edifice when it is erected. "You will get the million dollars," said Mr. Harkness, "without difficulty, and as soon as that is in hand begin on an endowment—not a small one, but a big one." In six weeks Mr. Harkness was dead. "Soon after his death," adds Dr. Parks, "Mrs. Harkness told me that he had spoken to her on the subject, and she knew that had he lived he would have given largely for that purpose, and therefore she wished to give as a memorial to her husband, three hundred thousand dollars for the endowment of the new Church. By a codicil to her will, made a few weeks before her own death, two hundred thousand dollars was added, so that the Church will enjoy, from the day it is finished, an endowment of half a million dollars.

PROMINENT CLERGYMAN DIES IN DENMARK

The death of the Rev. Dr. Edwin George Richardson occurred in Copenhagen, Denmark, on Tuesday, February 20th. Dr. Richardson was a graduate of John Hopkin's University and of the Philadelphia Divinity School. He was ordained Deacon in 1882 by Bishop Pickney, and Priest in 1883 by Bishop Starkey. From 1883 to 1885 he was Rector of St. Stephen's Church, Newark, N. J., and of St. James' Church, Milwaukee, Wis., from 1885 to 1914, when he retired from active ministry.

"Billy" Sunday never received such an offering on the "last day" of any of his campaigns as was offered last Saturday morning at Christ Church Cathedral, St. Louis. It was the closing service of the Children's Mission conducted by Dean White of Grand Rapids. After the 350 boys and girls had marched about the Cathedral, meeting in the central aisle and going up it four abreast like a resistless tide of Christian Soldiers to the steps of the chancel, their resolutions all signed and in hand were collected in the Alms Basons and presented on the Altar to the Almighty. Every child had made resolutions and such an offering has seldom been made in the city before. It was the climax of a most helpful and inspiring Mission whose topic was The Christian Soldier.

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WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

VIII.

THE PENTECOSTAL CHURCH

Presumably there is hidden in the acorn the essence of all that becomes the oak. So in the Church after Pentecost we should find all that is essential to the Church. What do we find? If you had entered Jerusalem a month after Pentecost and asked a Christian what Christianity was, what could he have replied? Of course we must base his reply on the facts that are evident. He could have replied:

1. **We have the life of Christ**—that is, our foundation: "for other foundation can no man lay than that is laid, which is Jesus Christ." That is, the life of Christ, His birth, death, resurrection, ascension and His sending of the Holy Ghost, formed the Christian's creed then as it does now: for the Apostles' Creed is chiefly a recital of the facts of Christ's life, and it is modeled upon the creed of the very earliest period.

2. **We have Christ's representatives** or witnesses, the Twelve, to whom He had said, "As the Father sent Me, even so send I you." That is, the first Church had an authoritative and representative Ministry which had received the Holy Ghost, which was to bring to their mind whatever He had told them, and which was to guide them into all truth.

3. **We have two Sacraments.** We admit all seekers by Baptism and we are engaged frequently in the Breaking of Bread. These Sacraments were ordained by Christ Himself, and the Apostles are particular in conforming to His command.

4. **We have the Old Testament in writing,** which we believe testifies of Christ; and the Apostles, and others, can tell us many of Christ's teachings and works. That is, we have a code of ethics—a moral law, both written and unwritten—which we endeavor to keep to the best of our ability, and for the flagrant violation of which we may be put out of the Church. (I Cor. v:4-5.)

5. **We have the prayers,** which we are accustomed to recite when we meet together for the Breaking of Bread.

In short, they had a Creed, a Ministry, Sacraments, a Moral Law and a Public Worship from the very beginning of Christian practice.

Are we to assume that these things were "of Christ?" Surely the character of the Apostles, their training as Jews and with Christ, the nearness to His departure, and the unanimity with which these things seem to have been done, would seem to justify the assertion that they were acting as the representatives of Jesus Christ in doing these things.

Now if these things characterize the beginning of Christian practice, we may expect to trace the development of this practice along these five lines, to which we might well add another characteristic, viz.:

6. **We feel bound to publish these glad tidings to all men.** That is, as a living organism our function is to grow and to cover the earth.

We shall therefore pursue the subject of the Church's development under these heads:

(1) The Creed. (2) The Ministry. (3) The Sacraments. (4) The Practice. (5) Worship. (6) Missionary Activity.

IX

THE CREEDS

The average man is distrustful of the word "creed", and well he may be, for the word, like other blessings, has been much misused. Of course it is derived from the Latin word "credo", and means merely "that which I believe". So, unless a man's soul is a blank, he must believe something—he must have a creed.

But creeds are of two kinds:

1. Those which have grown up in the historic Church as a witness to certain facts in the life of Christ.

2. And those which have been manufactured in order to embody somebody's opinions about things. In the latter sort, we confess to a languid interest, whether it includes the decisions of the Westminster Assembly, the Augsburg Confession, the Council of Trent, or the Thirty-nine Articles of the Church of England. These are interesting as fossil remains of what people thought at these times, but ought to be considered not as creeds, but rather as the opinions of certain people. Strictly speaking, there are only two creeds which historically have any conspicuous place in the belief and worship of the Universal Church. These are the Apostles' Creed and the Nicene Creed—the one representing the consensus of early Christian belief, like our common law, springing out of the past without definite author or origin, and the other, like our written law, coming as the result of judicial decision and legislative enactment.

THE APOSTLES' DOCTRINE

We have seen that the Pentecostal Church "continued steadfastly in the Apostles' doctrine". What was that doctrine? Manifestly the germ of that doctrine is to be found in the words of our Lord Himself, "Baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost". If one is to be solemnly initiated into such a faith, he certainly must believe in the Father, and the Son, and in the Holy Ghost. Thus we secure the framework of the Creed.

It was certainly the earliest Christian belief that the Father was Almighty, and the Maker of Heaven and earth. To this was added the primitive belief as to the Son of God—that He was Jesus Christ, that He was conceived of the Holy Ghost, born of the Virgin Mary, that He suffered under Pontius Pilate, etc. These facts were early added to the second clause of the Creed, as witnessed in the first four verses of I. Cor. xv, where St. Paul says:

"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures."

Here we see three things:

1. That the phraseology of St. Paul's faith is almost identical with that of the Apostles' Creed, as far as it goes.

2. That he regards the Resurrection of our Lord as the central and most vital article of the Creed.

3. And that he declared this faith to be one which he had received, and not manufactured; and that their salvation rested upon their fidelity to this faith—a principle which in another place he vehemently asserts: "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." (Gal. i:8).

If we are to regard St. Paul as a learned authority, who gives the best interpretation of the facts as recorded, we shall find that this holding of a common faith was regarded by him as a vital principle. "Let us walk by the same rule", i. e., the same standard of truth. So he charges his protege, Timothy, "Hold fast the form of sound words". (I. Tim. i:13). In Greek, the word translated "form" means a "mould", i. e., a mould into which the sound words have been run. The nature and character of this mould we have already seen.

So, in writing his own obituary, St. Paul mentions as the climax of all his labors, "I have kept the faith". As a trustee of a large treasure, he had kept that which had been entrusted to his charge, without being guilty of attractive speculation or of personal peculation. He chose to hand down the faith, not to manufacture it. So the Apostles' Creed is the survival of this form of sound words, because the Church's witness to its accuracy is unanimous. It has no rival claimant.

THE RULE OF FAITH

Again, let us consider what this "rule of faith"—this "form of sound words"—contains.

In addition to the three clauses—a belief in the Father, and in the Son, and in the Holy Ghost—we find four other clauses, the last three of which contain a clear statement of the purpose of Christ's death and Resurrection—that we might attain to the "forgiveness of sins, the resurrection of the body, and the life everlasting". This is so manifestly the purpose of the Gospel, as well as the profound longing of the right-minded man, that it requires no more than the statement to demonstrate its fitness as a summing up of the purpose of the Gospel of Jesus Christ.

But the intermediate clause between that which describes the Blessed Trinity as the source of our blessings and these three last things as the hope of our redemption, is the cause of much confusion, doubt and cavil.

To state the phrase is almost to invite an argument—"I believe in the Holy Catholic Church, the Communion of Saints"—for the second part of this clause may be taken as an elaboration of the first. To attempt to define it is to precipitate a conflict.

Some one has wisely said that if the Christian world could come into agreement as to the meaning of two words, there would be a cessation of strife; and these are the words "Church" and "Sacrament". And yet the Church is merely Christianity embodied in an institutional form. Yet to the Roman Catholic the Church is one thing, to the Greek or the Anglican another, to the Methodist, Baptist, Presbyterian, Quaker, Congregationalist, Lutheran, etc., quite another; and the matter is scarcely one in which argument can have force, for nearly every one is so settled in his conviction that he would rather fight than be convinced.

COMMON GROUND

And yet there is a common ground upon which most of us can meet, and it might be as well to get some ground to stand upon before we begin the conflict.

1. We nearly all agree that some sort of organization is essential to an adequate presentation of the Gospel. It may or may not be a matter of grave importance whether the Church is Papal, or Episcopal, or Presbyterial, or Congregational; but it is important, we all agree that it should be institutional, for we are all members of an institution that claims to be a Church, and the whole of our national life is bound up in institutions. We nearly all have some kind of ministry, some form of Sacraments, an ethical standard enforced by some sort of disciplinary power, a responsibility for extending that institution, and a practically common Bible from which we derive our devotions. Our worship is more or less differentiated, so that it is scarcely common; yet even here we address the same God, in a language which at least the minister and God are supposed to understand, and for the purpose of establishing a closer union between the worshiper and God.

2. We all, or nearly all, preserve that institution from generation to generation by some recognized form of admission, by some accepted principle of ministerial succession, and by some traditions and forms to which we ascribe more or less sacred and honorable value.

3. We all, or nearly all, claim a certain power of discipline over such ministers as we have, and, so far as they will sustain our action in these feudal times, over the lay vassals who constitute our feudal domain.

And this agrees in fact with what we have already endeavored to establish: that Christ formed an institution which He called "His Church"; that the Apostles gave to this Church an organization which we practically acknowledge, inasmuch as we embody our own principles in some sort of an organization which we fancy is more or less like the one He founded; and while many people have a theory of an invisible and disembodied Church as an ideal condition, none has ever really succeeded in putting this theory into practice—so difficult is it for mere men to use invisible means of embodying truth or of handing it down to others. We may say that we believe in an invisible Church, but if we are active Christians we seem to find it necessary to tie ourselves to some sort of visible institution. We know of no keener statement of this fact than that attributed to a popular revivalist, who, in answering the question as to whether it is necessary to belong to a visible Church in order to get to heaven, replied, "No more than it is necessary to take a steamer to go to Europe. The swimming is good".

We may argue about invisible Churches, but we find it vitally necessary to belong to visible ones, if our labor is going to be effectively joined to the labor of our fellow Christians, and to be handed down to our children.

So for the present we will leave the matter here, contenting ourselves with the observation that the Creed places, as the article of faith midway between these two triads of belief, that, in some way or other, from God the Father, God the Son, and God the Holy Ghost, through some visible agency, which Christ founded, and which He called His Church, we hope to obtain the forgiveness of sins, the resurrection of the body, and the life everlasting . .

We are not avoiding the discussion of the subject, "What is the Church?", but are postponing it until we have placed certain other facts before the reader which seem to have a bearing on this much-mooted subject.

(To be continued)

CHRISTIAN FAITH AND PRACTICE—WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XII

THE FAITH OF THE GOSPEL

MAN HELPLESS UNDER SIN

The Collect for the First Sunday in Lent is a voice from the depths of man's helplessness: "O God who seest that we have no power of ourselves to help ourselves." The same feeling of helplessness we find throughout the Prayer Book. "O Almighty God who alone canst order the unruly wills and affections of sinful men," conveys the same thought. This attitude of mind is a puzzle to the unspiritual man; he feels quite well satisfied with himself, and quite sure that most of the time he merits God's unqualified approval. He does not feel the need of Divine help, because he feels able to go along the right path in his own strength.

The Prayer Book voices Christian experience. Its language is that of the man who has had a new vision of righteousness, and has attempted to follow that vision, only to be convinced, as never before, of his own weakness. The Collect for the First Sunday in Lent is psychologically and spiritually correct, and voices the feelings of every man who has started out the season with a high ideal of what he is going to accomplish to correct his faults. Inside of a week such a man comes to realize that the task is not easy, that he is weaker than he supposed.

AN ENCOURAGING SIGN

This stage of discouragement is an encouraging sign. In a very serious illness the sick man does not feel his weakness until he begins to convalesce. While the disease is at its height he does not want to do anything, and so does not feel his weakness. Only as he is getting better does he become conscious how weak he is. So the realization of our own spiritual weakness is an encouraging sign because it reveals a high ideal of right living, and a real attempt to live up to that ideal. It shows spiritual convalescence.

THE NEED OF GRACE

The sense of our weakness drives us to God for help. It makes us realize that salvation is wholly from God; that only through Him are we able to want to do that which is right, and only through Him able to do that which His grace has made us want. Christ is the Alpha and Omega of salvation, the beginning and the ending. It is His Spirit which brings us to repentance and right desires, his help that enables us to overcome temptation, His grace that gives the victory in the end. And by one of those paradoxes which are so common in life, it is through the sense of our own helplessness that we reach our assurance of final salvation. If Christ be for us, who shall be against us? What shall separate us from the love of Christ. He Who has begun the good work in us will finish it.

THE NECESSITY OF MAN'S CO-OPERATION

Yet both the Prayer Book and Scripture insist, with equal emphasis, upon the necessity of man's co-operation in the work of salvation. God never forces men, God will never save a man against the man's will. Our Lord invites men to come to Him, He pleads with them to come, but He leaves them free to stay away if they prefer. In all His miracles of healing faith was required as the condition on which the healing would be worked. Faith might be vicarious, the faith of the parents was accepted for the healing of a child, or the raising from the dead, but always the co-operation of man's will was demanded.

St. Paul expresses the same thought of Divine Grace as the efficient cause of salvation, but man's co-operation as the condition, when he writes "work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do."

So the Lenten season must have both prayer and fasting, both the laying hold of God's Grace without which we are helpless, and our own co-operation in God's work, by self discipline and alms. If the first result of the season is discouragement as we realize, more clearly than ever before, our own helplessness, we are thereby driven to fuller reliance on God's ever ready help, and more earnest co-operation.

J. H. Y.

EVERY DAY RELIGION

By DR. JAMES E. FREEMAN
Rector of St. Mark's Church,
Minneapolis, Minn.

BOOKS AND MORALS
"Of Making Many Books There Is No End"

The relation that good reading has to good breeding, good thinking and good habits, is most intimate. An unclean book is a source of infection and a germ carrier, and no one may set limits upon its area of imperfection. Full many a young man or woman has gone wrong in early life because a bad book poisoned the springs. Lord Macauley claims that mentally he was reborn through reading Lessing's "Laocoan," and there are other men as great as Macauley who have been literally made over as the result of reading some book.

Every now and again we go into homes of refinement and find upon the tables books that are more dangerous for the youth (as well as for the mature and experienced), than uncorked bottles of bacteria. It is a curious thing that a wholesome mother will sometimes let a tender and plastic child read, with her permission and approval, a book that is utterly vicious, and corrupting. We cannot boast overmuch about our modern literature, if, indeed, it can be called literature. Here and there is a writer with a clean mind and a wholesome pen, but the vast majority of the stuff that is poured from our presses is inane, insipid and vicious.

The relation that reading bears to thought and habit is most intimate. Senator Beveridge tells the story of being in a woodland camp when some one expressed the desire for an interesting book. "Why not read the Bible?" suggested the Senator, whereupon consternation and surprise were expressed. "It is the greatest book in the world," said the Senator, and bringing it from his bag he read from some of its choice pages stories that, to the utter amazement of his colleagues, filled them with admiration and surprise, and held them spellbound.

Some one calls the story of Joseph in Genesis the "greatest story in the world" and the best part of it all is, that it is a story with a purpose, a story of character development. If instead of reading some cheap and salacious novel, our fathers and mothers would periodically open this book of books and, by careful selection, present to the responsive minds of their children its wonderful teaching, its dramatic portrayal of incidents and people, we should not only have as the result, more discriminating minds among the youthful readers of general literature, but we should also have that which is infinitely more important, Bible-made characters formed and fashioned after those supremely beautiful models that are portrayed on the sacred page. When he was dying, the "Wizard of the North," Sir Walter Scott, said to Lockhart, "Bring me the book." "What book, sir?" "There is but one book, Lockhart. Bring me the Bible."

The greatest of English classics, the finest and most inspiring book in the world, is banned by law from many schoolhouses and colleges. Let us look to it that the reading of our youth is upon a higher and nobler plane.

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THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

STATISTICAL VIEW OF CHURCH EXTENSION

A writer in the January issue of The Newark Churchman sets forth a summing up of Church Almanac statistics that will be of interest to those who would know how we measure up quantitatively. Roughly stated we are about one in one hundred of general population. This proportion is not so great as to justify us in regarding humility as a dispensable virtue at the present time, but, on the other hand, it would be a very potent proportion of leaven. One in a hundred will do very well as a starter if each of those ones will realize and exercise his right relation to the other ninety-nine. This does not mean to try and make Episcopalians of them all in the present generation—the Episcopal Church is not strong enough to bear any such strain as that for some time to come. But it might mean, and it ought to mean, that each unit of leaven should so conduct himself that the term "Episcopalian" would come to be popularly regarded as synonymous with reverence toward God and a square deal to man. It is not so much more water that we need in our tub as it is more blueing. Yellow linen persuades no question as to the name and address of one's laundress.

SLAVURKALIAN COMET

There are two points that the writer makes in the introduction to his statistical abstract that are worthy of more than passing notice. Taking them in inverse order the first would be—"We gather statistics on every subject nowadays and a great many of them have little relation to human life." Just so! A considerable meeting of men interested in good works comes together at quite a bit of expense for some of them. The **piece de resistance** of the day is to be a paper on the "Foreigners in Our Midst." The paper deals interestingly with the general subject and among other things makes reference to a peaceful invasion of the reader's Parish by a number of Slavurkalians. They have come there to work in a mill. The paper states its belief that there are many others of this peculiar race who have come to our shores to enjoy our hospitality and that doubtless there is a whole lot more to come. They are the strangers within our gates, etc., etc. They have turned against the Church of their nativity, etc., etc., again. They are full of admirable potential that never had a chance, etc., etc., yet once more. Are we to sit supinely indifferent to this challenge to our Christianized humanity? Never! "We" enthusiastically rise to the occasion, nominate, vote and authorize a committee to look up this whole matter of the Slavurkalians and report to the next meeting of Convocation. The reader of the paper is made the Chairman of the Committee. His co-workers assist him to the extent of affixing their signatures to the report that he laboriously gets together, though he had to mail it to two out of the three, who must be absent from this meeting by reason of unavoidable detention. The report is read and it is a thorough one. It goes back into the history of the people under consideration beyond the time that they had any, for there are some interesting legends connected with the reputed origin of the race. It graphically sets forth the social conditions which caused them to emigrate. It gives approximately the number and location of all those in this country. It covers the ground so thoroughly that the insurance man has no question whatever to ask and the poet only one. When the Chairman closes his report he takes his seat amidst applause. A vote of appreciative thanks is tendered him in which everybody votes "Aye"! The comet is in perihelion.

But a cloud is already rising to obscure it, though a fleecy and beautiful one it is. The time has come "to thank the ladies for the repast so bountifully served" and the poet rises to put the motion in language worthy of the sentiment and its objects. And that is the end of the Slavurkalians. Absolutely. That report with all its impressions goes into the bottomless tank of oblivion. A year and a half afterwards the Chairman meets a Church acquaintance who inquires, "Say, somebody was telling me the other day that there was quite a bunch of foreigners over in your Parish somewhere. Do you know anything about them?" The Chairman looks at him. The questioner is one of the committee-men who "collaborated" with him in the report on the Slavurkalians.

This thing is happening all the time, as anybody knows who attends by-productional meetings of religious, philanthropic and educational institutions and organizations. Conceivably and actually eggs bear some relation to life but they are but dead and will remain dead unless some provision is made for hatching them. Bishop Lawrence is one of the few men who ever succeeded in relating arithmetic to maternity. But he is one of those peculiar two-handed geniuses that can count eggs with one hand and fashion an incubator with the other. The trouble with the committee on the Slavurkalians was that it conformed to the common one-handed type that counts the eggs and leaves the incubator in the air.

150,000 PER CENT

The second point in the introduction by the writer in the Newark Churchman is that "the making of statistics is overdone." Just so, again! And it is wastefully overdone. A paper or speech of more or less vague and sentimental character comes up before a meeting and the immediately resulting enthusiasm starts to raid the treasury for the expense of "collecting information"—statistical information, of course—to be served up in a future report. Nine times out of ten, perhaps, the men appointed to this task will undertake it as if it were the first time in the history of man that the given subject had ever been considered. Scurrying here and there without any very good sense of direction they pile up railroad fare, stamp bills, assistant-worker charges, typewriter damages and a bankrupting accounting with the printer until the appropriation is swamped. More often than not the result is redundant in matters of no account and deficient in important particulars, for genius or even ability for statistics is not more often met with than genius or ability in any other particular line of endeavor. But even supposing that the result is above criticism in these respects, the chances are ten to one that it is essentially a re-duplication of work that has been done anywhere from five to fifty times before. The whole country from the United States government down to the village selectman, is engaged in gathering statistics upon all the subjects that begin with the letters from A to Z, inclusive. Near the 42nd parallel of latitude, not long ago, the sum of $150—fortunately the treasury had no more—was voted and spent in gathering statistics and related information upon a subject that had been gone over by others dozens of times. In the public library of the city in which the Chairman lived, were three or four books, and one in particular, that dealt exhaustively with the whole matter. The round trip by trolley to the library would have cost ten cents. Every essential detail in that $150 report could have been procured at a cost of ten cents. Besides that, a helpful book on the conservation of energy might have been taken out at the same time. One hundred and fifty dollars for an article procurable in the open market for ten cents! This sort of thing isn't peculiar to the 42nd parallel—it is just as true of the 41st, which goes through Newark. This consideration inclines one to the belief that this writer in the Newark Churchman must be a man of fine Christian self-restraint. Otherwise he would never have been content to simply write "the making of statistics is overdone" and to let it go at that.

What has been said above does not, of course, apply to the general statistics of the Church. For obvious reasons we have got to know where we stand in these matters. Moreover, the gathering of such data involves no extraordinary expense, for they are afforded by the records and reports of the Clergy—each of whom keeps and renders such as a matter of common, orderly business.

SUMMARY AS STATED BY THE NEWARK CHURCHMAN

We always await with great interest the appearance of the Church Almanacs with a summary of the statistics gathered from the Diocesan Journals and through them from the Parish reports. The making of statistics is overdone in recent times, while we wish that there had been more people interested in them one or two thousand years ago. We gather statistics on every subject nowadays and a great many of them have little relation to human life.

Church statistics are of limited value and do not always tell us what we need to know and yet we naturally desire to learn how the work of the Church is going on and note the progress which may be expressed in figures, while we all feel that the chief part of the work and life of the Church cannot be tabulated.

There are now nearly 1,100,000 communicants in the Church, nearly 6,000 Clergymen, 8,517 Parishes and Missions. The Baptisms last year were 74,150; the Confirmations about 61,000; the Sunday School teachers, 54,000; the Sunday School scholars about 500,000; the contributions of the Church were about $20,000,000, but, of course, there are great sums given for Church institutions and charities which are not reported. One cannot take very great satisfaction from the study of the statistics for there is by no means the gain in Clergy, Candidates for Holy Orders, Baptisms, Confirmations, communicants and Sunday School scholars which there ought to be. We are not throwing into the service of the Church the zeal which becomes a Christian people who believe strongly in their religion. We are spending too much of time and strength on discussion and too much money upon making things according to our tastes in the service of religion, as compared with what we are spending upon aggressive work. The Church is too much like an army comfortably encamped rather than like an army making an aggressive campaign which is as a rule the only successful campaign. One reads more frequently in the Church News of the acquisition of some bit of Church furniture or decoration than of the establishment of a new Mission or the bringing into the service of a Church of a trained man or woman to bring in the overlooked and the neglected. A Church which is gaining but two and one-half per cent in a year is making small progress.

The seven stronger Dioceses reporting last year were as follows: New York, Pennsylvania, Massachusetts, Connecticut, Long Island, Newark, Chicago and Western New York.

Smaller Dioceses: Ohio, Maryland, Albany, New Jersey, Central New York, Washington, Rhode Island.

A LENTEN SUGGESTION

LIFE WITHOUT CHRIST ONLY A SHADOW

Talk about **shams** in religion—a greater sham is that life which does not recognize the religious element in it. Talk about **forms** in religion—where is there a greater form than a living being, walking, thinking, breathing, acting, but with no soul living to God—no heart loving Christ? 'Tis only a semblance of life—a shadow without a substance.

LENT IN GRAND RAPIDS

The Rev. Harrison, of the Order of the Holy Cross, conducted a twelve days' Mission in St. Mark's Cathedral, Grand Rapids, Mich. Other special Lenten preachers are Rev. Charles Young of Chicago, and Bishop Kinsman at the noon-day services, which are well attended. Wednesday evenings are being devoted to Social Service development in Union Services addressed by Dean Edwards of Detroit, Dr. Pengelly of Flint, and Rev. Mr. Budlong of Chicago, leaders in that line of work.

NEW FIELD SECRETARY

The Rev. Horace Wood Stowell has resigned charge of the Chapel of the Transfiguration in Rock Creek Parish, Diocese of Washington, and has accepted the office of Field Secretary for Missions in the Province of Washington.

Mr. Stowell will serve as assistant to the Provincial Secretary, the Rev. William Cleveland Hicks, and will assist him in conducting Parochial and Group Missions on Missions; special work among men and boys; Parish and Sunday School Missionary Addresses and Conferences; the organization of Mission Study Classes for men, and of Parochial Missionary Committees. The salary of this new Field Secretary is provided by a generous member of the Province. Those desiring his services should address the Provincial Secretary at the New Provincial Office, 1311 G Street, N. W., Washington, D. C.

SERVICE FOR THE CHURCH INSTITUTE FOR NEGROES

At the Church of the Messiah, Brooklyn, N. Y., on the first Sunday in Lent, a special service was held in the afternoon in the interest of the Church Institute for Negroes. Bishop Bargess presided and the Rev. Robert W. Patton, D. D., the representative of the Church Institute, was the principle speaker. Singers from the two Church Schools, St. Augustin's, Raleigh, and St. Paul's, Lawrenceville, sang some old time plantation hymns.

SYNOD OF THE SIXTH PROVINCE

The Church in Pueblo has invited, through Bishop Johnson, the Provincial Synod of the Northwest to meet next October in Pueblo. Arrangements are already under way for this meeting. The people of Pueblo desire and expect to make this meeting of the Provincial Synod a memorable one.

NEWS STORIES FROM MANY QUARTERS

A CHURCH DORMITORY FOR NEEDY STUDENTS

A dormitory is in the course of construction adjoining St. Paul's Church, Vermilion, S. D., for the use of needy students attending the State University. It is a Church institution and Mrs. George Biller, Jr., wife of the late Bishop of that Missionary District, is undertaking to raise the $4,000 necessary to its erection. Separate study rooms will be provided for each individual and there will be a large common sleeping room on the second floor. There will be hot and cold shower baths. It is to be operated on a per capita assessment plan. The students will be required to furnish their own bedding. The rooms will be free. The cost of light and heat and operating expenses will be charged to the students occupying the rooms.

TWO HUNDRED FIFTEEN THOUSAND DOLLARS IN BEQUESTS

By the will of the late Mrs. Nannie B. Conarroe, of Philadelphia, Pa., the Church of St. Peter's-by-the-Sea, Bald Head Cliff, Me., receives in trust, $75,000, the income from which is to be used to pay the salaries of the Rector, organist, sexton and other expenses for the maintenance of the Church. Among other bequests are: Home of the Merciful Saviour, a Church institution for crippled children, Philadelphia, $30,000; All Saints' Spring Well Cottage, Springwell, Novo Scotia, $30,000; St. Thomas' Church, Winn, Me., $10,000; to the Bishop of Maine, for the use of the Diocese, $20,000; St. Peter's Church, Philadelphia, $20,000; Bishop White Prayer Book Association, $10,000; Bishop White Parish Library Association, $10,000; Church of St. James the Less, $10,500. Total, $215,500.

A CAMPAIGN THAT PENETRATED PRISON WALLS

Bishop Lawrence's recent campaign for the Church Pension Fund made itself effectually felt not only in the most obscure Missions of a few souls in the country, but it even penetrated prison walls and got returns. The Chaplain of the Massachusetts State Prison at Charlestown tells the story of a convict who, just before his release, said to him: "Chaplain, I have been able to save during my imprisonment, fifty dollars, now on deposit at the office. I am going back to take charge of my father's farm. I do not need the money, but I have heard something about Bishop Lawrence and the Church Pension Fund. I would like to give that fifty dollars to the Fund as an expression of my gratitude for what you, as an Episcopal Clergyman, have done for me."

ANNIVERSARY OF BISHOP ISRAEL OBSERVED

The sixth anniversary of the elevation to the Episcopate of the Rt. Rev. Dr. Rogers Israel was observed by the Clergy and Laity of the Diocese of Erie at St. Paul's Cathedral, Erie, Pa., Feb. 24th. Services were held by the Dean, the Very Rev. Dr. A. R. Van Meter. Bishop Rowe, of Alaska, was among the speakers. Bishop Israel was making visitations at the other end of his Diocese and could not be present. The Bishop has made a large place for himself in the hearts and minds not only of the Clergy and Laity of the Church in his Diocese, but has gained a very wide circle of friends among those to whom he does not minister. He takes an active part in civic affairs.

AN OLD BELL TO BE GIVEN A PLACE OF HONOR

The old bell that hangs in the belfry of Holy Trinity Church, Collingswood, N. J., is to receive a place of honor in the new Church building now under construction. The Vestry has decided to provide a handsome glass case in which the bell will be kept. The bell was purchased twenty-seven years ago by pennies contributed by the children of the town. No bell will be placed in the new Church, and it had been intended to discard the present one until its history was discovered a short time ago.

Call to Americans

A PARTING MESSAGE

(In view of the sudden death of Bishop Nelson on Feb. 13th, this message seems very touching, therefore we give it in full.)

Atlanta, Ga., Feb. 10th, 1917.

My Dear Mr. Shimmon:

My Diocese is not doing anything **unitedly** for the Armenian and Syrian Relief. As far as I know everything of this sort has been done either parochially or personally, and I have no way of finding out who has contributed to that object.

With absolute frankness and conviction I record my opinion that of all the sufferers during this terrible war, none have been so horribly abused as your fellow countrymen, with the least possible excuse; hence I feel that if there is to be a discrimination in gifts and offerings it should be in favor of the Assyrian, Armenian and Syrian Relief, and I sincerely hope that the fund may be built up commensurate with the great needs of these poor people.

Yours very faithfully,
C. K. NELSON,
Bishop of Atlanta.

WILL YOU?

Those who have read the reports upon the sufferings of the Armenians and Syrians, a huge volume issued with the approval and over the signature of Lord Bryce, are appalled, not only by the almost incredible tortures inflicted upon these brave people, but also by the fact that the cruelty of the Turk is threatening the extension of Christianity in the region which cradled it nineteen centuries ago. We know that our relief funds are helping to save the remnant. We know that the necessity is still vast and pitiful. We know that all who will stop to think will quickly help. Will you? ERNEST M. STIRES,
Rector St. Thomas' Church, N. Y.
Chairman Assyrian Relief Committee, New York.

(The Treasurer of the Assyrian and Armenian Relief Committee, is Mr. Woodbury G. Langdon, 59 East 59th Street, and this Committee is an auxiliary to the American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York.

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The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain man with plain facts, unbiased by partisan and sectional views.

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Editorial

MISSIONARIES

Anyone who has read Bishop Fiske's little book on "Service and Sacrifice," must be struck with the vital importance of strengthening the Church in rural communities.

The opportunity is greater than ever before, because of the general neglect which rural communities have suffered in the ruinously divided state of Christendom.

So long as a place is big enough for any particular demonination to be sure of a constituency, the work is attended to, but as soon as the population is so scattered and divided as to deprive the demonination of such a nucleus, the work is neglected or abandoned.

In the olden time, when Missionaries had to depend upon a horse and buggy, or upon their legs, for transportation, it was a common thing for one Missionary to care for ten or a dozen places, but now with increased facilities for transportation, Missionaries are content to care for two or three towns and leave the cross-roads unshepherded. Nor is this altogether the fault of the Missionary. Modern methods of transportation are expensive and the salaries of the Missionary are small, and the work is hard.

Underpaid men are singularly lacking in initiative in all branches of business, and so the Diocesan Mission Board has spent its money in keeping alive the Church in small, overchurched communities; and the amounts spent have not been large enough, nor the obligations attached to the stipend rigorous enough to insure the rural work being done.

But the movement, begun in New England, to reach the remote and isolated farmer, has gained momentum and is spreading West, and the call of Bishop Fiske to seize this opportunity is being felt all along the line.

But how is it going to be done? It would seem as though a Church, a large percentage of whose membership own and operate automobiles for business and pleasure, would enjoy both better, if they combine to furnish automobiles to Missionaries located in spots where machines could be profitably used; and if the various Diocesan Boards would grant Missionary appropriations on the basis of the recipient doing Missionary work, and not stationary work.

Is it Missionary work for a man to settle down in a community of twenty or thirty families, and ignore the hundreds of unattached persons in a radius of fifty or sixty miles? And how can he do this Missionary work effectively unless he is supplied with the instruments which would make such work possible?

Ought not Diocesan Missionary Boards to face this problem and would it not be better business to equip five Missionaries in an effective manner, and to require of them adequate service, than to sustain ten Missionaries in a state of enforced idleness and a kind of suspended animation?

On what ground is it the business of Missionary Boards merely to pay salaries? Why have they not the responsibility to provide instruments for effective service as well?

CONTROVERSY

We wish to say another word about the policy of THE WITNESS.

The Church includes a wide diversity of practice. There is one faith, but there are a diversity of viewpoints that have their place within the Church.

There are those who deny this. There are High Churchmen who are ill at ease in the pew with their lowly brethren: and there are Low Churchmen to whom High Church practice in every shape is a sign of battle. Lights, incense, auricular confession, and the rest exist within the Church. So do communion tables, black stoles and extemporaneous prayer.

Personally, we agree with Father Dolling, who used incense and prayer meetings; and allowed people to confess their sins in a confessional or in an experience meeting. Why not?

Provided you are accorded such liberty, should you in the interests of uniformity abridge your brother's liberty?

At any rate we shall conduct THE WITNESS on the principle that all these things have their place in the Church, and we shall welcome articles which reflect the viewpoint of the holder. Why not? You need the person with the viewpoint opposite to your own. You need his defense of his position and to understand his explanation of it.

The tendency of American religion has been to narrow each man down to his own constituency and to make him narrow.

Christ did not die to make men opinionated. He died because opinionated men crucified Him.

There are certain facts to which the Church witnesses faithfully. These you cannot honestly deny and be baptized, confirmed, ordained; because the Church asks you if you believe them, and receives your affirmative answer before She proceeds to confer the grace.

But the Church does not ask you whether you follow the practice of the Reformers or the old Catholics in the matter of relieving the burden of your sin.

THE WITNESS will be strictly loyal in setting forth the facts of the Creed, the Ministry and the Sacraments as this Church hath received the same. But in your opinion about these facts, that is not a matter of the Faith but of the practice of the Church; and as such the Church has widely differed in times and places.

"In things indifferent, liberality, in things essential, unity in all things, charity."

So if you see some articles in THE WITNESS that you don't like, you can do one of two things,—get angry about it or think about it. We advise the latter, but we do not presume to control you in the former.

Acrimonious controversy, we do not want, even though we print side by side two widely diverging articles. Not because we object to controversy. You do not know us. We positively delight in it, but because newspaper controversy doesn't get anywhere, and people are tired of it.

Our Lord was a controversialist; St. Paul was a controversialist. We do not object to controversy by itself. We are merely as an experiment and as a matter of self-discipline trying to publish a newspaper that is a witness to the facts, and is a mirror of various opinions, without becoming an arena for fighting it out.

In other words we are trying to be a newspaper for the noncombatants; letting them hear both sides without the smoke of battle blotting out the perspective. We welcome courteous contributions from all schools, and we exist for those who want to hear all sides, without having either side forced upon them.

If the Church is ever to exercise a wide influence, the various schools of opinion within the Church will need to understand one another, and how can they if they hear only one side of the matter? And if you as a Churchman are ever going to be big enough to grapple with the problems of the future, you will need to read much that you do not agree with and meditate upon your brother Churchman's viewpoint, which is just as conscientious as your own.

It is better to have wide divergence in opinion within the Church than to have schism as the only refuge for honest opinion.

STORY OF THE CHRISTIAN CHURCH

In order that the reader may know just how hard was the Christian life in the early Church we are going to quote verbatim from an account by Tertullian of a martyrdom which occurred in North Africa about the year 202 A. D.

"The young catechumens, Revocatus (and his fellow servant Felicitas), Saturninus and Secundulus were seized. And among them also was Perpetua, respectably born, liberally educated, a married matron, having a father and mother and two brothers, one of whom, like herself, was a catechumen, and a son, an infant at the breast."

The story of the martyrdom is her own. "While," says she, "we were still with the persecutors, and my father for the sake of his affection for me, was persisting in seeking to turn me away, and to cast me down from the faith,—'Father,' said I, 'do you see this vessel to be a pitcher?' And he said, 'I see it to be so.' And I replied to him, 'Can it be called by any other name?' And he said 'No.' 'Neither can I call myself anything else than what I am, a Christian.'

"After a few days we are taken into the dungeon, and I was very much afraid, because I had never felt such darkness. O terrible day! O the fierce heat of the shock of the soldiery because of the crowds. I was very unusually distressed by my anxiety for my infant. Then going out of the dungeon all attended to their own wants. I suckled my child which was now enfeebled by hunger. I obtained leave for my infant to remain in the dungeon with me; and forthwith I became strong and was relieved from distress and anxiety about my infant; and the dungeon became to me as it were a palace, so that I preferred being there to anywhere else."

"In this dungeon Perpetua saw visions, and Felicitas brought forth an infant. Here she was beseiged by her father and relatives. From here she was taken to the tribunal.

"Another day, while we were at dinner, we were suddenly taken away to be heard, and we arrived at the town hall, where an immense number of people were gathered together. We mount the platform . . . Then they came to me and my father immediately appeared with my boy, and said in a supplicating tone, 'Have pity on your babe.' And Hilarianus the procurator said, 'Spare the gray hairs of your father, spare the infancy of your boy, offer sacrifice for the well-being of the Emperor.' And I replied, 'I will not do so.' Hilarianus said, 'Are you a Christian?' and I replied, 'I am a Christian.' And as my father stood there to cast me down from the faith, he was ordered by Hilarianus to be thrown down and was beaten with rods. And my father's misfortune grieved me, as if I myself had been beaten, I so grieved for his wretched old age. The Procurator then delivers judgment upon all of us, and condemns us to the wild beasts, and we went down cheerfully to the dungeon. Then I send Pomponius the Deacon to my father to ask for the infant, but my father would not give it him."

The account of the martyrdom will be given next week, and as you read it reflect on the passage in the Epistle to the Hebrews, "Thou has not as yet resisted unto blood striving against sin."

MISSIONARY DISTRICT OF UTAH

The hard work of many years among the Indians of Utah is beginning to tell. Every year a few are added to the Church by Baptism and later renew their vows in Confirmation. Bishop Jones has recently confirmed three Indian girls at Whiterocks, a station in charge of the Rev. M. J. Hersey of Randlett.

We have one better than Canon 19. A Methodist Clergyman in Utah, expecting to be in California for some time, asked Archdeacon Reese to care for his flock during his absence. This particular flock has more Episcopalians than Methodists, but under the Over-Churched Movement we remain out of the place except for occasional services.

The Ninth Annual Convocation of Utah recently went on record asking the Legislature to adopt some laws prohibiting the sale of "peyote" among the Utah Indians. This is a harmful drug which causes all sense of right and wrong to disappear. At first it was introduced as a religious ceremony, but as soon as the habit was fixed the religious end was forgotten, merely the craving remaining. The Christian Indians are bitterly opposed to it, trying to make the others see their danger. A bill has been introduced in the Legislature making it a crime to have it in possession.

COLORADO NOTES

The Bishop has leased the house, 819 East Eighth Avenue, and is now in residence there.

Mrs. Johnson will be at home on Mondays and the Bishop on the last Monday evening of each month.

Bishop Johnson (Colorado) has just finished a series of four Missions, held respectively at Pueblo, Boulder, Denver and Colorado Springs, the three largest places in the Diocese and Boulder is the seat of the State University. Eventually the Bishop hopes to reach each point in the Diocese by this method.

Denver. Steps have been taken to erect a Convalescent Home in Denver. An anonymous gift of $11,000 from a gentleman has been met by the assurance of a similar sum. The work of the Home has been carried on in a rented house by a Board of Church women, who have overcome many difficulties in the way of providing for those discharged from hospitals and unable to go back to work.

Pueblo. The Rev. F. A. D. Lauret has resigned as Rector of Holy Trinity Church, Pueblo, and expresses his intention of taking a prolonged rest. This leaves four Parishes vacant in Colorado at the present time, St. Luke's, Denver; Grace, Colorado Springs; Holy Trinity, Pueblo, and the Parish at Trinidad. Steps have been taken by all these Parishes toward filling the vacancy.

Denver. The speakers for the noonday Lenten services which are held in the Tabor Theatre, Denver, Colo., during the third, fourth and fifth weeks of Lent, are: March 12-17, Bishop Wise; March 19-24, the Rev. F. D. Ingley; March 26-31, Bishop Johnson.

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NEW PLANS FOR CO-OPERATION

BETWEEN THE JUNIOR AUXILIARY AND THE SUNDAY SCHOOL

The General Board of Religious Education is heartily in sympathy with the new effort to bring about closer relations between the Sunday School and the Junior Auxiliary.

We believe that every Sunday School ought to teach Missions, and welcome the assistance of the Junior Auxiliary in expressing this teaching by action, and even in giving supplementary instruction.

The purpose of this notice is to explain to all Provincial and Diocesan officers in Religious Education that the two Central Boards of the Church are both of one mind in furthering this movement.

The undersigned is anxious that ALL DIOCESAN OFFICERS in the field of Religious Education should adopt all suitable means (printed notices, addresses to Sunday School gatherings, etc.) of bringing this matter to the attention of Rectors and Sunday School teachers in the immediate future. The following leaflet and letter to Junior officers will show the attitude of the authorities on the side of Missions. It is for us to do our share in forwarding the movement.

In particular, and as an additional explanation, the following suggestions as to practical methods are offered:

1. Let the subject be discussed at a meeting of the Diocesan Board of Religious Education as soon as possible.

2. Encourage all Rectors and Superintendents by a special notice to take up in a co-operative spirit the discussion with the Junior Auxiliary officers the following points:

(a) How can the children in our Sunday School best pursue the STUDY of Missions?

(b) How can they best carry out definite missionary work as a needed expression of their study?

(c) How shall we formulate the co-operation between our Parish Sunday School and the Junior Auxiliary?

3. Urge all Sunday School teachers to undertake such Mission Study as will assist them in co-operating effectively with the Junior Auxiliary: ("The Making of Modern Crusaders" —Board of Missions, 25c—or the Correspondence course of the General Board of Religious Education on "Missions and Social Service", are recommended for this purpose.)

4. Urge those in charge of the offering system of the Sunday School to consider jointly with the Junior Auxiliary officers how money given by the Sunday School for Missions (OUTSIDE OF THAT GIVEN IN THE LENTEN OFFERING) may be applied so as to become both educational and effective in the highest degree.

LESTER BRADNER,
Director of Department of Parochial Education, General Board of Religious Education.

THE NEW JUNIOR PLANS

The Triennial of 1916 may mean much to the children of the Church, for after serious consideration some important changes in the Junior Department were planned. It was provided, however, that the next three years shall be used for experiment, so that the organization remains for the present the same.

This is a brief report of the reason for the changes and the proposed lines on which they are to be carried out.

(1) The Junior Auxiliary almost never reaches all the children. (2) It fails especially to reach many boys, and (3) It far too often depends upon one leader, and drops if that leader gives it up. Enlarging a little on the first point, one of the worst things is that in getting only some of the children the impression is irresistibly made that "Missions" is something extra, and that the Junior Auxiliary is a society for this extra thing. How can we change these conditions? Theoretically it is easy. The Church has one organization which practically includes its children, to which boys as well as girls belong, and which does not depend for its existence upon one leader. This is, of course, the Sunday School. Put with this fact one other, the effect the General Board of Religious Education is having upon the Sunday School. This Board has recognized that missionary teaching is a part of Religious Education, and when the suggestions of the Board shall be adopted throughout the Church we can believe that missionary instruction will be not an extra but a natural part of child training. Now let us put these facts with the work of the Junior Auxiliary. Ideally, may not the time come when we need no separate children's missionary organizations; when all missionary work can be done in and through the Sunday School, when mission study will be a part of the Sunday teaching and missionary manual work will be done some week day by the Sunday School meeting for the activity which is a natural result of the Sunday teaching, when Sunday School teachers shall have realized that they cannot teach the Incarnation, Atonement, Resurrection, or any part of our Christian faith without teaching missions.

Shall we try to hasten the day by giving up organizing Junior Branches, replace all our Junior leaders by Sunday School teachers, and trust that all will come out well? So to state it is to realize that we must not be in too great haste, beside which there is a very important consideration to be remembered. There are yet many Sunday Schools entirely unreached by this ideal of the General Board of Religious Education, and there are still, alas, more Sunday School teachers who apparently do not know what the Church's mission is. Then, too, the fact that children like to belong to societies, that this is the age of the "gang spirit", must make us hesitate over any plan of giving up the Junior Auxiliary. In consideration of all these facts, somewhat of a combination of the ideal and the present plan is recommended, as follows:

1. Let us work on Sunday School lines. **Let us keep the Junior Auxiliary** organization, but **use it in connection with the Sunday School,** that is, see that every member of the Sunday School, because he or she is in the Sunday School, shall join the Junior Auxiliary. A further word about reaching the Church's children must be inserted here. While we shall work with the Sunday School, because it is the one organization which most nearly embraces all children, we must remember that it does not entirely succeed in doing so; therefore, we must plan not only for the Sunday School, but for all the children of the Church.

2. Where it is possible, the Superintendent of the Sunday School should be the head of the Junior Auxiliary, or the head of the Junior Auxiliary should be a member of the faculty of the Sunday School, and the leaders should be teachers in the Sunday School, if possible.

3. Organize sections along Sunday School lines. The Cradle Roll and the Kindergarten should constitute the Little Helpers. Then there can be as many groups of the older children as seem desirable, but these groups shall be governed not by age, but by grades in the Sunday School.

The following recommendations to govern this experiment were adopted at the business meeting on October 16.

A. Find out what is being done along missionary lines in the Sunday School of your Diocese.

B. Get in touch with your Diocesan Board of Religious Education.

C. Endeavor to introduce missionary instruction into the Sunday School where it does not already exist, and co-operate when possible with all existing plans for mission work.

D. Get all existing Junior Branches in touch with the Sunday Schools in their Parishes.

E. Organize as many new Branches as possible in connection with the Sunday School.

F. Get Sunday School teachers into Mission Study Classes.

G. Study what can be done for older boys and girls—those who too often drop out of Sunday School. It may be possible to organize Young People's Societies of boys and girls.

H. Study the question of missionary giving—the use of the Duplex Envelope in Sunday School, of the relation between the Lenten and the Junior Auxiliary offerings, and the advisability of undertaking specials, like the Children's Ward in St. Luke's Hospital, Tokyo, or the future one of St. Agnes' School, Kyoto.

I. Immediately on your return home see that the Junior Board is called together, with representation from the Woman's Auxiliary and from the Diocesan Board of Religious Education, to make plans along these lines, or form a committee of Parish officers to carry on these plans.

J. That these recommendations be carried out with the consent of the Bishop and the co-operation of the Rector of the Parish and the Board of Religious Education.

K. That this suggested plan be printed for the use of Bishops, Rectors, Sunday School Superintendents and teachers and Junior leaders.

L. That the Woman's Auxiliary give its help, advice and encouragement to Junior leaders and Sunday School workers in carrying out these plans.

PAST AND COMING EVENTS AT CAMBRIDGE

The second semester of the Episcopal Theological School, Cambridge, has just begun. Dr. Edward S. Drown has announced a special seminar course on "Atonement and Justification." A seminar course, open to Seniors, on "Four English Churchmen" (Cranmer, Laud, Wesley, Newman), will be given by Dr. James Muller, instructor in Church History in the sabbatical absence of Professor Henry Bradford Washburn. Perhaps the most popular course of the second half-year will be the seminar in "The Teachings of Jesus," offered by Professor Warner Foote Gookin, elective for Seniors and Middlers.

The annual mid-winter dinner of the Alumni Association was held at the University Club, Boston, on the evening of Feb. 13th. The school this year at Commencement celebrates its semi-centennial anniversary, therefore the topic at the dinner was "The Next Fifty Years of the School." Rev. Edward T. Sullivan, '92, Rector of Trinity Church, Newton, presided as toastmaster. Among the speakers were the Rev. John W. Suter, '85; Rev. William L. Clark, '04, Vicar of the Church of the Ascension, Boston; Rev. William A. Lawrence, '14, Rector of St. Stephen's Church, Lynn; Professor Edward S. Drown, D. D., '89, and Dean George Hodges. Dean Hodges also conducted a Quiet Day for the Alumni the day following at the school.

During Lent special preachers address the students under the auspices of the St. John's Society. Lectures were omitted on Ash Wednesday, and the following schedule of services was observed in St. John's Memorial Chapel: Holy Communion at 8:00 a. m.; Prayers and First Meditation, 9:30; Morning Prayer, Penitential Office, and Second Meditation, 10:45 a. m.; Litany and Third Meditation, 2:30 p. m.; Prayers and Fourth Meditation, 3:30 p. m.; Evening Prayer and Fifth Meditation, 4:30 p. m.; Bidding Prayer and Senior Sermon, 5:30 p. m.

Bishop Tucker of Kyoto, Japan, and Bishop Tyler of North Dakota have recently preached before students of the school.

Rev. Herbert Symonds, D. D., Vicar of Christ Church Cathedral, Montreal, addressed the members of the St. John's Society on "Christianity and the War," and Dr. Alfred Worcester of Waltham spoke on "The Doctor and the Minister" at the February meetings of the Society.

Recent addresses by Dean George Hodges have been on "The Hanging of Mary Dyer" before the Boston Art Society, and on "George Washington" at Trinity Church, Newton Centre.

A FITTING MEMORIAL

A memorial service for Miss Elizabeth Hill, sometime Executive Secretary of the Pennsylvania Women's Preparedness Division of the Red Cross, was held in St. James' Church, Philadelphia, on Tuesday, Feb. 27th, by the Rector, the Rev. Dr. John Mockridge.

A LENTEN SUGGESTION

CHRIST IN OUR LIVES

Lent is full of Christ. It brings men to Christ and Christ to men. We seek the Saviour in the wilderness, and we find Him by our side, in our hearts; and in the glow of feeling, under the guidance of Love that "seeketh not her own," we go out to find and help our brother for whom Christ died. By faithfulness in Lenten duties we gather strength and grace to go on to better things, when the light of Easter morning breaks through the mists, and the Sunshine of Eternal Hope falls upon an empty Tomb.—Bishop McLaren.

ROUND ABOUT THE PARISH

A Series of Articles by
GEORGE P. ATWATER
Rector, Church of Our Saviour, Akron, Ohio

X

AUXILIARY POWER

The meeting had adjourned; lunch had been served and the usual complimentary speeches made to the smiling anxious group of women, who had served it. For them Halley's Comet had not lent half the splendor to the material universe that the Clergy of the Eastern Convocation had lent to the little Parish in which these same women formed not only the backbone, but most of the other bones and sinews. And the Clergy, though accustomed every six months to these functions in various Parishes, gave utterance to such expressions of congratulation that it spread the conviction among the faithful women that it was a pity Lucullus had only had a few servants and not an Aid Society when he wanted to really show what could be done in the way of a banquet. But the lunch had been unusually good and the Clergy, shedding abroad the feeling that the ministerial digestion has a special affinity for substantial Ladies' Aid lunches, retired to the Church yard to continue their meeting in informal discourse.

They were a God-fearing, man-loving, body of men, who worked hard and with right motives. That they were intensely human made them effective in fitting Divine truth and power to human necessities. They were men who realized that they could not water a garden by a spring freshet or weed it with a wide-sweeping scythe. Likewise they had that wholesome attitude toward life that did not rob a sunset of its splendor nor refuse the elusive fish, if it were over eight inches long.

The Rector of the Parish spoke. "It is a fine thing to have all you men here in this isolated Parish; to have this broader companionship and to feel the stimulus of others' interests. It is like looking through a telescope at the heavens after having applied the eye for weeks to the microscope, watching the smaller details of our burdens. Do you know that we Parsons need a stirring up very often. To tell the truth we need human interests about as much as any class of men. We are like sailing vessels, with every sail spread to catch the winds from heaven, but the winds sometimes die down and we drift. It is then that we realize the need of auxiliary power, some steam or gasoline engine to propel us through the calm. Or when storms' come and we reef the sails we need something to give us steerage way," and to keep us "head on." In other words, a most valuable part of a Minister's equipment is the appeal of his work to his human side, and the satisfaction and strength that comes from a strong human motive for the work. So far from being unimportant it complements a man's work to such a degree that the vastness of the work to be done with the small portion of strength that he may give would be unbearable without it."

"What is your auxiliary power?" the Rector was asked.

"I will admit that it is my books. Not my theological books. They are part of the primary and direct power. But I love to live again, during a long evening, in ancient Rome and see Caesar Augustus come down in his assumed democratic spirit, from the marble palace on the Hill to mingle with the plebeians in the Forum. I love to walk on the Rialto and to see the merchant princes of Venice and to make my own choice among the caskets: I like to see St. Augustine with his monks and his banner, meeting the stalwart Celtic King. I go with Thoreau to Walden Pond and enjoy a whole vacation, the complete simple life, in a single night. There you have it! But you other men must speak up too. What is it in your ministry that gives it additional human worth to you?"

The Dean spoke next. "It has always been a source of wonder to me that as my feelings about the Divine side of my work grew keener, my human interests grew greater. I have always had a sort of a pity for men who lived in the narrowness of business and professional life. It may seem strange to say it and I do not wish to appear as conceited, but as we are apparently opening our hearts I will admit that my auxiliary power is the sense of my personal independence, and the vastly broader outlook and the vastly greater fields of action which belong to me and seem not to belong to many who work and toil in the world's affairs. They do not think so, I know. They think that I am tied down to some human system of doctrines from which they have a glorious freedom; that I have submitted to some rules of conduct which are arbitrary and joy killing, and that my purpose in my work is to get them to submit to my rules. So my pity goes out to them in their many fetters and limitations and my compassion is aroused by the door-yard meagreness of their earth. But my freedom, the precious sense of applying vaster stretches of truth to the problem of living day by day, the sense of living in a universe and not in a village, all give me a sense of power in my ministry that they cannot have. It gives me broader interests and my mind rejoices in new truth. Lowell writes on Mars. My neighbor does not care because whatever happens on Mars will not affect the stock market. But I care to know what may be known about Mars, because it is a part of God's creation, and it is His forces and laws that rule there. The more I know about those, the more I know about Him to whom I pray: "Give us this day our daily bread." The sense that my mind and heart may be the focal point toward which may stream all the truth and from which may radiate that image of the Giver of truth upon the lives of all men, gives me a sense of the value of life that I would not exchange for any prosperity under heaven, if that prosperity condemned me to a windowless dungeon."

There was silence for a moment. The speaker had opened his heart, and men paid their reverence to his sincerity. At last the Rector of a large city Parish spoke.

"My work keeps me too much from the pleasures of history and literature, also from the joy of intellectual pursuit. Perhaps we are moulded by circumstance too frequently. I come into contact with men and women in larger groups. They, their needs, their joys, the human companionship they afford me, the social instincts, which may, in God's Providence, have arisen to prepare me for my work in a city, all lend me an auxiliary power. I love to throw the belt off the malicious social machinery that would draw into itself, and crush, my fellow men who by blindness or chance or by pressure of circumstances, have wandered too near the flying wheels. I rejoice that my people come to me with their mundane affairs, and an unpaid mortgage upon a worthy home, or a high capacity with no opportunity for training, arouses all the fight in me. I revel in the power to do, and adjust and to set a wrecked life or hope upon the track again. The large congregation and the stained glass windows, and the fluttering and momentary wave of applause that comes when outward success seems to have for the moment, are all of less account to me than the feeling that the people want me to come to their homes in trouble and the satisfaction that in my hands has possibly lain the solution of some human problem. The luxury of modern Churches I care nothing about. It is the people, so many human lives, that must work and live in this world, that gives me motives to work, even when the storms come. Not a beautiful Church, but an uplifted congregation is my ideal. I want my saints,

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not in the stained glass windows, but in the pews."

The genuineness of it all was only too apparent. The words which followed were many, but it was the same witness. The faith they held was real and true and the source of every power in them. But the human element added the element of effectiveness to their lives that would otherwise have kept their treasure of faith hid up in a napkin.

And a young man sitting by, one of the Rector's faithful helpers, came to him that evening, after they departed, and said, "Is it true all Ministers have these strong motives, desires and satisfactions?"

"Not all, my son," answered the Rector, "but the wise ones have, and all may have. They may work for human good, not for personal glory, and by the aid of Christ, and in His faith, they may use every human desire to uphold them in their work."

"Then," was the answer, "we young men are missing the most splendid profession to which we may aspire. If we all knew this, if we knew the reality of the life and the breadth of it, we would rally to the Church. My own eyes have been opened and if God wills it I too shall enlarge my life and make it rich, in the work of the Ministry."

The confessions had not been in vain.

ACTION OF PRESIDENT WILSON COMMENDED

"Christian Unity" was the topic for discussion at the February luncheon given by the Massachusetts Clerical Association, in Boston. The Rev. Emelius W. Smith, of Cambridge, discussed "Unity from the Viewpoint of Federation," and the Rev. Dr. Simon B. Blunt, Rector of All Saints' Church, Boston, took for his theme, "Unity from a Catholic Standpoint." The Rev. James A. Thompson, of Walpole, warned his hearers, says the Transcript, against losing the Catholic ideal in a too wholesale adoption of interdenominational activities, and the Rev. Philo W. Sprague, of Charlestown, protested against any theory of unity that proceeded on the assumption that certain denominations were not true Churches. We are told that the utmost good will prevailed and that remarks were made by a Unitarian Pastor, the Rev. C. R. Eliot and by Dr. Kneeland, a Presbyterian. The Chairman, the Rev. James Sheerin, of South Boston, suggested the following resolution, which was on the motion of the Rev. H. U. Monroe, of North Andover, unanimously adopted:

Resolved, That the assembled members of the Massachusetts Clerical Association, Clergymen of the Church in which our first President, George Washington, was both member and officer, do hereby commend the action of President Wilson in severing, for the time being, diplomatic relations with Germany, and do pledge to the government of the United States their hearty support in the firmest steps that may be found necessary to secure international freedom and peace in the present lamentable war.

JUST LIKE SOLDIERS

"The problem of the day in Missionary education," said the Provincial Secretary, the Rev. Edward H. Eckel, to the Synod of the Southwest, "is the men of the Church. The women of the Church and the Clergy, and a small and select number of Wardens and Vestrymen, are alive and alert to the Missionary interests of the Church, but most of the men are like the regiment of soldiers in Scotch kilts that puzzled an Irishman not long ago. The Irishman, who had never seen this form of dress before, exclaimed to a companion: 'I say, Terry, the women are going to the war. Look at that regiment of them over yonder.' 'They're not women; they're men,' Not satisfied, Mike decided he would go over and interview them for himself. As he came back, he shouted: 'Sure and they're naither; they're the Middlesex Guard!' Between the good women of the Church, intelligently alive to the importance of Missions, and the keenly interested Clergy and Laity of the other sex, we have a large regiment of the Middlesex Guard. But, unlike those the Irishman saw, these are not organized, and trained and equipped for the war.

The Rev. Irwin St. John Tucker is conducting a two weeks' Mission at St. Paul's Church, St. Louis, and will be the speaker at the Columbia Theatre next week. Bishop Richardson is the speaker this week and conducti g also a Preaching Mission at St. Peter's Church, St. Louis.

A NEW MYSTERY PLAY

A group of forty boys and girls are rehearsing, faithfully and enthusiastically, for the initial presentation of Mrs. Henry L. Hobart's new mystery play, **Conquering and to Conquer.** This play is the latest addition to the series of St. Agnes' mystery plays which have been given from time to time under Mrs. Hobart's direction by the young people of Trinity Parish, New York, and afterwards by the young people of many Parishes in the United States and abroad. The subject of the new mystery play is the conversion of the world through the message of the Apostles' Creed. The first two performances, the "Trinity Parish Performances," through the courtesy of the Bishop of New York, are to be given in Synod House, Cathedral Close, the Gothic architecture of which forms an ideal setting for a mystery play. These performances will be on the evening of Thursday, March 22nd, and the afternoon of Saturday, March 24th. The following week the players, at the invitation of Dr. Mockridge, the Rector of St. James' Church, will go to Philadelphia, where the play will be presented in the chancel of the Church. On the Friday after Easter, they will again present the play in the Parish House of the Chapel of the Intercession, New York. About half the players are members of Trinity Parish, New York. The rest are from the other Parishes of the Diocese and from the neighboring Dioceses. Many of them have grown up in the St. Agnes' mystery plays; in fact there is no group of players that Mrs. Hobart or her daughter have trained in or near New York in the last thirteen years that is not represented in the present troup. On the Sunday before the first performance, the players will make their corporate Communion at the early Eucharist at Trinity Chapel.

PAGEANT OF THE CHURCH YEAR

A pageant, "The Church Year," written by the Rev. H. Fields Saumenig, was given in St. Peter's Church, Rome, Ga., of which Parish the author is Rector, on the afternoon of Quinquagesima. The pageant was based upon the mystery plays or religious pageant so common in the Church before the influence of the drama as a teacher was turned over to the theatre. The service began with a processional of the Crucifer, Choir, Clergy and the forty characters in the pageant. The pageant followed a short choral service. The "Child of the Church" seeks information about the path toward holiness of life and Mother Church answers by calling the various characters, each of whom represents some Holy Day in the Church Year or some important event in the earthly life of our Lord. Large audiences filled the Church, and especially worthy of note is the fact that the entire service, lasting an hour and a half, was marked by the most reverent and devout attention upon the part of all present. It showed the Church to a mixed congregation in a way that the ordinary sermon could never do.

CHURCH ADVERTISING AND PUBLICITY

There are 70,000,000 persons in this country who never see the inside of a Church, and they can be won into the now empty pews only by the Churches advertising the "goods" which they have to offer, according to the Rev. Dr. Reisner, Pastor of Grace Methodist Church, New York City, says the St. Louis Globe-Democrat. Dr. Reisner addressed the Advertising Club of St. Louis recently on the topic, "Church Advertising." He was introduced by Dean Carroll M. Davis of Christ Church Cathedral. The speaker expressed the opinion that every theological student should get at least one year's experience as a newspaper reporter before entering the Ministry in order that he might be able to speak the language of the masses. A subscription was raised to defray the expenses of a Church Publicity and Advertising Department in connection with the convention of the Associated Advertising Clubs of the World, which will be held in St. Louis next June.

Inauguration Day was observed at Holy Cross House, St. Louis, by special prayers and hymns and by the presence of the Mayor of St. Louis. Mayor Kiel spoke very well on Good Citizenship as Patriotism. The Stars and Stripes were carried with the Cross by two Servers and flags flew from the Guild Hall and Rectory.

THE CHILDREN'S HOUR

HOW THE WHITE CHRIST CAME TO NORWAY

By EVA LEE MATTHEWS

CHAPTER II

The next morning he was out on deck while Egbert and Ruthven rested. They passed several of the English ships unchallenged. The news of his escape would not reach them for hours yet. They had a fair wind all day and a prosperous voyage and when night fell they felt hopeful of eluding Athelstan's vessels altogether for now they were in the North Sea. The next morning, however, when the Prince came on deck he saw Egbert and Ruthven looking anxiously out to sea—and far out on the horizon he could make out a ship, evidently of some size, making towards them though still too far away for them to know whether it was really chasing them. Some four hours later, however, there could be no further doubt about it—nor any doubt but that it would soon overtake them.

"Is it wise to run any longer?" said Egbert to the Prince. "They are sure to catch us now, and it will but anger them to give them more trouble."

"I cannot bear to give up," said Hakon. "I do not think it will be anything more than a close imprisonment, and that I should have had in any event. But indeed I am sorry that you must share it."

Fifteen minutes later there was a hail from the oncoming vessel which was answered by the master of the ship lowering sail and in a few moments the great galley was alongside. They could see now that it was not one of English but of Norwegian build.

"Whatever happens, my Prince," said Egbert, "do not let them know who you are, or they will certainly deliver you to Eric the Bloodaxe."

"I will be cautious," said Hakon, "but not all Norwegians love my uncle."

The grappling irons now caught the little vessel and the men on board were ordered to come up into the larger ship, while a troop was sent down to search the hold for valuables. The prisoners found themselves on board a well appointed Viking ship with at least a hundred armed men standing in orderly ranks on the deck. On a seat under the lofty poop was a man of over middle age, his face scarred and seamed in many a battle, his keen eyes flashing like a sword blade in the sun—and by his side the most superbly beautiful woman Hakon had ever seen—evidently the Chieftain's daughter. Heavy golden braids crowned a forehead low and white—and her eyes were a warm hazel in which the sunshine slept—and from which lightnings could leap in a storm of passion. She was richly dressed, costly jewels clasping the folds of almost equally costly brocade. Indeed, everything about the ship denoted a successful raid with rich plunder from far foreign lands. The three young men stood a little apart from their crew, looking with wondering eyes at the scene before them and regarded with equal wonder by their captain. The Viking bent his head as his daughter whispered to him, nodded and addressed Hakon as the leader of the little band.

"Whence came you and wherefore did ye attempt to flee from me and give me the trouble of pursuit?"

"Truly at first we did not know you were pursuing us," said Hakon, "we could not believe our insignificant craft could be deemed a prize by the great sea rovers that can hold cities to ransom."

The Viking smiled proudly.

"That is true," he said. "As it happened we needed more rowers and thought we could fill our benches from the fishing craft. You have a stout crew, larger than we had counted on, which I will send below to man our oars. But you are no fishers. How came thanes and chieftains and of varying race, Saxon, Dane, and you, fair sir, of neither, I should judge, far out upon the high seas in a fishing sloop?"

"We are thanes of England," answered Hakon, "hence our different nationalities, and have fallen under the displeasure of Athelstan the King and were fleeing to Norway, hoping for military service with some of the great chieftains there."

"Then have I saved you a journey," said the Viking—Theowulf's service is as good as another. You two," he said, turning to Egbert and Ruthven, "follow my master at arms. He will fit you out with spear and shield, and assign you quarters with the soldiers. But you," he said to Hakon, "I will retain in my personal service. You shall be my cup bearer."

Hakon's brow darkened as he folded his arms and said, with brief determination—

"I cannot be your slave, O Theowulf, nor will I serve your caprices."

"What," said the Viking, with a lightning glance, "do you dispute my will? Do you not know you are completely in my power? Refuse to hand yonder cup of wine to this lady if you dare!"

"Nay, that were churlishness," said Hakon—taking a golden cup beautifully chased and filling it with fragrant Italian wine and kneeling to the Viking's daughter, added, as he offered her the cup—"Fair lady, I cannot be your father's slave, but willingly I'll be your servant."

She took the cup from his hand, her golden eyes resting lingeringly upon him.

"And wherefore, sir," she said, "do you refuse my father's thralldom? Men of noble birth ere now have thought it no shame to serve him."

Hakon drew himself up with grave severity.

"I may be his captive," he said, "or his victim if he choose to slay me—but I cannot be his slave because I am his rightful king. I am Hakon of Norway, fleeing from Athelstan, who would detain me as hostage or prisoner at the wish of my usurping uncle, Eric the Bloodaxe. You may deliver me," he said, turning to Theowulf, "to either king and win a fair ransom for my body. For myself, 'twould be either a prison or the axe which is already red with the blood of my father and brethren."

"Hah! this is a prize indeed I little thought to find in a fisher's boat, and valuable, if true," said the Viking. "Here, Odo, you were once servitor in the royal family of Norway—and knew the little Prince Hakon who fled away to England from the massacre of his family—is this young man that same Hakon?"

A veteran soldier stepped forward and Hakon's heart leaped within him in warm remembrance of his old playfellow. The old man peered into his face and his breath came thick and quick. He seized the Prince's arm and raised the sleeve—

"'Tis there still, Odo," he said, with a smile—showing a blue mark of a raven on his arm. The old man burst into loud weeping and fell upon his knees before him.

"O my young Master!" he cried, "and have my old eyes lighted upon you again. The very mark I myself made upon your arm when you besought me to print Norway upon you, where 'twould never come off. And you have come back to Norway that you loved even as a little boy."

"That will do, Odo," said Theowulf. "We may feel sure that this is the very Hakon sought by two kings—and I must consider which to give him to. Here, Ella," he said to the captain of the troop, "take the Prince under a guard of four soldiers and confine him in the after cabin. Place two soldiers in the room with him that there be no possibility of escape—but treat him honorably and give him food and drink. He stands in need of both."

As the Prince was led below by his guard, the girl turned to her father with flashing eyes—

"You surely are not going to deliver our rightful King to captivity and death? I cannot believe it of you, father."

He looked at her with searching eyes.

"Gundra," he said, "I took you on this expedition to save you from the lustful caprice of Eric, who would have taken you for his own and yet could not make you queen—seeing his wife yet lives. If I take you back unwed to Norway the same danger is before us and I shall be forced into rebellion against the reigning King. If you should feel inclined to marry this Hakon, I will make him King of Norway in fact as he is by right—and you would be true and lawful Queen. What say you, my precious one? 'Tis a noble youth and of a kingly spirit—and 'twould be better worth my while than any ransom."

A slow blush crept up and suffused the fair face—she bent her head.

"I will do as you wish, father," she said.

"Nay, I would not force you," said the Viking. "Above all things I wish your happiness, my child."

"It would make me happy," she whispered, "I feel that I could love him."

So Hakon was surprised some two hours later by the entrance of Theowulf into his cabin, who turned out the two guards—and seated himself beside him, and with little preliminary offered to set him on the throne of Norway, if he would marry his daughter Gundra. He could hardly believe the sudden change in his prospects. To have that beautiful woman for his wife, and Norway also within his grasp when he had been expecting only imprisonment and death, was almost too good to be true. He expressed his gratitude in warmest terms and Theowulf replied:

"If then that is your pleasure, the marriage must take place at once, upon this ship. I wish to be committed to you and you to me before we touch Norway, and I would present you to the thanes as my son-in-law. 'Twill be no light matter to dispossess the Bloodaxe. He is a rare fighter. Indeed, had he not been, he would not have been tolerated so long. He has been watching for you, too, all these years, and will doubtless soon hear of your escape from Athelstan—so the boldest and the quickest plan is the surest."

"Indeed," said Hakon, "I'll gladly marry the fair Gundra this afternoon if such is your will, and she consents; and the sooner I can strike a blow for Norway, the better pleased I'll be."

An altar to Freya was hastily constructed upon the deck and when Hakon was brought up from his cabin by his guards he found his beautiful bride standing before it waiting for him. And so they were married with many heathen rites and ceremonies; but fortunately Freya required no sacrifices, so Hakon submitted, though with many inward struggles, and he kissed his bride on forehead, cheeks and lips—in the sign of the Cross, so claiming her for Christ. Egbert and Ruthven looked on in amazement at the sudden rise in Hakon's fortunes and were among the first of the ship's company to pay him homage as King of Norway.

Theowulf was equally amazed to see his proud, beautiful daughter, who had looked on pillage and slaughter with unmoved eye, who had stood in the carnage of battle cheering them on to victory, yielding herself in all sweet submission and gentleness to caress and embrace and whisper words of love to this stranger youth. Beautiful before in her haughty pride, she was inexpressibly lovely in the self surrender of her happiness. Theowulf watched them with moist eyes. His passion was his daughter.

One secret cause of uneasiness he had was not lessened in the close watch he kept upon Hakon. Later in the evening he called him to his side.

"My son," he said, "for such you are to me now, I saw you make a gesture I have often noticed in the Christian folk. I trust you are not tainted with that superstition?"

"I have been brought up in that faith," said Hakon gravely. He knew that sooner or later there must be a terrible struggle between him and heathenism.

"Ah, yes," said Theowulf, "Athelstan the degenerate, has embraced that religion. Naturally he would force it upon you, 'twould please the Bloodaxe, too, as making it impossible for you to reign in Norway. But you are young, your blood has not yet turned to milk I should guess from the way you braved me this morning. The free Norse air will win you to the Norse gods. You will soon see that the White Christ is no match for Thor. We Vikings will have a strong god—one who will lead us to battle and to victory."

"My father," said the Prince—

"No, no, Hakon," said the Viking, "do not answer me now. I would give you time, nor press you too soon. Now go back to Gundra, she is chiding me with her eyes for keeping you from her."

So Hakon did not press the issue then.

"'Twill come too soon, I fear," he thought. "I would win Gundra with gentleness first if it might be so."

(To be continued.)

St. Peter's Church, Rome, Ga.—The Rev. H. Fields Saumenig, Rector, has just completed the Every Member Canvass. The afternoon of the First Sunday in Lent was given for this work. Only about two-thirds of the congregation was reached, with the result that the number of subscribers to the Parish was more than doubled, practically the Parish assessments for all missionary purposes was raised and an income sufficient to meet parochial demands is assured.

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A CIRCULATION CAMPAIGN

We Want One Hundred Thousand Subscribers Before Summer Comes.

AMERICAN PROPHETS THE SUBJECT OF ADDRESSES

The Rev. Dr. Henry K. Denlinger, Rector of the Church of the Holy Apostles, New York, expresses the opinion that America has produced prophets as inspired as those of Bible times. On Sunday evenings during Lent he is presenting in a series of addresses some of the prophetic figures of American history. He numbers among them James J. Hill, Thomas Jefferson, Walt Whitman and Abraham Lincoln. A brief forum on "America, Her Responsibility and Opportunity," follows each service.

NEW CATHEDRAL AT TOPEKA CONSECRATED

Grace Church Cathedral, Topeka, Kans., erected at a cost of $155,000, was completed without debt on Tuesday, Feb. 27th, and consecrated on the Second Sunday in Lent, March 4th. There was a celebration of the Holy Communion at 8:00 a. m. The consecration service, which included a celebration of the Holy Communion, occurred at 11:00 a. m. The Rt. Rev. Dr. Sidney C. Partridge, Bishop of West Missouri, preached the sermon. At 4:00 p. m. there was a musical service sung by the choir of sixty voices. Evening Prayer was said at 8:00 o'clock and the Rt. Rev. James Wise, Bishop of the Diocese, preached the sermon.

RESULTS IN RELIGIOUS EDUCATION IN 2nd PROVINCE

At the recent Synod of New York and New Jersey, the report of the Provincial Secretary for Religious Education, the Rev. William Walter Smith, M. D., showed how much can be accomplished in a quiet, systematic way, without expensive financial outlay. In this Province there is no provision made for either salary or expenses of the Secretary. Yet during the comparatively brief period, covered by the Provincial and Departmental organization, the Field Secretary reached, by actual visitation and inspection, often several visits and addresses in a Parish, sometimes ten to fifteen lectures, 334 different Churches. This is almost one-half the total number of Churches in the Province. The total number of formal addresses were 545 and of conferences 709, reaching approximately by actual counts, 31,848 attendances of hearers.

Extensive Teacher-Training Class Courses were held in 38 centers, covering every Diocese in the Province, reaching an actual total registration of 4,167 teachers, or more than one third the total in the Province.

During February and Lent, visitations and Training Classes are being held in New Jersey, among them one day rallies, with three addresses each, in the Church of the Atonement, Tenafly, and Church of the Holy Communion, Paterson.

A Teacher-Training Class is conducted by Dr. Smith every Tuesday evening in Lent for all the teachers in the Trenton Sunday School Association, meeting in Trinity Church Parish House, Trenton.

Engagements are now being booked for the usual period of Sunday School activity, following after Easter.

AIM TO BE FREE OF DEBT BY EASTER SUNDAY

The members of the Church of the Ascension, Pittsburgh, Pa., and the Rector, the Rev. Dr. Wyatt Brown, are determined that the debt of $14,000 against the property shall be liquidated by Easter Sunday, when it is planned to offer that amount up on the Altar. The Church building is to be consecrated on Ascension Day. At a dinner served to the Men's Club by the Women's Guild on the evening of Feb. 26th, pledges amounting to $8,000 were made, leaving $6,000 to be raised. James A. Wakefield, President of the Club, presided.

THE EDITORS

Defined the Scope and Policy of This Publication in Its First Issue on January 7.

THIS IS WHAT THEY SAID

There are those who boldly enter where angels fear to tread, and we know of no place less angelic than an Editor's office; and of no man more foolish than the one who voluntarily attempts the impossible—

For we have been told by those who know that it is impossible to publish a weekly newspaper in the Episcopal Church for one dollar a year.—

And yet the joy of life consists in attempting the impossible.

"I can do all things through Christ who strengthens me" and His "grace is sufficient for me."

If He wants this paper to continue, then we can do it, and if He does not want it to succeed, then we do not want it to continue,, so whether we succeed or fail, we are content.

After all, the supreme test of our witness to Christ is whether we are willing to be fools for His sake, and no man who is afraid of failure will ever attempt the impossible.

And yet most enterprises that have accomplished things for Christ have begun in attempting that which wise men have said could not be done.

We are in a sense risking our reputation to put this enterprise over—we are asking those who believe that a weekly Church newspaper costing a dollar a year is a desirable thing only to risk one dollar a year in attempting to make the thing a reality.

"What kind of a newspaper do you propose to publish?"

The question is fair, and should be answered before you invest your dollar on this enterprise.

Let me answer this question under four heads:

1. We propose to publish a dollar newspaper. At this price, which seems the psychological one, we must come unadorned and in simple dress. The Editors are working for love. That doesn't cost much, but the publishers must have cash! The margin between the cost of the paper and your dollar is a very small one.

2. We propose to publish a newspaper that the plain man can read and understand. The staff has been told to avoid big words and technical terms. Plain facts for plain men.

3. We propose to publish a human newspaper, accounting human touch and human viewpoints of more value than profound learning or scholastic attainments.

4. We propose (but ah! how difficult to accomplish) to publish a newspaper that shall be instructive and devotional rather than controversial.

Now of course this is impossible. For the moment a man touches anything definitely, somebody denies it, and the fight is on. We do not propose to issue a newspaper without teaching definite truth, and we hope that we may teach it with some "punch"; otherwise we are foredoomed to failure.

We all believe that this Church stands as a witness for definite truth, and that such truth may be found in the Prayer Book.

A witness is one who bears testimony to facts rather than fancies, realities rather than theories—and we believe that these facts are such as are embodied in the formularies and liturgy of this Church.

We propose to be loyal to these facts. We hope to represent the big center of this Church, and we want to shut out from its columns the din that is being made by the extreme right and the extreme left. By saying that we do not propose to be controversial, we do not mean that this paper will not have a definite sound. We hope it will. What we hope is that it will not change that definite tone into a chaotic din. We do not expect every reader to agree with all that is said in this paper—neither are we going to enter into a controversy with any reader on that difference. That is between you and us, and we are not going to inflict the general public with our personal differences, but we will take it kindly if you will write us, if you think us unfair.

We wonder if there is another religious body in the world that has such a varied constituency as this Church? It has its advantages and it has its disadvantages, especially to one editing a paper.

And one of its greatest disadvantages comes from the habit that each man has of wearing a label.

Here is a man who believes that in the year 1789 God made a special revelation to the Protestant Episcopal Church, a sort of second Pentecost, which it is sacrilege to dispute. Another finds a complete revelation in 1552, when the second Prayer Book of Edward VI. was put forth; another, in 1549, when the first Prayer Book was compiled; others see God's hand in the faith and practice of the Medieval Church. Others hark back to St. Augustine and St. Jerome)400 A. D.)—and so it goes. Each man has his label.

This paper refuses to have a label of this sort. Its mission is to be a witness to the facts upon which our religion is based, rather than the deductions from those facts which any special age has made.

The faith is unchangeable; the interpretation of the faith has changed with the changing years.

We know of no better analysis of the situation than that made by Canon Scott-Holland in the following quotation:

> "If only the Church will trust herself, and the Spirit of God that is in her! She has but to put out her true innate power. Let her concentrate all her power upon her central act of worship. Let her, in hours of perplexity, be content to reassert her central verities, avoiding definitions and deductions, leaving the declaration to do its work by its own spiritual weight and momentum. Let her give freedom, elasticity, variety, to her minor offices. Let her show to living people that she can teach them, in perfectly plain and simple speech, by ways that are intelligible to any human heart that cares to learn, how to live as they ought, and to die in Christ. She has but to be loyal to her own claims, and she will live. What clogs her, what chokes her, is our dreadful worldliness, our conventionality, our stupidity. We, her individual members, are the main cause of her defeat. It is we who make her name a byword for timidity and cowardice."

—Canon Scott Holland, in "Our Place in Christendom". Lecture VII.

LEND

A

HAND

OUR PROBLEM

How to Reach Half a Million Subscribers

One Parish of Only 56 Families Has Demonstrated

HOW EVERY PARISH CAN DO ITS PART

IT IS SIMPLE AND BUSINESS-LIKE AND EFFECTIVE

The Rector of the Parish sent us this brief letter:

"Will you please start the enclosed list of fifty-six members of St. John's on a three months' trial subscription. The Vestry has voted the money necessary for the same—$11.20. Please begin the subscriptions right away, that the subscription agent may begin work at once. Sincerely yours."

WHAT DOES THIS MEAN?

1. **It means** that THE WITNESS reaches every member of that Parish with the special sanction of the Vestry, and their request that each member subscribe for it.

2. **It means** that some person or some Guild has been appointed to make the canvass, and they will receive the commission of Twenty Cents on each annual subscription which the publishers allow.

3. **It means** that as each person subscribes, the 20 cents which the Vestry advanced for that subscription for three months will be paid back into the treasury, and the remaining 60 cents will be forwarded to the publishers to extend the subscription to the end of the year, for which payment has then been made.

4. **It means** that if fifty of the fifty-six families subscribe, the Guild will receive Ten Dollars into its treasury as commissions for making the canvass—the Vestry will get back all but $1.20 of its advance—and **fifty-two times a year the inspiration of THE WITNESS will wield its influence for the good of the Parish in practically every family connected with it.**

Let every Parish and Mission in the land follow this example and put this movement in the Church in the place of influence it deserves.

ANOTHER ILLUSTRATION

The Men's Club of a Parish with 200 families said:

"Every family in this Parish must receive THE WITNESS, and if any family cannot pay for it, we will."

The members of the Club are making the canvass—an every-member-canvass—and every week comes a long list of subscribers. The Club retains the 20 cents commission to use in paying for the subscriptions they guarantee.

Here are two splendid illustrations. They bring THE WITNESS before the people with the local influence that secures co-operation.

This is just the kind of cordial co-operation this great movement in the Church needs in every Parish, and it lies within the power of every Parish to give it.

We ask the reader of this paper to bring this matter to the attention of some member of the Vestry or Men's Club or Guild, and

Secure Immediate Action

If you believe in a practical, weekly Church paper for all the people—written for them—at only One Dollar a Year, **ACT TODAY!**

Address

THE WITNESS, HOBART, INDIANA

BISHOP MORRISON OF IOWA COMMENDS THE WITNESS

"I have read the advanced issue of THE WITNESS and I like it. THE WITNESS will not take the place of The Living Church or The Churchman. These are fine papers and the Church has reason to be proud of them. But these papers are too expensive for the rank and file of the Laity. They appeal to people who are already well-informed as to what the Church teaches and who are personally interested in the discussion of important movements within the Church.

"The rank and file—the plain people—want a NEWSPAPER, not a weekly magazine. THE WITNESS is an attempt to give Church people a paper, at one dollar a year, which will avoid controversy, yet will give all important Church news in newspaper form of speech, which will teach positively and not dogmatize, and which will minister to the spiritual needs of our people.

"If the editors succeed in any measure in publishing such a paper, the Church will owe them a debt of gratitude, for it will be a help in the work in every Parish and Mission in the Church. It will be read by a great number of people who cannot be induced to read the magazine papers now circulated. THE WITNESS will build up no party within the Church, but it will inform and stimulate the man whose reading, if he reads at all, is the daily newspaper. It will not convey the impression that the Episcopal Church is a house divided against itself, but it will, we hope, convince the average man that the Episcopal Church is supremely interested in personal religion and that our people are working with one purpose to make Christ's Kingdom a spiritual power in the world."

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The Witness

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

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WHO'S WHO IN THE CHURCH

REV. J. BRADFORD PENGELLY

BIOGRAPHICAL

Mr. Pengelly is in the fourth year of his Rectorship in St. Paul's, Flint, having started work there on the first day of October, 1913. He went to Flint from the University of Chicago where he imbibed an enthusiasm for the social application of Christianity to our modern problems. He had had no great experience in Parish work, having never been a Curate or assistant to any Clergyman. He had charge of St. Edmund's Mission in Chicago while a student at the University. He went to Flint when a little over 30 years old.

His father was a Clergyman and both his grandfathers were Clergymen of the Wesleyan Church of England. He was born in Canada and there educated in the public schools and at Woodstock College, where he won the Hiram Calvin Scholarship for general proficiency during the last two years. He graduated from the McMaster University, Toronto, in 1906. From the time when he graduated from the public school until he entered Woodstock College, a period of four years, he worked at a trade and came in close contact with workingmen and learned their viewpoint of life.

Rev. J. Bradford Pengelly

Since coming to Flint he has interested himself in the civic, social and industrial problems of that city. The result is that he was elected a Director of the Chamber of Commerce at the time they reorganized the Chamber there and brought in 1,500 new members. His vote was one of the largest. He is Chairman of the Committee of Housing, which has drawn up a housing ordinance for the city. That Committee has also been instrumental in agitating for some new houses, five thousand of which are still needed. He was appointed by the Mayor a member of the City Planning Commission, composed of three Aldermen and three citizens. At a meeting of this Commission he was elected Secretary and in that capacity he presented to the Council about a month ago a seventy-eight page report which was unanimously accepted. The result is that they have secured Mr. Bion J. Arnold, the noted transportation expert, and Mr. John Nolen, the distinguished city planner, to go ahead and plan that city in a comprehensive way.

There had never been any co-ordination of the Churches and charitable organizations of the city, hence Mr. Pengelly began an agitation two years ago for a United Charities. The public and also the heads of the big factories became interested in this movement, with the result that they now have a United Charities with a board of Directors composed of eight, of which Mr. Pengelly is the President. They also have the city and county authorities interested in this movement and are hoping to have this United Charities grow into a department of municipal social-welfare.

Mr. Pengelly is frequently called upon to speak before the various Trades Unions of the city and the Federation of Labor, with whom he stands in well. Last year he was elected an honorary member of the Flint Typographical Union.

HISTORICAL

The city of Flint has grown a great deal during the last three years. St. Paul's Church has kept pace with the growth of the city. Last year 217 persons were confirmed, a majority of whom were grown up men, some of them holding very prominent positions in this city. Since last fall four new Missions have been opened in the city, all of which are doing well. The Vestry supported Mr. Pengelly's comprehensive plan submitted to them on the 7th of February for the building of four Mission Churches on the sites which he had already secured. Some of these sites comprise whole blocks. Three years ago there was one Church and one little Mission. The Church was over $4,000.00 in debt and had only a handful of people. Shortly after he came the Clergyman left the Mission because they could not pay his salary. Now there are six congregations and all of them doing well; and four Clergymen, a Social Service Secretary, a Parish Secretary, and other workers, all regularly and well paid. By this time next year it is hoped to have nine congregations at work in the city and every congregation a live factor in the community, and every building a real center of civic, social, religious and moral activity.

During the last three years they have paid off all debts and have raised enough money to build a large and beautiful Parish House, a new Chapel and also to enlarge the Church so that it will accommodate nearly 300 more people.

CIVIC AND SOCIAL ACHIEVEMENTS

Two years ago Mr. Pengelly started what has become one of the big events of that city, namely, Flint's Civic Sunday. On the third Sunday in October he invites the Mayor and Council, the city officers, the Chamber of Commerce and other civic and social organizations to the morning service at St. Paul's, and devotes the Sunday to a service and sermon dealing with civic affairs. There have been three such services, and they have focused the attention of the people on city problems and have started things that even in this short period have been realized. This Civic Sunday is one of the greatest things in the life of the city.

The city planning scheme is already under way. The United Charities will no doubt grow into a scientific department of social welfare under the management of the city such as was started in Schenectady, N. Y.

One of the men in St. Paul's has been so interested in civic work that he has set aside a sum of $100,000 drawing six per cent, the interest of which is to be used in this civic work.

Another gentleman has recently made a will by which he leaves about $500,000 for a Boys' Home. His wife has willed ten acres of land, very beautifully situated within the city limits, on which the home is to be built. She has also left enough money to build and endow an Episcopal Home for Old Women.

Probably one of their greatest achievements is the Men's Club, which brings together every month the largest group of men in the city to hear some prominent man discuss great questions. They hope to reach a membership of one thousand this year. In connection with this Club ten men are contributing $30.00 each, monthly, to engage Mr. Myron E. Adams of Chicago to come to Flint and help in the social and human side of their civic plans. Mr. Adams has done good work in this regard in the city of Midland.

The Parish House will be ready by May 1st, and will become a center of civic and social activities.

CIVIC AIMS

The great thing for which all this work is preparatory is the Flint School of Civics and Social Service which Mr. Pengelly is organizing and which will be held in St. Paul's Parish House. He expects to secure great teachers from all over the country and capable men and women in Flint to conduct the classes and give instructions on Housing, City Planning, Sanitation, Treatment of Foreign Peoples, Humanities, Social Service, Playgrounds, Parks and Recreation, etc. His aim is to train a few good leaders for every community of the city. Just how this will be organized and administered is not yet fully determined. The plan is to have it incorporated and run it as a regular school.

We cannot close this sketch without quoting one sentence from a letter of Mr. Pengelly's to a personal friend. He said: "I may say that I believe that the modern pulpit offers the greatest opportunity in the world for a studious and earnest preacher to deliver a profound social message to this age of transition. I love to preach and write about the social power of the Gospel of Christ."

The Rev. John T. Kerrin, who has been Rector of Christ Church, Burlington, Ia., the past two years, succeeding the late Rev. Dr. R. G. Jones, has resigned, much to the regret of the Vestry, the members of the Parish and the community. He has accepted a business offer in New York City, but intends to devote part of his time to Church work.

BISHOP HUNTING OF NEVADA GIVES THE WITNESS A CORDIAL WELCOME

NEW CHURCH PAPER

At last we have in the Church what we have long desired—a weekly paper at small cost. THE WITNESS appeared in January. It is alive. It is of special interest to the Laity. It contains Church news from the whole country. It has two or three departments which promise to be of tremendous help in any Parish where the paper circulates. I commend it strongly. I dc ask my people to subscribe for it. It costs $1.00 a year. Send me the dollar and I will see that you get the paper, or give it to your Minister. Any Guild which will work for subscriptions may retain 20 cents from each dollar for its treasury. It ought to be very easy to get subscriptions equal in number to half the communicant list. I will see most of you within the next two months. Come up and offer me a dollar and see if I can guess what it is for!

G. C. HUNTING.

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

RECTOR FOR THIRTY-SEVEN YEARS RESIGNS

The Rev. Wm. Schouler, Rector of Trinity Church, Elkton, Md., has notified the Vestry that he will resign at the close of the Lenten Season. He has been Rector of the Parish for nearly thirty-seven years, and is one of the oldest clergymen in the Diocese of Easton. Mr. Schouler and his family have made plans to remove to Baltimore, where they will make their future home. Mr. Schouler succeeded Rev. Henry A. Skinner as Rector of Trinity Parish in 1880. During his long Rectorship he was instrumental in having the Church of the Good Shepherd, Chesapeake City, built in 1883; in having Goldsborough Memorial Church at Andora, built in 1896, dedicated to the memory of Rev. Robert Lloyd Goldsborough, who was Rector of Trinity Church, Elkton, from 1851 to 1853. Trinity Church was burned in 1896 and rebuilt under Mr. Schouler's Rectorship.

THE CHIEF CAUSES OF DIVORCES IN KANSAS CITY

"Just as soon as every married couple embraces religion I will be out of a job," asserts W. W. Wright, Divorce Proctor at Kansas City. "In my investigations of thousands of divorces," he says, "I have found only one in which both husband and wife were regular church-goers. In that case the divorce was asked because of a mental weakness in one of the parties, which made it impossible for the marriage contract to continue to exist. While a hundred or more causes are given in petitions for divorce, every one of them can be traced directly to the fact that one or both of the parties is irreligious."

METHODIST MINISTER ORDAINED A PRIEST

The Rev. Albert Merrit Ewert was advanced to the priesthood in St. Paul's Church, Peoria, Ill., on the second Sunday in Lent by the Rt. Rev. Dr. Edward Fawcett, Bishop of Quincy. The Rector, the Rev. H. L. Bowen, preached the sermon. The Rev. J. H. Dew-Brittain presented the candidate. Mr. Ewert has been serving as Curate in St. Paul's Parish since his ordination to the Diaconate in 1916. Prior to his ordination, he had served three years in the Methodist ministry. He is a graduate of Garret Biblical Institute, and pursued a special course of study in Northwestern University and the Cumnock School of Oratory. He was some time Superintendent and lecturer with the Lincoln Chautauqua System, is an accomplished musician and a composer of hymns. He will continue for the present in his position as Curate in St. Paul's Parish.

DIFFERENCE BETWEEN A WHITE MAN AND AN INDIAN

The members of an Indian Mission in South Dakota sent to their new Bishop, the Rt. Rev. Dr. Burleson, $300, for use in any way he might deem best. Accompanying the contribution was this message: "We hereby send you our deep appreciation in the gift of your person as our Bishop." The Bishop is reported to have said: "How unusual, but how understanding an expression. The white man would have congratulated you on your elevation to the Episcopate."

RECTOR OF ONE PARISH FORTY-FIVE YEARS

The forty-fifth anniversary of the Rev. John A. Goodfellow as Rector of the Church of the Good Shepherd, Philadelphia, was observed on the second Sunday in Lent. A number of former communicants and their families were present at the services. It was home-coming day for the Parish. The Rector brought out some very interesting facts in the morning sermon. During the forty-five years he has been Rector he has baptized 2,400 persons, and presented 1,200 persons for Confirmation. He officiated at 850 weddings and 1,800 burials. The Church property is valued at $100,000. It was also the twenty-ninth anniversary of Mr. Frank Longshore as Organist and Choirmaster of the Church of the Good Shepherd.

SUNDAY EVENING DINNERS SERVED BY A CITY PARISH

Sunday evening dinners are being served at St. Mark's Church, Milwaukee, Wis. The Rector, the Rev. E. Reginald Williams, is endeavoring to in this way, with every promise of success, induce families to attend Church and to develop a neighborly and community spirit among his parishioners. He says: "The cross currents of the city and its perplexity keep us apart. There is only a little family life left, and that little is going. The days when all members of a family sat in the family pew seem to have passed. So we have conceived the idea of giving these Sunday night dinners, so families may meet with their neighbors and friends. It seems to me that anything that tends to conserve the community spirit and keep us together is well worth while."

MINISTER REQUESTED TO PLAY A RETURN ENGAGEMENT

The Rev. Edward Henry Eckel, Field Secretary of the Province of the Southwest, conducted a very successful Mission in Denison, Texas, recently, and twice during the Mission he preached in the railroad shops, under the auspices of the Railroad Y. M. C. A. He was assisted in these services by the Rector, the Rev. H. G. Hennesy, and the Secretary of the Association. More than one hundred men gathered about him to listen, many sitting on the ground, and others on locomotives and cars in the yard. Mr. Eckel received many hearty expressions of appreciation on the part of the men, and it was requested that he might "play a return engagement". A similar service was held in the woodworking mill, where Mr. Eckel preached from a car truck held into place by the men, and where his auditors lined up on work benches and improvised seats. A number of the men from the car shops and the mill were present at the closing service, and listened attentively to his sermon on the topic, "What Is the Episcopal Church?" Large congregations were the rule throughout the Mission.

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PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

We beseech Thee, Almighty God, mercifully to look upon Thy people: that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

"Thy people!" This is a great missionary prayer. We cannot pray it only with ourselves in mind. Surely if we have spent any time this Lent thinking about the Passion of Jesus we must realize that His sufferings were to win all men everywhere to the "one blood" idea. God is not a tribal God. Because He is Almighty, all people are His people. But they are His people because they are made so by His goodness, not by His might.

This is a prayer born of Revealed Religion. No Natural Religion would conceive of asking Omnipotence to be merciful. Natural Religion speaks of God in terms of power, and of man in terms of the flesh. "The natural man receiveth not the things of the Spirit of God." But the man who is born of the Spirit and who knows he has been redeemed by the Blood of Jesus Christ, such a man continually asks Almighty Goodness to govern and preserve the work which He once had begun in him. In this prayer we ask God to be our Pilot; to stand at the helm of our two-fold nature and keep body and soul balanced and rightly related.

"Thy people!" Made so by the Precious Cross and Passion of Jesus Christ. "He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Do we think enough of God's great goodness toward us? Do we try to understand that it is God's sheer goodness which reflected in us makes men want to have that power by which they too can beget goodness in their daily lives? Do you consider yourself to be one of God's people who are good by nature only; or that if you are good it is because you are His child by grace as well as by nature? Ask yourself what you have in mind when you pray this prayer? If you are honest with yourself, the answer may susprise you into steadier ways of living.

THE EPISTLE

Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.—Heb. ix:11.

Bishop Doane says, "This passage of Scripture from the Epistle to the Hebrews confronts us abruptly and intensely with that fundamental and essential element of the Master's suffering,—His Sacrifice. We are brought face to face, as we could be by no other portion of the Bible, with the red altars and streaming victims on which and in which the Lamb of God was slain before the foundation of the world."

"Purge your conscience with blood." Do you apply the Cross and Passion to your own consciences before you enter the holy place each week? Have you ever figured out what it cost Almighty God to make you one of His children? Did you ever try to realize your own value to God in terms of His own providing? And if you ever have realized how far you came short of being worthy of any such sacrifice as God made to win you, did not your heart then burn with a desire to prove to God by some form of self-sacrifice how much you appreciated the call to serve, not a dead Christ, but a living God? Church going that does not bring you to the foot of the Cross in adoration, and with a smitten conscience, has failed in one of its two great purposes or results, which are pardon and peace. "There is no peace, saith my God, to the wicked." This Epistle is meant to make you measure up the pleasures of sin alongside of the sufferings of Jesus, and to ask yourself if it is worth while to indulge in those favorite sins of yours when by so doing you crucify the Son of God afresh.

THE GOSPEL

Jesus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

"If a man keep my saying he shall never see death! No man of us can understand death until he looks at it through the sayings of Jesus Christ, which are the lenses through which life and immortality come to light. Read the Passion Story of Jesus without the sayings of Jesus kept constantly before us, and we see only the story of a good Jewish fanatic rather hastily and unjustly punished by the ordinary methods used by the Romans when dealing with seditious folk. But place in that Upper Room, and in the Garden, and in the Judgment Hall, and on Calvary the Incarnate Form of Him Who described Himself as "The Self Existent One," the "I AM" of Time and Eternity, and the whole series of scenes become the focal spot of history. "I am come that they might have life and that they might have it more abundantly." "I and My Father are One." "I am the Resurrection and the Life." With these and kindred sayings study the Passion of Jesus if you want to learn how to live.

"Remember that your nearness to Jesus on the throne in Eternity depends on your nearness to Him on the Cross in time." It is only through the Cross and Passion that we sinners can establish a blood relationship with God. Are you willing that Jesus should say of you what God said through the prophet of old, "My people would not hear My Voice?" There were a number of people around Jesus in His Cross and Passion. They were prototypes of the same sort of folks who are about His Passion these days. Study and see in which crowd of people you find yourself in keeping Passion Tide. Are you with the Maries and St. John; or with the Apostles and those others who loved Jesus afar off, but who for want of preparation could not draw nearer; or with the Executioners,—those who by wilful sin add to our Lord's pains; or with the curious mob,—those who hear the Passion but care not for it; or with those who remained in Jerusalem,—those who know nothing yet of Christ; or with the blasphemers; or with the scoffers; or with the thieves in their eleventh hour, one of whom was saved in that hour to give up hope, the other of whom died in that hour to warn us against presumption? In what crowd are you? Only God's people can keep God's sayings. Only God's people can see salvation and life through a Cross and a grave. Ask Him to mercifully look upon you so that in His light you may see light.

F. S. W.

A LENTEN MEDITATION

By H. J. MIKELL

Sometimes God told His people to be up and doing, to be about their business and to get somewhere. He meant that when He told Moses, "Speak unto the children of Israel that they go forward."

Sometimes God told His people to sit still and let Him do the work. He told them that when Sennacherib came against Jerusalem and the people were planning how they could defend the city and were sharpening their weapons: "Leave this in My hands," He said. "I will defend this city." The king need not despair, the counsellors need not take counsel, the captains need not prepare to fight.

As a general rule God requires man to co-operate with Him. But at certain supreme moments He works alone and man need only be still and believe and be delivered. So the Angel of the Lord smote the Assyrians while the Israelites rested on their arms. And one of their poets celebrated that victory by writing the forty-sixth Psalm in which are the words, "Be still then and know that I am God."

So it was in the days of Asa when danger came and the people planned means for their safety, the Prophet cried, "Your strength is to sit still."

Lent sounds for us both of these commands of God. There is a battle of life, there is a strife and a tumult; there is the seemingly everlasting struggle between right and wrong, truth and falsehood, righteousness and sin. There is a time for us to gird on our armor and take our sword and shield and go out to fight against all the forces that would drag us down and separate us from God.

Lent sounds the battle cry. It summons us to be up and doing, to take our part in the battle of life and contend with temptation and sin until finally we beat down Satan under our feet.

But Lent also says, "Cease for a moment your struggle of life. Forget its competitions, lower your shield, ground your arms, draw aside and watch, be still, meditate, think, pray, and in your stillness, in your quiet, know and realize your God."

There never was a time when we needed more to emphasize this note in the Lenten call. Our lot of life is cast in a time of unrest and disquietude. The old order changeth, giving place to new in every line of life. Men and women have not time to be still, if they stop the procession overtakes them and leaves them stranded on the way of life.

It is not because men are asleep, as the Disciples were in the Garden, that they cannot watch with Christ one hour. It is because they are so wide awake for the main chance that they haven't time to be quiet and watch with God. And while they are so busy heaping up goods the traitor comes and takes from them their highest Good—their knowledge of themselves and God.

How differently Jesus acted from the way in which men act towards Him. He was once in a great hurry, bent on important business, and a poor blind beggar cried to Him and at once He "stood still" to hear the cry and to help. O that men would do unto Him as they would that He should do unto them.

And because men won't be still there are many that do not know God. Some say that He did not make the world; "It is only a chance coming together of atoms."

Some say that He did not make man in His own image; "He is only a development of the brute. A little better than a dog, a little dearer than a horse."

Some say that they live under the gaze of no all-seeing eye; "But at the heart of the universe there is only a blank, bottomless eye-socket."

Many there are who believe vaguely in God but in the rush of life forget Him and go their way and sin and tempt others to sin and comfort themselves with the thought, "Tush, God does not see, neither doth the Most High regard it."

Some sin and trust to God's mercy. But the sinners whom Christ forgave were those who in the midst of their sin, when the cup of iniquity was raised to their lips suddenly were still and gave time for the thoughts of purer things to steal in upon them and then put down the cup with loathing and turned to Him in penitence.

Lent says to all—to the unbeliever, to the believer who holds his belief by the tips of his fingers and does not get a firm grip on it, to those who are trying to believe—"Be still a moment, think clearly, act honestly with yourself, be humble-minded and the knowledge will come to you that there is a God."

The cry of Lent is "Stand in awe and sin not; commune with your own heart and in your closet and be still."

H. J. M.

COMMENTS ON THE NEW LECTIONARY

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

FIFTH SUNDAY IN LENT

	MORNING PRAYER		EVENING PRA YER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
5 S. in Lent	Ex. 9:13-end Zech. 12:1-10	Heb. 2:1-3; 6	Zech. 1:1-17	Mark 10:17-34
M.	Ex. 10:1-20	II Cor. 9	1:18-end	Matt. 20:1-16
Tu.	10:21-end	10	1:18; 2-end	Mark 10:32-45
W.	11	11:1-15	4:1; 5:4	10:46-end
Th.	Deut. 4:30-40	11:16-31	5:5; 6:8	Luke 19:1-10
F.	6:17-end	11:30 12:19	7:8-end	19:11-28
S.	10:12-end	12:19; 13-end	8	Mark 14:3-9
Palm Sunday	Ex. 12:1-20 Dan. 9	Mat. 21:1-11 Mat. 26:17-end	9:1-8 Gal. 62:10; 63:6 Zech. 9:9-16	11:1-11 Luke 19:29-end

The first lesson in the morning continues the story of Israel's experience in Egypt, another step being given in the gradual process by which at last deliverance was effected, typical and illustrative of the redemption of the spirit from the bondage of the flesh. Moses made his seventh demand upon the Egyptian King to let God's people go; and Pharaoh's refusal is visited with the seventh penalty: "the hail and the fire mingled with the hail, very grievous." The conduct of Moses, Israel's deliverer, in basing his demand upon Pharaoh on the goodness of Jehovah and His right to rule, and looking forward to a better service of the true God as the result of deliverance (Ex. iv:2, 3), is in line with the thought of the Collect which prays for Divine governance and preservation not only of body but also of soul; but is still more in accord with the ideas of service and of redemption as related to service as given in the Epistle and in the Collect proposed in 1688. (See note.) The Christ, through eternal spirit, offered Himself without spot unto God; but our consciences are also to be purged from dead works to serve the living God, through our Lord's sacrifice. And in this connection, the idea is appropriate and in fact most sadly needed in connection with our Lord's Passion, that the law of being, "made perfect through suffering," applies not only to the Christ but also to the Christian, to the Church. This pair of truths, manifestations of one truth and law, is made plain in the story of Israel in Egypt. Israel's sufferings at the hands of Pharaoh and of the Egyptians are an essential part of the process of Israel's deliverance, since that was to be of soul as well as of body: and Moses is a true type of the suffering and yet conquering Christ in the contradiction that he endured at the hands of sinners and in that he bore on his heart the sins and burdens of his people. The New Testament selection carries forward and upward the Old Testament ideas to their final spiritual, Christian plane. The superiority of Christ the Son over Moses the servant is set forth; and deliverance becomes spiritual and eternal; not from Egypt but from what Egypt typifies. The whole lesson from Hebrews not only suits the Old Testament lesson but seems most appropriate to the central thought of the day, the Redemptive power of the suffering Christ. The Old Testament alternative is Zechariah's prophecy of the Divine deliverance of Jerusalem (the Church) from her enemies, suddenly and startingly interrupted by the suffering inflicted upon the Holy One by the Church itself: "they shall look on Him whom they pierced" (perhaps in view of the use of Zechariah in the evenings of the next two weeks, better is Isaiah lxii:1-63, 9).

The New Testament lesson in the evening gives our Lord's answer to the question, how to attain eternal life. It is through sacrifice; and His exposition of that law concludes with the prophecy of His own crucifixion and the resulting triumph in the Resurrection. The Old Testament lesson begins the course reading of Zechariah and is a prophecy of God's return to comfort Jerusalem and of the rebuilding of the temple, an idea which our Lord Himself applies to His own death and Resurrection (John iii:19-22; Matt. xxvi:61; xxvii: 39, 40). Zechariah is continued on week days leading up to the traditional prophecy of triumphal entry on next Sunday. The Harmonized Life is continued, of course, on evening week days. In the morning, Exodus is carried on, though in order to get Ex. xiii:1-20 on Sunday, three selections are given from Deut., all dealing with the thought of Redemption (from Egypt) as related to service, touching both on the historical readings and also on the thought of the week as given in the Epistle. The second morning lessons continue gentleness of Jesus; "my strength is made perfect in weakness;" and "Crucified through weakness yet living by the power of God;" all thoughts which must help us to approach the story of Holy Week.

Like our Lord's own prophecies of triumph, they "shine through the gloom and point us to the skies."

Note.—The following Collect for this Sunday proposed in 1688, is worthy the consideration of our Commission on Prayer Book Revision: "O Almighty God, Who hast sent Thy Son Jesus Christ to be an high priest of good things to come, and by His Own blood to enter into the holy place, having obtained eternal redemption for us, mercifully look upon Thy people, that by the same blood of our Saviour, Who through the eternal Spirit offered Himself without spot to Thee, our consciences may be purged from dead works to serve Thee the living God, that we may receive the promise of eternal inheritance, through Jesus Christ our Lord."

ST STEPHEN'S COLLEGE ANNANDALE-ON-HUDSON, N. Y.

The Rev. Charles Henry Wells, Rector of St. Andrew's, Newark, preached at St. Stephen's College on Friday afternoon, March 2nd. The Rev. Dr. W. B. Beach, Rector of the Church of the Good Shepherd, Scranton, preached at the College Chapel on the Friday preceding. Dr. Beach's son is a student at the College. Among other recent visitors the Rev. T. A. Lacey, the great English theologian and this year's Paddock Lecturer at the General Seminary, has been spending a few days at St. Stephen's. He preached the morning sermon on Sunday, Feb. 25th. Mr. Lacey made himself familiar with the work of the College, mixed with the faculty and students and went away impressed with the value of the work done by this College. He plans to return for a second visit before returning to England.

The Rev. Dr. William E. Gardner, General Secretary of the Board of Religious Education was to have been a guest of the College over Sunday, March 4th, but was obliged to postpone his coming until May. On March 18th the Rev. Herbert S. Hastings, Headmaster of the Donaldson School, Ilchester, Maryland, and an old St. Stephen's man, is visitor and preacher.

The Rev. Dr. William T. Manning preaches the sermon on the morning of Commencement Sunday, June 10th, and the Very Rev. Frank L. Vernon, Dean of the Cathedral at Portland, Me., the baccalaureate sermon on the afternoon of the same day. On April 29th, Dean Hughell Fosbroke of the General Seminary, is to visit St. Stephen's.

As a result of the St. Stephen's College dinner in New York in February, further interest in its endowment campaign is being aroused. A Woman's Auxiliary to the College is vigorously carrying on work amongst New York City Parishes to raise scholarships for St. Stephen's students. The officers of this Woman's Auxiliary are Mrs. Harold Hadden, President; Mrs. Philip S. Dean, Treasurer, and Miss Maud S. Swords, Secretary.

The prayer of Jesus for human brotherhood was not offered once for all, but continues through the centuries. It will not cease until it is fully answered in the developing business and industrial life of the world.

WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

X
BELIEF

But there is another aspect of the Creed than the mere substance that commands our attention. The Creed begins with the words "I believe." They do not assert that "we know;" knowledge is a different way of apprehending truth; it is based on observation and logic. From Newton's observation of the fall of an apple, he came to the conclusion that there was a certain law of gravity in bodies; this he worked out and proved; this is knowledge. But belief is a different thing, no less valuable in a man's life than knowledge, but operating in a different sphere. By faith we marry a wife, and by faith we have friends, and by faith we await the outcome of the morrow. A man may be full of knowledge and incapable of friendship; for faith is that power by which we accept friends without securities and trust them without fear. There are men who scoff at faith, just as there are men who scoff at knowledge, but they pay the penalty of their scoffing. As long as a man is a cynic he loses the power of friendship, for friendship cannot be based upon collateral.

So belief in God is friendship with God, based on trust and not on logic. Why God demands faith rather than observation can be answered only in terms of friendship. You do not accept a man as your friend simply because he knows a lot about you, but rather because, knowing your faults, he still trusts you.

So there seem to be faults in Providence. The existence of evil, the victims of a tornado, the pitiless destruction of the ocean, the death of a dear one,—all seem to say that Providence is not good; and yet by faith we believe God is good. "Though He slay me, yet will I trust Him," was the faith of David. God demands that we believe in Him in spite of appearances. So does our friend. He wills that we shall not approach Him with a microscope and a dissecting knife. So does Christ. But He leaves not Himself without a witness: "He that hath seen Me, hath seen the Father," says Jesus Christ. If you would know God, not as you know astronomy but as you know a friend, study Jesus Christ: "for this is life eternal, to know Thee, the only true God, and Jesus Christ Whom Thou hast sent."

I believe in God—in Jesus Christ—this is the basis of your Creed. Accepting these on faith, we enter not a schoolroom but a family circle, and there we learn what it is to be a friend of God. And the Creed is the life of God made Man for our sakes—His birth, death, resurrection and ascension—undergoing the various experiences of our life that we may dwell in Him and He in us.

THE NICENE FAITH

Now the Apostles' Creed is a simple statement of these facts, but the Nicene Creed is much more; it is the elaboration of these facts into a dogma. Why? Because in the childhood of Christianity, just as in our childhood, Christianity might suffer in its body, but in its life it was childlike.

For three centuries the world ignored the claims of Jesus Christ and for the most part Christ was believed in by the simple folk. A few of the able Christians like Justin Martyr wrote defenses, but even Emperors as wise as Marcus Aurelius looked with contempt upon their apologies. We have no evidence that these apologies were ever taken seriously by the self-confident wisdom of the Stoic and Epicurean philosophers and statesmen.

But the time came (313 A. D.) when, by the famous Edict of Milan, Constantine not only made Christianity a permissible religion, but by his patronage of the Church made it also a respectable one. Then the world, ever eager to follow the imperial lead, began to examine the form of sound words. Then men like Arius the Alexandrian began to speculate about the simple and heretofore untheological statement that Jesus Christ was the Son of God. Then Christianity became a religion, not merely for the family and the household of faith, but also for the Court and the schools of learning. Then the Church was obliged either to define the Faith herself or else to allow the world to define it for her.

So when Constantine saw the situation and heard the Christians were angrily debating questions of theology in Alexandria, he did the thing which his political position demanded. His own position as an Emperor who had espoused the cause of Christianity was somewhat precarious; for the Roman world was still full of influential Pagans who would gladly avail themselves of any embarrassment in Constantine's position to overturn his government and restore Pagan supremacy. So it was essential to the stability of his government that Constantine should keep the Christians united.

Seven years before, in 318, he had endeavored to quell the schism of the turbulent Donatists by inviting them to lay their grievances before the Council of Arles, where he exhorted them to be restored to the unity of the Church.

Again, he summoned the Council to meet in Nicaea (325 A. D.) to settle the controversy raised in Egypt. In order to promote unity he desired to get a fair statement from the Universal Church as to the principles of its belief. He therefore summoned before him a General Council of the Universal Church to meet in his summer palace of Nicaea.

He was not a theologian himself, and the probability is that at this time he knew little or nothing of the subtle question that Arius had raised. He was a Roman soldier and politician, not a Greek philosopher, and as such he was seeking to unify that body of which he had become the royal sponsor.

And so the famous Council of Nicaea met. It was a fairly representative body. Constantine did all he could to make it so, by issuing (probably for the first time) free clerical transportation via the Roman post roads to those Bishops, in every part of the Empire, who had been invited. Some 318 responded to the invitation. Who were they? They were, for the most part, veterans who had survived the terrific persecutions of Diocletian, many of whom bore on their bodies the marks of the persecution—men who had suffered for the faith and were therefore not easily coerced or overawed. They were of the ultra-conservative type, and when they met, one of the first laws which they passed bore witness to this conservation. This law began, "Let the ancient customs prevail."

This was the keynote of the Council, and this was the only harmonizing policy; for how could these Bishops go back to their various constituencies with new and strange doctrines? The Council was called to find out what the Faith was. The doctrine of Arius was to stand or fall by its fidelity to the Faith once delivered to the Saints, rendered sacred by three centuries of martyrdom.

What was the question which Arius raised? It is best stated in his own expression, "There was a time when Christ was not," that is, He was not an Eternal Person. Athanasius and the other Alexandrian Fathers had maintained that Christ was co-eternal with the Father; that otherwise to include Christ as an object of worship would be to worship the creature, that is, it would be idolatry.

So the Council met to bear witness to the truth which the Church had kept. There are some who maintain that it was overawed by Constantine, although there is no evidence to show that he even understood the question or was interested in its merits; but he was intensely interested as a statesman in the unifying of the Church.

And the decision was almost unanimous—by far too unanimous, if the teachings of Arius were those of the primitive Faith. Over 95 per cent of the Council—at least 300 out of the 318—favored the wording of the Nicene Creed and its statements about the Divine Nature of Jesus Christ: "And in one Lord Jesus Christ, the only begotten Son of God; begotten of His Father before all worlds, God of God, Light of Light, Very God of very God; begotten, not made; being of one substance with the Father, etc;" and this last clause was made the test of the conflict which raged for over a hundred years. The Nicene Creed says, "of the same substance;" the Arians demanded that it should read, "of a similar substance."

The Emperors, Constantine, Constans, Valens, were destined in the succeeding years to favor the Arian party, but the Church had borne its testimony at Nicaea as to the Faith, and a century of imperial persecution could not overthrow that witness. It bore its quiet testimony to the fact of what the Church had believed; it has stood the test of time and has remained as the fact around which the historical life of the Church has developed.

NECESSITY FOR FORMAL CREED

There are many who think it unfortunate that a belief in Jesus Christ such as any simple peasant could accept, should have been exchanged for a theological formula such as is expressed in the Nicene Creed; but you see that the Church had changed its character. It was no longer a religion merely of the home, but it had become the religion of the Empire. It had grown to man's estate.

The man of affairs might like sometimes to go back to the farm and be a barefooted boy again; but he cannot do it, for he must put on the man's garb if he is to do a man's work. And so one looks back regretfully at the time when men said simply, "I believe in Jesus Christ and would die before I would deny Him;" but he must remember that the Nicene Creed was forced upon the Church by those who denied, not by those who affirmed. The Church did not deliberately seek to embody her children's belief in a formula; she was to meet new conditions in which she had to declare her convictions in answer to men's demand. When she did so, she did not intend to release her children from that personal devotion to the Christ which had so brilliantly characterized her early disciples. And this is a fact which we need constantly to keep in mind,—that because religion becomes a matter of the head, it need not cease to be a devotion of the heart.

The Church has made her creeds for the work she has had to do, encouraged by the fact that Christ had intimated that the Church should be guided into all truth, that it was founded upon the rock, and that neither the bitter hatred of the Roman Emperors, nor again their insidious patronage, should overcome her.

Hence these two creeds have received the unanimous assent of the whole historic Church—the Apostles' Creed sufficing for the ordinary devotion of the individual, the Nicene appealing to those who require a more exact definition. Thus has the Church equipped herself to answer those who denied the great fact that Jesus is the Son of God, not a creature, but One worthy of our love and also of our worship. Moreover we should always remember that human language is necessarily inadequate fully to express the wonderful things of God.

WHAT GOOD CAN I GET FROM LENT?

YOU CAN LEARN THE VALUE OF OPPORTUNITY

Wherever you are—whoever you are, Lent is an opportunity to renew yourself spiritually; to secure God's blessing upon your soul. 'Tis yours to use, or neglect, to seize or to let slip, to enjoy or ignore. Let not your prejudices, or a worldly mind, or the world's business, or Satan's snares, cause you to let this season of prayer, and self-examination, and self-denial and repentance, and good works, pass without its permanent influence upon your life.

CHRISTIAN FAITH AND PRACTICE—WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XIII
THE CROSS AND THE MYSTERY OF SUFFERING

The problem of the existence of suffering has always weighed upon the hearts of men. Why does a merciful and loving God allow suffering? Primitive religion answered it by dualism—there are two gods, the good and the evil, in conflict with each other.

The Jewish religion, with belief in one Supreme God, allowed no such solution.

Is, then, suffering the punishment which God visits upon sin? And can we infallibly argue from misfortune back to some great sin for which that misfortune is the punishment? That is the way Job's friends argued. His great misfortunes were conclusive proof of some hidden sin. So the natives of Malta argued, when the serpent came out of the fagots and bit St. Paul (Acts xxviii:2-5). So some of the Jews argued about "the Galileans whose blood Pilate had mingled with their sacrifices," and the eighteen men killed by the ruined tower in Jerusalem (St. Luke xiii:1-5).

So men argue today. When San Francisco was destroyed by the earthquake and fire, many sermons were preached proclaiming that it was God's judgment upon the city for its surpassing wickedness.

SUFFERING DOES NOT IMPLY SIN

But the Bible teaches that suffering does not imply sin. The Book of Job was written solely to refute that idea. Job, who suffers such extraordinary things is the most righteous man on earth. The theology of Job's friends is shown by the story to be false. Our Lord asserted that the men in Galilee, slain by Herod, or the eighteen killed by the tower, were not great sinners above all the rest.

REDEMPTIVE SUFFERING

Our Lord's death upon the Cross is the supreme revelation of redemptive suffering. But centuries before, the greatest prophet of Israel had showed that suffering may be redemptive. The Servant of Jehovah (Is. 53) is a suffering servant, whom men, with the false theory of pain deemed "stricken, smitten of God and afflicted," for some great and hidden sin. But on the contrary His sufferings are for the nation's redemption. "Surely he hath borne our griefs and carried our sorrows * * * He was wounded for our transgressions, He was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed."

EVOLUTION THROUGH SUFFERING

Science today bears witness to the same great truth. Evolution upward has been through pain and suffering. In every age, the creature who was to inherit the future, and evolve the higher type was the weak and helpless form. The mighty fishes of the Devonian age perished, the ancestors of the higher forms were the weak and helpless animals, forced to develop or perish.

Man, when he appeared, was the only animal naked and helpless, forced to use his wits or die.

Drummond, in "The Ascent of Man," shows how mother love was evolved by increasing the pain of motherhood.

That philosophic system which claims the titles of Christian and scientific is therefore neither. It is not true that pain and suffering have no place in the creation of God, and must be explained as the "error" of "mortal mind." Christian truth reveals God himself as suffering for the redemption of mankind—pain and sorrow and hardness as one of the greatest of God's redemptive forces.

J. H. Y.

EVERY DAY RELIGION

By DR. JAMES E. FREEMAN
Rector of St. Mark's Church
Minneapolis ,Minn.

"S. O. S."

The signal sent by the mortally wounded Titanic, vibrating through the sensitive ether was caught by another ship miles away, and when the morning came the few survivors tossing about in open boats in the wide Atlantic, saw in the oncoming ship their hope and their salvation. The story of this awful sea tragedy is lightened by the fine and ready response of the noble ship, Carpathia. You and I are so sensitively constituted, that is, we are if we are normal and unhardened by life's stern experiences, that the cry of distress issuing from another life has its hearty and ready response in our heart. It's a deadly thing to get so utterly selfish and self-concerned that the wireless apparatus of the heart is deaf and unresponding to the appeal of a fellow on life's pilgrimage.

This world has been so ordered by God through an interlocking of human interests that every man is, in reality, his brother's keeper. No one sails in a steamer today unless it is equipped with "wireless." We sleep more securely on ship-board when we know it is there, and working. It is so with human life. What a dreary thing it is to feel that we are without proper and intimate connection with other lives. The unwirelessed man is a sad mortal. He lives such a life as Silas Marner did when the fires of his heart burned low. You and I must have sympathy and we must have help, no matter what our cargo may be, rich or poor, big or small.

The poorest man is the man with a broken connection with the world about him; he is like one "without God and without hope in the world." But beyond our own satisfaction of being in touch with others, what a deep, unspeakably joyous satisfaction it is to be able to hear the cry of another fellow-mortal in distress, and hearing it to answer, and answering to bring relief.

God made us with a far more sensitive mechanism than any that Marconi ever designed. The only trouble is, that we all too often hurt or impair the instrument. We can, if we will, be life-bringers, yes, life-savers. The divinest heart that ever beat was the heart of Him who said: "I am come to seek and to save that which was lost." No distress signal ever failed to reach Him; it is little wonder that men hold His as the greatest life ever lived. Every one of us can, in some degree, reproduce Him. Keep the heart sensitive and attentive to the call of distress: be a saver of men on life's voyage and earn a bit of heaven down here and the assurance of an ampler heaven hereafter.

(Courtesy Minneapolis Tribune.)

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight, as a means of strengthening character—that is victory.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient and loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any position in life, any solitude, any interruption—that is victory.

When you can bear with any discord, any annoyance, any irregularity, unpunctuality, of which you are not the cause—that is victory.

When you stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is victory.

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NEWS STORIES GATHERED FROM MANY QUARTERS

Contributions to the Church Pension Fund in the Diocese of Washington have reached the sum of $120,000, and subscriptions continue to come in.

Mr. Roland D. Sheldon, General Secretary of the Big Brother movement in New York City, gave an address before the Men's Club of St. Luke's Church, Rochester, N. Y., on Monday evening, March 6th, in the course of which he made the statement that in nearly all of the cases of delinquent boys investigated, he found that they got their ideas for the crimes they committed from moving picture shows. Many boys see things depicted in moving pictures, and then go out and actually do the deeds.

The first day of the Pilgrimage of Prayer Week in the Diocese of Washington, Sunday, March 4th, was observed in all the Parishes and Missions by a celebration of the Holy Communion in each Church. Prayers for Missions, Church Unity, and World Peace were set forth by Bishop Harding to be used daily in church and at home by all the members of the Woman's Auxiliary. On Thursday, March 8th, a general Corporate Celebration of the Holy Communion was held in old St. John's Church by the Bishop. The Rev. Dr. C. S. Reifsnider of Tokyo, Japan, preached a most interesting and helpful sermon on the present condition of the Church in Japan.

Archdeacon Waddell of Mississippi, in his last monthly report, made through the columns of the Church News, says: "I expect to die in harness, and I am going to put that dying off as long as possible." The Editor remarks in parenthesis: "Hope it is the last thing you do." The Archdeacon is a good sleeper, which helps, he thinks, to keep him young, but he is not as fond of sleeping, he says, as a lady he recently heard of. Her little son was asked if he ever prayed.

"No, sir," he replied.

"Well, did you ever hear anybody pray?"

"Yes, sir; I hears my mother pray."

"What does she say?"

"She turns over in bed and says, "Oh, Lord, how I hate to get up!"

The Rev. Andrew Chapman, Rector of Grace Church, Galesburg, Ill., has accepted a call to St. James' Church, Cleveland, Ohio.

The Rev. Messrs. Roger B. T. Anderson and William Mayo, of the Order of the Holy Cross, conducted a successful Mission in St. Paul's Pro-Cathedral, Springfield, Ill., the second week of this month.

Many years ago Bishop Chase gave to a Presbyterian minister whom he met in Illinois a Prayer Book with his name written in it. Thirty-five years after, to a day, it happened that the Bishop of the Diocese of Missouri confirmed the son of that minister, and that old Prayer Book was used on that occasion.—Light

The Cathedral Choir, Quincy, Ill., sings a cantata every Lent, says the Monthly News Letter of the Diocese. This year, Thomas Adams' "Story of Calvary" was chosen. It was sung on the afternoon of the first Sunday in Lent, the Cathedral being crowded to the doors. Dean Cone is conducting a class in Mission Study and one on the "Scripture Directory of Worship."

Mr. and Mrs. Edward C. Whitney of Ottawa, Canada, have presented to St. Barnabas' Hospital, Minneapolis, Minn., $107,500, with the request that it be used in the erection and equipment of an administration building. Mr. and Mrs. Whitney had been residents of the "Mill City" a number of years before going to Canada, and their gift is an expression of gratefulness for the consideration and kindly treatment accorded Mrs. Whitney in the hospital during illness when they first settled in Minneapolis, at the time of the Civil War. The hospital was established by the then Rev. Dr. D. B. Knickerbocker, who afterward became the Bishop of Indianapolis.

The Rev. Dr. Curtis, pastor of a large Presbyterian congregation in Chicago, has resigned, after fifty years of service in the ministry. He witnesses to the joy and profitableness of Christian service in saying, "To my mind, there is no better profession for a young man than the ministry. There is lots of work, but the compensation for the work is great. If a man has a heart in his work, he will never regret his choice. I never have."

It took a jury in Los Angeles only four minutes to find "King" Schlatter, self-styled divine healer, guilty of using the mails to defraud. His "blessed handkerchiefs", which he had been sending through the mails, got him into trouble. They failed to give the relief or effect the cure the cures promised.

Bishop Anderson confirmed a class of sixteen persons in Grace Church, Freeport, Ill., on the second Sunday in Lent. He suggested as an appropriate motto for the class, "Loyalty". In the course of his sermon on Christian education he incidentally made it clear that he is a firm believer in the separation of Church and State, and referred to the fact that while a number of penal and other institutions in the city of Chicago are ministered to by himself and the Clergy, he has repeatedly refused the compensation offered to Missions and Extension Boards of the Diocese for services rendered the municipality.

The Rev. John C. Ward, Rector of Grace Church, Buffalo, N. Y., announced that an offer of $50,000 to the Parish had been made, on condition that the members of the congregation raise $10,000 by Easter Sunday. It is generally understood that Mr. William A. Morgan, a millionaire manufacturer and earnest Churchman, has made this generous offer. The new church building, in course of construction, will be completed next month, and will be free of debt, if the conditional amount is raised to clinch Mr. Morgan's offer.

The Rev. John E. Curzon of the Diocese of Marquette has accepted a call to St. John's Parish, Fort Smith, Ark. Mr. Curzon began his ministerial work as a missionary in Arkansas nearly thirty years ago.

The Ladies' Aid Society of St. Philip's Church, Atlanta, Ga., has recently innovated a noonday luncheon at the Church House, adjoining the Cathedral, opposite the State Capitol and convenient to the shopping district and office buildings. The members serve in turn, as occasion demands, each day a tempting twenty-five cent lunch, from 12 to 1:30, to all who come. The venture is proving a financial success, and attracts outsiders to the services of the Church who would not otherwise come in touch with it or learn of its work and purpose. The proceeds are devoted to institutional work and extension of plans for still greater usefulness to the public and Parish.

On the evening of Washington's Birthday a patriotic service was held in Christ Church, Nashville, Tenn. Appropriate hymns were sung, and the American flag was carried after the Cross in procession. All the city Clergy were in the Chancel. The Bishop of Tennessee, in a stirring address, defined Americanism and the spirit of Washington.

A very successful Mission was recently held in St. Paul's Church, Franklin, Tenn. (Rev. A. C. Killeffer). The Missioner, the Rev. John R. Matthews, has also conducted successful Missions in other parts of the Diocese.

A few Sundays ago one hundred and fifty Boy Scouts marched in uniform to St. John's Church, Knoxville, Tenn., to hear a sermon on "Winning our Souls", preached by the Rector, the Rev. W. C. Whitaker, D. D.

The congregation of Christ Church, Nashville, Tenn., have presented their Rector, the Rev. Dr. H. J. Mikell, with an automobile. Our Associate Editor of the "Personal Religion" department has made many friends through THE WITNESS columns. We congratulate him on the esteem in which he is held by those who hear his words.

JAPAN DOES NOT WISH TO TAKE CHINA

The Rev. Robert W. Andrews, who is in charge of several Missions in Japan, with headquarters at Maebashi, a city of some thirty-five thousand souls within seventy-five miles of Tokyo, is home on a furlough, and has been making a series of illuminating addresses in the East. Mr. Andrews is a lover of the Japanese, and as a result of his long residence among them, he is able to look at matters in which they are interested from their point of view. He lays no claim to being a politician, but from a close study of the political situation and of the people, he is strongly of the opinion that the Japanese are anxious to maintain a friendly relationship with the United States. Japan's interests are altogether in the Orient. It is the only nation that can rightly understand the Orient, and in particular the needs and problems of China. For centuries past the Japanese have looked to China for their art, science, etc. The reverse is now true. China is looking up to Japan. Japan has no desire to subjugate China, but is endeavoring to show China how to take care of herself. Mr. Andrews refers in his addresses to the interesting fact that in Maebashi there are from fifteen to twenty thousand people working at silk looms. Maebashi is the great silk center of the Japanese Empire. Many girls are engaged in the industry. They begin work at five-thirty or six o'clock in the morning, and work steadily until seven-thirty or eight o'clock in the evening, for which labor they receive about twenty-five cents a day. The morals among these girls are very low, due in part to the fact that they are not earning enough to support themselves.

PRAYER AND PRAISE IN THE MARKET PLACE

The Boston Transcript, under the above caption, gives a very interesting account of the splendid work of the Brotherhood of St. Andrew in several cities during the penitential season of Lent. The usual noonday services in the business sections of many large cities, we are informed, are being held this year under the auspices of this organization. In Chicago, for instance, services are being held in the Majestic Theatre. At Philadelphia the Garrick Theatre is being used for the meetings. Another series is being held at old St. Paul's Church, Philadelphia. In Buffalo, meetings are being held at St. Paul's Church. It is understood that meetings in Cleveland are being held, as usual, in a large theatre on Central Square. St. Louis, San Francisco and Los Angeles are other cities having noon meetings daily, except Sunday.

In all of these centres the meetings are addressed by leading lights of the Church, and the results heretofore have been good warrant for a resumption this year of the practice of holding the services. The Chicago committee in charge last year reported admirable results from its series. The Garrick Theatre generally has been filled at the services there; indeed, Philadelphians have attended so well that on many occasions hundreds have been turned away. Men come in such numbers to old St. Paul's that seats are reserved for them. St. Louis, San Francisco and Los Angeles have been doing strong work in this direction for a number of years.

Besides the noonday services, the St. Louis Brotherhood men have arranged a city-wide Preaching Mission on the Sundays and evenings of Lent.

One St. Louis Rector is credited with having said that the combined plan resulted in restoring at least fifty people to his active communicant list. People who never were connected with organized Christianity sought opportunities to express their appreciation of the help of these services. Members of other religious bodies, and those connected with no Church whatever, have expressed their admiration of the work. The theatre congregations frequently have included fifty to seventy-five ministers of other Churches. The gross attendance at St. Louis has more than trebled during the last four years, which fact speaks for itself.

The Rev. J. Philip Anshutz of Billings canvassed the Diocese of Montana for the Church Pension Fund, and secured $20,000 in pledges. Bishop Faber states that Montana will probably stand fifth in the Dioceses west of the Mississippi River, which is a remarkable record, considering that Montana ranks fifty-seventh in number of communicants among the sixty-eight Dioceses of the country.

PRAYER BOOK REVISION PAPERS

By EDWARD L. PARSONS, D. D.
Of the Joint Commission on Prayer Book Revision

I

WHY SHOULD THE PRAYER BOOK BE REVISED?

The work on that revision of the Prayer Book which gave us our present book was really completed in 1889 since only matter presented and accepted in 1889 could come before the General Convention of 1892 for final adoption. In 1913, twenty-four years later, the General Convention held in New York appointed a Commission of Bishops, Presbyters and Laymen to "consider and report to the next General Convention such revision and enrichment of the Prayer Book as will adapt it to present conditions if in their judgment such revision be necessary." It was further directed that no change in the title page or the name of the Church or any matter involving the faith and doctrine of the Church should be considered or reported upon by the Commission.

Only twenty-four years! The Church of England is still using a Prayer Book which has been unchanged since 1662. The American Book had served the Church for one hundred years up to 1889 without change. "Why such unseemly haste?" was a natural question. Many people have been asking it. The revisers of 1892 believed that the book had been fitted to last another hundred years without material change. If the Church of England is satisfied with a book which has reached the venerable age of two hundred and fifty years, can we not be satisfied with one which is still in its youth?

Before trying to answer the real question it will be worth while, however, to notice that the Church of England is not satisfied with its present book. Men have been for years talking and writing about revision; and the agitation has brought much official discussion. But the Church of England is still tied to Parliament. Its machinery is ill-adapted for work of this kind and as yet no action has been completed. But there is no satisfaction. Indeed, the whole Anglican Communion is stirred with the problems of liturgical revision. Canada is pushing forward a new Prayer Book. Scotland has one. Revision is in the air.

The real question is not so much why unseemly haste in America, but why movements for revision everywhere. The answer in a general way may be suggested by asking anyone who is over forty to tell something of the changes in the world which he can remember. Of course he will begin by telling of the phonograph, the telephone, wireless, automobiles, trolleys, aeroplanes and the like. But if he is an intelligent observer, he will go on to speak of social and industrial changes. He will describe the growth of civic ideals, the vast increase of government's relation to life, the higher standards in politics, the complete revolution in America's relation to the world and in the attitude of thoughtful men everywhere towards world problems. If you press him further as to the Church he will tell you that a Parish hardly seems the same kind of thing that it did twenty-five years ago. Vast enterprises of all kinds, missionary, educational, social, engross it today which were scarcely thought of when he was in college. A Bishop, still the active and vigorous head of a great Diocese, said recently to some younger men that in the twenty years of his Episcopate Parish life had changed so that he doubted if today he could run a Parish at all. Of course he could; but the remark illuminates this very question as to the "why" of revision.

The fact is that this one generation has seen more rapid changes in the world than perhaps any other generation since in 1517, four hundred years ago, Luther stirred into action the reform movements which had been slowly growing in Europe. The new worlds which at that time were first revealed to the wondering old world have in these last years become part of the one great world community, old and new merging into what we call the modern world. And all the material changes which have brought that have been accompanied by the vast intellectual and social changes to which I have referred.

Now the Prayer Book of 1892 took practically no account of these things. If you compare it with its predecessor (the one which your grandparents used in civil war times) you will see that it is much more beautiful in many ways. There are more opening sentences. There are old chants like the Magnificat restored. There are the versicles of Evening Prayer and a little more freedom in the use of the lessons. You find a few fine prayers added and all the services easier to follow because of better directions and printing, as well as capable of being somewhat shortened. The new Feast of the Transfiguration is included and there are additional Collects, Epistles and Gospels for Christmas and Easter.

But when you have gone carefully through it all and thought of the differences you discover that they have chiefly to do with the beauty of form. There is the same atmosphere, the same emphasis, the same end to be reached. What I mean may be suggested by saying that a man of 1789 taking the present Prayer Book would find himself using not only the same glorious rhythmical English and following the same order of condition which none of us would want changed—but he would, I think, find himself from beginning to end facing absolutely no unfamiliar idea or thought nor discover that there was any new or different way of looking at things. Yet he could not read a book or a magazine of today without finding himself altogether at sea. He would be not only ignorant of the events and material changes but the whole way of looking at things would be strange to him. He would find some of the really big ideas the same, freedom and self-government, goodness and truth, but the setting would be different.

In the Prayer Book in any case the body of unchanging things—the great fundamental truths—would be immensely larger than in an ordinary book dealing with politics or social custom or art; but the point is that this man of 1789 with the Prayer Book of a century later in his hands would find nothing or next to nothing to indicate that anything had changed at all. The reason is that in 1889, while there were prophecies everywhere of the immense changes which have since taken place, these changes had not taken deep root; they had not become part of the popular consciousness. If I may make a risky and perhaps exaggerated generalization in order to bring out my point I would say that the average man had not changed very much between 1789 and 1889 in his way of looking at things. He has changed greatly since 1889.

That is the general answer to the question, "Why revision so soon again?" In the next paper we will look at some of those changes more in detail. EDWARD L. PARSONS.

PREACHING MISSION IN WORCESTER, MASS.

The Rev. C. R. Tyner, Rector of St. Luke's Church, Lincoln, Nebr., has just concluded a very successful and very fruitful Preaching Mission in St. Matthew's Parish, Worcester, Mass.

The cords were lengthened by sounding the evangelical note and the stakes strengthened by emphasis upon the Holy Communion. So successful was the work that the Missioner was invited to continue for a second week, but was unable to accept on account of other engagements.

For the last Sunday four services were scheduled, Holy Communion for all helped by the Mission, 78; Morning Prayer, 400; afternoon for men only, 235; Evening Prayer, 375; the total attendance for the last day being somewhat over a thousand.

Very little preparation was made for the Mission, hardly more than usual for the Lenten services. The Missioner was known to the Parish, having supplied for a month during the summer previous. The preaching was very forceful and plain, without manuscript. A special mixed Parish Choir of adults, and a girls' Choir had been organized before the beginning of the special services.

As one of the many tangible results of the Mission six young men before the close of the week offered themselves for the Sacred Ministry. This was in response to an appeal by the Missioner in behalf of a certain Bishop in a western Diocese. For the past two years these men have been faithful workers in the Sunday School and the Parish. Certain qualifications and handicaps may prevent some of them from reaching their goal. The Mission was a great inspiration to the Parish and points to a glorious Easter.

At a recent Missionary Conference held in Helena, Mont., the Bishop of the Diocese, the Rt. Rev. William F. Faber, D. D., took a strong stand against low salaries for clergymen. He announced that unless more funds are raised, he probably would find it necessary to reduce the number of the Clergy at work in the Diocese, and he is reported to have said that he would rather "write himself down as a failure" than be the cause of misery and broken hearts in Rectories among inadequately paid Clergy.

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The Witness

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Editorial

The first question which confronts a Bishop in the administration of a Diocese is how to provide impecunious Parishes and Missions with brilliant and acceptable Clergymen, and the difficulty lies chiefly in the inadequacy of the supply in proportion to the demand.

The proposition, moreover, is so insistent that it develops a tendency on the part of the Bishop toward piracy in the capture of desirable Clergy and toward mendacity in getting rid of those who have not made good,—all of which probably contributed to St. Chrysostom's doubt as to whether a Bishop could be saved.

The immediate and practical result of this condition is to produce a style of Clergymen who might be described as "floaters" for they never continue in one stay.

Who is to blame?

Of course the Bishop is a convenience. Is he not paid a generous salary? Is it not his business to provide suitable Parsons for clamoring constituents?

Personally we think the blame is pretty evenly distributed between all the parties involved.

In the first place people usually get what they are willing to pay for in this very secular world. If a man buys a suit of clothes f.· eight dollars, he does not—rather he ought not to—expect a perfect fit nor a very satisfactory garment.

People pay stiff prices at good stores because they want to get satisfactory articles, except in religion. There the loudest complaints are apt to originate from those whose contributions scarcely entitle them to be regarded as patrons, certainly not to be enrolled as directors.

What ought a person to pay as a Christian for the support of the Church?—surely a delicate question, especially when the high cost of living embarasses the situation.

Is it enough for a person having an income of one hundred dollars a month to pay one dollar a month for religion, and if so, should a person having an income of $500 a month pay only five, and one having an income of $5,000 a month pay only fifty? The Lord only knows, but He does know.

He knows that the person on one hundred a month has very little left after he pays for the necessities of life. Even so, one dollar a month seems pitifully small. But the man who earns twice or three times that has a wider margin.

But it costs much for Episcopalians to live in the style to which they are accustomed. It is all a curious problem. But to put it concretely, here is the way that it works out. Here is a Parish of one hundred families, ten of whom have generous incomes, eighty of whom have modest incomes and ten of whom are really poor.

If the Lord looks at the Treasurer's books He will find a startling fact, viz., that it is easy to pick out the ten poor families but not at all easy to find the ten prosperous ones.

In many a Parish Church today if one were to witness the arrivals one would think it was a congregation of prosperous folk, as automobile after automobile discharges its load, but on looking at the offering one would think it was a congregation of bankrupts.

The Christian religion was founded on the family basis, that each member contribute according to his income. The excuse given is that Mr. So and So does not work to make the Church a one man Church, although he is glad to make his family a one man family. To be the one man does not necessarily imply that one has to be a tyrant or to remind the family constantly that you pay the bills—of course one can do this, but it is not nice. The only other alternative is not to withhold. One can give according to his means and be decent about it.

However, the congregation enters into the restlessness of the situation. You can't produce a satisfactory Parson in a Church of one hundred families if everyone is contented to give a quarter a Sunday. The tailor does not live that can produce satisfactory garments on this basis.

Secondly, there is the Parson himself. If the besetting sins of congregations is meanness, that of Parsons is indolence,—not conscious, intentional laziness, but desultory, headless inefficiency.

It is the product of an academic training in digging Hebrew roots and in gathering Greek stems, and forgetting that we are to fish for men.

The Parson is the victim of circumstances. He usually marries a wonderfully attractive lady. Perhaps he has better facilities for selection by virtue of his position. He is usually tender hearted and sympathetic and so he falls into the habit of helping in the housework. Somehow a Minister who does housework loses caste. One commends his tenderness but condemns its softness.

Then the Missionary has lines of least resistance and he follows them. He decides to be a student and so he acquires a lot of stuff that he never will use, during the hours that he ought to be supplementing his seminary course by mixing. Or perhaps he goes to the other extreme and spends the time in mixing, that he ought to spend in acquiring the stuff that is to be mixed.

"Rightly dividing the end of truth," said the wise St. Paul.

But with what result?

The Parson who says that he doesn't propose to call. A good man perhaps, but a poor fisherman. No Bishop willingly wants such.

The Parson who thinks that children are beneath his peculiar talents, when as a matter of fact, they are miles above him. "Except ye become as little children, etc." Parsons need children to keep them young and joyous. They will do more along this line than money. The Parson who intends to work but finds something else to do nearly every day. The Lord asks him to work and he has his excuses, but the congregation don't accept them, and there you are.

And now we come to the Bishop. But I have already exhausted my space. Besides there are so few Bishops, that it is hardly worth while to write for such a few.

We might be satisfied with saying that the Bishop ordains the Parson and then frequently turns him over to some other Bishop to worry about,—and so we carry one another's burdens according to the Apostolic injunction. Perhaps the best antidote to this would be to observe St. Paul's advice to Timothy, "Lay hands suddenly on no man."

Let the Layman give, and the Parson work, and the Bishop be careful, and we may improve conditions.

STORY OF THE CHRISTIAN CHURCH

THE MARTYRDOM OF PERPETUA

1. The day of their victory shone forth, and they proceeded from the prison into the amphitheatre, as if to an assembly, joyous and of brilliant countenances; if, perchance, shrinking, it was with joy, and not with fear.

Perpetua followed with placid look, and with step and gait as a matron of Christ, beloved of God; casting down the luster of her eyes from the gaze of all. Moreover, Felicitas, rejoicing that she had safely brought forth, so that she might fight with the wild beasts; from the blood and from the midwife to the gladiator, to wash after child-birth with a second baptism. And when they were brought to the gate, and were constrained to put on the clothing—the men, that of the priests of Saturn, and the women, that of those who were consecrated to Ceres—that noble-minded woman resisted even to the end with constancy. For she said, "We have come thus far of our own accord, for this reason, that our liberty might not be restrained. For this reason we have yielded our minds, that we might not do any such thing as this: we have agreed on this with you." Injustice acknowledged the justice; the tribune yielded to their being brought as simply as they were. Perpetua sang psalms, already treading under foot the head of the Egyptian; Revocatus, and Saturninus, and Saturus uttered threatenings against the gazing people about this martyrdom. When they came within sight of Hilarianus, by gesture and nod, they began to say to Hilarianus, "Thou judgest us," say they, "but God will judge thee." At this the people, exasperated, demanded that they should be tormented with scourges as they passed along the rank of the venatores (a row of men drawn up to scourge them as they passed along, a punishment probably similar to what is called "running the gauntlet"). And they indeed rejoiced that they should have incurred any one of their Lord's passions.

2. But He who had said, "Ask, and ye shall receive," gave to them when they asked, that death which each one had wished for. For when at any time they had been discoursing among themselves about their wish in respect of their martyrdom, Saturninus indeed had professed that he wished that he might be thrown to all the beasts; doubtless that he might wear a more glorious crown. Therefore in the beginning of the exhibition, he and Revocatus made trial of the leopard, and moreover upon the scaffold they were harassed by the bear. Saturus, however, held nothing in greater abomination than a bear; but he imagined he would be put an end to with one bite of a leopard. Therefore, when a wild boar was supplied, it was the huntsman rather who had supplied that boar who was gored by that same beast, and died the day after the shows. Saturus only was drawn out; and when he had been bound on the floor near to a bear, the bear would not come forth from his den. And so Saturus for the second time is recalled unhurt.

3. Moreover, for the young women the devil prepared a very fierce cow, provided especially for that purpose contrary to custom, rivalling their sex also in that of the beasts. And so, stripped and clothed with nets, they were led forth.

The populace shuddered as they saw one young woman of delicate frame, and another with breasts still dropping from her recent child-birth. So, being recalled, they are clad in loose robes. Perpetua is first led in. She was tossed, and fell on her loins; and when she saw her tunic torn from her side, she drew it over her as a veil for her middle, rather mindful of her modesty than her suffering. Then she was called for again, and bound up her dishevelled hair; for it was not becoming for a martyr to suffer with dishevelled hair, lest she should appear to be mourning in her glory. So she rose up; and when she saw Felicitas crushed, she approached and gave her her hand, and lifted her up.

And both of them stood together; and the brutality of the populace being appeased, they were recalled to the Sanavivarian gate. Then Perpetua was received by a certain one who was still a catechumen, Rusticus by name, who kept close to her; and she, as if aroused from sleep, so deeply had she been in the spirit and in an ecstasy, began to look around her, and to say to the amazement of all, "I cannot tell when we are to be led out to that cow." And when she had heard what had already happened, she did not believe it until she had perceived certain signs of injury in her body and in her dress, and had recognized the catechumen. Afterwards causing that catechumen and the brother to approach, she addressed them, saying, "Stand fast in the faith, and love one another, all of you, and be not offended at my sufferings."

4. The same Saturus at the other entrance exhorted the soldier Pudens, saying, "Assuredly here I am, as I have promised and foretold, for up to this moment I have felt no beast. And now believe with your whole heart. Lo, I am going forth to that beast, and I shall be destroyed with one bite of the leopard." And immediately at the conclusion of the exhibition he was thrown to the leopard; and with one bite of his he was bathed with such a quantity of blood, that the people shouted out to him as he was returning, the testimony of his second baptism, "Saved and washed, saved and washed." (A cry in mockery of what was known as the effect of Christian Baptism.) Manifestly he was assuredly saved who had been glorified in such a spectacle. Then to the soldier Pudens he said, "Farewell, and be mindful of my faith; and let not these things disturb, but confirm you." And at the same time he asked for a little ring from his finger, and returned it to him bathed in his wound, leaving to him an inherited token and the memory of his blood. And then lifeless he is cast down with the rest, to be slaughtered in the usual place. And when the populace called for them into the midst, that as the sword penetrated into their body they might make their eyes partners in the murder, they rose up of their own accord, and transferred themselves whither the people wished; but they first kissed one another, that they might consummate their martyrdom with the kiss of peace. The rest, indeed, immovable and in silence, received the sword-thrust; much more Saturus, who also had first ascended the ladder, and first gave up his spirit, for he also was waiting for Perpetua. But Perpetua, that she might taste some pain, being pierced between the ribs, cried out loudly, and she herself placed the wavering right hand of the youthful gladiator to her throat. Possibly such a woman could not have been slain unless she herself had willed it, because she was feared by the impure spirit.

O most brave and blessed martyrs! O truly called and chosen unto the glory of our Lord Jesus Christ! whom whoever magnifies, and honors, and beloves assuredly ought to read these examples for the edification of the Church, not less than the ancient ones, so that new virtues also may testify that one and the same Holy Spirit is always operating even until now, and God the Father Omnipotent, and His Son Jesus Christ our Lord, whose is the glory and infinite power for ever and ever. Amen.

LOCATING SCATTERED COMMUNICANTS IN COLORADO

A method for locating the unattached Church people in rural communities and small towns in Southern Colorado, may prove of interest to others. A suitable notice is inserted in weekly newspapers having a country circulation. Two things are desired through this method. The first is to obtain names and addresses. These will be recorded in a card catalog kept in the Bishop's office. In the course of time it is hoped to have a fairly complete register of such persons and families so that the Bishop may have a Diocesan register of all persons not directly connected with any Parish. This plan will have the advantage, not only of giving the Bishop desired information, but will also directly relate each of these individuals to the Bishop, who can communicate with them readily by circular letter, visitations and through the columns of THE WITNESS.

The second step in the plan is to put each family so obtained under the direct oversight of some Priest whose duty it shall be to see that all communicants have an opportunity at least once each year to receive the Holy Communion, to have their children baptized and receive such other ministrations as occasion may require. An effort will be made to gather about these scattered families others who may become interested in the Church and in cases of removal to see that Church families are properly transferred and registered under the pastoral care of the nearest Priest.

It is the hope of the Bishop that this plan will prove to be a contribution toward the solution of our rural problem and tend to reduce the number annually lost to the Church through lack of adequate shepherding.

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THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

THE STRENGTHENING OF THE LAY READER

From the Report of the Bishop of North Carolina

An interesting feature of the Missionary situation is the increasing activity of zealous Laymen in the pioneer work of our Parishes and Missions. Within the past month the Bishop of the Diocese has been called on to administer Confirmation to two classes of candidates (six in one case and four in the other) in Missions where there was at the time no Clergyman in charge, but only Lay Readers. A Lay Reader's League has been formed within the past year with special reference to the more general and systematic employment of Laymen as Missionaries.—Triennial Report of the Board of Missions.

Every Diocese makes more or less use of the Lay Reader but very few of them have any method to buttress his courage and extend his ability for a peculiar and delicate task. Theological students are fortified by expectation of ordination but the Laymen who, while undertaking part of the office of a Clergyman, they cannot escape the feeling that by both people and Clergy they are placed in a different category. This in itself is sufficiently disconcerting but besides this they lack the benefit of all those contrivances for mutual and extraordinary support without which a Clergyman himself would soon be reduced to impotence. Under these circumstances, a measure of success on the part of the Lay Reader means more of a good many things than the same measure of success would mean for a man in Orders.

The plan, therefore, of a Lay Reader's League is a step in the right direction. It must and will add greatly to the individual Lay Reader's efficiency in that it will provide conditions for mutual support and interchange of experience and information and it will induce that sense of added power that comes to the individual with the consciousness of organization behind him. Beside that there will in such an organization progressively emerge a consciousness appropriate to the office in which its powers, its opportunities, its rights and its authorities may be better known, defined and exercised. Out of this consciousness will come a series of self-imposed checks in the interests of prudence and convenience. All of these forces working together will evolve a useful type of Lay Reader and will in the long run provide the Church with an idea of what sort that type should be. As it is, not every good man makes an effective Lay Reader any more than does every good man make an effective Clergyman. One of the great functions of organization is to so blend individual qualities and corporate strength that its members return to their work with greatly increased general capacity. A number of chemicals in combination constitute an atmosphere which in every part possesses a vitalizing power that the chemicals singly could never contain nor acquire.

ANOTHER KIND OF LAY WORKER

When the Great Day comes upon which credits are by Omniscience assigned to whom credits are due, a very considerable number of names will doubtless appear that current chronicle ignores and later history cannot discover. Many a fine sky-piercing steeple today is on a Church that owes its genesis to some devoted woman of a generation or two ago that trudged up a flight of stairs with a bucket of suds to rescue a floor for a Service to Almighty God. Present day memorial tablets are somewhat more frequently placed than fairly interpreted, for the presumption is, naturally enough, that a given Parish is chiefly indebted for its existence to those whose names thus appear. However, all that is only a temporary matter, for the pages of God will be quite fresh when the bronze and the marble let go. And these pages will record conclusions quite independent of entabled testimony. Still it is encouraging sometimes to find that devotion is remembered of men in due course of natural processes. Therefore it will be a matter of interest to those of us for whom it may be convenient in the year 2017 to step over to St. Andrew's Parish, Memphis, Tenn., and see whether or not there is a tablet in the great building of that time to the memory of

MRS. ERNEST WOLWORTH

If there is not, the attention of the Parish authorities might very justly be called to the files of the Diocesan paper—**The Diocese** of the Diocese of Tennessee—and the issue of February, 1917, be looked up. If the file is incomplete, recourse may be taken to the file of THE WITNESS, which below prints the article sought from **The Diocese.** The occasion of the printing of the article in the Diocesan paper seems to have been that in a previous issue of the same, St. Andrew's, Memphis, was reported as having no Sunday School. Somebody who had very good reason to know that St. Andrew's did have a Sunday School, sent in the following letter. That is the reason **The Diocese** prints it. The reason THE WITNESS prints it is because it is eloquent testimony to the enduring fact that the Church of God—the Body of Christ—is eternally born of the Overshadowing Spirit and humble service.

St. Andrew's Sunday School, Memphis

Had I not been closely occupied and also quite ill, I should have sent in this communication earlier. However, "It's never too late to mend," and even at this late date I hope to secure my purpose in correcting the mistake made in the report given in "The Diocese" of November, when in the Diocesan list of Parishes and Missions St. Andrew's, Memphis, is reported "no Sunday School."

Now the fact of the matter is, that St. Andrew's has a very fine Sunday School, and that is about all it consists of. This Sunday School has a regular average of 40 pupils, all as bright, earnest and enthusiastic young Church workers as you will ever find anywhere. And it is chiefly kept up by the herculean efforts of one woman, Mrs. Ernest Wolworth, who in all sorts of weather and under all sorts of conditions never fails a Sunday in being at her post at St. Andrew's. "Her post" covers the entire field. She goes on Saturday, in storm or cold or heat, and cleans up the little Chapel to make it ready for Sunday services. Often the girls of the Sunday School meet her there and help carry on the work. Again, on every Sunday morning Mrs. Wolworth is there to open the cold little building, make the fires, arrange for the Holy Eucharist on first Sundays, conduct the music at the service, teach a class and take charge of the offering. Rev. George L. Neide, the Priest-in-Charge, comes on two Sundays to open Sunday School, and on the first Sundays celebrates the Holy Communion, but he has too many other obligations to give this Mission any further help. Several mothers of the neighborhood give their services in the Sunday School as aid teachers when they can spare the time, and I have given my help regularly in teaching for several years past. But the need is still very great for both teachers and money to build a decent Chapel.

The building, which is nothing but a shack, has been occupied as a Chapel, free of rent, for about fifteen years past, but has been recently sold o a man who demands $8.00 per month rent for it. This was extortionate rent for such a place, and it seemed that it was going to be impossible to raise it, but for six months this faithful woman has secured the monthly requirement. But this is a labor she ought not to be asked to perform, and I hope the Bishop will take the question up personally and see that proper arrangements are made at once to carry on the work at St. Andrew's in a way that will fill the needs of that section and be a credit to the Church, so that when the children come "asking for bread" we may not have to "give them a stone."

Let me hope that the report of "no Sunday School," which is placed against many other Missions in the list referred to is as erroneous as the one in regard to St. Andrew's. The Sunday School is the very foundation of Church life and work and without it the superstructure must be very frail and lifeless. Sixteen years ago I secured the Bishop's permission to organize a Sunday School which I called "Holy Trinity," and now it has grown and grown until it has become one of the six strong Parishes of this city.

(Signed)

A Teacher at St. Andrew's.

THE "LAYMAN" ABROAD

The following from an article written by Bishop Roots of Hankow is further testimony as to the value of the work of "Laymen." In the days of the great reconstruction, when China shall have elected establishment on the basis of Christianity, the names of some of these unnominated ones will be found, perhaps, clear-marked on the cities' gates.

The story of how our hospital work in Wuchang has reached its present position of great opportunity is a long one, full of the devotion of medical Missionaries—doctors and nurses, men and women from America—their patience and skill in overcoming prejudice and superstition, and the co-operation of all branches of the Mission in training Chinese doctors and nurses. Romance and heroism abound in that story. Suffice it to say here that immense difficulties have been overcome, so that now we have a site of about three acres, in the very best part of Wuchang (the last purchase completed only in April of this year), and a staff of foreign and Chinese workers of whom the Church may well be proud.

In the early days of Missions it was necessary to do medical work in a very primitive way. Small, unsanitary native buildings were usually all that could be secured, and one doctor, with almost no equipment, had to contrive somehow to treat several times as many patients as he could possibly take adequate care of. It was deadening to his scientific training, exhausting to his health, and not infrequently withering to his spiritual life. Yet many medical Missionaries, under these almost insuperable difficulties, showed such consecration that they opened for Christianity doors otherwise completely barred. For such men and women, and the wonderful work they did under such circumstances, there can be only unbounded admiration.

So it goes. But what all of us together, under the Grace of God, are doing in what is sometimes called Church Extension, is suggestively set forth in the reprint from **The Church Record** of the Diocese of Alabama under the caption, "Prospects of the Church":

"The Episcopal Church is the Mother Church of the English speaking race. In America she is making great headway, steadily advancing her true principles and winning numbers to her ranks at home, while she is showing great signs of vitality and health in successful Missions abroad. The course of the Church in America has been characterized by a very remarkable growth. Some in the Church are careless and unworthy, but for the earnest and true-hearted she provides a training and privilege not paralleled elsewhere.

"'The gain of the Episcopalians in this country, steady, onward, undeniable, is one of the remarkable characteristics of our time.'—The News (Roman Catholic).

"'The growth of the Episcopal Church far exceeds, proportionately, that of the population at large. It looks like the Church of the future.'—Public Opinion.

"The returns of the last census show that in the decade ending 1900 the population increased 21 per cent, while the increase in the Episcopal Church was 41 per cent.

"'Years of observation and study have led me to the conclusion that the stability of our government depends upon the perpetuation of two institutions. One of these, and the more important of the two, is the Episcopal Church, and the other is the Supreme Court of the United States.'—Henry Clay."

POEMS WE LOVE TO READ

LIFE

Forenoon, and afternoon, and night!—Forenoon,
And afternoon, and night!—Forenoon, and—what!
The empty song repeats itself. No more?
Yea, that is life: make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, and thy crown is won.

EDWARD ROWLAND SILL.

ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XI

IN THE DAYS OF THY YOUTH

In the feeding of the multitude, the few loaves and fishes were furnished by a "lad." Does it say that he gave them unwillingly or that he was paid for them? I am afraid to consult the narratives again, fearing that I may find some hint that the lad did not surrender them freely and gladly. If he didn't he was unlike my boys and girls. But no doubt he was as other children are, susceptible to the appeal of love and eager for service.

How we all enjoy the children, young and old. Was it Lowell who in maturity passed a "Home for Incurable Children" and remarked, "I ought to be in that home?" The white-haired may be children, enjoying life's simple pleasures with zest, romping at the fireside and rushing pell-mell through all the staid primness of empty solemnity, with a dash of sprightliness (oh so wicked in one so old) that gives a flavor of exquisite delicacy to their companionship. The middle aged children, full in the stream of life's work yet manfully playing, how strong they are. They meet life's shocks with a smile. They are the ambassadors of the Kingdom of Heaven. "Except ye be converted and become as little children," runs the Divine message. Phillips Brooks was one of these. It was incomprehensible to many a person adjusted to the angular preciseness of unconverted maturity that such a pure soul should at times exhibit such hilarity and joyousness. But the wise knew.

We love the young children. They have a part in our Parish which is unique. They are a perpetual wonder, a joy and a reward. Watch them come to Sunday School some morning—little girls with white stockings and shoes and fluffy skirts, walking with all the dignity of their elders—boys who reverse the practice of the patriarchs and lament because they cannot romp and rend their garments.

It is a joy to corner a few of them and tell them stories. They like all sorts of stories, serious and whimsical. "When I was in college," you begin, and all faces turn towards yours, "I gathered a bushel of walnuts." (Little mouths begin to water.) "I put them in a d-a-r-k closet. When I went for them two days later they were a-l-l gone. (Awe and sympathy.) I didn't see them until the next year when I went to the tree and there they were hanging on the tree." (First silence and then a chorus of protests.)

Do you remember your Sunday School treats at Christmas? The person who forgets his own childhood has no clue to the best entertainment for his children. Today, alas, the children are surfeited with toys, candy, novelties and excitement. The simple pleasures have passed. The parents who can fire the imagination of their child so that he rejoices in the simple joys of home are wise in their generation.

What is it that delights the children at Christmas time? Not the gifts alone, but the Christmas atmosphere. There is an air of expectancy on Christmas eve that transforms every ordinary experience and casts a radiance over every ordinary condition. Then is the time to gather the children for their treat. The very stars seem brighter. If the earth is mantled with snow, as it should be, there is a tingling feeling of comradeship with every tree and bush. They too are decked with ornaments for the birthday of Christ. The sleigh bells ring out good cheer. The heavens once more seem to ring with the song of the angels, "Glory to God in the highest, and on earth peace, good will toward men." The warmth and light of the Church suffuse an indefinable glow and cheer very different from ordinary occasions. From every point something seems to be closing in on that assembly, something that warms the heart.

Then the entertainment. Scared little boys arise and in a loud monotone declaim the Christmas odes. Dainty girls, far more equal to the occasion, recite with more modulated voices the well known Christmas verses. Someone sings. Then comes a hush. Sleigh bells are heard. The Sunday School Superintendent, with the air of not only being on good terms with Santa Claus but with all goblins, fairies, elves and gnomes, complacently steps aside, smiling the familiar smile: in bustles Jim Wiggins dressed in what appears to be a red kimona outlined with asbestos wool. An ancient beard that looks as if it had been worried by a dog, hangs from Jim's lower jaw. That beard has evidently not rehearsed its part for it sometimes wiggles when Jim speaks, sometimes not. The children are charmed into silence. Little Susan in the front row shyly shrinks back while Mary and Martha gaze with open eyes. David gives a chuckle of delight and Frank calls out "Hello Santa." Little Clementine Wiggins cannot refrain from saying to her neighbor, "It's papa."

In the meantime Santa has been delivering his speech about his reindeer and gifts and good little boys and girls. He begins to distribute the bright yellow oranges and the incomparable candy. The Parson and Superintendent, with a familiarity that is astonishing, help Santa and even venture to give him directions. As if Santa did not know what to do! Jim in the meantime is suffering from the intolerable heat and wishing by this time that the whole thing were in Jericho—no—Petrograd.

Little Dorothy gains confidence and approaches the Parson. "My little brother could not come tonight. May I take a bag of candy to him?" The Parson glances into her eager face and, overlooking the fact that little brother is only seven weeks old, hands out an extra bag to Dorothy. This encourages Donald. "My aunt is visiting here from the West. May I have some candy for her?" The Parson cannot resist Donald. A shy little tot comes near and places herself under his observation. "Have you your candy?" "No, I do not belong to this Sunday School." "That's all right, take it along." So they come until the tree is stripped and Jim is released. The children return home happy, and the parents proudly tell each other how well the children recited.

But the children take home other impressions, too. The Christmas story is not forgotten. It bears fruit in their lives. So the right of children to enjoy life must always be satisfied. Happy is that Parish family that recognizes this. No efforts spent on their behalf are wasted. And if in later years the man or woman will rehearse the experiences that moulded their characters, they will find not the least to have been the forces that centered in the wise interest of the Church in their childhood.

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THE CHILDREN'S HOUR

HOW THE WHITE CHRIST CAME TO NORWAY

By EVA LEE MATTHEWS

CHAPTER III

The next afternoon the ship sailed into Aarbrucken. The harbor was thronged with Viking ships, the city with its massive silver gates shone in the red glow of the sun as they made their way slowly up to the dock. Some thanes of Theowulf's acquaintance met him on the pier.

"Welcome home, Theowulf," they said, "'tis fortunate for you that Eric is in Froste, for he is greatly incensed against you for taking the fair Gundra out of his way. Truly for your own sake yield to his wishes, for otherwise you will have to leave Norway for good and all."

"And would you do it were it your daughter, Arven?" said Theowulf sternly. "Nay, you cannot mean it. But it is not in my hands now. Gundra is wedded wife."

Arven gave a low whistle.

"The man that married her will have need to look to his life as well as his wife. I tell thee, man, the Bloodaxe is crazy about her."

"Come to my house tonight, Arven, and bring all the friends you can muster. I will present you to my daughter's husband and my son-in-law," said Theowulf.

"I'll come were it only to see a bold man," said Arven.

Hakon was amazed at the splendor of the city. Silver and gold, rich tapestries, rare marbles, the spoils of a hundred cities—abounded everywhere. Theowulf's house was a wonder of rich furnishing, far surpassing the richest room in Athelstan's palace. The plunder from his latest raid, brought up by the thralls from the ship, was set out for the admiration of the expected guests. A table spread with finest damask was set in the great hall and loaded with golden goblets, silver tankards, and magnificent salvers piled high with fruits and meats. Hakon himself was arrayed to become his rank and seated on the right hand of Theowulf and Gundra on his left. So great was the influence of the Viking that Arven had found a hundred thanes willing to brave the King's displeasure to welcome their old friend home. And then was feasting and wassail that appalled Hakon used to a simplicity almost ascetic. In the midst of the feasting Arven cried out:

"You have not yet given us the name of your son-in-law, Theowulf, we would drink skaol to him."

"I have but waited till ye should all be served," said Theowulf. "Norsemen, long enough have we borne with the Bloodaxe and his tyrannies. Not a man here but has cause of complaint against him. I have brought back to you the right King of Norway, Hakon, held as hostage these many years by the wiley Athelstan, but a true Norseman of the old Berserk race—and he is the son-in-law I present to you. Skaol to Hakon, our King!"

There was dead silence in the hall. The guests looked at each other with troubled eyes. The old thane Myrath arose and said:

"How know you, Theowulf, that it is the true Prince?"

"He was identified by Odo," said the Viking—and told the circumstances of his capture of Hakon, of the identification, of his daughter's partisanship of him, which had given him the idea of making head against Eric by proclaiming him King. The men leaned forward, listening eagerly to Theowulf's graphic account and gazed with admiration at the Prince's noble bearing and beautiful face.

"'Twas kingly of him to refuse to be your thrall, Theowulf," said Ardulf. "I will drink skaol to our new King and down with the Bloodaxe, say I."

"That skaol must be drunk in blood," said Arven gravely. "And every man who drinks it must swear to be true to the Confederacy."

"I have captives," said Theowulf. "One of them can be sacrificed to Thor and his blood brought here for the skaol."

"Nay," cried Hakon, springing to his feet and speaking for the first time. "If the skaol is to be drunk in blood it must be the best, the most royal that Norway can produce. Give me the cup," and baring his arm, he cut a deep gash with his dagger, pouring the blood into the cup till it was full to overflowing. The enthusiasm and excitement passed all bounds. They shouted for Hakon as King. The cup was passed from hand to hand. Not a man there but drank of it. Hakon had wrapped a silken scarf about his wounded arm and was deadly pale, less from loss of blood than from horror at the thought of how nearly a human life had been sacrificed. He hardly heard the cries of "Skaol to King Hakon!" with which the hall rang. But he was roused by seeing Gundra, the beautiful, kneeling before him with a cup of wine which she offered him. He raised her up and drank the wine, and then one by one each man came up and swore fealty to him. "They had drunk of his blood," they said, "and they would defend it with the last drop of their own."

They then concerted their plan of action.

"This very night," said Theowulf, "we must seize the citadel and the royal palace, close the gates and man the walls. Everything depends on who strikes the first blow—and we must strike it. Each man here can muster ten retainers within an hour. That will make a thousand—enough for a surprise—and I have a hundred right here with me. We will attack three points simultaneously. I with one division will take the citadel, Ardulf can storm the palace with a troop of four hundred men and Arven seize upon the west gate and the walls—and Hakon himself with Odo for guide and my hundred picked men can hold the Water Gate. If we have possession of this city all the discontented thanes from all over Norway will flock to our standard, and we shall soon be able to meet Eric in the open field." The plan was agreed to, the thanes assigned to the different divisions, a rendezvous and an hour and a watchword settled upon for each division, and then the guests left to collect their men, and before morning a storm of battle had broken out in four different places in the city. Eric was little loved by the citizens, his garrisons were taken completely by surprise, and by sunrise the city was in the hands of the conspirators. At noon the citizens were assembled in the great market square and Hakon proclaimed King, amid acclamations and rejoicings at the downfall of their tyrant.

As Theowulf had predicted, the city in their power, the richest in the kingdom, thanes with their retainers poured in every day until they had a very fair sized army. Hakon was immensely popular. His wisdom though so young, his justice, his clemency, his beauty, his romantic adventures were in everybody's mouth. He was constantly occupied, now in the council of the older men, now in greeting arriving thanes, now in visiting the walls and defenses, and again in seeing that the soldiers had decent quarters and good food—and that the citizens were not molested. Egbert and Ruthven were his valuable aids with the common soldiers and in caring for the prisoners, but he was so thoroughly Norse himself that, jealous as the Norwegians were, they could find nothing to criticise in him.

"To think that he should even be visiting the prisons," said Myrath to Theowulf, "but as he said, 'they are my own Norsemen and will be fighting for me instead of against me next time!' And they will. They cheered him when he went in today. If he fights as well as he rules, Theowulf, you will have brought us the best King Norway has ever had."

Theowulf was deeply gratified at the popularity of Hakon and the success of his plot. Father-in-law of the King was a far more important person than Theowulf the Viking, and Gundra worshipped her husband with all the fervor of her passionate nature. But she was content to subordinate her love in these busy weeks to the necessities of the state, for she was as ambitious as she was loving, and it was music to her ears to hear Hakon's name in every mouth, his praises on all lips.

Eric was not idle all this time. He collected a great army at Froste—but it was honey-combed with discontent, rumors of the charm and graciousness of the young King circulated in the camp to the disadvantage of the harsh and moody tyrant who was contrasted with him—and there were many defections by night to the standard raised at Aarbrucken. The Bloodaxe dared delay no longer lest his whole army should melt away like snow in summer—so he advanced to the gates of Aarbrucken and offered battle. There was a great council called within the city to discuss whether to accept the battle or stand a siege. But it was not in Norse nature to refuse a battle, even the grave old men who saw the advantage of waiting quietly within their walls while Eric's army melted away outside of it, snuffed up danger like old warhorses, and shouted with the younger ones:

"To the field! to the field!"

Theowulf wanted to leave Hakon in the city, but he refused.

"I cannot sit still," he said, "when there is a blow to be struck for Norway. I have dreamed of this battle from my boyhood up. I must be in it."

The warlike Norwegians were secretly very much pleased to feel they had a warlike King, even though they felt the unwisdom in exposing him on whom their hopes of success depended to the chances of battle. They decided to surround Hakon with a guard of honor who should protect him with their shields and their bodies if need be from the attacks that would be especially directed against him as they well knew.

It was a gallant array that streamed out of the silver gates of the city the next morning, pennons flying, armor shining, a forest of spears with paints glittering in the sun. And then the opposing forces met with a rush, with the rattle of spear against shield, the crash of battle axe upon helmet, the hoarse war cries, the indescribable din and tumult of battle. Eric was wily as well as brave. He had not staked everything on a single battle without reason. He knew that if he could kill Hakon the confederacy would fail for lack of a head. He and his choicest thanes therefore led the attack against Hakon who stood beneath the Raven standard, the light of battle flashing from his blue eyes, the old Berserker rage giving him the strength of ten, and wherever his battleaxe lighted a man went down. The battle raged around him from the very first and one after another of his chosen guards fell beneath the fierce onslaught of the Bloodaxe, who concentrated his power here. He was a fierce fighter and now desperate. He had shown no mercy and he expected none, so he fought with all the savagery, the craft, and the fury of his nature. He was cutting his way slowly to the Prince and at last the two were face to face. Insensibly the various combatants stopped their own fight in the all absorbing interest of this. It seemed terribly uneven, Eric with his towering stature, his great breadth of shoulder, his mighty battleaxe beside which the Prince's looked like a toy—as his fair youth showed slender and fragile beside the full grown man of many battles. But Hakon waved aside the assistance that Theowulf brought to him. "This is my quarrel and my hour," he said, "come not between me and my father's foe." And then his battle cry rang out:

"Pro Christo et Norwege," and he and Eric rushed together. Onlookers averred that thrice Eric's battleaxe descended full upon the Prince's head and thrice it glanced off without even dinting his helmet. Then Hakon sprang under his guard and clove his axe through the usurper's shoulder, almost shearing off his arm. Like a mighty pine he wavered for a moment and then fell backward with a hoarse cry. The battle was over. Eric's army was in flight all over the field. Hakon called off the pursuit.

"They are our brethren," he said. "Now that Eric is dead they will submit without further resistance, if we do not chafe them."

Theowulf stared, and reluctantly conceded the wisdom of the young King who seemed to know his people so well. The victorious army caught up Hakon on their shields and bore him in triumph into the city and the crown from Eric's head, his father's crown, was placed upon his head, and his hero deeds upon the battlefield were chanted by minstrel and related from mouth to mouth. There was a great banquet after the battle with wassail and cheering and mighty rejoicings. In the midst of it all they missed the King. His seat was empty. "He has gone to seek Gundra the beautiful," they said. But Hakon was out on the battlefield succoring the wounded, bringing them water, binding up their wounds—whispering words of consolation to the dying, to friend and foe alike. There were others out on that terrible field of carnage—searchers for some lost one, and robbers of the slain. He came to where Eric the Bloodaxe lay dead. Two women were bending over him and weeping. He spoke to them gently:

"Can you be my aunt and my cousin?"

They looked at him in wonder and fear.

"O Sire," they cried, kneeling before him. "We do not wonder that you have come to exult over your fallen foe. We can only throw ourselves on your mercy."

"Nay," he said, "I came not to exult but to help. His death has paid for all. I have no quarrel against you, rather a duty of care and protection since you are of my kin. I will have the King's body brought to the palace for honorable burial, and you shall come thither with me, for this is no place for women."

He sharply called two of the robbers of the dead, forced them to lay down their booty—made a rude litter of spears and cloaks—laid the body of the dead King upon it and ordered them to carry it to the palace while he and the two trembling, weeping women followed behind.

Theowulf was looking for him anxiously when the little cavalcade arrived at the palace.

"Well this beats all!" he said impatiently, "to leave the banquet not for your lady's bower, but for the battlefield to succor your deadliest foes. What will you be doing next?"

But during the next weeks Theowulf was obliged to admit the wisdom of what Hakon had done. For when the adherents of Eric heard that Hakon had given him honorable burial and had taken his widow and daughter under his protection—the son had escaped to Denmark—they came in troops to do homage to the new King, and he was recognized and hailed wherever he went as King of all Norway. What might have taken months of fighting to have accomplished, was done in a few weeks by this act of generosity. Aldyth, his young cousin, and Hegelinde, her mother, had an unbounded admiration for the King, and their gratitude was not merely for the shelter and protection of the palace where they were lodged and served as became their rank, but for numberless delicate little courtesies that relieved the strain of their rather difficult position. Gundra took no part in this. She could not forget that the hours Hakon had withdrawn from the banquet he spent with Aldyth, not with her—that was the way she expressed it to herself—and she took every occasion to assert her queenly dignity, her superiority in the palace to Hegelinde. She would keep the widowed queen and her daughter standing in her presence till gently reminded by Hakon that it was more seemly that they should be seated. She would speak of them as pensioners upon the King's bounty, and openly wondered at the generous allowance made to them out of the royal treasury. When Aldyth on one occasion expressed her gratitude in no measured terms and her wonder at the forgiving nature of the King, she was cut short by Gundra with such a look that she felt it would be wiser not to mention him in her presence again. Yet Aldyth's feeling for Hakon was not love. There was too much reverential admiration in it for that, and Hakon, himself, in his gentle courtesy gave no opening for any less pure passion. His heart was given to Gundra and while he sighed over her pride, he thought of her ever with tenderness as his beautiful heathen Norway whom he would give his life to win to Christ.

(To be continued.)

WHAT GOOD CAN I GET FROM LENT?

YOU CAN LEARN YOUR CHRISTIAN STEWARDSHIP

The view of Christ upon the Cross tells you that you are not your own—that "you are bought with a price"—that you might change your servitude to Satan for the service of Christ. Lent comes to help you realize this fact; and when you feel its influence upon your heart, you will more fully consecrate your life to the service of Him who died for you to rescue you from sin and eternal death.

An attractive Honor Card was given to the children who wrote for Dean Davis outlines of the instructions at the Children's Mission in St. Louis, recently. We reprint it for the sake of all the younger readers of THE WITNESS. The card was decorated with a Cross and United States Flag.

WHAT CAN A LITTLE CHAP DO?

From "All's Well"

A Book of Poems by John Oxenham

What can a little chap do
For his country and for you?
What CAN a little chap do?

He can play a straight game all through—
That's one good thing he can do.

He can fight like a Knight
For the Truth and the Right—
That's another good thing he can do.

He can shun all that's mean,
He can keep himself clean,
Both without and within—
That's a very fine thing he can do.

His soul he can brace
Against everything base,
And the trace will be seen
All his life in his face;
That's an excellent thing he can do.

He can look to the Light,
He can keep his thoughts white,
He can fight the great fight,
He can do with his might
What is good in God's sight—
Those are truly great things he can do.

Though his years be but few,
If he keeps himself true
He can march in the queue
Of the Good and the Great,
Who battled with fate
And won through—
That's a wonderful thing he can do.

And, in each little thing
He can follow the King,
Yes, in each smallest thing
He can follow the King—
He can follow the Christ, the King.

CALL TO AMERICA

One of America's chief duties, if not her very chiefest, in the present world crisis, is to serve the needs of a world in distress. If she is to be the leader of the new world, she must be its chief servant. She ought to give of her enormously congested wealth and also of her ablest sons and daughters for that service; and she ought to give until it hurts, until her service mounts to the heights of sacrifice; she has not begun to do that yet.

Nowhere is the call louder or the need more appealing than among our Christian brethren in the East in Armenia, Persia and Syria. I shall be glad to co-operate in this Diocese with any plans that may be suggested by the American Committee for Armenian and Syrian Relief.

Yours sincerely,
CHARLES D. WILLIAMS,
Bishop of Michigan.

Thank God every morning, when you get up, that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content and a hundred virtues which the idle will never know.—Charles Kingsley.

SERMON PREACHED AT THE CONSECRATION OF RT. REV. FRANK HALE TOURET

BY RT. REV. W. F. FABER, D. D., BISHOP OF MONTANA, AT GRACE CHURCH, COLORADO SPRINGS, COLORADO

"Make full proof of thy ministry."
II Timothy iv:5.

"Fulfil thy ministry" (Revised Version)

Words, as we all know, have often a curious history. Take the familiar word **Minister.** St. Paul wrote it **diakonos.** It and its derivatives occur in the New Testament something like seventy times. Our Blessed Lord applies it to Himself. His disciples soon gave it wide currency. They used it in its large and natural sense; "Ministry," in the Christian vocabulary, was the dispensing of God's gracious help to needy men, whether in the form of Gospel message, Christian Sacrament, or act of benevolence and relief. For "diakonos," as it came to them, signified simply "waiter," "attendant," "assistant;" by derivation, etymologically, perhaps "one who goes through the dust;" or, more likely, "one who is kept running." By a natural transition it came to be applied to those disciples whose whole business it was to serve in the Christian Society, giving up all other vocation; who had its recognition as official representatives and agents—"the Sacred Ministry of the Church."

Now the curious thing is the emergence, in a very short time, of a still more technical and very restricted definition. The "diakonos," "minister," appears as the "Deacon" (the same word), one of that small fraction of the Ministry whose function was strictly subordinate and auxiliary; whose office in later days has come to be treated for the most part as a mere preparatory grade, of brief duration. In this ecclesiastical sense, as we might well surmise, we shall not find the "Deacon" mentioned in the Gospels or in the earlier Epistles; in fact, his first appearance with that title is in Philippians and First Timothy. Yet it is in Second Timothy that the Apostle enjoins upon one who is to ordain and to rule over Presbyters and Deacons, to fill up the measure of his own "diakonia." Call him by what title you will, the office of Timothy is that of a Bishop, clearly differentiated from that of the two other Orders; and yet he has still his "Diaconate" to "fulfil."

The point is this. The ordination of the Priest, whatever it signifies, does not signify the annulment of the Deacon; the consecration of the Bishop is not the passing of the Priest. There inheres still in the Bishop the function of the Priest, though other functions have been added; in Priest and Bishop both, the fundamental mission of the Deacon. May we not rather say, the Priest is Deacon with a heavier responsibility, with farther-reaching obligations; the Bishop, with Deacon task the largest and the most exacting of all?

Fanciful? Not at all. Were it not a barren advancement if the newly made Priest simply felt himself lifted up, invested with a coveted authority, forgetting that essential and enduring vocation solemnly assumed by him a year or two before? And still more,—a tragic misapprehension if the Bishop conceived of his office as distinctively one of precedence, one of lordship and rule, with the prerogative of sitting in a "throne," and "saying to this man 'Go,' and he goeth, and to that man 'Come,' and he cometh,"—forgetting the Great Bishop who was among His Twelve as one that "ministered?" Does not the whole life story of the Sovereign Head of the Church suggest to us that the fullest measure of "ministry" now lies to hand in the strange and anxious new work of a successor of the Apostles; that he who is consecrated to the office of a Bishop in the Church of God is henceforth to be more "Deacon" than ever he was before?

The moment we begin to reflect upon the origin and source of Holy Orders, we see how true it must be. Had we here merely a "growth of ecclesiastical institutions;" were the several grades of office only an arrangement adopted by the wisdom of the Church, a polity enacted by popular vote or imposed by the weight of human leaders—something like that and nothing more—then might we define each several office as to its own precise constitutional place, its own particular rights and duties; and what the Deacon shall do, and what the Priest, and what the Bishop, might all be written down in the Law:—and the matter be settled. And sometimes, we fear, such notions obtain, obscuring the significance of our Lord's great word: "As the Father hath sent Me, even so send I you." It is well and it is needful, for good order and for efficiency, that functions be kept distinct and that we have ecclesiastical definition of tasks and of responsibilities. But for "the glory of His great Name and the benefit of His Holy Church;" for the realization, in other words, of the ends for which the whole Institution exists in the world, it is of vital consequence that Deacon and Priest and Bishop hold office **as from Christ;** that all alike interpret office as to spirit and motive and content by His original and originating Ministry who humbled Himself, not for a year or two, but His life-long, who gave His life to serve and to save. "Ministry" for Him meant ceaseless, unstinted "ministering;" it was rather more than the "officiating" and "performing official duties" of the ecclesiastic, or any rendering of "professional services." It were strange indeed if those He sent forth to take part with Him in the great work should be conformed to His type only in the first grade of their Ministry: presently to be advanced to some form of "dignity" foreign to Himself, or some "rank" in which waiting and running and serving had been left behind, and ruling had taken the place.

"Fill up the measure of thy Ministry" the Apostle exhorts the young Bishop, Timothy. Various explicit directions he had given, things to be attended to; but all to be carried out in the spirit, and to the end, of Ministry. The Church must be helped; individual men and women must be helped; homes must be helped; the useful work of the world, by the hands of disciples to whom some of it was committed, must be helped; fit persons must be found and trained and ordained Deacons and Elders, and still must be helped;—Timothy must so care for, and watch over, and assist by word and deed, everybody, everything, all the time, that no harm should come and that all good should be furthered under his loving, faithful tendance of the charge entrusted to him. "Fulfil—**fill full**—thy Ministry."

He was to be a very busy man? Yes, but a great deal more than that. He might give his body to be burned, and yet miss the whole meaning and power of a true Ministry. His acquaintance with St. Paul would have taught him that rules and regulations and prescriptions had their place, and doubtless, just then and there a very important place—no less than now; the schedule of the Apostle's days and weeks and months was a full one; but St. Paul's work was pre-eminently marked by the personal touch in everything. He had given himself as "bond slave" to Jesus Christ; and then he could say to his Corinthian people, "ourselves your servants for Jesus' sake." What need to enlarge upon it? Every letter of his that has come down to us, every report of his addresses which has been preserved, reiterates it, from one angle or another. Fearless of hostile opinion, jealous of the authority of his office, sensitively proud; as a gentleman, in the face of frequent slight and affront,—yet he was first and last tender toward every infirmity, responsive to every appeal, watchful for every opportunity to help, ready to undergo any hardship and brave any danger, so that he might not fail any soul that awaited leading or succor. No community he visited, no assemblage he addressed, no person he became acquainted with, but that he would leave better and happier, or it should be no fault of his; with infinite tact and patience, with boundless courage and hopefulness, he would strive and strive again. He poured the fullness of his heart into the often unthankful and seemingly unresponsive lives he sought to bless. In all of which he was the strong man using his virility and power as a prince to enrich his fellows; emptied of all consideration of self; **in Ministry.** He had learned it from the Master, whose word he treasured: "It is more blessed to give than to receive."

"Elevated to the Episcopate." So the foolish world speaks of it; and that foolish world often voices itself from the lips of people in the Church. "Elevated to the Episcopate?" Say rather, for it is truer and it is finer: Returned, more than ever, to the first principles of the Diaconate; to "go through the dust," to be "kept running," not indeed at the behest of men, but for the endless needs of men, under the mandate of the Master, who did it Himself. "The servant shall not be above his Master, nor the disciple above his Lord."

There are, it is true, not wanting in our day voices to tell us that we Bishops take too much upon ourselves; intimating that the presumption is all against us, and we must submit to be regarded as men jealous of their dignity, tenacious of prerogative, blinded with pride of office, dictatorial, and incapable of progress,—until in any particular instance we prove our innocence; that indeed we seem to forget that we are simply Clergymen given certain functions and definitely limited by Canons and a General Convention.

What reply have we to make to such an indictment?

If there be any truth at all in it, we must beg to remind our critics that we all were Priests once, and before that Deacons, and before that Laymen; we are still living in the same world, we are still of the same human stuff. If we are now puffed up, arrogant, arbitrary, or whatever else is contrary to the mind of Christ, it is very likely we had it in us in those earlier days; and not at all unlikely that the same things are in some of those who are now serving as Rectors of Parishes or as members of Vestries. But if it be true that these unlovely traits have grown upon us with the wearing of lawn sleeves, let some part of the blame fall upon that worldly mind in the Church which is not interested in "Ministry," but only in what it calls "success;" which would have scant welcome for Jesus Christ if He stood before it today exactly as He stood in the Temple courts at Jerusalem, and might cry again "Crucify Him,"—which is constantly dwelling upon the trappings of office, the distinctions of social rank, upon promotions and emoluments, and forgetting the solemn realities and the dread responsibilities of the business committed to the Church. And while this atmosphere is all about us, and even in the Church, we can only plead with all serious minded disciples, our brethren: "Pray for us; for we trust we have a good conscience, in all things willing to live honestly." Do not make it harder for us to keep our eye single and our heart right; refuse to echo the sentiments of the market place, to lend countenance to worldly tests of personal success in the Sacred Calling; help us by your own spiritual judgment, and sympathy, and witness when needed,—help us to stamp deeper and deeper into our souls the brandmark of Christ's claim upon us to fulfil our Ministry.

And how much confusion and misconception hovers about the common demand upon Bishops to be "leaders?" If by it is meant that a man shall master whatever business is put into his hands; that if it is his duty to formulate a policy, to direct an undertaking, to give decision upon questions, let him not shirk it; then we agree. By all means let him not neglect to inform and prepare himself, let him not indolently or cowardly allow things to drift, or to be shaped by those who are not responsible; let him do what belongs to him, unafraid, having mastered his problem as well as he may. But usually more than this is meant. Sometimes what people really ask is "creators." A leader cannot lead without followers; and as these do not exist, the leader is expected to create a following: which is not so easy. All manner of ambitious projects will be dreamed of: "we too could have such and such things, if only we had a leader." It is not necessary to be made a Bishop, to hear such yearnings for a "leader."

Sometimes the call comes in more spiritual guise. It may be sincere. We cannot be deaf to it. There is some truly religious issue. There may be some rising tide of renewed fervor for the accomplishment of God's will, claiming the open recognition and support of those entrusted with the chief Ministry; or some wave of fanaticism or of apostasy not to be ignored, hurtful to souls unwarned. But even so, we do well to consider it before we rush into publicity. There have been episcopal pronouncements which have done less service to religion and to righteousness than would a wise and charitable silence.

Perhaps oftenest from those who are interested in one or another of the innumerable "movements" of our time, comes a loud clamor for our leadership: it may be some propaganda in the Church, or some reform in economics or politics; some program in education, or what not. Now I have yet to be informed that we have any doctrine of gifts conferred in Episcopal Consecration which would compel me to believe that by the imposition of hands I received any additional Theology, not to say Sociology, or Philosophy, or Science. Why my dictum on any subject should be worth more by reason of my being a Bishop, I simply cannot see, though some misguided people might think it until I was discovered. The simple fact is that a foolish generation seeks to ballast every sort of craft with some Bishop—of course, with other "prominent Clergy" too—and we are foolish ourselves to be taken in.

What folly to call upon a man to "put himself at the head of things." As if he should say to himself, "Go to, I will be a leader." What have we to do with that? Ours it is to be Ministers. "As every man hath received the gift, so let him minister the same." "There is a diversity of gifts." By heredity, by education, by years of individual experience, we have no two of us gifts identical; we are fitted specially, one to do this thing, another some other thing. The great matter is that we should put to use whatever we possess, for the benefit of God's Church and God's people and all human betterment. Programs of advisors are all beside the mark. We have suffered much by our conventionalized and standardized methods in parochial Ministry. Who shall say how much our religious life and activity has been narrowed by such, impoverished, distorted? Let our Episcopate be kept free; or set free. Let it be Ministry at its fullest, and least professional, and most human. And remember—"Fulfil **thy** Ministry." After all is said, if now Timothy tried simply to copy the methods of St. Paul, it is certain he would never fulfil his own Ministry. But as he used his own gift, poured his soul into labors which came to his hand, did nothing perfunctorily but everything as for the approval of the Great Master, grew to know his helpers and his people and to understand his field, he himself would grow into leadership, unsought, unforced but real when it came.

I confess I am almost ashamed to utter such platitudes. But the foolish things which a foolish world is still unashamed to ask of us, must be my excuses. For the thing which the world can little appreciate, the thing which the Church herself is constantly forgetting (you see, it all comes back to that again) is the vocation and the ideal of Ministry. Not only its absolute spiritual compulsion; but its rationality and sufficiency. "Whosoever will be great among you, let him be your minister." In the genial atmosphere of an all-absorbing devotion, free from self-seeking and self-consciousness, in the warmth of a loyal love of God and a yearning sympathy for men, will develop to the fullest whatever powers may have been given us; and with them we shall lead as much as it is good for us to lead, as much as it will be good for our fellows to be led by us: any other greatness is but a sorry delusion.

"Fulfil thy Ministry." "It is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self . . . He that judgeth me is the Lord."

My Dear Brother:

Within the past three months you have probed the depths of your soul as perhaps never in your life before; and you have asked yourself, with one long ago, "Who is sufficient for these things?" Whether you are as much qualified as many another, or possibly more so than some, is a question which cannot for an instant interest or concern you in this supreme moment of the registering of your solemn individual vows. All thought of how **you** came to be called to **this** task?—the recurring wonder in the mind of every earnest man chosen to this office unsought, himself unknowing, by the suffrages of brethren; all voices of the flesh, protests of unworthiness and whisperings of pride, all alike are silenced in the stern challenge of the business of God. The decision is made—the Church's and your own. And there standeth One among us: He Who alone can honor; He Who alone can save from failure alike the greatest and the least, the gifted and the common man; He Who can make use of diversity of gifts, but cannot even Himself use the gift with which the possessor toys for self-gratifying; He, the same yesterday and today and forever, Heaven's own Minister to our poor humanity, "standeth among us, the latchet of whose shoes we are not worthy to unloose." Leave yourself to His tender, His utter, understanding of you; to Him now, to Him all the days. "He that abideth in Me, and I in Him, the same bringeth forth much fruit."

You are leaving a people endeared to you by many sweet ties, to whose homes and lives you have brought the gracious touch of the Divine Friendship, to hallow times of joy and to lighten times of weeping, carrying away to your own enrichment the recompense of their increasing love for you. You are leaving a house of worship fragrant with many cherished associations, leaving your own altar and sanctuary and pulpit, to which, wherever you had been for a little time, you returned with a sense of its all belonging to you as you belonged to it, the dear familiar place of your own labors, the spiritual resting-place of your own heart. You are leaving a city beautiful for situation, a community in which, beyond the bounds of your Parish, your many friends would fain have kept you, for your own and for your work's sake. How can you help often missing it all; how can you ever forget?

Yet, be not afraid. It will not be, we trust, only the sense of duty done which will reconcile you to the change. For the old familiar pastorate will surely come another no less sweet. That you cannot love or be loved by the people, because, forsooth, "wherever you go, they are always the parishioners of another," is to my thinking a strange misapprehension. Are not you their chief pastor? While Rectors and Missionaries come and go—come and go, alas, so frequently in our day—do not **you remain,** facing with them the problems of these changes; counselling with the faithful; rejoicing with them in every mark of progress, bearing with them the burden of every discouragement, composing their occasional differences, strengthening the things which remain? Are you thinking to do such things simply as an executive, by formal message, by official ruling? Are you not going to do these things **with your heart**—your heart throbbing through every word and act? And can we do heart work quite without return of answering hearts?

Will you not meet year after year as you visit, some whom it is a great joy and a high privilege to know, some who will be personally glad to see you, and you to see them; the number of whom will yearly increase: will there not be here and there, and more and more, homes in which you will spend the night, and it may be days, with a sense of retreat and rest like the Master's in Bethany?

You have had, as a Priest, your own times of craving the ministry of a human Pastor: times will come when in some Rectory you will find a heavy heart, habitually cast upon the Unseen Pastor alone, but now passing through some ordeal in which it seems as if it would break, unless some visible human listener, counselor, consoler, shall bring help and comfort. The trouble may be such that no one but a Father-in-God may be told. Apart from these deeps of need, sometimes of crisis, it will be to you a constant joy (with no more exceptions than you have found in a Parish) to come into the homes of your Clergy, and be welcomed as almost a member of their families, glad to hear of their encouragements, ready to do whatever in you lies to brighten dark places. "Loss of the Pastoral relation"? Strange view of the possibilities of a "Pastor pastorum."

My dear brother, old avenues of service precisely like those you long have trod, will open to you still; new ones also, not greatly unlike them; but always upon the one condition: you must be ready to minister. Nay, more: **you stand for Ministry.** While on every hand is blatantly preached and practiced the pagan cult of "Efficiency and Success"—the test of "efficiency" in last analysis the ruthless, soulless power to push Self forward, the guage of "success" the grasping for Self of the prizes of place and wealth—the Gospel of the Son of Man is set to deny utterly this abominable lie, and it must be done if civilization is to be saved. If any man would be great today, let him greatly minister. Here is "leadership," if Jesus Christ can be accounted a "leader;" here is our calling, if He be **our** Leader. No life shall be accounted a decent human life which is "successful" for itself more than it is helpful to its fellows. And judgment must begin at the House of God. If the rank and file of the Church's membership cannot yet be brought to whole-hearted Christianity, her Ministry must witness it with passionate insistence; must practice it or it will be idle to preach it. Much that is ambitious in personal aims, much that is ambitious in ecclesiastical projects, may have to be sacrificed; being really worthless for service, if not actually a hindrance to the Master's great objective.

"Go, labor on! spend and be spent!
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

"Go, labor on! 'tis **not for naught;**
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises: what are men?"

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The Witness

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

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WHO'S WHO IN THE CHURCH

THE HON. J. A. PEARCE OF EASTON

One of the most quiet and unassuming men living in this age of rush and sham is the subject of this sketch. It is much against his natural inclination that this truly noble and exalted spirit gave at last his permission that your correspondent might write briefly about him who is loved and venerated throughout the Diocese of Easton and wherever else he is known, before death would at last have deprived us of his visible presence among his fellow Churchmen.

In the quaint old town of Chestertown, Md., the Honorable James A. Pearce was born on April 2nd, 1840. He received his earlier education at Washington College, Chestertown, and was graduated from Princeton in the class of 1860. He was a tutor at Washington College, Chestertown, for two years after graduation, studied law in Baltimore and was there admitted to the bar on May 1st, 1864. Immediately thereafter he began practice in Chestertown and continued in active practice until November, 1897. He was elected State's Attorney for Kent County in 1867, and served two terms, until 1875. In November, 1897, he was elected Chief Judge of the Second Judicial Circuit of Maryland, comprising Cecil, Kent, Queen Anne, Caroline and Talbot Counties, and as such, an Associate Judge of the Court of Appeals of Maryland, for a term of fifteen years. Judge Pearce reached the age of retirement (seventy) April 2nd, 1910, when the Legislature extended his term for the period for which he was elected, viz., until November, 1912. This action of the Legislature was a splendid tribute to his judicial worth.

Judge Pearce has been identified with Chester Parish, Chestertown, all his life. Ever since 1864 he has been a member of the Vestry of his Parish, and when the office of Chancellor of the Diocese of Easton was created in 1883 he was entrusted with it, and he has held this important office ever since. He has been too modest ever to aspire to be a delegate to the General Convention, though he was most worthy and well fitted for this honor. He has always remained in an intimate relationship with his Alma Mater, Washington College, of which he was the Secretary from 1865 till 1900, and since then he has been the President of the Visitors and Governors. He has been a member of the School Board for ten years and a member of the Commissioners of Chestertown for the same length of time; besides all this a member of the Maryland Tax Commission of 1886 and of the Maryland Budget Commission of 1915-16.

Looking at this formidable array of facts one is apt to ask himself this question: How is it possible that so much hard work can be performed by one man so small of stature and, in spite of his hard working habits, so courteous and friendly in his intercourse with the rest of his contemporaries, less useful than himself? The answer may be derived from these two facts that Judge Pearce is a Christian gentleman as well as a true Marylander of the old school.

$69,199 ONE DAY'S OFFERING

The Rev. Dr. Charles L. Slattery, Rector of Grace Church, New York, announces, among other things in the Parish Year Book recently issued, that the parishioners on one Sunday during the year made an offering of $69,199.13. Of this sum $30,815 was donated to the Episcopal Clergy Pension Fund; $29,670 for the safeguarding of the structure itself; $3,557.90 for repairs at the Parish's Fresh Air Home at New Canaan, Conn.; $2,531.23 for additions to the parochial endowment; $2,000 for the roof garden of Grace Hospital; $500 for General Missions, and $125 for local charities.

THE USE OF THE LITANY

By BISHOP McCORMICK

Ten years ago, in my book, "The Litany and the Life," I pleaded for the more frequent use of the Litany in public and in private devotion, and especially, as interpreted by its history, for its processional use in times of distress and of emergency. Such a time is now upon us, and I venture to recommend the constant use of the Litany in our Churches, in solemn procession whenever possible, and in the household and private devotions of the faithful. The intercessions and pleadings of the Litany have been wrung from the human heart in its most impassioned and intense moments, and every petition is sacred with the blood and the tears of suffering Christendom. As Dean Stanley has reminded us, the Litany sprang "from an age gloomy with disaster and superstition, when heathenism was still struggling with Christianity: when Christianity was disfigured by fierce conflicts within the Church; when the Roman Empire was tottering to its ruin." "Further," he continues, "it was under the pressure of like calamities that the Litany first became part of our services. * * * Thus it is, that whilst the Litany in its first beginning expressed the distress of the first great convulsion of Europe in the fall of the Roman Empire, the Litany in its present form expressed the cry of distress in that second great convulsion which accompanied the Reformation. It is the first utterance of the English nation in its own native English tongue, calling for Divine help in that extremity of perplexity when men's hearts were divided between hope and despair, for the fear of those things which were coming on the earth."

Nothing, it seems to me, could be more timely in this new crisis of the world's history than the heartfelt and frequent use of this ancient and historic office of Christian devotion.

MISS WITHERS IN NEBRASKA

At a meeting of the Diocesan Board of Religious Education in Omaha, Nebraska, in January, plans were made for the promotion of the Christian Nurture course and more effective Sunday School administration. The services of Miss Frances Withers of Yonkers, N. Y., have been secured. She will devote the entire month of May to Institutes and Conferences. The Chairman of the Diocesan Board of Nebraska is Rev. W. W. Barnes of Nebraska City. The Secretary is a very successful insurance agent, Charles L. Hopper. Mr. Hopper has made an intelligent study of the Sunday School work, and remarked to us: "I wish I had the financial ability to dedicate my life to the improvement of the Sunday School methods of the Middle West."

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

An effort is being made to raise funds for the establishment of a Church Hoepital at Marshfield, Ore.

The Diocese of Massechusetts contributed over $750,000 towards the Church Hospital at Marshfield, Ore.

The Rev. Charles L. Adams, Rector of St. Paul's Church, Willimantic, Conn., has resigned on account of illness.

Dispatches in daily papers state that land has been purchased in Detroit, Mich., upon which to erect a home for retired clergymen of the Church.

The Dean of St. Paul's Cathedral, Detroit, Mich., the Very Rev. Frederick Edwards, was a writer on metropolitan papers before he sought Holy Orders.

Trinity Church, Oshkosh, Wis., is to have a handsome new guild hall, sixty by one hundred feet in size, plans for which have been completed.

It is expected that the new church building at Northwest, N. C., which has been in the course of construction the past two months will be ready by Easter.

Improvements, including remodeling and additions, have been made upon the property of the Church of the Epiphany, Rochester, N. Y., at a cost of thirty thousand dollars.

Plans have been completed for the Consecration of the Church of the Advent, Williston, N. C., on Thursday, April the 26th.

St. George's Mission, New Meadows, Idaho, has sustained a great loss in the destruction by fire of their new Rectory. The Rector, the Rev. A. L. Wood and his family made their escape from the burning building with considerable difficulty.

There have been sufficient pledges received by the Campaign Committee of St. Paul's Parish, Paterson, N. J., to insure the clearing of a mortgage on the church property amounting to $12,000 on Easter Day.

Mr. Sidney Brooks, who for a number of years was correspondent for Harper's Weekly in London, gave a lecture before the faculty and student body of Kenyon, Ohio college on the subject "British experience and American preparedness".

Personal friends of the late Rev. Dr. Skeele have taken steps to place a handsome window in the Church of the Epiphany, Rochester, N. Y., in his memory. Dr. Skeele served as Rector of the Parish for more than thirty years and was greatly beloved by his people.

The Rev. Dr. James Empringham, General Superintendent of a Church Temperence Society announces that a number of prominent, enthusiastic young rectors have volunteered to give up their parishes and join the Temperance Society, announces that in order to consecrate themselves to the great fight for temperance.

The program for the Gambier Summer School has been announced as follows: Lectures by Bishop Anderson, on "The World's Conference of Faith and Order;" The Rev. Dr. Fosbroke, on "The Old Testament;" The Rev. Dr. Easton, on "The New Testament;" The Rev. Dr. Davis, on "The Theology of Ridley;" The Rev. Dr. W. E. Gardner, on "Sunday School Work."

The Rev. R. E. Browning, recently Rector of Immanuel Church, Marshfield, Ore., has entered upon his new work in Silver City, New Mexico. Just before his departure the members of Immanuel Church tendered him and his wife a reception and presented them with a purse.

At the Conference of Student Workers held in Chicago some time since, an offering was taken and an opportunity to make pledges given for the Church Pension Fund. Two young persons who were working their way through the Chicago University made the largest subscription, giving twice as much as the total amount of the other pledges.

Forty teams of two men each belonging to St. Paul's Church, Syracuse, N. Y., visited every home in their Parish on Sunday afternoon, March 11th, carrying messages of good cheer to the people and urging their attendance on the services of the Parish Church.

The Rt. Rev. Dr. C. P. Anderson, Bishop of Chicago, has been appointed by Governor Lowden Director of the Illinois Pawners' Society, an organization established under law to loan money at a reasonable rate of interest. The object of the Society is to combat loan sharks.

The Rt. Rev. Dr. Harry S. Langley, Suffragan Bishop of Iowa, confirmed a class of nineteen persons on Sunday, March 11th, presented to him by the Rector of Trinity Church, Ottumwa, the Rev. W. C. Hengen. In his sermon, the Bishop emphasized the duty of attending Church, and said that the chief object of going to Church is to worship God.

The Rev. Samuel Steinmetz, Rector of Calvary Church, Wilmington, Del., has been preaching a series of sermon on the principal events in the life of our Lord, illustrated by the use of a stereopticon. At the close of each sermon, he has been giving talks on the history, doctrine, manners and customs of the Church, and conducting a question box.

The Indianapolis Clericus was the guest of the Rev. G. G. Burbanck in February, and the Rev. J. D. Stanley in March. Plans for Lent and general mission work in the city were discussed. The Clericus hopes, when the Spring becomes settled, to make excursions into the surrounding towns, where the Church is little known, and hold services. The Rev. Mr. Burbanck is preparing a map of the city, giving the residences of all communicants and showing the exact strength in each locality.

The Diocese of Long Island is undertaking to raise $500,000 for the Church Charity Foundation. Its object is to lend assistance in the erection and improvement of Parish buildings. The Rev. George C. Groves of Port Washington has been appointed by Bishop Burgess as a leader of the campaign to raise the money.

All the money needed for the renovation and improvement of old St. John's Church, Crawfordsville, Ind., is now in hand, and the work will be pushed to completion in the early Summer. Rev. H. W. Wood has been unusually successful, and deserves great credit for the renewed life in this Mission, whose history goes back to 1838, and has the distinction of being one of the few places in Indiana visited by Bishop Kemper.

A recent report shows that Christ Church, Norfolk, one of the strong and prosperous Parishes of the Dioceses of Southern Virginia, has about 750 communicants, 300 pupils in the Sunday School, and 140 members of the two branches of the Woman's Auxiliary to the Board of Missions. The contributions of the Auxiliary, made through boxes, barrels and offerings, during the past year amounted to approximately $800. The Rev. Dr. Francis Steinmetz is the Rector.

The Vestry of St. Paul's Church, Pawtucket, R. I., has presented to the Church a national flag. The Assistant Rector of the Parish, the Rev. Robert A. Seilhamer, in the course of a patriotic sermon preached on the occasion of the presentation of the flag, said, among other things: "The flag stands for nationalism; the Cross represents internationalism, and today the flag must represent the spirit of the Cross, standing for international unselfishness."

The Record of Christian Work, a Presbyterian publication, tells a good story of a Scotchman who is a member of a congregation in a Middle Western city. At a meeting of the congregation, a vote was taken for a new pastor, and when it was found that there were only a few negative votes, a motion was offered to make the call unanimous. Then there uprose one of the minority, an old Scotchman, who said: "There's one thing ye might as well understand right here and now. I'll let ye know that there'll never be anything unanimous in this Church as long as I am in it."

The Church in Grand Rapids, Mich., we are informed by the Church Helper, has just enjoyed what is perhaps the greatest religious privilege in its history, as afforded by the twelve day Mission conducted by the Rev. McVeigh Harrison of the Order of the Holy Cross. His method, so the paper states, is a wonderfully well balanced combination of the intellectual with the emotional, and of the spiritual with the ethical. There has been a great awakening in the religious life of the community as a result of the Mission.

Bishop Francis of Indiana is busily engaged revising the Constitution and Canons, which will be a part of the work of the coming Diocesan Council. The Diocesan Committee, consisting of the Rev. Messrs. J. E. Sulger and Lewis Brown, Judge Thomas L. Sullivan and Mr. U. H. Smith, spent the day with him recently, and will meet again after Easter. Changes of great importance will be reported for action.

The March number of "Railroad Men", a magazine published in the interest of men engaged in the railroad business, contains an interesting story about the Rev. Dr. James E. Freeman, Rector of St. Mark's Church, Minneapolis, Minn. The article is headed "From the Railroad to the Pulpit". The good doctor was in the employ of the New York Central Railroad Co. for some twelve years prior to 1894, and pursued his theological studies while filling a position in the

(Continued on Page Four)

FELLOWSHIP IN HIS SUFFERINGS

Out from Gethsemane's shades there comes a voice to each human soul speaking in tender, pathetic tones: "This cup, this bitter cup, I drank for thee. What wilt thou do for me?"

Amid the insults and mockery of the judgment hall that voice is heard again: "This have I borne for thee; what wilt thou bear for me?"

From the Cross itself there comes that voice still once more—"This have I suffered for thee; what wilt thou suffer for me?"

What shall we answer? It is all a question of sympathy. Those whose lives are touched by Calvary's scenes can tell of many ways in which they try to show their affection, of how much they are trying to do, and how much more they want to do for "that dear Friend."

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

This Collect is full of suggestion for the so-called "hard headed man of business," as well as for a cloistered soul; because it discloses to men the path which leads to ultimate success. If I understand it rightly, the word "success" can be applied correctly only to that to which death cannot put an end. Therefore, that person alone is a success who is a partaker of the Resurrection of Him Who gave death its true position and value in this universe. And if the writer of this Collect saw things as they really are, he has made it very evident that the path to that Resurrection life is by way of voluntary humiliation and cultivated patience, which alone can develop strong characters. To partake of Christ's Resurrection means to have one's body under the dominion of the Spirit, and this involves a long purifying, illuminating process. Whenever a man begins to come under the domination of the Spirit you will find he is one of the twice-born souls; and you will see that his two distinguishing spiritual qualifications are humility and patience. No successful man since Christ ever tries to "go it alone;" the more successful he is, the more he strives to become part of an organism of which it can truly be said that the Whole is greater than any of its parts: or, to put it in a religious way, the successful man realizes that "The Church is wiser than Her wisest member." The successful man recognizes his limitations, and this recognition of limitations is the result of a thorough-going self-examination on his part in the presence of the Master, which of itself is a most humbling experience, especially if it is voluntarily undergone. Again, the truly successful man is a very patient man. Whose life counts more than any other single life ever lived on this earth? Naturally you will say, the life of Jesus Christ. Therefore, He is the most successful of all men born of woman. Yet see how patiently He accepts all of His earthly experiences, and especially the rejection, the misunderstanding, the Passion and the Cross, of which we will read today.

Isn't it well this Palm Sunday, looking across the days toward Good Friday and Easter, to examine ourselves and see how humble and patient we are, as members of the Church, which is the appointed organization formed by Christ as the way in which one can best follow Him from the Cradle to the Grave? Are we patient in complying with the Church's disciplines, and humble in accepting the authority of the Church? If so, we are in a path the end of which opens into an endless life; and instead of dying bankers and butchers and grocers and teachers and preachers or members of any other trade or profession you might mention, we will die children of God. And to die a child of God is to have made a success of one's life.

THE EPISTLE

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Phil. ii:5.

"Wherefore God hath highly exalted him and given him a name which is above every name." This Epistle sets before us God's Law of Progress, found in the command, "Friend go up higher!" But as you read this command of exaltation note that it is only given to the one who voluntarily seeks the lowest room or place. Christ did not grasp and seize on to the privileges and glory which were His as the Second Person in the Adorable Trinity, but He voluntarily gave them all up and sought the lowest places of earthly spiritual experiences in order that all men, no matter how low they descended, could still find that Christ had preceded them in order to show them how to rise from that place and begin their ascent toward Home and Heaven.

"God hath hightly exalted him and given him a name." A name indicates a soul, which in turn indicates a character. Note that when God names a character which is progressing towards Him, He calls that character "friend." Are you a Friend of God? Do you want to obey His Law of Progress? Then put away your sins by penitence and begin to "do the works" of Him Who calls you higher. "Sow an act and you reap a habit. Sow a habit and you reap a character. Sow a character and you reap a destiny!"

What is your destiny? Toward what destiny are you moving by the way of your habits? There can be no "palms of victory" in your hands if there is no cross, no humiliation, no self emptying in your daily life.

"That at the name of Jesus every knee should bow." See the nations bend the knee to that Name! thus telling the world that they are honoring One Who died to save them from their sins. Oh! if they would only yield their hearts to Him as well. And how about us? Do we honor the Name, the Holy Name of Jesus with our lips, but with our lives dishonor that Name? Then we are not Friends of God, but rather are we "enemies of the Cross of Christ." Then we are not observing God's Law of Progress, but we are walking in paths that lead to destruction. If this is your case, "Turn ye, turn ye, for why will ye die?"

THE GOSPEL

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

"Sow an act and you reap a habit. Sow a habit and you reap a character." See poor Judas showing early in this Holy Week the character which was the result of habits born of acts which in the end made him hang on a tree of death, rather than cling to a tree of life. See the chief priests reaping the fruit of their hatred and jealousy as they chose a murderer and destroyed a Saviour. See Pilate, the Neutral, reaping the habit of shirking responsibility and earning the destiny of reprobation; "Suffered under Pontius Pilate." See the soldiers sowing acts of ribaldry and blasphemy, and indecency and death, and reaping a hardness of heart which permitted them to gamble with cursing and laughter for a dying Man's clothes in His very presence! See the priests who had sown doubts, reaping the habit of mocking blasphemy! See the thieves! Born innocent children, dying on the pillories reserved for traitors. What a destiny! They sowed act after act of highway robbery; so they acquired the habit which led them to their doom. One swerved from his destiny at the eleventh hour! Whose acts and habits of prayer thus saved him? Was it his mother's continued intercessions which finally woke him up at the eleventh hour? See the Strong Immortal Son of God as He approached the hour of His success. What about His habits? They could take away His clothes, but His acts had produced such a habit, His habits such a Character, that when the test time came the verdict rang out into the world, "Truly this was the Son of God." He died a Man after God's own heart! And behold He lives forever more. His life was a success after all, wasn't it? Isn't it? By Thy Cross and Passion, O good and holy Jesus, stir me up to acts and habits of penitence and prayer; and so help me form a character which clothed in humility, and patient in the day of adversity, shall at last rise and reign with Thee in glory everlasting. Amen.

F. S. W.

FELLOWSHIP IN HIS SUFFERINGS

That I may know Him and have fellowship in His sufferings, was the prayer of the great Apostle. He knew what he asked. He knew that companionship in suffering is the true way to a perfect knowledge and understanding of the sufferer. So he sought to know Christ.

A PALM SUNDAY MEDITATION

"Who is this that cometh from Edom, with dyed garments from Bozra? This that is glorious in His apparel, traveling in the greatness of His Strength? I that speak in righteousness, mighty to save."

Edom was at war with Israel. The Edomites constantly sweeping down from Bozra, their chief stronghold, harried and oppressed the Israelites. And in a time when one of their wars was in its height a vision comes to Isaiah. He has climbed to one of the hills that overlooks the land of Edom. He hears distant sounds of triumph, he sees the march of a rejoicing multitude. In the midst is one apparelled as a Victor, though His garments are stained with the blood of the battle He has waged. He has the bearing of a conqueror, He has dared and done great things. As they draw near the prophet cries, Who is this that comes from Edom, with dyed garments from Bozra? And the Victor makes proud answer, I that have wrought righteousness, mighty to save.

It is a perfect prophecy of Christ as we see Him on Palm Sunday. Palm Sunday is a day of mingled emotions. As some one has said, it is like a day in the April month in which it usually falls—new clouds, new gusty rain, new bright sunshine.

Jesus in the midst of a Passover procession is riding into Jerusalem. The people caught up into a momentary enthusiasm, wave palm branches and shout welcoming hosannahs.

"Ride on, ride on in majesty
Hark all the tribes hosannah cry,
O Saviour meek pursue Thy road
With palms and scattered garments strewed."

But we know too how evanescent it is, we know that this is the beginning of the week of His death. That is the reason that the Church reads the account of His crucifixion even on Palm Sunday. She will not have us be carried away from the main object of our thought even by a momentary triumph.

We know the end of it. Already we can hear in anticipation the cries of "Hosannah" changed into the cries, "Crucify Him."

"Ride on, ride on in majesty,
The Angel armies of the skies
Look down with sad and wondering eyes
Upon the approaching sacrifice."

But the approaching sacrifice is a triumph. Both cries of Hosannah and Crucify persist until they rise and mingle into a mighty harmony.

"Ride on, ride on in majesty,
In lowly pomp ride on to die,
O Christ Thy triumphs now begin
O'er captive death and conquered sin."

It is a triumph which we face all this week. It is the triumph of Christ. It was a triumph under the dark olive trees of the Garden of Gethsemane, where in the agony which wrung from Him great drops of blood He yet had the strength to say: "Thy will be done."

It was a triumph when on Thursday night in the upper room He instituted the Sacrament of His Body and His Blood. And the celebration of that triumph has gone on down the ages—the Eucharist, the Feast of Thanksgiving.

Who is this that cometh from the land of the enemy, in a purple garment all splashed and stained with the blood of the conflict and the sacrafice? He that is mighty to save. It is our champion, One who has made Himself one with us, fighting our battles, conquering our foes.

Will not this thought of our Captain stir us up to loyalty? When He was in the midst of His conflict certainly the heaviest load He had to bear was the disloyalty of His friends when they all forsook Him and fled.

And we still fail Him. We fail to stand up loyally for His truth; we are weak in moments of temptation, we fail to give ourselves wholly to His cause we fail to take advantage of the innumerable benefits procured for us by His Passion; we fail to come to Him to get the strength which He has promised.

We can conquer in the strength of Him who conquered.

Who as he looks upon Him riding to die for us does not long to fight and conquer sin and satan as he did. "This is the happy warrior, this is He Whom every man in arms should wish to be."

H. J. M.

INSTITUTION OF RECTOR AT OSHKOSH, WISCONSIN

The Rev. Edwin W. Todd, who recently entered upon his work as Rector of Trinity Church, Oshkosh, Wis., has been formally installed by the Bishop of Fond du Lac, the Rt. Rev. Dr. Reginald Heber Weller. The Rev. John W. Greenwood, Rector Emeritus, assisted in the service of institution, February 18th. Mr. W. P. Findelsen, Senior Warden, presented Rev. Mr. Todd with the keys to the church building. The Bishop, at the close of his strong and edifying sermon, asked for the new Rector the most loyal support and co-operation. He referred to the great respect for him shown by the members of the Parish at Toledo, Ohio, which he had left to come to Oshkosh, and called attention to the fact that Trinity Church had always loyally supported its spiritual leaders, and had been blessed by long Rectorships. It was a great pleasure, the Bishop said, to extend to Rev. Mr. Todd a hearty welcome to the Diocese, and he believed the Parish would give him that co-operation which would make for great success.

There is satisfaction in the thought that Christ expiates my sin by making me repent of it and forsake it by the vision of His Cross—that the Cross does so much for me because it does so much in me.

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CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XIV
THE ATONEMENT

The Atonement is part, not the whole, of the purpose of the Incarnation. Christ came into the world to die for our sins, but He came to do other things also. He took our nature, and was born of a pure virgin (1) in order to reveal perfect manhood, to set forth the ideal of human character; (2) to reveal true Godhead in terms of that which is highest in nature, namely human life; (3) to redeem man from his sin and to open the way to holiness.

If man had never sinned, this last would not have become necessary, but the Incarnation would still be necessary for the second, if not for the first also. We cannot over-emphasize the necessity of the Atonement, but we will fall into error if we do not perceive the other purposes also of the Incarnation.

MEANING OF ATONEMENT

Atonement is a word which has been adopted to describe and include all the aspects of Christ's work of salvation from sin. The New Testament does not use this word, but uses instead various words to describe the various aspects of Christ's work. We may consider these in three groups, (1) Reconciliation, propitiation. (2) Ransom, redemption. (3) Sacrifice.

RECONCILIATION, PROPITIATION

Sin causes an estrangement between God and man; there is a breach which needs to be healed. The New Testament speaks of our need of being reconciled to God, and also of God as needing to be reconciled to us. It is true, of course, both in the teaching of the New Testament and of the Church, that God is reconciled to us only as we turn to Him in repentance. Christ's work of reconciliation to be effective, must produce repentance and newness of life in us. Yet the change of feeling is on God's part as well as on ours. The man who tries to force his canoe up stream, against the current, and up the rapids, finds the stream working against him, apparently hostile to him. The moment he turns to go down stream, the current aids him. The stream feels no hostility, even though it does oppose him.

But God, being personal, and righteous, hates sin with infinite abhorance, and while He loves the sinner, His attitude towards the sinner is not the impersonal, unconscious opposition of the stream. We are forced to use the human term, God needs himself to be reconciled to the sinner. There is a change in God's feeling when the sinner repents. Christ is our Propitiation as He opens the way for this reconciliation through repentance.

RANSOM, REDEMPTION

Sin holds the sinner in bondage—there is a real slavery to evil passions and evil habits. Mankind is as helpless under that bondage as were the Children of Israel in Egypt. We cannot free ourselves. Christ came to free us not merely from future punishment, but from the power of sin over our hearts. It would not have been worth our Lord's death, if we were thereby to be delivered merely from hell fire, and to be admitted to heaven while still the slaves of sin that we are now. The salvation Christ brings is salvation from sinning—salvation into righteousness. For a thousand years this was the one element in the Atonement which the Church saw. All of the early Christian writers speak of Christ's death as a Ransom. And so it is not strange that some of them came to regard Christ's death as the price paid to the devil for our freedom; or, in some writers, as that which Satan took in place of his hold on man, thinking that he was the gainer, only to find that he lost everything in the transaction. In reality, while Christ's death is the means of our ransom, it is not paid to anyone. The man who gives his own life in saving another from death, may be said to be the ransom for the man saved, without implying that the life lost was paid to the water which would have otherwise claimed its victim.

SACRIFICE

Christ's death is a sacrifice for us. The term used is the one derived from the Jewish sacrificial system—an offering to God—and not the loose term which we use when we say a man sacrifices health to business, or a soldier sacrifices his life to his country. The sacrifice of Christ's death is presented to God "for us"—"or on our behalf." It is vicarious, but the New Testament never says He died "instead of" us. There is no idea of penal substitution; no conception of Christ bearing our punishment. God did not punish Christ instead of us. Such an idea never entered the minds of the New Testament writers.

THE PLACE OF CHRIST'S DEATH IN THE ATONEMENT

The Cross is the Church's banner, the ensign which She lifts up before the world. St. Paul calls the Gospel "the Word of the Cross." He says, "I determined not to know anything among you save Jesus Christ and Him crucified." The Cross is "the power of God unto salvation."

But the Church has always held that it is Christ's obedience unto death rather than the death itself which makes Atonement. As the late Dr. Goodwin of Philadelphia used to say, "It is He who died upon the Cross who is the world's salvation."

Death is a part of that human life which the Son of God came to share. So we may say that Christ came into the world to die, but we must also say that He came into the world to live for the world. In the saving value of His death, the quality of His life has its share.

GOD DID NOT DEMAND CHRIST'S DEATH

It is a horrible perversion of Christian truth to represent the torture of the Cross as demanded by God's vengeance, to satisfy His justice. The Church Catholic has never had such teaching, and when men reject Christianity because they say they will not believe in a God so cruel as to demand the death of Christ on the Cross as the price of his forgiveness for man, they are rejecting a bogey set up in place of Catholic teaching. They may find such language among the followers of Calvin, but never in Catholic doctrine.

If anyone demanded Christ's death to satisfy vengeance, it was man's sin which made the demand. Socrates had predicted that if ever a perfectly righteous man should come into the world, the world would crucify him. It was man who crucified the Son of God. As Tennyson expresses it:

"My sin was as a thorn
Among the thorns that crowned Thy Brow."

Not the Jews alone, nor the Jews and Pilate, but the sin of all the world crucified the Saviour. In that act they were truly our representatives.

But God so loved the world that He was willing to send His Son, even to a world which would crucify Him, because only by that sending could the world be saved.

DID CHRIST COMMIT SUICIDE?

There are men today who find fault with our Lord, because they say He committed suicide, in that He did not run away and keep out of the hands of his enemies. Equally so may every loyal man be said to commit suicide who prefers death to dishonor. Then the soldier who goes into battle in defense of his country commits suicide. He should have run away and left his country to its fate! The physician who sticks by his post in time of plague and falls a victim while ministering to others, commits suicide! Either the criticism of our Lord is dishonest, or honest and sincere. If it is dishonest, and the critic does not really believe what he says, he proves himself so hostile to Christianity that he will stoop to any lie, however despicable and obvious, for the sake of a sneer at Christ's religion. If the criticism is sincere and the man's honest opinion, he proves himself a moral pervert, incapable of the sense of honor or the imperative of duty.

OBEDIENCE UNTO DEATH

Our Lord's death upon the Cross was a sacrifice, acceptable unto God, because it was the sacrifice of obedience unto death, even the death of the Cross. It was, to quote the words of Lincoln, applied to others, but applicable in fullest degree to Christ, "the last full measure of devotion." It was this element which made Christ's death, in St. Paul's words, a "sacrifice of sweet smelling savor."

And so the death is but the culmination of the life of perfect obedience. The whole life, as well as the death which crowned it, is the means of our redemption. We pray in the Litany, "By thy holy nativity and circumcision, by thy Baptism, fasting and temptation," as well as "by thine agony and bloody sweat, by thy Cross and Passion, by thy precious death and burial." Good Lord deliver us.

J. H. Y.

WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

X
THE MINISTRY

In the early chapters of the Acts we saw a ministry established in twelve men known as Apostles, to whom was ascribed the conservation of doctrine and fellowship.

If we look around us today, we find Christendom full of Christian ministers who claim to represent God as His ambassadors, in their message and in their acts; and here again we find a principle of cleavage.

(1) Some are ministers who claim to derive their authority from a line of succession going back to Apostolic times. They acknowledge an inward call to preach the Gospel, but feel it necessary to secure ordination in the regular line of ministerial succession. Of such are Roman Catholics, Greeks and Anglicans, as well as the Episcopalians in the United States.

(2) Other ministers, repudiating the necessity of such Apostolic succession, find their commission in their own conscience and in the approval of their respective congregations. Of such are Congregationalists, Baptists, and certain others. Added to these are some who, while they have a succession of ordained ministers, do not regard it as important or necessary that such ordination shall go back in unbroken succession to Apostolic times, and are willing to waive the whole question of ordination in the interchange of various ministerial acts. Of such are Methodists, Presbyterians and Lutherans.

So for the purpose of this chapter we may well divide this ministry into two classes: (1) Those who regard Apostolic Succession as essential to a valid ministry, and (2) those who do not so regard it.

Now let me deprecate the common attitude on the part of the advocates of either system to look contemptuously on those who differ from them. It is certainly not a sign of narrowness that men believe that the Church, like the nation, has an external government which the individual is bound to respect; nor is it a sign of wilful disobedience that men look upon the Church as an institution whose polity is variable or adaptable to circumstances. The thing that should concern us is rather which view best accords with historical fact. What are the facts, looking at religion as a providential sequence of events, and not as a bundle of chance theories?

QUESTIONS INVOLVED

There are three questions involved in this inquiry:

First—Did Christ found an institution or a brotherhood?

Second—Did it have officers who exercised official authority?

Third—Was this authority passed on after the manner of other organizations by some recognized form of ordination or selection?

(1) The first question we have answered in a previous article. As a matter of fact there was, during the Pentecostal era, an institution having all the marks of solidarity. And, moreover, the need of such organization is actually recognized as a matter of necessity by nearly every religious body which claims to be Christian. It is necessary for them to embody their faith in a society if they wish to perpetuate it. Some sort of society is necessary to the propagation of a religious faith; and so we need not be surprised that Christ and the Apostles made use of such a legitimate method of embodying religion as a society or Church. It had been the method that God had used in Judaism; it finds its extension in Christianity.

THE CHURCH'S OFFICIAL BODY

(2) The second question involves the extent of that organization and the nature of its administration. A question soon arose in the history of the Christian Church which tested the nature and character of its organization and created a wide difference of opinion.

The first Christians were exclusively Hebrews. The addition of the Gentiles presented a grave problem. Should a Gentile enter the Church directly or should he come in by the door of Judaism? The question had been settled for St. Peter that they should be admitted, in his vision of the sheet let down by the four corners; but that did not settle the question as to how it was to be done. Should the Christian Church require that Gentiles be circumcized before Baptism?

It became a serious question when St. Paul began to make large numbers of Gentiles converts; serious to the Hebrews, lest they be outnumbered by the Gentile converts; serious to the Gentiles, lest they be burdened with the observance of the Jewish Law. It was a difference that excited the whole Christian community. How did they settle it? In a constitutional manner. The organization at Jerusalem presided over by St. James discussed the situation, passed laws governing the matter, gave judgment in favor of St. Paul, and sent a commission throughout the country to carry out the decision. All of this is recorded in Acts xv, showing that the Christian Church had an organization capable of legislative, judicial and executive action.

(To be continued)

FELLOWSHIP IN HIS SUFFERINGS

Man has a sympathetic nature. There is tenderness in the human heart. There is that greatest thing on earth—love. Jesus Christ asks us to open these tender, sympathetic, loving hearts to Him—as He bears the burden of His Cross. This is religion of the best kind.

QUESTION BOX

1. Was the Holy Ghost who was bestowed upon the Apostles that Spirit of Truth which Christ promised should lead them into all truth? If so, why did St. Peter make such a mistake as to preach that the end of the world, foretold by the Prophet Joel, had arrived?

Ans. Unquestionably Christ's promises, made in St. John xvi are fulfilled in Acts ii. (For compare, St. Luke xxiv:49 and Acts i:8.) But God's dealing with man is not oracular nor mechanical. St. Peter may have been mistaken in the application of a truth (for the gift of St. Peter was not that of infallibility), but in the facts of the Christian religion he was a faithful witness, including the fact that there would be a judgment.

But even if one of the Apostles had been a second Judas and betrayed his trust, the promise that man will be led into truth is not mechanical, but depended upon his humility, sincerity and perseverance. Oracular infallibility, though sought by many cults, is not a human quality. God gives us a compass, but does not guarantee infallibility in the use thereof.

2. Were not the thousands who were added to the faith influenced by the great fear that the end of the world was at hand?

Ans. Unquestionably many motives entered into Christian discipleship—some by fear of punishment, some by love of Christ, but human motive is the same. Many motives make soldiers courageous, but courage is attained—why question the motive?

3. Was the Holy Ghost, bestowed at Pentecost, the Third Person of the Blessed Trinity?

Ans. Most assuredly; but we must no more identify the flames of fire with the Holy Ghost than we could think of the Son of God as being merely a human body. The Christian religion is an accommodation to man's need. In the Old Testament, God revealed Himself as a pillar of cloud, leading the Children of Israel (God over us). In the Gospels He reveals Himself as man (God with us). In the Acts, He reveals Himself as a flame of fire (God in us). Each revelation is more intimate than the preceding one. But God is the same yesterday, today and forever. He does not change, but His method of accommodating Himself to our need does change. (Read I. Corinthians xii for the difference between the Spirit and the Gifts of the Spirit.) The gift of the Holy Ghost is not a magical gift, but an indwelling of God's Spirit in our spirit, His presence manifesting Himself in the gifts of the Spirit, when our spirit co-operates with God immanent in us.

The gift of working magic was a by-product of this gift—not necessarily a healthy one, just as passion is a by-product of love. The gift was eternal life, which can come only from the Holy Ghost, who is the Lord, and the Giver of Life, and just as the gift of human life, which we received at birth, is capable of use and abuse, so the gift of the Holy Ghost does not manifest itself in a mechanical perfection, but is a growth toward perfection, in which our spirit works out its redemption through many mistakes and errors, due to our imperfect co-operation with the Spirit.

PLANS FOR EDUCATION WEEK IN OCTOBER

The Board of Education of the Province of Washington is planning to issue a special program for Education Week next October. This program will consider Religious Education within the Province, its extent, interests, people, institutions, the conditions of the field, its needs, and how best to meet them. The leaders of missionary and educational work of the mountain regions of the Province are requested to co-operate by preparing a statement on the various phases of their work. This statement will be used to secure offerings on one of the two Sundays in Educational Week for Sunday School within the Province. This mountain work is not generally under the care of the Board of Missions, and has grown to such an extent that single Dioceses can no longer support it adequately.

NEWS IN A NUTSHELL

(Continued from Page One)

auditing department of that road. In referring to the mental processes through which he passed in catching the large division of service, Dr. Freeman says: "Sometimes I ask whether the satisfactions of the ministry are as great as those of commercial life. I answer, unhesitatingly, infinitely more. There is nothing prosaic or commonplace about the activities of one who exercises to the full his Christian ministry."

The Rev. R. R. Remington, Rector of Trinity Church, Alliance, Ohio, asserted recently in a Lenten sermon that "We of America have no reason to pride ourselves or look down on others. As a nation, we are not free from the roots of evil that have had such devastating results in the great war. The war is no indication of a breakdown of Christianity. Christianity has not been tried. It is a breakdown of a civilization that, while it may have called itself Christian, has refused to be governed by Christian motives that has practically denied the fundamental principle of the Christian religion, the Incarnation, the hallowing of the whole of human life in all its departments by the welcoming into it of God, His will and judgment, His truth, justice, purity, love, that has proclaimed that 'Business is business' and 'Politics are politics', and religion must not be allowed into either."

The Rev. Allan Judd, who is sojourning during the Winter at Greencove Springs, Florida, suggests that the name of the Church be changed to "Protestant Catholic".

The Rt. Rev. Dr. Tuttle, the Presiding Bishop of the Church, announces the appointment of the Rt. Rev. Dr. Colmoore, Bishop of the Missionary Jurisdiction of Porto Rico, to have Episcopal supervision of the islands commonly known as the Danish West Indies.

State Senator Dwinnell of Minnesota, who is a member of St. Mark's Church, Minneapolis, is the author of a bill recently introduced in the State Senate providing for the restoration of the reading of portions of Holy Scripture in the public schools.

The Hon. George W. Guthrie, United States Ambassador to Japan, and a prominent Churchman in the Diocese of Pittsburg, died in Tokyo on March 8th.

Two large and beautiful silk flags have been presented to St. Luke's Church, Hot Springs, Ark., by Major and Mrs. J. H. Avery, as a memorial to loved ones who have passed away. The Rector, the Rev. A. R. Llwyd, prepared and conducted a very appropriate service at which the flags were received and blessed and placed at the side of the Sanctuary. A special hymn to the flags was sung, and the Rector preached a strong historical sermon on Old Glory, telling the history of its making and drawing out its symbolic teaching. Among other things, he said: "That these flags should be thus blessed is most fitting, as the Church has stood for the same principles which this new nation, with barely one hundred and forty years of existence, has incorporated into its national life. The Church is old in comparison with the nation. It stands for a complete and historical Christianity, while the flag, the nation's emblem, stands for those principles of Christianity which can be expressed politically or nationally or internationally. The Church, in its ideal, represents neither nation or clime, but true manhood and true womanhood, according to examples of Christ's life, in every nation and every clime, while the flag is distinctly a national symbol, representing in their entirety the ideals and aspirations and the laws of the country which enshrines it. Thus the Church, which is the most sacred of institutions, is the only one which could bless the emblem which represents the best life and character of the nation."

The Rev. Reginald Pierce of Framingham, Mass., has presented to St. Stephen's Church, Providence, R. I., a series of paintings based on Bible scenes from the story of the Patriarch Joseph. They were painted in China by a Chinese artist.

The Rev. G. D. Christian, Priest-in-Charge of Holy Trinity Church, Juneau, Alaska, and of St. Luke's Church, Douglas, Alaska, has been elected Chaplain of the Senate of the Alaska Territorial Legislature.

By the will of the late Mrs. Mary Oswell Porter, a communicant of St. John's Church (Rev. D. C. White, Rector), Ogdensburg, N. Y., the sum of $3,000 is given to St. John's Church, to be known as "The Mary Oswell Porter Endowment".

The will of Mrs. Mary Caroline Hamer of Alton, Ill., bequeaths $3,000 to the Bishop of Vermont, $3,000 to the Orphanage of the Holy Child, Springfield, Ill., $3,000 to the Board of Missions, Diocese of Springfield, $15,000 to St. Paul's Church, Alton, and $10,000 to the Alton Library. The estate is valued at $240,000.

The Rev. Dr. William T. Manning, Rector of Trinity Church, New York, says the Times of that city, is giving his hearty support to the National Defense Committee. A loyalty pledge, circulated by the committee, has been signed by over one million persons.

The consecration of the Rev. Granville Sherwood, Bishop-elect of the Diocese of Springfield, has been appointed to take place on St. Mark's Day, April 25, in Trinity Church, Rock Island, of which he is Rector.

The Bishop of Iowa, having consulted with the Standing Committee of the Diocese as a Council of Advice, determined to ask the consent of the Bishops and Standing Committees of the various Dioceses, to proceed to the election of a Bishop Coadjutor in Iowa. The President of the Standing Committee, the Rev. E. H. Rudd, D. D., has now received more than a majority of consents of both Bishops and Standing Committees, and it is understood that a notice will soon be sent to the Parishes and Missions announcing that there will be an election of a Coadjutor in the Diocese of Iowa at the coming Convention, which will be held May 20-22.

George H. Smith, for many years Senior Warden of St. Luke's Church, Fort Madison, Iowa, was run into by a motor car last week and dragged for some distance. He was so severely injured that after the amputation of a portion of his leg, he soon thereafter died.

speaking, writing and working in behalf of movements of this sort the Bishop feels that the most direct service that he could render would be that of Chaplain and he has duly filed his application with the Secretary of War and has been informed that it will be acted upon in the event of the enlistment of volunteer forces. The Bishop says: "Certainly while we are praying for peace and at the same time preparing not for war but against war, we should keep the flag displayed in all our Churches and make use of all patriotic hymns and services. It is one of the glories of our Church that it is essentially and historically American and that it has always been found in the forefront of citizenship and patriotism."

LENT IN INDIANAPOLIS

The Lenten services in the city of Indianapolis are following the customary plan. The Wednesday night united services are held in the various Parishes in succession with sermons by the Rev. Messrs. Bradley, Burbank, White, Young and Stanley. The noonday services at Christ Church are in charge of the Rev. Messrs. Brown, Bradley, Burbank, Engle, Young, White, Kellan and Boisson. Bishop Francis is delivering a series of addresses upon the "Parables" before the Woman's Auxiliary on Friday mornings at the Cathedral. In addition to these are programs in the various Churches. The attendance has been excellent and the spirit of cooperation and harmony marked.

NEW RECTOR FOR PHILADELPHIA CHURCH

The Rev. Frederick E. C. Moore, Rector of the Church of the Ascension, Wakefield, R. I., and Educational Secretary of the Diocese, has accepted a call to St. Philip's Church, Philadelphia. The Diocesan Record says that he has given much thought and

an office and arrange for religious and educational meetings. The Committee is composed of Mrs. Richhard C. Aldrich, Miss Caroline Choate, Mrs. James G. Croswell, Mrs. Charles N. Edge, Mrs. Arthur Hunt, Mrs. William H. Hyde and Mrs. Valdimir Sinkhovitch. The members of the newly formed association attended a celebration of the Holy Communion in the Church of the Incarnation and made their Corporate Communion to emphasize the spiritual side of their association.

PROBLEM OF THE HIGH COST OF LIVING SOLVED

The Girls' Friendly Society of Trinity Church, Roslyn, N. Y., prepared and served, some time ago, a ten cent supper, which the Parish paper says has attracted considerable attention in the newspapers and in family discussions bearing upon the high cost of living. Here is the way in which it was done:

Each girl brought food that cost ten cents at the store. The menu had been planned with exactness before hand. The four courses were as follows:

Cream of Tomato Soup in Cups
With Saltine Crackers
Rice and Peanut Butter Loaf
Cocoa
Salad—Apple, Celery, Lettuce
Mayonnaise Dressing
Banana Whip

Sixteen good suppers were prepared and served at a cost of $1.60.

The only thing not included in the cost is the practically negligible wear-and-tear on the Parish House dishes and oil stove. The slight cost of the oil used was covered by the balance from two or three individual purchases of less than ten cents. The can of cocoa, for instance, cost eight cents. These trivial points are mentioned, not only for the sake of accuracy, but also to assure those interested that there was no polite dishonesty and no self-deception.

of her thrilling experiences before a large and appreciative audience in St. Paul's Parish House, Kittanning, Pa., on Friday evening, March 9th. Her topic was "Women in the War". She gave a vivid word picture of life in the trenches, and of conditions in Paris, France, and other cities of the allies. She told her hearers that the women have replaced the men in all labor in the industrial world, and that they received equal wages with men for equal service rendered. The largest output in the ammunition plants is due to women labor. A woman police corps has been organized, which is on an equality with the New York City Police Corps. The food problem in England is not so momentous today as it is in the United States. The people of Great Britain are cultivating every bit of available soil. The government has decided to turn over the large land areas of the parks for cultivation. Women do the farming and take care of the stock. Miss McKenzie attributes the efficiency of the women in England largely to their perfect organization. under the Women's Emergency Corps, which is a suffragist organization. She says since the war began all the women of England have practically become suffragists. A resolution was offered at the meeting asking for a referendum on the suffrage amendment to the Constitution, which was unanimously passed.

THE BIBLE AND THE PUBLIC SCHOOLS

The Rev. Charles Edgar Haupt, of St. Paul, Minn., is an earnest advocate of the restoration of the reading of the Bible in the public schools. He thinks it is even of greater importance than prohibition which must be enforced by jails and policemen, while reading the Bible is a means of training the conscience and ruling men from within. He is of the opinion that an educational system that excludes religion lays no foundation for virtue and cannot produce good citizenship. He considers reading the Bible in the public schools fundamental to the welfare of the nation and the protection of our institutions.

THE WAR MAKES MEN RELIGIOUS

Miss Eva H. Thompson, in a communication to a Minneapolis, Minn., Journal, states that she could fill the editorial page of that paper with stories from trench and home of a clarified vision and a new or intensified faith.

"I could tell you of a French mother who has given five sons for her country, and received from one this message, 'Dear mother, if I come back to you alive I mean to devote my life to God.' She says that pays for all her sacrifice.

"I could tell you of the Belgian soldier, Peter, who has won to Christ 250 of his trench mates by his enthusiasm for the cause of Christ and the distribution of the Gospel.

"I could tell you of the many thousands in those same trenches, praying with grateful hearts for Americans who sent them Christmas boxes. One, in quaint English, writes: 'I thank much, our Lord who has permitted me to know friends so good.'

"Another says: 'The happy day of Christmas we have assembled altogether exactly at midnight. We have altogether raised our prayers to our dear Lord in the honor of His happy birthday.' Never was fervor so great.

"Many have said that the little Testament pleased them more than anything else in the box. 'It is the gift of God,' writes one, 'because, since the beginning I have been separated from any news of my family.'

"'After reading a chapter in the little Testament,' another says, 'the time seems less hard and long.'

"A free-thinker before the war, writes: 'Your Christmas box reached me. I read the little Gospel and said to myself: "Somebody still cares for me." I am writing to you with a heart hungry for the spiritual counsel you have promised. Is it not wonderful? What my dear parents could not do in turning me to Christ, the kindness of American friends has accomplished. So tell me, please, how I might become a Christian?'"

PARENTAL CO-OPERATION ASKED

Dean Bell of Fond du Lac has issued a Lenten card called "Lenten Resolutions". Before distributing this card in the Sunday School, he sends letters to the parents, asking them to talk over with the children the meaning of the resolutions, and advising them about the items that they should check, also reminding them that the signing involves a promise to God. Here is a practical method of parental co-operation which would open many opportunities for the parent and the child to have a fellowship in Church life.

FELLOWSHIP IN HIS SUFFERINGS

Read the narrative of your Saviour's sufferings without emotion if you can. "Is it nothing to you, all ye that pass by? Behold, and see my sorrow." These are the words of the prophet regarding this event. The answer is limited to no particular age or people. And if we only let natural affection take its place and wield its influence, our sympathy for Christ will help us to know Him better, and love Him with a deeper devotion, and serve Him with more earnest zeal.

STOP AND "RUBBER"!

St. Elizabeth's League of St. Andrew's Church, Framingham, Mass., makes the following unique announcement and request:

Please, everybody, be so kind
To look about your house and find
Old rubbers that you cannot wear,—
Those that are worn beyond repair,—
Then bring them to the Parish Hall,
And we'll be glad to get them all;
For the League is hoping to fill a barrel
With this discarded foot-apparel.
When sold, the money which we get
Will help pay off the Church's debt.

ANCIENT LAMPS AND MARBLE TILE FROM THE CATACOMBS

The Rt. Rev. Dr. Edward William Osborne, who retired as Bishop of the Diocese of Springfield recently, has presented to the University of Illinois Museum of European Culture, three ancient lamps from the catacombs of Rome and a piece of marble tile from the pavement of one of the subterranean chambers. The Illinois State Journal says that the lamps are of the old Roman type and are of the fifth or sixth century. At this period the catacombs had ceased to be used as places of burial, but were used as places of Christian worship and places of refuge from persecutors and the invading barbarians. Through the influence and activity of Bishop Osborne a few years ago the dormitory for girls, known as Osborne Hall, was erected near the campus of the university.

A BISHOP OFFERS TO SERVE AS CHAPLAIN IN THE ARMY

The Bishop of the Diocese of Western Michigan, the Rt. Rev. John N. McCormick, D. D., suggests through his Diocesan paper that there are many ways in which one's patriotism may express itself practically through the various patriotic organizations and especially through the American Red Cross. Personally, besides

attention to educational matters and that every Sunday School in Rhode Island has been helped by him. The whole New England Province has recognized him as a leader in Sunday School work and appointed him its Department Secretary. Mr. Moore is a native of England, but has resided in this country since he was a small boy. He is a graduate of the Philadelphia Divinity School and prior to taking Holy Orders was engaged in business in that city. St. Philip's Church is one of Philadelphia's most important Parishes.

WHAT A NORTH DAKOTA SUNDAY SCHOOL IS DOING

Dean Kloman of Gethsemane Cathedral, Fargo, writes in the North Dakota Sheaf that the Cathedral Sunday School is much alive and enthusiastically working to make the largest possible Lenten offering. "A large map has been drawn by one of our young men showing each of the Mission fields we hope to support, with a line drawn from each Mission to the Church Mission House in New York, which is our central power plant. It has been figured out just what is our share of the total appropriation made to each Mission field and each Sunday we foot up the amount of that week's collection in the various unit boxes and see how near we are to meeting our share of the appropriation. If we raise the amount that week we are naturally pleased, if we fall behind we know we have got to work harder the next week to make it up, for it would never do to let our Missionaries in any of these fields suffer from our neglect to give them the proper backing and support."

WOMEN OF THE CHURCH FORM A SUFFRAGE SOCIETY

The women of the Church in New York State who favor woman suffrage have banded themselves together in an association, and an Organization Committee has been appointed and empowered to issue membership blanks, to engage a Secretary, to open

AUTOMOBILES IN WEAK PARISHES

The Rt. Rev. Dr. Gibson, Bishop of Virginia, a few months ago started a fund, says the Diocesan Record, by which the weaker Missionary Parishes might be assisted in securing automobiles for Parish work. The Rev. C. J. Gibson and the Rev. D. D. Chambers were appointed to secure gifts for the fund. At a recent meeting of the Woman's Auxiliary of Richmond, Mr. Gibson made an address upon the subject and as one result of his appeal, the Rev. D. C. Mayers, Rector of Greenwood Parish, Albemarle County, Va., is the recipient of an automobile, presented to him by Mrs. Fred Scott of Richmond. The Rector says that "More and more of our country Clergymen are realizing the imperative need of automobiles and are getting them."

DISHONEST BUSINESS METHODS CONDEMNED

The Rev. Robert L. Harris, Rector of St. Mark's Church, of Toledo, Ohio, in a noonday Lenten address made at Detroit, Mich., took a strong stand against dishonest business methods, asserting that the motto, "Business is business", is oftentimes a false excuse for the most treacherous form of business intercourse, and for the profits gained from covetousness and greed. When we are content with dividends, we shall not have to do business under the walls of Sodom, or according to its methods. When sin has lost its meaning, and men and women speak lightly of it in society, and use it in their business, the end is very near for the moral fiber of society. It is rolling in the lurid light of Sodom itself. Hell is filled with those who had a curiosity to see life, and cared not how and by what means they succeeded in getting the purchase price.

THE PART WOMEN ARE PLAYING IN THE WAR

Miss McKenzie, a Red Cross nurse of London, England, who is sojourning in this country, gave an account

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Editorial

Holy Week is a time for detachment from the world and attachment to the person of Jesus Christ in the mystery of His suffering, and just as there were few who suffered with Christ in Gethsemane and at Calvary, so there are few now who are willing to detach themselves from the things of this world and attach themselves to the discipline of suffering. Indeed a shallow and a superficial generation which neither thinks nor prays rejects the passion of our Lord and the fact that through much tribulation we must enter the Kingdom of Glory, but the world's war reminds us that human selfishness and human greed produce suffering and death, though a crude philosophy may wish them away, and pacifists will tell you that struggle and war are not necessary, when the fact is forced upon us that they are. Truly they are not ideal, but idealism itself must suffer, yes vicariously suffer agony, in the face of that most unscientific and unpleasant fact of sin.

Men may explain sin away and reject its necessity, but it must needs be that offenses come, but woe unto that man by whom the offense cometh, is the Master's explanation of the situation.

Holy Week is, therefore, a spiritual necessity if one would face life instead of trying to evade its responsibilities. The mother who has a wayward son must suffer now more than that son can suffer. It is vicarious suffering, just as Christ's passion was vicarious suffering.

Of course if the mother is a cynic, or has hardened her heart, she need not suffer, but what an awful world in which there are bad sons but no suffering mothers. Granted that we would like a world in which there were no bad sons, just as we would like a world in which there were no military despotisms, but that is not this world, and neither bad sons nor military despots can be wished away.

If sin and its consequent suffering are with us as they were manifestly with Christ in Gethsemane and Calvary, then if Christ dwells in us, we too must watch with Him through the bitter hour of man's necessity.

The superficial cults of the day tell us that there is no need for suffering, but the ever present agonies of this war make the vaporings of extemporized philosophers seem like the chatter of fools, and we settle down to our Holy Week praying that God will deliver us from sin, and that He will forgive the sinners from their iniquity. There is no room for bitterness in Holy Week. Godly sorrow is not bitter, but prayerful, even for those who cause the suffering. Just as a mother prays for her wilful child, so must the Christian pray for those who "know not what they do."

Hard, of course it is hard. Who ever thought the crucifixion easy? But unless we too are going to lose our moral fibre and our spiritual tone, we must strive to pray for those who murder peace and suffer with those who are the innocent victims of the most frightful brutality. Yes, and we must be willing to lay down our lives in defense of outraged innocence.

The Christian religion never taught men to be cads.

Truly we cannot resent a personal injury, but we can drive out with such whips as we can handle those who defile the world's sanctuary of peace, and meet the Christ at the Judgment Hall with faces unashamed.

The Christian may not fight for his personal grievances; he must bear the crown of thorns if it be placed upon his brow, with Christlike patience; but the Christian may and must defy those who "despise these little ones," and defend with his life outraged innocence and perverted justice.

In short, we may fight for principles, but we may not hate the offender. We may be loyal to our country, but we may not revenge ourselves.

When the Psalmist writes: "Pour out thine indignation upon them and let thy wrathful displeasure take hold of them. Let their habitation be void and no man dwell in their tents. Let them be wiped out of the book of the living and not be written among the righteous," he is not, as so many sentimentalists would have us believe, vilifying his personal enemies, but the enemies of his Church (and of course, in his case, his country too). "For they persecute him whom thou hast chastened; and they talk how they may vex them whom thou hast wounded."

And again: "The righteous shall rejoice when he seeth the vengeance; he shall wash his footsteps in the blood of the ungodly," not that he may gratify any brutal desire of personal revenge, but "so that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth."

THE STORY OF THE CHRISTIAN CHURCH

HERESY AND SCHISM

The two words, heresy and schism, are words which have been used in Church history from the very beginning, and their use is illuminating as it shows conclusively that the early Church was an institution whose function was to bear witness to the faith.

Schism is derived from a Greek word meaning "to cut," and refers to those who cut loose from the organization.

Heresy is derived from a Greek word meaning "to choose," and refers to those who choose some other doctrine than that to which the Church bears witness. "Cutting" and "choosing" were regarded in the same light as rebellion and treason is regarded by the State.

All of these words imply a society and indicate disloyalty on the part of a member of the society to the principles or solidarity of that society. The use of the words by St. Paul and his immediate successors indicates clearly that there was, in the mind of the early Church, an institution from which it was a sin to cut loose and a set of principles that was binding upon members, and that any member who denied these principles was a heretic.

HERETICS

We have already noted that those who remained Jews, and those Christians who favored Judaism, were early enemies of the Christian Church.

We have also noted the Gnostics, of Oriental origin and never properly an integral part of the Church itself. But there arose very early in the history of the Church, members of the Church who chafed under its doctrine and discipline, and who tried to carry the Church with them in their own peculiar views; failing in which they created a schism in the Church and carried with them out of the Church many of its members.

The earliest heresies were for the most part an attempt on the part of ambitious folk to define the status of our Lord's divine and human nature.

In the early days of the Church, its members asserted that Christ was very God and perfect man without attempting to explain the mystery.

For example, Melito of Sardis (about 150 A. D.) speaks of Christ as "being at the same time perfect God and man," but men arose who either denied one or the other of these facts, or else attempted to explain them in a way that didn't explain.

This forced the Church finally into the putting forth of an authoritative explanation which came to be known as the Nicene Creed.

It is not of particular importance to trace these early heresies, more than to name two or three of them.

The Docetics, who, like the Gnostics, thought matter was evil, and so denied the reality of our Lord's humanity, stating that His human body was merely an appearance.

The Sabillians, who regarded the three persons in the Godhead as merely different modes of expression of one Divine person, thus destroying the distinctions of the Father and the Son and the Holy Ghost. Besides these there were those (notably a very arrogant Bishop of Antioch, called Paul of Samosata) who asserted the reality of our Lord's humanity, but denied the reality of His Divinity.

All of which heresies led up to the great dispute known as Arianison, which convulsed the Church in the fourth century, over the Divinity of Christ.

The fact which we may note during the first three centuries is that certain men who aimed to be leaders, tried to substitute their own opinions for the facts of Christian tradition.

SECTS

Just as there were those who wished to improve upon the doctrines of the Church, so there were those who were not satisfied with the moral standards of the Church, or worse still, those who left the Church and formed a sect solely because they couldn't have their own way.

The largest and most flourishing of these sects were the Montanists, who started in Asia Minor, and the Donatists, who arose in North Africa, and each of these sects flourished for many years, and in some parts of the world were much larger than the Catholic Church.

The Montanists were a sect which felt that the Church was not severe enough in its treatment of sinners, and that it was not keen enough for prophetic utterances and emotional ecstacies.

It arose in Phrygia in the second century and spread rapidly, finding special strength among the excitable folk of North Africa, even detaching the great Tertullian from the communion of the Catholic Church. But like all boughs that are lopped from the main trunk, it bare leaves and fruit for a time and, because it had no root, it withered away.

The Donatists belong to the early part of the fourth century and were for the most part quarrelsome people who, because they could not have their own way in the election of a Bishop, split off from the Church and formed a very powerful sect in North Africa, so that the lamp of the Catholic Church in parts of North Africa was completely extinguished.

As Bishop Kinsman well says in his most excellent outlines of Church history (Young Churchman Co., Milwaukee, 75 cents), heresy says "I will hold to my own notions, no matter what Christ may have taught;" schism says, "I will have my own way, no matter what the consequences to the Christian Brotherhood."

It was to one of the Donatist Bishops that Constantine said, after trying to win him back to the unity of the Church, "You had better go get a ladder and climb up to heaven in your own way."

The significant fact about both heresy and schism in the history of the Church is, that no matter how strong they have become numerically, nor how widely they have succeeded in establishing themselves, they have never been able to survive the shocks of time; whereas the Catholic Church, true to the Divine promise that the gates of hell should not prevail, has maintained a continuous and uninterrupted history for nearly twenty centuries.

It is the permanence and stability of the Catholic Church that is the unanswerable test of its Divine origin.

It is the fidelity of the Church to the faith once for all delivered to the Saints, that is its best answer to those who challenge her right to assert her Divine authorization. The faith of the Church has been one in every branch of the Catholic Church (except for the very modern additions to the faith by the Roman Church, and Rome has not detracted from the faith) from the days of the Apostles until now.

LE COUP DE GRACE

I stood beside the middle cross—
A Roman soldier, proud,
The captain of the Praeton guard
That ruled the mocking crowd.

Nor awe nor mercy stir the hearts
Of Caesar's cohorts grim,
Who watch with joy the reddening sand
In the Arena's rim.

I saw the red rose of his blood
Spread on the thirsty wood—
The message of the cloven flame
I saw and understood.

The anguish of an outraged God
In sudden fury spoke—
And with my iron spear upraised
I dealt the mercy stroke.

—Harriet E. Fortune.

A SPLENDID EXAMPLE

There lives in Oshkosh a person who to a splendid degree believes in not doing alms in public. This person has just given, anonymously, the sum of $35,000.00 for the erection of a Parish Guild Hall for Trinity Church of that city. The building will be erected during the coming summer. It will be 100 by 60 feet, and three stories high. It will have special accommodations for religious educational purposes, as well as the usual Guild activities, and also a large auditorium, with stage and kitchens in connection, seating 300 people. The Rev. Edwin Todd, Rector of the Parish, is the only one who knows who this anonymous giver is.

The Rev. George Trowbridge Gruman, Deacon, was advanced to the order of Priesthood by the Bishop of Fond du Lac in the Mission Church of Berlin, Wis., in which he has been for some time acting as Missionary, on Tuesday, March 13. He will continue at Berlin.

THE AMERICAN CHURCH BUILDING FUND

At its bi-monthly meeting of March 15th, 1917, the American Church Building Fund Commission ordered spread upon its records resolutions on the death of its late President, the Rt. Rev. Cleland Kinloch Nelson, D. D., Bishop of Atlanta, as an expression of its estimate of the value of his character and work, especially in relation to the Building Fund. The Rt. Rev. Charles Sumner Burch, D. D., First Vice President, was elected to fill the vacancy. Assistance was voted to thirteen Parishes and Missions in the sum of $6,600. Additional loans to Parishes for building purposes were authorized, aggregating $31,000. The report of the Treasurer showed $26,825 paid out in loans, gifts and grants to thirty-nine points since the opening of the fiscal year on Sept. 1st, 1916, and that $24,450 for the same purpose had since that date been voted but not yet taken. A full discussion of changes in the methods of the Board as recommended by a Special Committee appointed for that purpose was had, and the changes were adopted. They insure to the Board a greater elasticity in operation, and will enable it to be of larger service to the Church than ever.

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THE PARISH

Edited by JAMES WISE

A Christian Mak ✠ ing Institution

RECTOR | VESTRY

How a Parish Makes Christians | Through Its Organized Activities

EDUCATION — WORSHIP — SOCIAL SERVICE — CHURCH EXTENSION

The Church School
- Font Roll
- Kindergarten
- Primary
- Junior
- High School
- University
- The Parish

BY-PRODUCTS IN RELIGIOUS EDUCATION

Before we leave the department of Parish activity that deals with the Church School problem, let us dwell for a moment on one or two phases of the question that may be suggestive in building up the enterprise. Local conditions, of course, differ in various places and what may succeed in one Parish will fail in another. We would like to enrich this page of THE WITNESS by opening up our columns to anyone who has any plan to offer that will make the Church School more effective, and we hope some of our readers will take advantage of this opportunity to put before the Church any scheme that has been tried out and found successful.

AN EDUCATIONAL SECRETARY

The function of this officer in the organization of the school plan is a very important one. When a member of the school brings in a new scholar, the tendency has been to allow the new pupil to be enrolled in the class of the boy or girl who brought him into the school. Even if he did not fit into that particular class it was felt that he could not be held in the school unless he remained in companionship with his chum. Imagine running a public school by such a method.

Here is the value of an Educational Secretary. Get if possible a trained teacher for this work. When the new pupil enters the school he is turned over to this Secretary, who by skillful questioning, gets the history of the child and assigns him to a class in the school where he belongs and where he will do the best constructive work. With the right kind of a Secretary on this job, the pupil can be made to see the value of this arrangement and he becomes interested at once in the work of the class, because he is fitted into the school plan and the work he is called on to do is that for which he is best adapted.

CHURCH WORSHIP

The aim of the Church School is to lead the pupil to become a regular attendant at the worship of the Church and to develop in him the habit of worship. Here is one of the great weaknesses of our present system in many respects. The child goes to the Church School, but because no definite plan has been followed to create in his life the habit of regular Church attendance, when he leaves the school, in too many cases, he also leaves the Church, because he has never learned to put into practice the theory of religion he has been learning in the school. It is a good working principle to go by, that there is no real impression made on the life of a human being unless it finds expression in definite action in life, and the school plan fails unless it fulfils its function in bringing its pupils into permanent contact with the life of God, as that is the only thing that will make Christians of them.

THE VACANT PEW

How are we to fill our vacant pews with the young boys and girls of this generation? We do not have to go into many Churches anywhere to realize that they are not present to any alarming extent in most of our places of worship on Sunday.

More and more experiments along this line are being tried. The encouraging thing about the whole situation is that the principle is being more widely recognized and definite efforts are being made to meet this weakness in the Parish plan.

CORPORATE COMMUNIONS

One of the valuable agents used in the Parish which we are using as an illustration to encourage regular Church attendance on the part of the Church School pupils, is the Corporate Communions. Not only are the great Festivals of the Church year marked with these special services, but at regular intervals in the school year such services are held and every effort made to establish regular habits of attendance on the part of the pupils.

CLASS PEWS

Special pews in the Church are set apart for classes and the child is made to feel that this is his peculiar possession. The Church does not belong to the Rector or Vestry, but it is the home of the Father and as the children of the Father, it is their privilege to have their place in the Father's House.

PREPARING FOR CHURCH ATTENDANCE

The lessons of the Christian Nurture Course are proving a great help in the direction of making Church worship a living reality in the life of the child in the Church School. A definite course of lessons is used in a class to prepare the pupils to attend the Church services of Holy Communion and Morning Prayer. After this preparation of a month or six weeks the pupils then attend the service in a body with their teacher, and because of the previous instruction, become more intelligent worshippers.

A series of pilgrimages is conducted in this particular Parish from time to time and as the group of pilgrims go from one article of furniture to another in the Church building, a story is told conveying definite instruction as to the use of that article, the Font, the Litany Desk, the Lectern, the Pulpit, the Choir, the Altar, the Communion Vessels, the Linens and Hangings, etc., etc. A pilgrim's book was made by the children, and each week pictures of the article talked about were added and the lessons written down until at the end of the series of pilgrimages a Church Picture Book became the property of each child, containing pictures of every part of the Church building and its furniture, with a written story containing the meaning and use of each part.

The boys and girls were not only tremendously interested in this kind of instruction, but as a result of it, the Church building itself became filled with spiritual lessons that were a distinct contribution to their life.

MYSTERY PLAYS

What is the attraction of the modern moving picture show to the average child today? This is not the place to speak for or against them. The argument we would draw from them is that they present to us an object lesson that we might well learn to apply along the lines of Religious Education in the work of making Christians.

The appeal that the drama makes to human life and interest is almost a universal one. The theatre began its eventful career in the realm of religion. Why not utilize this side of human character for the purpose of Religious Education? More and more we are beginning to use the mystery play, as it is commonly called, for the teaching of Religious Faith and Practice. Mrs. Hobart, of Trinity Church, New York City, has made a most valuable contribution to the Church along this line in the plays she has put forth. The General Board of Religious Education plans, some time in the future, to collect and catalog all such plays and make them available for use through the Church. The Church today is waiting for lovers of children who have the talent to do it, to dramatize the stories of the Bible and give the children of the Church an opportunity to act out the various characters and thus add to their spiritual equipment for life.

(To be continued.)

A MONTHLY SERVICE FOR CHILDREN

Another experiment that was tried and proved fairly successful, was to take the 11:00 o'clock service once a month and adapt it as far as possible to appeal to the boys and girls. The music and sermon were selected primarily with them in view and the whole school attended in a body.

A WEEKLY SERVICE

Another scheme was worked out which seemed to solve the problem in many ways, viz., to encourage the entire school to attend the first part of the regular morning service. A short address was made to the children and before the regular sermon to adults was preached, the smaller children went out during the singing of a hymn.

We realize that perhaps none of these methods are perfect in themselves. Other Parishes are doubtless doing this work far more effectively in many places, but the point is that the Parish must recognize the principle and work along lines that will bring results. The pupils of our Church Schools must become regular attendants at the Church worship and the habit must be formed in this period of their development, if we are going to conserve them in the Church's life.

CHURCH PILGRIMAGES

If one had the time and space to devote to a description of this experiment in Religious Education, we are confident it would prove not only interesting but suggestive and helpful where it has not been adopted.

The idea behind the plan is to make the Church building and its services a living reality to the mind of the child. How full of beautiful symbolism and spiritual meaning is even the architecture of the Church building and oftentimes how ignorant are the adult members of the average congregation regarding this side of Church worship.

A three-day Mission was recently held for the students of Trinity College, Hartford, Conn. The Missioner was Rev. Arthur J. Gammack of Fitchburg, Mass. The service consisted of a morning chapel, noonday prayers, evening meeting and group after-meetings. Mr. Gammack was assisted in the Mission by Mr. Robert H. Gardiner of Gardiner, Maine, Prof. W. M. Urban and H. A. Perkins of Trinity. The Mission was followed immediately by the meeting of the New England Conference of College Churchmen.

FELLOWSHIP IN HIS SUFFERINGS

Read the letters of the four Evangelists as they tell of the sufferings and death of Christ—the Brother that loves each soul—and who sheds tears? The age has lost the power of that great truth of human sympathy expressed toward Christ while He died for the sins of the world. Bring back that lost truth, and there will come back all that such fellowship implies; hearts would be warmed; lives would appear full of zeal and self-denying labors, and there would be resolutions made that would be intense with burning desire, deep in determination, brilliant in their influence to lead men to their Redeemer, simply because we no longer stifle the flow of natural affection for Christ.

THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

NEW YORK INFIDEL MISSIONS

A campaign for the destruction of Christianity is not only under way in New York, but its entrenchments are thrown out in a number of secularizing organizations. "Christians have been sitting back with a sense of security in their Christianity, content to have Pastors and a few other leaders take the entire responsibility of extending the Gospel," says The Missionary Review of the World, New York. "While some, at least, have been contented with such a course, the 'Freethinkers' have been banding themselves together and pledging each other support, until," this journal sees, "confronting the Christian Church a strong, energetic, and persistently busy organized force of infidelity whose members are actively engaged in denying the Deity and authority of Jesus Christ, and attempting to overthrow the Christian Church."

In three directions in particular, it points out, this propaganda is working. First, by aggressive outdoor meetings at noon and at night in Madison Square and other thoroughfares. Second, by the distribution of Infidel literature. Third, by debates which impugn and ridicule the claims of Christianity, and make blasphemous references to Christ. Fourth, by the establishment of Sunday Schools in which children are taught that the Bible is not true, and that Jesus Christ was but a mere man, or the creation of somebody's distorted imagination. The Review adds: "This aggressive infidelity and agnosticism are a challenge to the Christian Church to proclaim the Gospel by word and deed to the unchurched and unsaved multitudes of men, woman and children in our cities."—The Churchman and Church Messenger of Southern California.

From the point of view of Church Extension the above news is of interest in that it seems to record the entrance into the field of a new agency for the promotion of Church growth. That Church growth is not the aim of the founders of these "Missions" may be taken for granted. American independence was not the aim of the men that laid the tax on tea. The historic failure of shots like this is illustrated by the revolver once owned by Mark Twain. It rarely got what he sent it after but it generally did fetch something else.

St. Paul one day in looking over his field discovered that there was a lot of preaching being done that was inspired by inferior motives. The output of this was therefore characterized by envy, strife and contention—the complete negation of the principles the Gospel stood for. Those who reported this state of things to the Apostle may, very naturally, be presumed to have regarded the situation with a good deal of uneasiness. But it didn't worry St. Paul. Don't you know, he said in effect, that the great thing is to make the name of Christ familiar to the people? Once His name and claims are known we will take care of the rest later, for the truth may be depended upon ultimately to appear and to prevail. These fellows are digging a hole in the ground instead of building up something. Very good! When the time comes, we will put up the building and use that hole for the basement. It will save us a lot of the heavy, fundamental work. "What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

It may fairly be assumed that the members of the congregations that gather at these "Missions" are not, for the most part, eminent in theological attainments or previous Christian activities. After they listen to a few of the discourses "denying the Deity and authority of Jesus Christ, and attempting to overthrow the Christian Church" they will, at least, know that the existence of all things is asserted, else there would be no point in denying them. That in itself will be a gain as St. Paul and common experience teach gain. Then, after they have studied the negative side of the shield for a while with all its implications and consequences, some of them can be depended upon to turn it over. Some cool night when, after a powerful discourse on Man Manacled by Myth and Mitre, the "Preacher" of the evening finds that there is nothing left but the hook where he left his coat, and that a member of his family has gone with the convert that took it, it may occur to him that it is no use to look for his lost properties in Trinity or Calvary Church. And it has happened before now that the comparative reflections induced by the course of events has profoundly affected a man's theology.

"LEST WE FORGET"

So in the long run Church Extension stands to gain by these "Infidel Missions." The Church and the country have far less to fear from the people who take the trouble to deny Christ than they have from the people who will not take the trouble to exalt Him. Indeed it may very well be that in God's great providence the former are permitted for the cure of the latter—"the Lord shall shave with a razor that is hired." The Apostles yielded to sleep till the arm of seizure was thrust forth for the Crucifixion. After that they slept no more. The trouble with American Christianity today is that its bed is too soft. There is not one man in four million that can stand perennial coddling.

What has all this to do with "Church Extension?" It has a good deal to do with it. The whole point of Church Extension is to make a country fit for God to live in. Country after country and nation after nation has thought itself appointed to do this thing. And all alike they have failed to date. Can American Christianity make such a country of America? Is it to be or not to be that God shall abide in the last country to be discovered and the last country on the face of the earth than can be discovered? Are we as a nation to realize in ourselves the high hope set forth in the following verses in the Bethlehem Churchman?

THE ULTIMATE NATION

By Richard Burton

Once Babylon, by beauty tenanted,
In pleasure palaces and walks of pride,
Like a great scarlet flower reared her head,
Drank in the sun and laughed and sinned and died.

Mark Athens, breathed upon by breath of gods,
With bards and sages to reveal her signs,
Leap like a flame above life's iron clods,
To fall in ashes upon vacant shrines.

And Rome, firm founded in a wide emprise;
Her laws and legions, her imperial goal,
Avail not when her sometime honor dies,
Smothered in shows that kill the mounting soul.

How splendid sad the story; How the gust
And pain and bliss of living transient seem;
Cities and pomps and glories shrunk to dust,
And all that ancient opulence a dream.

Must a majestic rythm of rise and fall
Conquer the people once so proud on earth,
Does man but march in circles after all,

(Continued on page seven)

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THE CHILDREN'S HOUR

HOW THE WHITE CHRIST CAME TO NORWAY

By EVA LEE MATTHEWS

CHAPTER IV

There was much to do in establishing good and settled government throughout the country. Many abuses had to be corrected, an exhausted treasury had to be filled, partisans had to be rewarded without injury to the state, and quarrels adjusted. The council of old men were continually astonished at Hakon's original and ready way of solving difficulties, at his willingness ever to sacrifice his own feelings and interest for the public weal—while to the young he was a hero whom they were eager to follow to battle. The story of the skaol drunk in his own blood took hold of the popular imagination and whatever he did or said was hailed with enthusiasm. When he emptied the overcrowded prisons of all but the actual criminals there was a pathetic scene as the gaunt, hollow-eyed men crowded around him to kiss his hands, to swear fealty to him; and the citizens murmured to themselves, "He loves all Norsemen. He is a true king."

He made a progress throughout Norway, going to every considerable city, visiting and examining its defenses, its arsenals, appointing local judges and magistrates, regulating the taxes, meeting and winning by his great personal charm the noble families, that had hitherto held aloof from him. Gundra went with him in this journey and keenly enjoyed the royal honors showered upon them. But under all this public enthusiasm, this personal popularity — there were whisperings that the new king neglected the sacrifices of Thor and Odin —he seemed always mysteriously absent from the religious ceremonials that greeted his coming. Gundra would be there and Theowulf—but Hakon would be off with Egbert inspecting the prison or looking at a site for a fort, or watching how justice was administered in the courts. And at the wassail board, while he was an attentive host till everyone was served, he was never merry nor boisterous—often grave—and usually slipped away when the feasting was at its loudest, not having touched the viands, the sacred horse flesh and the rich wines placed before him. Gradually there were murmured questions, "Could their king be a follower of the White Christ?" "Nay, that was a slander of the priests who liked him not because he did not favor them as the Bloodaxe did. "A man might not be so religious and under the priests—and yet be a stout and valiant king." "The White Christ must not come to Norway and turn their blood to milk. Did He not always weaken every nation who received Him?" "But Hakon's blood was not milk. Had not Norsemen drunk of it? Therefore he could not be Christian." Such was some of the talk that circulated about him. Hakon heard of it through Theowulf and smiled sadly. Would he ever win his Norway to Christ? Theowulf had never spoken to him directly about his faith since that conversation on the ship, and he boldly denied the rumors that came to him of Hakon's Christianity, and soothed the heathen priests by declaring the king had no time to be religious yet, but when Norway was settled they would find they had no cause for complaint. He would not hurry him, he would give him time to forget, at the same time he repeated everything he heard to Hakon with the simple comment that of course Norway would not tolerate a Christian king. Hakon accepted the respite and continued his efforts to make himself beloved by all the nation. He felt that he was gathering together his forces for a great struggle and he must leave no stone unturned that might help him to win. These rumors did not come to Gundra until sometime after they had returned to Aarbrucken. She heard it first through Aldyth and furiously denied it. And when Hakon came in their private apartments and sat down beside her she at once began and told him she had heard such rumors about him and begged him to deny them openly. "But I cannot deny what is true, my Gundra," said Hakon gravely. "True," said Gundra passionately, "it is not true. You, my hero, my beloved, cannot be a Christian. I'll never believe it."

But he looked at her with such sad wistfulness that conviction forced itself upon her.

"Oh!" she said, "does my father know it?"

"Yes," he said, "I told him before we reached Norway—on the ship."

"But you will give up the White Christ now, for Norway's sake, for my sake?" she pleaded. "I love you so much, Hakon, and Norway loves you, and I am so proud of you. I want to see you great and prosperous. Ah! you will give up this weak, womanish religion that is not fit for men such as you are."

"My love," said Hakon, "what you love in me is the Christ Himself. Whatever courage or wisdom or success I have had has come from Him. My heart's desire is that you should worship Him with me, and every time I kiss you, Gundra, 'tis with the prayer that you will love Him as I love Him."

She sprang to her feet.

"I will not," she cried. "I hate Him. I will not let you kiss me again till you have renounced Him. Choose now between us which you will have —your invisible White Christ who died upon the cross—a God die upon the cross—fancy it!—or me, your wife, your Gundra, with warm, loving, living arms to clasp you in, to hold you to my beating heart, my Hakon!"

"I cannot choose, Gundra," said Hakon slowly. "You are my wife and nothing that you can ever do can change my love, and Christ is my God and nothing that I can ever suffer can make me renounce Him. The two loves do not clash. There is no cause for jealousy. It is too entirely different."

"You must not have two loves, Hakon," she cried. "I will be your one, your only love. You shall not love this White Christ," and she stamped her foot in passion.

Hakon sighed. "My poor, proud, imperious Gundra," he said, "you know not what you say. The Christ is stronger than you are, stronger than all Norway. He has come here to win the land and He will win it. Do not resist Him, my love, my own. He will break your heart if you resist Him. And, oh, we can be so happy if we can kneel before Him together!"

"Never! never!" she cried. "I will hate Him always, I will fight for you. Do you think I will give you up without a struggle? I will snatch you from his grasp. You shall be mine—not His. I will force you. I am Norway's self, and like Norway I will have no Christian rule over me, and yet I will have you, my husband, my king, my love." She knelt at his feet. "O Hakon, give up the Christ for love of me!" she whispered.

Hakon put his hand over his eyes and groaned. "It is impossible, Gundra," he said.

"Then you do not love me," she cried, springing to her feet again. "You care more for your White Christ than you do for me. Doubtless, also, you love that wretched little Aldyth. She will be anything you care to make her. Ah! but you shall rue this, you shall yield yet—I will seek till I find something that will move you. No—do not come near me now. Do not pretend to love me when you will not do this one thing for me." And she went hastily out of the apartment. It was their first quarrel and Hakon felt it deeply, the cold averted looks, the scornful repulse of his affection, the barring of her door against him. Theowulf saw it and guessed the cause.

"I had hoped he was forgetting," he said. "He has not forgotten, and will not yield his Christ," she replied, briefly.

"You act as if you were jealous of Him," said Theowulf. "A dead Christ cannot harm your living love."

"He is not dead—he is only invisible," she said angrily. "I would I could see Him. I would I could kill Him. I am afraid I'll kill Hakon. I hate his Christ so much."

Theowulf shook his head. "How can he resist her," he wondered.

Aldyth also saw the quarrel and misread the cause. She begged a private audience of Hakon and, kneeling, asked him to send her and her mother away rather than let them occasion him any unhappiness.

Hakon smiled. "It is not you, little Aldyth, it is my religion that is the cause of difference between me and my wife. I am a Christian and cannot worship the Norse gods.

And Aldyth thought within herself, "I will be Christian, too. Anything that he is must be right."

It was the next day after this that ambassadors arrived from Athelstan congratulating Hakon on his ascension to the throne of Norway. Few things had pleased Hakon more than these overtures from his foster father. He had loved and revered the English king, his boyhood's protector, and his estrangement from him had been very bitter to him. There was another great joy for him in this visit. There was a Priest on the ship and for the first time in the year that had elapsed since he left England he was able to receive Holy Communion. He begged that the Priest might remain, as he was going to make an open effort to convert his people to the faith. Ruthven also desired to return to England, and on the assurance of the ambassador that he would not be punished by the king for the part he had taken in Hakon's flight, he returned with them.

There was no further silence as to Hakon's religion. He fitted up a chapel in the palace where the Priest had mass daily and instructed such as would come to him. Aldyth and her mother were the first to be baptized. But Gundra was irreconcilable and rarely spoke to her husband. The estrangement seemed complete and no effort on his part could break through her moody silence. All Norway was stirred to its center by the news that its king was a follower of the White Christ, and the council of old men advised Hakon to call a Thing, or assembly of the chief men of the nation, which could decide upon the religion, they said somewhat vaguely, of king and people. Hakon had not wanted to hurry the people. He thought in time they would get used to the thought of his being a Christian and then he could gradually introduce the faith. But the council urged on by Theowulf, persisted in their demand for a great Thing, and it was backed up by petitions from various great thanes from other parts of Norway, so with some reluctance Hakon consented, and the Thing was convened at Froste. It was attended by all the chief nobles of the realm and Hakon went in kingly state with Theowulf and Gundra—and also attended by Egbert and Father John, the Priest. The Thing was too large for the hall and so met in the open market square, where an altar was erected to Thor—and Hakon was compelled to be present while three beautiful horses, Thor's favorite victim, were sacrificed by the heathen priests. While the flesh was being prepared for the sacrificial feast, Hakon was given the opportunity of presenting Christianity to his people. For two hours he narrated, explained, argued, pleaded with them, with the eloquence of a deep conviction and a passionate desire to convince them, but he saw little response in the stern, silent faces before him. Finally one of the greater thanes of Norway—Gunther—asked him:

"If we accept your White Christ, O Hakon, will you accept our Thor and Odin?"

"Impossible!" said Hakon. "You cannot worship Christ with any other gods."

"Do you mean that we are to give up entirely our great Norse gods that have given us the supremacy of the seas?" cried Arven.

"Yes," said Hakon, "that is my meaning."

"And will your Christ go with us on our Viking expeditions and crown our banners with victory?" asked Theowulf.

"When you have accepted Christ you will not want to plunder and burn and be the scourge of other nations," said Hakon.

There was an angry murmur and clashing of spear against shield. "We will not have the White Christ to turn our blood to milk," they cried—"and you, our king, must accept our gods. You must worship Thor and Odin."

"Nay, that I will not do," said Hakon. "Choose you another king if you must have one to worship your false gods."

"No, no!" they cried. "We will have you for our king, but we will have you without your Christ."

The angry clamor was somewhat allayed by the appearance of the sacrificial feast brought in and set on long tables by thralls directed by the priests. Hakon rose from his seat to leave the Assembly, but a score of men surrounded him and forced him back into his place.

"You eat this feast with us," they said, in determined tones.

"I cannot," cried Hakon. "I am a Christian; I will not eat of your abominable sacrifices."

"Would you cease to be a Christian if you joined in our feast to Thor?" asked Myrath.

"Yes," said Hakon, "it would be a deadly sin—it would cut me off from the grace of Christ."

"Then he shall eat of it," cried a dozen voices. "He will no longer belong to the White Christ. He will be one of us."

In vain Hakon struggled. He was held in his chair by an overpowering force while Theowulf brought a dish of the stewed meat before him. Then he besought them not to force him, entreated them with tears in his eyes to take it away. The steam of it came up into his face and he turned his head away—strong hands forced it back—forced open his mouth, pried the clenched teeth apart with a dagger, forced some of the stew into his mouth and by a dexterous twist given to his head compelled him to swallow it. Then they released him, and fell back awed by the look of terrible anguish in his face. They had expected to see a sudden and magic conversion to Thor and Odin. What they saw was a strong man shaken with an agony beyond his control—a storm of passionate, sobbing pleading to someone invisible to them, but they could not doubt he saw; a pleading for forgiveness for himself, for them who knew not what they did, for the Norway of his love. Then with unsteady step he went from them into the palace.

There was a stormy council at the wassail board in which it was decided that Hakon should be kept prisoner at the palace until he consented to the will of his people. Theowulf was appointed Mayor of the palace to guard the king and to carry out such measures as the council should decide to be necessary to force his will. He was still to be king and to be consulted on all measures concerning the public weal—but every effort was to be made to compel him to adopt the religion of his fathers. Poor Hakon had succeeded only too well in making himself beloved and his qualities for rule appreciated by his thanes. They would not let him go. It was one man against a nation, and a nation used to getting its own will by the strong hand.

(To be continued.)

COMMENTS ON THE NEW LECTIONARY

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

SIXTH (PALM) SUNDAY IN LENT

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
S. Before Easter	Ex. 12:1-20	Matt. 21:1-11	Is. 62:10; 63:6	Mark 11:1-11
	Dan. 9	26:17-end	Zech. 9:9-16	Luk. 19:29-end
M. before East'r	Ex. 12:43-end	21:12-end	Is. 56:1-7	Mark 11:12-26
	.....	23	Zech. 10:1-7	Luke 20:1-26
Tu before E'st'r	Ex. 13:1-16	22	Is. 5:1-7	Mark 11:27;
	.....	24	Zech. 10:8-end	12:34
W. before East'r	Ex. 23:1-18	26:1-16	Gen. 37:3-28	Luk. 20:27; 21:4
	.....	25	Zech. 11:1-13	Mark 14:10-16
Th before E'st'r	Deut. 16:1-17	26:17-end	Josh. 1:1-9	Luk. 21:5-end
	Lev. 19:1-18	John 13	Zech. 12:1-8	Mark 14:12-end
Good Friday	Ex. 12:21-42	Matt. 27:1-54	Gen. 22:1-18	Luke 22
	Dan. 6	John 18	Zech. 12:9;	Mark 15:1-39
Easter Even	Ex. 13:17;	Phil. 2:1-11	13-end	Luke 23:1-49
	14-end	I Peter 2:11-end	Is. 38:9-20	Mark 15:40-end
	Hosea 5:15; 6:3	Deu. 5	Zech. 14	Luk. 23:50-end
Easter Day	Ex. 15:1-21		Isa. 25:1; 26:4	Matt. 28
	Isaiah 35			

Not even the combined influence of Collect, Epistle and Gospel, with their emphasis on our Lord's humiliation and sacrifice, has been able to prevent the popular designation of the Sunday next before Easter as "Palm Sunday;" or to exclude from the various Lectionaries, past and present, the story of our Lord's "Triumphal Entry" into Jerusalem on the day that followed the Sabbath before His Crucifixion. The religion of the Christ is an historical religion and the appeal to the historic imagination is too strong to resist. This entry was, moreover, of great doctrinal significance. It was His first and only public, official claim to be the Messiah, following close upon His repeated instructions to His disciples to "tell no man that He was the Christ." We would have to do justice to this great fact, no matter what the Eucharistic service. As a matter of fact, however, the humiliation and sufferings of our Lord as treated, doctrinally and historically in Collect, Epistle and Gospel, are quite in keeping with the so-called "Triumphal Entry," properly understood. Did not the Master weep as He beheld the city? And how could He who reads the hearts of men do otherwise than feel humiliated over the plaudits of the shallow multitude whose acceptance of Him on their terms was really a rejection, as in the similar case of the multitudes who would make Him King because He ministered to their material wants? We have tried in the lessons to do justice to the various aspects of this day and week, all converging on the Cross, but also on what lay beyond. The first lesson in the morning in the Old Testament historical course, is the Passover Commanded? a topic we venture to think better suited to this day and week than to Easter itself, despite the strong array of authorities on the other side. For prophetic alternative, we have given Daniel's "seventy weeks to make an end of sins, and to make reconciliation for iniquity, etc." For New Testament lessons, choice is given between St. Matthew's story of the Entry and his Preparation for Passover, Institution of Holy Communion, etc. In the evening we have, of course, in the Life, the Entry, either St. Mark's or St. Luke's account, and for Old Testament, either the traditional Zech. 9 or Isaiah's "Who is this that cometh from Edom., etc." The weekday selections are rich and varied. The Old Testament course is continued in the morning with full treatment of the Passover, including the eating thereof on Good Friday, and the actual crossing of the Red Sea on Easter Eve, "figuring thereby thy Holy Baptism" and leading up to the Song of Redemption on Easter. The treatment of Maundy Thursday and of Good Friday, as well as the other days, aiming to do justice to both history and doctrine, will, it is hoped, commend itself to the Church without special explanation.

KINGDOM GROWING

(Continued from Page Six)

Playing his curious game of death and birth.

Or shall an ultimate nation, God's own child,
Arise and rule, nor ever conquered be;
Untouched of time because, all undefiled,
She makes His ways her ways eternally.

That there is something of hope and promise in our present attitude is the conclusion, it would seem, the just conclusion of another writer in the same publication. He writes thus:

SHALL OUR COUNTRY SURVIVE?

History has an appalling story to tell us of the proud nations that are no more, and it tells us most eloquently that the people among whom religion ceased to live soon came to naught. There are evidences among us that our national prosperity has brought many evils in its train, and that large numbers of people are serving Mammon and not God; and yet there has unquestionably been a great wave of wholesome reform sweeping over the political and commercial life of the nation. Serious men are coming to have a more enlightened sense of their duty to those less fortunate than themselves, and are turning from waste and ostentatious luxury to faithful service; and there is a greater activity in many of our Churches and men are doing the work and carrying the burdens of the cause of the Master with greater enthusiasm than has been known in recent times.

A Summer School for the Clergy is being organized in the Diocese of Oregon. It will meet in Portland, June 26th to 29th. Address Rev. John D. Rice, 800 Gantenbein Street, Portland, Oregon.

The General Secretary, Rev. William E. Gardner, D. D., will be in Pittsburgh from April 25th to 29th. During that time he will conduct daily Conferences for Sunday School teachers and Diocesan educational leaders. On Sunday he will preach at a Sunday School rally.

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WOMAN'S WORK FOR THE KINGDOM

THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS—ITS AIMS AND METHODS

By JULIA C. EMERY

The aim of the Woman's Auxiliary to the Board of Missions is to be a true helper to the Board.

It would help it in carrying out its financial plans—the Apportionment, the Forward Movement and Every Member Canvass, the One Day's Income, the Sunday School Lenten Offering—both by the personal participation of its members and by their informed and steady influence; but, more than that, it would help, in every way the organized womanhood of the Church may help, to emphasize every principle for which the Board of Missions stands. Thus it comes to pass that the Woman's Auxiliary is often found looking beyond what the Board of Missions is today, to what the Church shall be in the future when Board and Auxiliary shall have performed their present task.

Ever since the Auxiliary was established, in 1871, it has kept steadily before its members the Church's pronouncement that every baptized member is actually, and should be actively, a member of the Kingdom which is bound to spread through all the world. It has accepted no weakness or poverty as an excuse from active service in that Kingdom's march. It has recognized that spiritual riches may be found where material resources are least, and spiritual poverty where these are greatest. It has passed by no one in the scope of its opportunity, but has endeavored so to present this opportunity to all, that it may become their delight to serve. It has kept steadily before its members that worthy gifts of means should be made in accordance as God has prospered the individual, the Mission, the Parish, the Diocese, the Church. It has reminded that the person behind the gift is greater than the gift itself—that "the gift without the giver is bare."

To fulfil these comprehensive aims the Auxiliary has pursued a twofold method—of organism, and of growth. It has developed as a living thing in ordered lines.

Established at the Church's center, the Church Missions House, New York, the threads of its influence and activity have gone out from there, which have reached through all the Church, binding the workers of the Auxiliary together and to that center in a common link. The groups in Parishes led by Parish officers have been connected through them with the Diocesan organizations, and the Diocesan officers presiding over these Diocesan branches, together with visiting members, meet monthly each working season at the Missions House, and chosen representatives from the Diocesan branches triennially at the time and place of meeting of the General Convention. But while the organization has been defined as Diocesan and Parochial and has always been formed with the approval of the Bishops of Dioceses and Parish Priests in Parishes, with a membership of all who would enlist in it, such diversity has prevailed among the branches that the Woman's Auxiliary to the Board of Missions has become a most inclusive term.

There are branches where the work for Parish or Diocese is all absorbing, and the occasional prayer for Missions or the United Offering box is the slender bond which unites the branch with the Auxiliary. There are others where the bond is measured by the sides of the box filled with goods for Missionary or Mission; and from these, through the grades where methodical gifts of money for the Board's appropriations, an eager response to special calls, a continuous effort of faithful hearts to increase the United Offering are the foremost thought, the Auxiliary reaches on to those who find in study an absorbing interest and to that more hidden circle, still, who are learning that prayer is the chief endeavor. And from among these groups in which the Auxiliary has tried to plant its highest aim, and whom it would enlist in its ever expanding methods, there have come forth the eager and discerning hearts that look forward to larger things that lie before us, and see in every line of the Church's activities opportunities through which women may have a share in extending Christ's Kingdom upon earth.

At the Triennial Meeting, held in St. Louis in October, 1916, the last word of the President of the Board of Missions to the members of the Woman's Auxiliary was that they reach out to gain the women of the Church unreached as yet. The Auxiliary Conference Committee then appointed to confer with a Committee of the Board on women workers appointed under the United Offering and on the whole subject of the relation between the Woman's Auxiliary and the Board of Missions; the call to gain the co-operation of Bishops, Rectors, Sunday School superintendents and teachers and Junior leaders in the plan to make the Sunday School the instrument for Missionary teaching among the Church's children; the vision opened to the Auxiliary of a year to be spent in continuous intercession for unity, peace and the spread of the Kingdom of Christ throughout the world—these things open such a field of wide opportunity as may well draw the attention of devoted and thinking women who have not yet found their interest and activity in the Woman's Auxiliary to the Board of Missions. And, more than that, each one of them claims the attention of the Clergy, and offers to them anew large possibilities of guidance and co-operation, and the power to utilize for the highest and widest interests of the whole Church and of the world waiting to be gained for Christ, the intelligence, the courage, the faith and love of the Church's womanhood.

It is but a brief time since the Bishop of Atlanta was taken from his Diocese and from his place in the councils of the Church. Only a month previous he had written concerning these things through which we look to give new impetus to the work of the Woman's Auxiliary.

"I entirely concur with you that the two main lines of advance are found in diligent and prayerful study, and in the development of missionary training; as you say in **co-operation with our Parish Clergy.** Will you permit me to say that the hardest part of the work which lies before you and me is that of getting the Parochial Clergy to realize the value of the Woman's Auxiliary in its several departments, and to give their hearty endorsement and co-operation. If there is any way of emphasizing this need you will confer a practical benefit, for we want the Woman's Auxiliary to be not a **little band** of the specially pious women of the Parish, but the **great company** of capable, intelligent and loving women who abound in our Parishes. I believe that the Pilgrimage of Prayer will develop a spirit heretofore sadly lacking; and I shall promote this effort in every practicable way."

We all believe that the Christian taken from his service here is only called to a more effectual service, and we may rest assured that this year and all future years of the Woman's Auxiliary, we shall have in every effort for the strengthening of the Church's life, the help which the Bishop of Atlanta promised in this letter, and not only from himself, but from others—so many of our leaders and associates—called in recent times to the unseen place beyond.

THE WOMAN'S AUXILIARY MISSIONARY STUDY METHODS

Applied to Bible Classes for Adults By a Clergyman With Success

Rev. William Heilman of St. Luke's Church, Ypsilanti, Mich., is an enthusiastic convert to the Methods of Missionary Study which are being used by the Educational Department of the Woman's Auxiliary. His experience is particularly interesting because he is using these methods with notable results in conducting Bible Classes for Adults. What Mr. Heilman writes about the application of these methods to Bible Classes is interesting not only to Woman's Auxiliary leaders, but to many Clergymen and Laymen who have been struggling with the problems of the Bible Class. He says:

"It is not generally known by the Clergy that the methods of Missionary Study which the Woman's Auxiliary and the General Board of Religious Education have worked out offer pedagogical material by means of which Bible Classes can be very successfully conducted. For years I have been talking to adult Bible Classes with very little apparent result, and certainly without being able to see growth of religious convictions among those who have been in my classes. Not long ago I was given a copy of "Missionary Study Principles," by the Rev. G. T. Manley, Church Missionary Society, London, and found it the most illuminating book of its kind that ever came into my hands.

"I became so interested in the possibilities of the type of class leading that Manley describes that I determined to avail myself of every opportunity seeing how such classes were conducted. In the early part of January I had the privilege of attending the Woman's Auxiliary Missionary Study Institute in Detroit, and entered a class led by Miss Mary Smith, Diocesan Woman's Auxiliary Educational Director of Minnesota. I saw immediately that Miss Smith was successful at every point where I had made a failure in leading class discussions. I had talked at the classes. Miss Smith kept the class talking. The methods were not difficult to adopt once I had seen them successfully demonstrated, and the difference in the kind of Bible Class work that I have since been able to do is almost too good to believe.

"I wonder if there are not a great many Clergymen who are standing in their own light, as I stood in mine, by being sure there was nothing in the Educational Department of the Woman's Auxiliary for them. I have not learned many new facts, but I have had the great gratification of learning how to lead a Bible Class so that I can see many of the people taking new hold of religious truths. And for this I wish to make grateful acknowledgment to the Woman's Auxiliary."

OUR BOOK TABLE

WORDS ABOUT BOOKS WORTH WHILE—AND OTHERS

The Work of Disciples and Friends. By the Rt. Rev. G. H. S. Walpole, D. D., Bishop of Edinburgh. Young Churchman Company, Milwaukee.

Readers of Dr. Walpole's previous books will need no urging to secure this latest book from his pen. Dr. Walpole has the supreme gift of "Spiritual writing" if this phrase may be understood, the faculty of conveying the deepest spiritual truths with clearness and perspicuity in such a manner as to reveal their worth in the relations of right living. While these chapters have as an immediate cause the National Mission in England, there is little in them to limit their interest to that movement. The chapter headings indicate the scope of the book—"The Great Commission," "My Disciples," "My Friends," "Witnesses," "The Witness of the Perfect Life." The book is full of seed thoughts for both Clergy and Laity alike.

The Rector's Book of Letters of Transfer. Compiled and edited by the Rev. A. B. Whitcombe—$1.00 Young Churchman Company, Milwaukee.

A practical and necessary book for every Parish Priest. Mh. Whitcombe has compiled a form most useful for transfers, and the fact of the record being kept on stubs in book form adds to its efficiency.

The Real Problem of Eschatology. H. Scott Holland, D. D. Longmans Company; 25 cents.

A pamphlet of 35 pages only, yet containing much suggestive thought in dealing with the eschatological problem.

The Oxford professor examines certain statements of Tyrell (following Schwitzer) as to the purpose of Jesus in founding the Kingdom and arrives at the conclusion that "the eschatological outlook is permanently necessary to our life . . . . It is not to be dismissed as an illusion of early Christians, but to be recovered as an essential element in all true faith."

The little brochure should be read by all the Clergy interested in the present discussions of eschatology.—G. L.

A Manual for Confessors. Belton. Young Churchman Company, Milwaukee; $2.00.

All Clergymen are at times called upon to exercise the ministry of absolution and are sometimes perplexed as to the best help they can give the penitent. A very useful text book on moral theology has been compiled by the Rev. F. G. Belton and being in English is more accessible than the long Latin treatises on the subject. Mr. Belton has some sound advice on modern problems and there are four valuable chapters on the care of the sick and dying.—G. L.

Joan. Amelia Barr. Appleton.

"Joan" is a winsome modern novel. Though cast in England and dealing with English Methodism and English living conditions—it is good reading, and Miss Barr is to be congratulated in not overdrawing any one character. To one who knows something of Yorkshire life, Steve Darcy is so very typical of type that he, instead of Joan, claims the center of the novel; Joan makes a good picture, but somehow is subordinate to her father. "Joan" is a book to read if for nothing else, that, in these days of "suggestive" novel writing it is absolutely wholesome and clean.—G. L.

Emmy Lou's Road to Grace. George Madden Martin. Appleton, New York, $1.40 net.

This is another delightful story concerning Emmy Lou, who has won her way into the hearts of so many. All who have met Emmy Lou before will be sure to wish to read this tale of her further adventures, and those who have not made the acquaintance of this delightful child, whose characteristics are so charmingly depicted by George Madden Martin, ought to do so at the earliest opportunity.

Two hundred thousand dollars have been expended in restoring, altering and redecorating old Christ Church, Brooklyn, N. Y.

EVERY-DAY RELIGION

By DR. JAMES E. FREEMAN

QUIETNESS AND CONFIDENCE

In the words of the ancient Prophet, we have an admonition that every one of us must heed at this time of a great world crisis: "In quietness and in confidence shall be your strength."

Somehow or other we seem to have the notion that in noise and excitement reside the strength of the nation. We charged the French with being mercurial, and they seemed to be all this before the war, but there is probably not a stabler or more compacted nation in the world today than France. It has been sobered by a great crisis. H. G. Wells, if he is to be regarded as an interpreter of English thought and life, in his amazing book, "Mr. Britling Sees It Through," maintains that England has been aroused from her stupor, lethargy and arrogance and made to see as never before, the foolishness of conceit and self-pride. From a position of indifference to the things of religion, as Mr. Wells sees it, she has come along the way, until today, through sacrifices on the field of battle she is crying out, even in her anguish and pain,—"Our sons have shown us God."

America has much of which to boast. Her development is stranger and more fascinating than an Arabian Night's Tale. Behind all her show of commercialism and prosperity, we believe she has a soul, but she has now reached the time in the great world crisis when this soul with all its stored up strength and power must be made evident.

The kind of quietness the Prophet calls for is not the quietness of self-ease or self-assurance. It is the quietness that is born of a reasonable confidence in the things of character, and a fair assurance in the supervising and directing power of the Almighty. It is safe to say there can be no confidence without quietness. Noise and bluster do not produce confidence, in either the individual or the nation. Quietness is conducive to sanity and is one of the outstanding marks of world statesmanship. Quietness will not prompt us to hastily draw the sword or shoulder the musket. A cheap, superficial statesmanship will always disclose itself in bluster and banter; a profound and efficient statesmanship will disclose itself in quietness and confidence. A nation with a "chip on its shoulder" is a nation that lacks these characteristics.

The people of this land today need to be seriously and solemnly admonished concerning these two vital things; they must exercise reasonable quietness in the face of the world storm else the Ship of State in which they sail may experience a serious situation; and, again, they must disclose such a confidence, both in their fellows and in the God who directs all things, that there shall result a greater national solidarity, less of undue self-pride and vain shouting about the things of prosperity, and a profounder respect for the things of character.

One man of character, possessed of quietness and confidence, is worth more to the State in the time of its need than ten thousand noisy, blustering, inefficient citizens. We submit that, neither quietness or confidence can come to a people who lack the God-consciousness. Nations that believe solely in the power of the sword must hear again the ancient Divine word:—"They that take the sword shall perish with the sword." This nation is called to its knees in prayer. To live as conscious only of human power and human strength at such a time as this, is to be disloyal to the great things for which this nation stands, and to violate the traditions of its fathers.

(Courtesy of Minneapolis Tribune.)

A LITTLE SERMON FROM THE PEWS

By FRANCIS A. LEWIS

[In the course of an address recently delivered in Boston to a company of Church people, Francis A. Lewis, of Philadelphia, a leader in the House of Deputies of the General Convention, in his own inimitable manner made an address full of wise insight and with many practical applications to Church affairs. The following extract is sent us by him to use in THE WITNESS, where it will be read by thousands of interested readers.—Editor.]

An economic question of which the Laity have been too long neglectful is the proper compensation of the Clergy. The data gathered, and it was most thoroughly gathered, by the Pension Fund, disclosed the fact that the average of salaries in our Church is $1,200. The fact that we are no worse sinners than other Churches in this regard, does not make us any less guilty. Everybody knows the enormous increase in the cost of living and yet for many, many years clerical salaries have remained practically the same. The first of this year almost every corporation did something extra for its employees, but I have yet to hear of a case where a Clergyman received anything additional. Of course, you cannot standardize salaries, conditions differ. The man who has a Parish in a town of ten thousand inhabitants need not receive the same salary as the Rector of a Church in Boston, but each should be paid such a sum as will enable him to live with the ordinary comforts of life and pay his bills promptly. The Ministry is not a money making profession, but it ought not to be a pauperizing profession. As things stand at present we are doing grave injustice to the Parish and to the Minister; to the Parish, because you cannot get the work out of a man that he ought to give, unless he is provided with a comfortable home, and three good meals a day with proper care for his wife and children. You are doing a grave injustice to the man, because you put him in a position where he is dependent not on his Parish, but upon corporate or individual charity. I do not propose that my Rector shall be forced to rely upon the charity of a railroad company and buy a half fare ticket, nor upon the kindness of the head of a department store to get a special discount; nor to accept a ton of coal from a wealthy parishioner. I should hide my head in shame if I permitted it for a day. I propose that he shall have enough money to buy the same kind of a ticket that I do, and to pay the same prices that I do for the necessaries of life. The worst use you can make of a man is to force him to be dependent,—you iron the manhood out of him. The vast mass of Churches in this country are paying inadequate salaries. The Clergy, to their credit be it said, make no complaint; sometimes I wish they did. The Laity, largely I think from thoughtlessness, allow this thing to go on, but there is such a thing as inexcusable negligence. Of course some Churches are paying adequate salaries and of course there are some very poor Parishes in the country, but the average Parish can afford to do better and much better by its Rector than it is doing. I speak of this here with a double object. I reach the people to whom I am speaking and I happen to know that what I am saying will reach a much larger number, and I venture to hope that every Vestryman who hears or reads my words will seriously ask himself whether he is treating his Rector properly, and if the answer be as it will be in most cases in the negative, that he will do what the Bible calls **Repent,** which doesn't mean, as most people think, to be sorry, but to change your mind and necessarily your course of action. Assuming that a Rector is qualified for his position and rendering satisfactory service, it is the duty, the first duty of his Vestry, by frank conversation with him, to find out if he is receiving sufficient compensation to make him comfortable in his work, and if he is not, then to proceed to raise the money to change the conditions. There is not one Vestry in twenty that could not do it if they would, and it is high time that they get busy. A static body has its place in physics but a static Vestry is a public nuisance.

How pure and absolute the mercy of God! He forgives all, hopes for all. How comforting is this in the light of the guilty past! And what an obligation it imposes upon us for the future! How can we sin against such magnanimity?—W. L. Watkinson.

The Witness

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

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ON EFFICIENCY IN THE CHURCH

BY BERNARD IDDINGS BELL, DEAN OF FOND DU LAC

The Old Clergyman went to a Vestry meeting last Monday. Possibly it may be his fault that his Vestry is not one of that new, exceptional sort, now happily increasing in the Church, which regards itself as responsible not merely for the financial, but also for the spiritual welfare of the Parish. The Old Clergyman has been thinking for some time that he should take definite steps to abolish in his Parish the old idea of a division of labor between the Clergy and the Laity by which the former deal with spiritualities while the latter deal with temporalities. The reason he has not done so is because he cannot get it out of his head that the move toward readjustment should come from the Laity and not from himself. The Old Clergyman has grown skeptical about the usefulness of any Parson saying, "You ought," in matters of parochial administration. At any rate in his Parish things are in this respect just as they are in most others.

At this Vestry meeting, after the Treasurer and Finance Committee had made their reports, which showed, most unusually, a slight balance on the proper side of the ledger, the Vestrymen inquired of the Rector whether the Parish was, in his opinion, doing all it might in the way of development. This seemed encouraging to the Old Clergyman until one of their number, a large manufacturer, made clear their attitude by further speech.

"My dear doctor," he said, "we do not wish you to misunderstand our attitude. We all love you very much, but in talking it over among ourselves we have concluded that just possibly you are not using, in the Church, the new efficiency methods that are making modern business. The Church must keep abreast of the times. Have you, for instance, in your work any standards of efficiency toward which you are seeking to lift your work? Or are you just continuing in the hit-or-miss way that did very well in Parish management, and in all other kinds of business, when you were a boy?"

The Old Clergyman smiled and, reaching into a drawer of his desk, drew forth a little portfolio containing some printed matter and some manuscript in his own handwriting.

"I am gratified, gentlemen," he said, "to find that you of the Vestry are interested enough in parochial efficiency to make this inquiry. I have here an efficiency standard for the Sunday School, an efficiency standard for guilds and organizations and a number of other efficiency standards for our employed officers. They are based upon a careful study, which I know you will be surprised that I have made, of efficiency methods. However, I am sure you will be most interested in an efficiency standard for the ordinary communicant which I have been working on this week.

"I got my idea from this little slip, the size of a pocket notebook, which has been distributed to its traveling salesmen by a successful firm in our city. You see here at the top is an instruction that this card is to be pasted, by the salesman, in the front of his order book. It reads as follows:

"'An Efficient Salesman:

"'1. Keeps in touch with the home office, not only by reporting to us, but by reading and heeding the suggestions we send out as to selling methods.

"'2. Not only sells our old customers, but keeps looking in every town for the new men who use our line.

"'3. Talks and acts with an enthusiasm which shows he believes in his work and in our goods.

"'4. Carries with him an atmosphere of cheerfulness and optimism.

"'5. Always boosts us, confining his knocking to his letters to the home office, and trying to make even those knocks constructive.

"'6. Remembers that the interest of a customer in us is a matter of **cultivation, not of conversion.**

"'7. Esteems the trade extension of our whole organization as important as the growth of his own commissions.

"' Keeps himself in first rate physical, mental and moral condition.

"'9. Gives himself a good talking to about his relation to our business at least once every day.'

"Now," continued the Old Clergyman, "a Churchman is really a salesman of Churchmanship and of religion. He is told to go into all the world and act as a Missionary. I have had an idea it would be a good thing to draw up an efficiency standard for communicants, with points parallel to those on the card I have just read. Here it is:

"'An Efficient Churchman:

"'1. Attends public worship every Sunday, except when physically prevented.

"'2. Tries hard to interest at least one stranger toward the Church each week.

"'3. Takes part in the Church service enthusiastically, singing the hymns out loud and saying the responses as though he meant them.

"'4. In and about the Church, before, during and after the service, exudes cheerfulness and optimism.

"'5. Boosts the Church to outsiders and confines his knocking to the Church's own officials.

"'6. Remembers that it is easier to grow a Christian, when young, than to get one by conversion later on.

"'7. Gives regularly to Missions, remembering that the growth of the whole Church is as important as the growth of his own Parish.

"'8. Keeps spiritually fit by receiving Holy Communion at least once a month.

"'9. Prays for the Church and the local Parish and himself in relation to them at least once a day.'"

The Vestryman who had spoken before looked rather puzzled. "I don't think you quite understood," he said. "What we meant was that there should be more efficiency in this Parish in the managing end of it."

"I think I understand very well," said the Old Clergyman. "However, an efficiency in the management without an efficiency in the individuals who make up the organization would not get the Parish very far. However, since you are interested in managing efficiency so deeply, I shall now retire from my position in the chair, become a humble member of your body, place the Senior Warden as presiding officer, and ask that you conduct, right here and now, a conference on how to make the Vestry itself a reasonably efficient directing body."

The Vestry gasped for a moment and then grinned, rather sheepishly.

"Gentlemen," said the Senior Warden, "will you please come to order?"

A City wide campaign was conducted three years ago to clear the heavy indebtedness hanging over Trinity Church, Chicago. The Vestry of the Parish recently announced that as a result of that campaign the Parish is now out of debt.

THE PRESIDING BISHOP'S EASTER MESSAGE TO THE WITNESS FAMILY

An Easter Message.

Christ is risen! That is the Blessed Message of Easter morning. The heart is gladder for it. And the sun is brighter. Then each loving Christian disciple adds for himself or herself, "I will arise, and go to my Father."

The Stone rolled away! The Light flooding in! The Life speeding forth! How they bring home to us the realness & the nearness of the power of God! And how shall they not raise us out of the deadness of sin & self & up into the nearness of life with Him!

Daniel S. Tuttle

NEWS STORIES FROM MANY QUARTERS

The Rev. H. H. D. Sterrett has resigned St. Paul's Church, Columbus, Ohio, to take the Rectorship of All Saints' Church, Washington, D. C., where his father, the Rev. J. McBride Sterrett, D. D., will be associated with him.

Bishop Woodcock has recently presented a pipe organ to Trinity Church, Fulton, Ky. It is the organ which once belonged to St. John's Parish, Louisville, Ky., and cost when new about $2,500.

The Rev. William Powell Hill, Rector of Trinity Church, Brooklyn, N. Y., one of the oldest Churches in the city, has resigned the Rectorship of the Church owing to a nervous breakdown.

A choir of two hundred voices composed of students in the State Normal School, Ypsilanti, Mich., gave two sacred concerts in St. Paul's Cathedral, Detroit, on Sunday afternoon and evening, March the 18th.

The Rev. William Way, Rector of Grace Church, Charleston, S. C., has been unanimously elected President of the New England Society of Charleston in succession to the Rev. Charles Stuart Vedder, D. D., LL. D., L. H. D. The New England Society of Charleston is nearly a century old and is one of the most famous of its kind in America. Among noted Americans entertained by the Charleston Society in years gone by were Daniel Webster, Senator F. H. Hoar, Charles Francis Adams and Associate Justice Brewer of the Supreme Court of the United States.

The Rev. Richard L. McCready, Rector of St. Mark's Church, Louisville, Ky., has been tendered the position of Canon in residence at the Cathedral. Mr. McCready has been urged by Dean Craik and the Cathedral Chapter to accept the office.

The Rev. Hubert A. Wilson has resigned as Rector of St. Thomas Church, Neenah, Wis., and will have charge of a new Mission in that city. At present he is touring the state in the interests of a Referendum Bill which is under consideration in the State Legislature.

The Rev. Clifford Gray Twombly, Rector of St. James' Church, Lancaster, Pa., gave an interesting address before a large gathering of the people of Rohrestown and vinicity on Sunday afternoon, March the 18th. His subject was "The Work of the Law and Order Society."

The members of St. Margaret's Guild, St. Paul's Church, Paterson, N. J., gave what they called "A White Elephant Sale" in the Parish House on March the 21st to raise funds to clear a debt of $12,000 resting upon the Parish. The articles sold consisted of a great variety of odd bric-a-brac and other things from the homes of Church people; articles that had gone out of style with the refurnishing of the homes and had become "White Elephants" on the hands of the owners.

An effort is being made by the members of St. Mark's Parish, Cheyenne, Wyo., to secure $5,000 in pledges towards the liquidation of a bonded debt of $10,000 on the Parish House. As soon as half of the debt is provided for by the parishioners the other half will be contributed by parties outside of the Parish. At a dinner given on Thursday evening, March the 15th, $2,576 was raised within twenty minutes by the Parish Guild in pledges ranging from $5 to $500.

The newly constituted Detroit Archdeaconry, Diocese of Michigan, will hereafter admit women as members to its Councils. The Secretary has been instructed to advise the Clergy of this fact with the request that they take this action of the Archdeaconry into account in appointing Lay Delegates. The Rt. Rev. Charles D. Williams, D. D., writes: "I am heartily in favor of the women being represented in the meetings."

Seven teams of five persons each from St. John's Church, Auburn, N. Y., are canvassing the city to raise $7,000 for the erection of a Rectory in memory of the Rev. Guy P. Burleson, their former Rector who, it will be remembered, was drowned on Memorial Day of last year. The captains of the teams are: Forward Clark, Robert Moreland, Charles A. Wright; Mesdames Sutherland, R. Holder, H. P. Henning and John Sawyer.

"Our days of tribulation and exile in a strange land are almost over," says the Rev. G. Sherwood Whitney, Rector of St. Paul's Church, Augusta, Ga., in his Parish paper, and continues, "Our harps have been hung upon the trees of our temporary abiding place and we have found it hard to 'Sing the songs of Zion,' but the return to the spot we have loved so long and well is at hand. The walls of the new temple have been builded and we are going home. Not to the Church just yet, but to a comfortable and commodious auditorium where our altar may be erected and we may worship in the peaceful satisfaction which comes from the fact that it is our own." In this happy manner the Rev. Mr. Whitney refers to the fact that the first service to be held in their new Parish House will be on Easter Day.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

Death is blackness, and worms, and a pit, and a destruction; but it is such only to those who have not been born from above. For the twice born people, death is a gate which Jesus Christ proved to be an open door through which men's souls could pass into a larger department of that existence which is immortal. Easter is the confirmation of this truth. But one does not have to wait for physical death in order to get into touch with that immortal existence. "Eternal Life is that which death cannot destroy nor touch. It is life in union with God, of which we are to be partakers now, which will be manifest in its fullness when the things of sense and time pass away."

This Easter Collect bids us put ourselves to work at making our God-inspired thoughts a reality. I like the way it is put in the Baptismal Service: "that as He died and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." Easter is a pledge of the "continual help" which God will give to His persevering children. All the good desires which God has put into your heart this Lent can really live, will not die a'bornin', if you will only persevere, and realize with St. Paul that He Who "began a good work in you will perform it unto the day of Jesus Christ." Christ's rising from the dead showed beyond a doubt that "daily proceeding in all virtue and godliness of living" is really the only thing for a Christian to do. Let your Easter prayer dwell on this thought of perseverance as your share and continual help as God's share and you will strike a high spiritual level, which will make this a memorable Easter Day in your Calendar of Feasts.

THE EPISTLE

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them.—Col. iii:1.

As the seed in the furrow, as the blade of grass, as the bud on the tree, as the life in the egg, all press silently, yet triumphantly, to their full and free manifestations, so must the tendency of the Christian soul be. Ever onward, ever upward. Irresistably seeking "those things which are above;" quietly urging men "to set their affection on things above."

The Easter Day Christian is not clothed as a lily of the field; or as Solomon in all his glory! The Easter Day Christian realizes that his time for glorious apparel will come "when Christ shall appear;" and so, waiting that day, he begins his Easter triumph in a mortified body, and in a mortified body he develops the Resurrection Power and Rhythm. It is much more quiet at Easter than at Christmas, when angels sang and heavens rang, and shepherds and wise men bowed the knee. At Easter the mystery is too deep for words. Actions must prove that in heart and mind there flows the power which shows how that in Christ one can be "dead indeed unto sin," and yet be very much alive. "Still waters run deep." There is no resurrection without the grave. No Easter without Good Friday. The feast is kept with unleavened bread. Christmas is the human feast, Easter is the truly spiritual feast, set against a solemn, quiet background. On what was your preparation for Easter centered? A hat, a dress, a tie, a pair of shoes? A book, a song, a feast of good things? Or was it centered about a Spirit hid with Christ, fed by Christ, thrilled, exultant, expanding, over the fact that you were indeed "alive unto God through Jesus Christ our Lord"? Let this latter idea possess you, and you will be very near heaven on Easter Day.

THE GOSPEL

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.—St. John xx:1.

"The first day of the week." Here is your answer to the Seventh Day Literalist, your "good reason why the Christian Church neglects alike the thought and name of 'Sabbath.'" Bishop Doane bids us see in "the three figures moving before us in the early morning twilight, 'penitence, love and faith.'" Three great and wonderful virtues for each of us to embody! Let them be seen in each of us as we approach the Altar of God on Easter Day; and may they also be greatly in evidence as we go "again to our own homes" from that wonderful Altar Experience.

"They have taken away the Lord out of the sepulchre." Mary Magdalene was looking for a dead Christ on that immortal morning. Do not fall into her error. She knew no better, but you have not her excuse, unless you have been taught that the Sacrament of the Altar and the Sacrament of the Font are just mere EMPTY SIGNS. No! No! The Easter Fact makes our Sacraments very real; makes our preaching worth while; makes our life worth living; makes our homes worth fighting for and preserving; makes our Churches veritable meeting places with the Self Existent One; makes our bodies Temples, nay still more wonderful, introduces us into a living union with the Deathless Victor, so that we can grow better and stronger and purer and truer and sweeter and saner from year to year because it is not us but "Christ in us" Who keeps us alive unto God, and enables us to face death, judgment, heaven, hell with a steady, unconquerable hope and faith and love.

F. S. W.

THE CITIZEN OF THE FAR COUNTRY

"'He went and joined himself to a citizen of that country.' This incident occurs in that most familiar of our Lord's parables—the parable of the prodigal son. It introduces a character which we do not often think about when we consider the story. We often think of the son. The young man who, coming of age, demands his inheritance, the natural gifts of strength and freedom from restraint, and then goes to make his own way in the world; who leaves his father's home and goes where he pleases and does what he pleases.

"'Ship me somewhere east of Suez,
Where the best is like the worst,
Where there ain't no Ten Commandments.'

"And he goes and wastes his natural powers, and then, destitute, returns at last to his father's forgiveness and protection.

"We often think of the Father—who gives his son His inheritance and lets him go because He will not that any should serve Him from restraint, and then who waits and watches for His son's return.

"We often think of the elder brother, who does his duty methodically, but in whom there is something of jealousy and little of love.

"But there is this other character mentioned in the story, the citizen of the far country.

"The far country is the life away from God—the life which men live who never think of God. It is rejection of the thought of God. It takes the natural blessings which God has given a man—his inheritance—a man's gift of body and mind, his opportunities of life, and it uses them entirely for the profit and pleasure of the man. The life in the far country leads to sin, for when a man lives away from God he inevitably lives more and more for the pleasures of the world. He becomes absorbed more and more in the things which he has substituted for God in his life.

"The citizen of the far country is the man who regards the universe and himself as primarily material and undervalues or denies their spiritual side. So he denies his body nothing that it craves and makes his will the servant of his senses.

"He believes in material comfort and material pleasure only. He ceases to believe in God or in any other life than this life of the body. He says, 'I will manage my life in accordance with what I am sure of; that comfort and self-indulgence is good and that only money can buy comfort and self-indulgence.'

"The prodigal was in this far country for awhile. He enjoyed the pleasures which the life could furnish; he wallowed in its degradation. Then he felt disgust creep over him, the reflection and sense of degradation which always comes when men's consciences first tell them that they have sinned. He obeyed that first call which his conscience gave him and he hurriedly left the far country and returned to His father's house.

"So he escaped being a citizen of the far country. For the citizen is the man who has naturalized himself there and made the far country his home.

"The prodigal was a stranger there, and he was wretched and homesick. So there was hope for the prodigal. There is always hope for the man who feels himself an alien in the land of sin.

"But the citizen is quite happy and comfortable. And there is no hope for him for he has stilled the voice of conscience and dulled the edge of his sensibilities.

"We are in danger of becoming citizens of the far country just in proportion as we disregard habitually the claims of God.

"When we systematically secularize Sunday Voltaire said, 'If you would destroy this Christianity, you must first kill Sunday.' Many men are busy killing Sunday without realizing that they are doing their part to destroy Christianity.

"When we are gradually, often unconsciously, disregarding the claims of Christianity we are saying what Carlyle did when he stopped beside a wayside crucifix in France, 'Poor fellow; your day is over;' and we are gradually qualifying for citizenship in the far country."

H. J. M.

COMMENTS ON THE NEW LECTIONARY

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

EASTER DAY

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Easter Day	Ex. 15:1-21 Is. 35	Rev. 5	Is. 25:1; 26:4	Matt. 28
Easter Monday	Ex. 15:22-end	Luke 24:1-12	26:5-19	Luke 24:13-48
Easter Tuesday	16	Mark 16:1-8	Job 19	John 20:1-23
W.	17:1-7	John 2:12-end	Deut. 1:1-18	9:39; 10:18
Th.	17:8-end	Matt. 16:21-end	1:19-end	Mark 8:27-end 9:30-41
Fri.	18	17:1-23	2:1-15	10:28-34
Sat.	19	20:17-28	2:16-end	John 20:19-end
1 S. after East'r	20:1-21 II Sam. 22:1-20 47:51	Gal. 3	Is. 32:1-18	

The New Lectionary may be said to be founded on the idea of Redemption, commemorated on Easter Day, preceded by what led to the necessity of Redemption and followed by its results. There is nothing new in this except the extent and the logical and historical consistency with which the idea is carried out. There is one great moment of Redemption in the New Testament and that is the Resurrection of our Lord. There are two such moments in the Old Testament, Redemption from Egypt and Redemption from Exile (see how they are combined in thought in, e. g., Isaiah 51 and 52, lessons for Easter second year). As a matter of course, when we are dealing with the life of our Lord, as in the evening of this year, we assign for the second lesson, one of the accounts of the Resurrection, and we have employed as the Old Testament background, Isaiah's "He shall swallow up death in victory." But our Lord's triumph was more than personal. It was redemptive. He has redeemed us by His Blood and made us Kings and Priests unto our God, to reign upon earth through self-mastery and self-sacrifice—His and ours. We have therefore ventured to give for the second lesson, Easter morning, Rev. 5, with its exposition of the method (vss. 5 and 6, Lion and Lamb) and the sweep of His victory: "Every kindred, tongue, and people and nation" (vs. 9); the same being also a fitting New Testament correlative of the Song of Redemption sung on the shores of the Red Sea. The book of Exodus and the book of Revelation are linked together, especially by deliverance and their harmony is brought out in the singing (chapter 15) of the Song of Moses and the Song of the Lamb; the one strain which with comparative modest beginnings grows and swells until its music is that of a world redeemed and worshipping God, the King of the ages. Especially to be noted is the fact that the "Exodus" which our Lord accomplished (Luke ix:31) is the victory of spirit over flesh, Egypt signifying the flesh (Isaiah xxxi:3). It was a veritable Resurrection and not a Resuscitation.

From this point on, the New Lectionary aims to do justice to two great truths; one, that Redemption alone is not salvation; the other, that during the Great Forty Days, or rather between the Resurrection and Pentecost, we should be true to the history of our Lord and hold back the work of the Spirit so as to make a grand climax on Whitsunday. That explains our omission of the traditional use of Acts at this time. In the Old Testament historical course, Redemption is illustrated by the coming out of Egypt, but Salvation by the entrance upon the Promised Land; between which lie the wilderness experiences, typical of moral and spiritual struggles that precede the gift of the Indwelling Spirit, the reward of complete surrender to the conquering Christ. Pivotal points will be noticed on the particular Sundays that follow. As the historical material in the life of our Lord, between the Resurrection and Pentecost, is not sufficient to fill in the fifty days, we have not hesitated to use doctrinal passages from the Epistles or Gospels to help out.

A NEW CHURCH AT BATESVILLE

The members of St. Paul's Parish, Batesville, Ark., are erecting a new Church. The material used for the walls is the famous Batesville marble, one of the most beautiful white stones to be found in this country. The United States government has used during recent years considerable of this stone in its public buildings, but this Church is the first sacred edifice to be constructed of it.

Architecturally the Church will be the most attractive in the Diocese and will have every appliance for conducting religious instruction along modern lines—the Sunday School room being equipped with a moving picture machine. The best thing about the enterprise is that everything will be paid for as it is bought and the building will be consecrated as soon as it is finished. The Batesville Parish abhors a debt as thoroughly as nature does a vacuum and meets every obligation with a promptness that is astonishing. It is as progressive in its way of doing things as is any Parish in the country.

NEW PROFESSOR FOR CAMBRIDGE

The Rev. William Henry Paine Hatch, Ph. D., D. D., professor of the Language and Literature of the New Testament at the General Theological School, New York City, has accepted the professorship of the Literature and Interpretation of the New Testament at the Episcopal Theological School, Cambridge.

Dr. Hatch graduated from Harvard College in 1898, and received his Master's Degree in 1899. He graduated from the Episcopal Theological School with the degree of Bachelor of Divinity in 1902. He began his Ministry at the Church of St. James, Lake George, N. Y. Shortly thereafter he became Rector of the Church of Our Redeemer, Lexington, and while there he studied at Harvard University, receiving the degree of Doctor of Philosophy in 1904. In 1908 he was called to the teaching staff of the General Theological Seminary as instructor in the department of the New Testament; in 1910 he was made Adjunct Professor, and in 1915, Professor of New Testament Interpretation. He received the degree of Doctor of Divinity, on examination, at Union Seminary, New York City, in 1916.

Dr. Hatch is recognized as one of the most eminent New Testament scholars in the Church today. He will enter upon his work of teaching at the beginning of the next academic year in September.

Since the death of Professor Henry Sylvester Nash, D. D., the instruction in the literature and interpretation of the New Testament has been under the direction of the Rev. Warner Foote Gookin, B. D. 1905, who came from active parochial work as assistant minister at the Church of the Holy Trinity, New York.

To understand those we live among, we must care for them sufficiently to forgive the one half that we may love the other; and we must do a little more difficult thing than this: we must, in forming our judgment about people, know what to discard as a truthful account given by themselves of what is in reality untrue of them, although they are not aware of it.—Mrs. D. C. Lathbury.

DEATH

'TIS A HEATHEN WORD.
The Christian cannot die.

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WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

X.

THE MINISTRY

(Continued from March 31)

MINISTERIAL AUTHORITY

(3) The authority thus possessed and exercised was intended to be continued by some definite method of succession. In every organization or society that intends to perpetuate itself there has to be a definite method of continuing its authority and installing its officers. In the Jewish Church it was by lineal descent; so in monarchies. In republics there is a definite method of installing officers that the people have elected. In lodges there is a very definite method of installing the officers that have been selected. Is there such a method of perpetuating the Church organization in Apostolic times, or could anyone arise and create a Church?

The first officers appointed were the Deacons, selected for the equitable distribution of alms. They were chosen by the people and designated with authority by the laying on of the Apostles' hands. It is a significant act, especially in the light of subsequent references to the same practices. St. Paul especially charges St. Timothy, "Neglect not the gift that is in thee by the laying on of our hands and the hands of the Presbytery." Again we find him cautioning St. Timothy "not to lay hands suddenly on any man."

Now we do not desire to advance any theory of the Episcopate; but we do maintain that the New Testament gives evidence that there was a perpetuation of the organization through its official class, and that the method of installing them in their respective offices was by the laying on of hands, and that in connection with such ceremony a certain gift was bestowed.

We realize that there is a great deal of discussion as to the exact character of this ministry—as to whether it was Bishop, Priest or Deacon, or whether there was no distinction between Bishop and Priest –but that is not the question that we are now discussing. What we wish to emphasize is the continuity of the official ministry, whatever it was, continuing the authority of the body.

Of this there can be little question, for, at whatever subsequent period we note references to the Christian Church in the writers of the first three centuries, we always find reference to the ministry as an official body and to the method of installing ministers by the laying on of hands. There is no history of the Church that can avoid noting this characteristic of primitive Christianity. It possessed an official ministry that was installed by laying on of hands. Those who suppose any other organization are compelled to ignore the unanimous testimony of such Church history as we have. The Church has never changed in the elementary character of a continuous organization.

ORDERS OF MINISTRY

Now as to the relative importance of the various orders of the ministry, we are not so definitely informed. Here we pass from the realm of fact to that of theory,—whether originally the Episcopate exercised authority independently of the Presbyterate, or whether the two names are different names for the same thing;—nor do we believe that this is fundamentally important to the existence of the Church. This can best be shown by an analogy: The Kingdom of Great Britain has been the same Kingdom for nearly a thousand years, but the powers of the King under William the Conquerer, Henry VIII, and George V are very different powers, as are those of the Parliaments in different periods. Theoretically they may be the same, but practically George V does not have a fraction of the power exercised by either of the others, and his Parliament infinitely more.

So the question of the relative importance of Clergy and Laity, or of the office of Bishop and that of Presbyter may, and undoubtedly has, varied under different conditions; but the elemental fact seems to be that the Church was one continuous society, carefully bestowing its gift of authority by the laying on of hands through the centuries, in some way satisfactory to itself.

There can be no question of the character of this organization in the year 300 A. D. The elements of this power is to be found in the New Testament, the development of it in the course of history; but the fact of the essential unity and continuity of the Church as a solidarity can scarcely have been lost and then reconstructed between the year of the Apostles and the regime of Constantine.

If the reader will fasten his mind on this thought he will readily see that the important thing is not whether the Church was Episcopal, Presbyterial or Congregational, but whether it was a continuous organism with the power to adapt itself to existing circumstances without losing its continuous existence. And this we believe to be the conclusion at which the historian must arrive. It is inconceivable to think that during the first three hundred years of the Church's history the Apostolic organization was entirely destroyed and a successful revolution universally accomplished without any sign of protest or survival of the original constitution. It is much more natural to conclude that the Church of 300 A. D. was the natural development of an organization that had within it the elements out of which the development grew. It is difficult to substantiate any other theory with the natural processes as they ordinarily take place in institutions; it is perfectly legitimate to say that the Church had a normal development along the general lines laid down by the Apostles.

If this is the fact, then the Church is, like any other society or kingdom, justified in adapting the existing factors to time and circumstance, just as Great Britain has adapted the powers of Parliament and King, but not in substituting entirely new factors. Sometimes the emphasis is laid on the clerical power, sometimes on the popular, but it is always the same institution.

So whether the Episcopate was accurately defined in the year 35 A. D., is not the important question, but rather whether the elements of a constitutional form of government lay in the actual government exercised by the Apostles and handed down by them in the laying on of hands.

PRINCIPLE OF ADAPTATION

Starting from this, we find the Church in the fourth century (at the Council of Nicaea, for instance) having carried this principle by unanimous consent to the point of adapting itself to the divisions of the Roman government. Bishops presided over cities, Metropolitans over provinces, Patriarchs over the great centers of life and population. (There were four Patriarchs recognized by Nicaea: Rome, Alexandria, Antioch and Jerusalem, to which Constantinople was then added.)

The functions of a Metropolitan and of a Patriarch were largely appellate. The Christian Emperors called the Councils, which were recognized as the Parliament of the Church. These officers acted as judges of the law in their respective districts. It is not necessary to attach the theory of infallibility to conciliar action, for the Church is essentially a society of men, and, while overridden by a Divine Grace, as any Christian Parliament is by a Divine Providence, its laws are effective only as they receive the sanction of universal usage.

Thus grew up and continued a universal organism known as the Catholic (or Universal) Church, without any racial control. It was neither Hebrew, Greek, nor Roman, for in Christ Jesus there was neither Greek nor Hebrew, but all were one in Christ Jesus.

Then came the universal quarrels over the balance of power. The tendency to follow the imperial secular government, which was the only government people knew, would naturally tend to the centralization of Church government.

The power of Metropolitans, Patriarchs, Popes and Emperors was destined to increase in the Church at the expense of popular government, which popular government, while it is unquestionably manifested in the early chapters of the Acts, was not sufficiently in touch with daily practice outside of the Church to continue its actual expression; just as Magna Charta anticipated by many centuries any adequate expression of parliamentary freedom.

So the fact that the Apostles, in the Acts, appointed such Deacons as the Church had selected is a sort of Magna Charta of popular power which was destined to be overlaid but could not be destroyed by imperialistic tendencies. The fact was preserved in the fiction that even the Bishop of Rome was elected by the Christian people of Rome (as he actually was for several centuries), and the College of Cardinals is theoretically merely an electral college of the people of Rome, in the selection of which these people have no choice, but who, in the theory of their existence, represent a lost popular expression.

The tendency to centralization resulted, in the East, in what is known as Byzantinism, or the control of the Church by the secular power, which was destined to paralyze the liberties of the Greek Church for centuries; and, in the West, in what is known as Papalism, or the control of the Church by the hierarchy, a policy which was destined to bring about the despotism of the Borgias with all its attendant vice and misery.

Such is the history of all governments; and the government of the Church, while it may be rather more enlightened than the secular government, cannot be so separated from the life of the people as to make people have a despotism in secular affairs, seek for a constitutional government in religious circles. And so the hierarchy came about.

We shall discuss elsewhere in detail this development of Church government under different influences, but here we would lay down the general principle that the Church, being for men and not for angels, must necessarily adapt itself to existing conditions. For example, we should scarcely expect to find today an enlightened constitutional Church government emanating from the people of Mexico or Russia, because the individual units who compose the Church in these countries have no practical experience in such government.

We shall be content for the present, therefore, to lay down the general principle, which we believe to be according to fact,—that up to the time of the Reformation the Church was an organization consisting of a power originally represented by the Apostles and afterwards by the Bishops and Patriarchs (who resemble the sovereign power in secular governments), and that there was originally a democratic or popular power, which was never wholly lost or forgotten, but which was frequently perverted from its original expression. "They continued in the Apostles' fellowship," even if they did not always put into practice the full expression of that fellowship. That is, the Church was always true to its witness of facts, even though it was variable in its practical application of those facts.

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

THE RESURRECTION

Easter is indeed the "Queen of Feasts," the central feast which gives joy to all the year. And so, in a very real sense, the Easter message is the central truth of Christianity. "If Christ be not risen then is your faith vain, ye are yet in your sins." The world is by the Resurrection of Jesus Christ "begotten again unto a living hope."

THE CROSS AND THE RESURRECTION

The Cross is "the power of God unto salvation." St. Paul calls the Gospel "the Word of the Cross," yet the Cross is what it is to the hearts of men only because of the Resurrection. Until Easter, Good Friday stood for shattered hopes, and defeated faith. "We had hoped that it was He Who should have redeemed Israel" (St. Luke xxiv:21). Those hopes had disappeared on Good Friday. It was the Resurrection which revealed Good Friday in its true light, and the Cross as the means of earth's redemption.

The empty Cross of the Risen Lord proclaims the full Gospel Message, and is a far more expressive symbol of the Christian faith than the Crucifix.

EASTER ASSURANCE OF IMMORTALITY

There are many people today who long for some certain knowledge that we could only know." They feel that the Creed, "I believe in the life everlasting," is merely the statement of a hope. They want definite and conclusive proof.

Easter brings us absolute proof—the proof of a demonstration. Our Lord went into that life beyond, and came back again. Manifestly, if the soul dies with the body, His Resurrection would have been impossible. There is a life beyond. They say: "If

The Christian is not left to hope—he knows—his Creed is a statement of facts as firmly established as any of the facts of natural science.

MORE THAN THE PROOF OF IMMORTALITY

But Easter means vastly more than the proof of Immortality. The manifestations of Christ after the Resurrection were not mere manifestations of the disembodied soul, from the Spirit world. The tomb was empty. The angel's message was, "He is not here, He is risen as He said. Come see the place where the Lord lay." The disciples did not need Easter to convince them of the immortality of the soul—they knew that before. Martha had said, "I know that (my brother) shall rise again, at the Resurrection, at the Last Day." (St. John xi:24.) The appearance of Moses and Elijah on the Mount of Transfiguration was proof of Immortality. These two had been dead, the one 1,400 years—the other 800 years—and yet they came back to earth, and the three chosen Apostles saw and heard them. The Easter manifestations were not needed to convince the disciples that the soul of their dead Master was living in the Spirit world. What Easter did prove to them was that their Master had risen from the dead.

One of the best of modern works on New Testament theology (Dr. Stevens of Yale) points out that St. Paul wrote the fifteenth chapter of the First Epistle to the Corinthians purposely to refute the idea (which is now paraded as the modern view of the Resurrection) that it was merely the manifestation of the disembodied spirit, from the Spirit world.

EASTER THE REVELATION OF CHRIST'S GLORY

What Easter did for the Apostles was to reveal Christ in all His power and glory. They had believed that He was the Messiah, that He was in a sense the Son of God, but now they saw that they had not begun to comprehend who and what He was. He is revealed as One over Whom death itself has no power, the conqueror of death, the Lord of life. Only after the Resurrection would it be possible for the Blessed Virgin Mary to tell his disciples the mystery of His birth, and after Easter that mystery is not only credible to them, but the natural, to be expected, birth for such an one as He. He was "declared to be the Son of God with power . . . by the Resurrection of the dead," and now His death appears as the means by which He triumphs over sin and death.

J. H. Y.

LIFE

'TIS A CHRISTIAN WORD.

He lives forever.

THE BROTHERHOOD IDEA

The importance of remembering this principle lies in the fact that Christ founded a brotherhood in which the individual was not merely to seek his own individual salvation, but also to realize the obligation of brotherhood, and that those who belong to the household of faith are "every one members one of another." It is the loss of this principle that has devitalized Christianity and made it consist rather in the expression of individual opinion about things (which produces opinionated characters), than in the personal love and responsibility for one another (which produces Christian fellowship). We sing, "Blest be the tie that binds," when we have deliberately cut the cords that bind us to one another.

We have left to insurance orders and lodges the expression of organic fellowship, while Christians have bickered with one another over opinions about things. We have forgotten that the Church is a real brotherhood, bound by the same kind of ties which unite the various orders; and we have substituted opinion rather than facts as the basis of Church membership. Not "Whom do you love?" but "What do you think?" has become the standard of Church fellowship. But the Christian religion is this: to love our Father in Heaven and to do good to every man, but especially to those of the household of faith. When we have destroyed the very idea of a household of faith, we have cut away from us the meaning of Christian fellowship.

In the early days, during the plagues and other disasters, the pagans were

I am not fixing the responsibility for this deplorable condition, which is largely instrumental in causing the common man's attitude toward Christianity, and which makes him prefer the warmth of his lodge to the selfish individualism of the Churches. To fasten blame is a very serious and complicated affair. I am merely stating a fact which, I am constrained to acknowledge, is too prevalent in our Christian commonwealth. The Church has lost much of its fraternal organization because it doesn't really believe it is a fraternity. Religion to most Christians is solely a matter of their own personal opinion, carrying with it no obligations nor responsibilities.

Faith rests on God's facts without always understanding God's acts. There may be such a consciousness of weakness and want in ourselves that it is difficult for us to appropriate to our own condition the promises of full redemption, of living in God's approval, and of victory over temptation. But faith refuses to look at self, and looks away to Jesus, and knows that to be true which it cannot feel to be true.—F. W. Ainley.

forced to exclaim, "How these Christians love one another!" No pagan who dwelt for many weeks in an American town or village would be impressed by this aspect of Christian fellowship.

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NEWS ITEMS FROM MANY QUARTERS

The Rt. Rev. Henry St. George Tucker, D. D., Bishop of Kyoto, Japan, was the preacher in Grace Cathedral, San Francisco, at the morning service on the fourth Sunday in Lent. On the following Monday he gave an address before the members of the Woman's Auxiliary to the Board of Missions of the Diocese. Bishop Tucker is a Virginian by birth, and a graduate from the Virginia Theological Seminary. Before his elevation to the Episcopate in 1912 he was connected with St. Paul's College, Tokyo.

The Rt. Rev. Dr. William Ford Nichols, Bishop of California, conducted a Quiet Day in St. Stephen's Church, San Francisco, on Wednesday, March the 14th, for the Woman's Auxiliary to the Board of Missions. He was assisted in the service by the Rector, the Rev. George H. B. Wright. Monthly meetings under the auspices of the Diocesan Social Service Commission are being held at St. Stephen's Church. Subjects of general interest are being discussed at the meetings. At a recent meeting Dr. W. P. Lucas and Miss Gail Loughlin gave addresses on the topic, "The Care of the Feeble Minded."

The Rev. Charles Adler Baker, Deacon, was advanced to the Priesthood on Saturday, March the 31st, in Trinity Church, Ft. Wayne, Ind. (the Rev. W. E. Averill, Rector), by the Rt. Rev. John Hazen White, D. D., Bishop of the Diocese. The Secretary of the Diocese, the Rev. Marshall M. Day, presented the candidate. The Rev. Messrs. F. B. B. Johnston of Marion, Ind., and E. T. Pancoast of Hartford City, Ind., served respectively as Deacon and Sub-Deacon. The Rev. Joseph Anastasi of St. John the Evangelist's Church, Chicago, was the Master of Ceremonies. Bishop White preached the sermon.

The Rev. M. W. Ross, Rector of St. Alban's Church, Superior, Wis., conducted the fourth of the noon-day community Lenten services held in his city in the Parlor Theatre on Friday, March the 16th. Special music was furnished by St. Alban's choir. Familiar hymns were thrown on the canvas and heartily sung by the large audience. Mr. Ross spoke upon dancing, theatre-going and card playing, and is said to have caused considerable comment by his frank expression of views.

The Methodist Church is undertaking to raise an endowment fund of $15,000,000 for their aged and infirm ministers. The Rev. W. T. Uster, Secretary of the Conference Claim and Endowment Movement, announces that $9,000,000 of this sum has been pledged. He states that "a number of Methodist Bishops and prominent Laymen are lending their assistance to the movement because they realize that unless something is done now it will not be long until we will lose the ministry and with it the Church." The object of the fund is to provide adequate ministers for the future and to care for dependent ministers.

BEES DISTURB A CONGREGATION

The Church of the Resurrection, Fernbank, Ohio, has for the past two years had a number of bees making their home in its roof. These have been rather a disturbing element in what has always been a very peace-loving congregation. So last week the town policeman, who is familiar with bees, climbed to the roof of the Church building and after cutting a hole through, began drumming upon a tin pan. The bees heeded the call and swarmed, whereupon some of the men climbed inside and gathered about two hundred pounds of honey. The hole was mended and the congregation has once more been permitted to resume their peaceful devotions.

THERE IS NO GOOD WHISKEY

The Rev. Arthur Gorter, City Missioner of Louisville, Ky., reports that the hospitals of his city have been crowded to overflowing, owing to the unprecedented number of sick people. Some time ago one of the men in the psychopathic ward of the hospital told Mr. Gorter how, after taking a few drinks, he was picked up helpless and carried to the hospital, and another man put in the query, "I wonder how many people come to this ward on account of drink?" One spoke up and said, "About nine out of ten," and another said, "You are wrong. You ought to include the other one. I know very well that is what put me here." The speaker, a young man, had had splendid prospects in his home town. Later on, as a result of drinking, he found himself begging on the streets. Mr. Gorter exclaimed, "Don't talk to me about good whiskey. There ain't no such animal."

HEART TO HEART TALKS WITH PRISONERS

The Rev. A. E. Whatham, in charge of Trinity Mission, Louisville, Ky., in visiting the jails of his city has had a number of very interesting experiences which are worth passing on. He tells a story through the columns of "The Bishop's Letter" of a prisoner, a middle aged man, who told him that he still had a copy of the New Testament given him last year and that he would not part with that little book for anything. On a recent occasion when Mr. Whatham attempted to start a graphaphone in the jail he found that he was unable to operate it and apologized to the prisoners because of his inability to give them more music. Whereupon a man stood up among the crowd of prisoners and said, "We like the music but we like your talks better." "Now what were the talks?" asked Mr. Whatham, and replies, "Just heart to heart explanations touching upon the better way." He calls himself a paper boy because he delivers to the jail copies of daily papers which have been contributed to him for his work.

A PASTORAL LETTER IN CIRCULATION THIRTY YEARS

The Rev. Markus J. Brown, Rector of St. Peter's Church, Neligh, Nebr., recently forwarded to his old friend, the Rev. Dr. D. S. Phillips, Rural Dean of the Diocese of Chicago and for thirty-three years Rector of St. Paul's Church, Kankakee, Ill., a copy of his Lenten announcement containing a Pastoral Letter which had been written by Dean Phillips many years before. In acknowledging the receipt of the Lenten card Dean Phillips wrote as follows: "Where in the world did you find that Pastoral Letter on page four of your Lenten Leaflet? Do you know who wrote that famous letter—thirty years ago? None other than this same old veteran that is writing a letter to you now. I recognized it in an instant though I had not seen it for twenty-five years, I suppose. At that time I published a Parish Monthly which circulated to some extent outside our Parish and I remember that the Rev. L. W. Applegate used it in one of his Lenten publications. I met with it quite frequently in those ancient days, but I had no idea that it had survived the oblivion of thirty years. May it be of as great usefulness to you as it was to us in St. Paul's, Kankakee. The great poet says: 'The evil that men do lives after them.' Here is a good thing that has lived while a whole generation has died."

PHILLIPS BROOKS CHEERED EVERYTHING UP

The Rev. L. E. Sunderland of Cleveland, O., askes the question, "What should we expect as a result of intercourse with God?" and in a few words gives a comprehensive answer, "If He is the Great Person, the Great Friend, then the chief value of fellowship with Him must be the freshening of soul which personal intercourse with Him (in prayer) secures to us. It was said of Lord Chatham: 'No man ever entered his private office who did not come out a stronger man.' Of one of the leading educators of the last generation, the one who knew her best, writes: 'Anyone on whom she turned her great eyes went out from her presence renewed. Those who approached her, even casually, gained power and peace." When Phillips Brooks was at the height of his influence as Pastor of Trinity Church, in Boston, one of the morning papers had a note to this effect: 'Yesterday opened cloudy and depressing, but about noon Phillips Brooks came down town and everything cheered up.'"

CHURCH AT ONEIDA REOPENED

St. John's Church, Oneida, N. Y., which has been undergoing extensive alterations since last November, was re-opened on the fourth Sunday in Lent. The Oneida Dispatch says: "The new groined ceiling in the chancel of almost marble whiteness, the triple window over the Altar and the extended reredos of rich dark oak all blended in the morning light, and together with the redecorated interior of the Church formed a stately and brilliant setting for the special service which was conducted by the Rector, the Rev. William R. McKim. The new chancel ceiling and window are the gifts of the Misses Louise and Lily Higinbotham in memory of their mother. The massive carved oak reredos and foot pace are the gifts of the Misses Martha and Florence Carter in memory of their mother. At the beginning of his sermon the Rector referred most tenderly to the beautiful and exemplary lives of those in whose memory these substantial gifts had been made, and to the noble spirit and devotion which prompted the giving of the memorials, and at the close of the regular the memorials were consecrated. The entire service was a memorable one in the history of St. John's Parish, and the occasion marks a new era in its prosperity and influence in the community."

LIFE A STRUGGLE FOR EXISTENCE

The Rev. Robert W. Woodroofe, Rector of Immanuel Church, Cleveland, O., was the preacher at the noonday service in his city on March the 14th. He preached a strong sermon on the topic, "Value of Manhood." Among other things he said: "The battle of life is a metaphor with which we are all familiar. Life is at best a struggle for existence. The hard competition of the world is a fact that must be faced. Competition oftentimes is so keen in the business world that profits are reduced to a minimum. The great problem that confronts the captain of industry today is the saving and utilization of the waste. Our scientific experts are investigating the wastes of society. The results of the investigation show that man is a great spendthrift, that he is prodigal of his material resources. But a closer investigation shows that life's chief destructions are in the city of men's souls. When God would do His best, He made man. And this man whom God hath made is greater than all his thoughts and all his deeds. One may be a great painter. He takes a common canvas, and with a few paints and brush he begins to work. He transmits to his canvas something of himself. The result is a great masterpiece. But, as you and I gaze upon the painting we are convinced that the hand which painted is greater than the painting. What then is the worth of manhood? Let Him who knoweth what is in man reply. 'What shall it profit a man if he gain the whole world and lose his own soul?'"

The Diocese of Newark has asked for permission to elect a Coadjutor on the ground of extent of Diocesan work. Responses are now being received from the Bishops and Standing Committees. This indicates that this Diocese is about to follow the example of the Diocese of Iowa and probably elect its Suffragan Bishop as Coadjutor.

A fine Altar of beautiful black walnut has been presented to St. Thomas' Church, Bath, for the Parish Chapel and the Chapel Sanctuary has been entirely renovated under the design and direction of the Rector. This is the gift of one of the men of the congregation who prefers that his name be not mentioned. The work was done locally.

Death must be an appalling thought, tragic beyond expression to one whose treasures are on earth only, whose affections are centered on earthly objects, whose thoughts are earth-bound, and whose recognized relationships and ties are only those of time.

SENIOR PRIEST OF THE DIOCESE OF MISSOURI PASSES TO CHURCH EXPECTANT

The Rev. Cassius M. C. Mason, the Second Rector of All Saints' Church, St. Louis, passed to his reward Wednesday, March 21st, after a very brief illness. St. Louis has suffered a blow in its Church life. Rev. Mr. Mason wielded an influence greater even than the extent of his Parish, which numbered over 500 communicants. He was trusted and looked to for leadership by many of the colored citizens of St. Louis and it has been said that the reason we had no colored problem here was due to him. The Clergy of the Diocese loved and respected Mr. Mason as one who had endured for many years the hardship and disappointments which make up so much of the life in a Missouri Diocese. "He has fought a good fight, he has kept the faith." The most notable thing about this revered Priest was the pastoral side of his ministry. He gave that word—pastoral—a deeper significance, from his life. He gave his life for his people. The following three paragraphs are from the St. Louis Argus, the colored paper: "Father Mason was a native of Baltimore, Md., and came to St. Louis in 1878, following the death of his wife and immediately connected himself with All Saints' Church as a Lay Reader. Shortly after his arrival Rev. James W. Thompson, then Pastor of All Saints', was called to Chicago and he was placed temporarily in charge of the Parish. He soon entered the Episcopal Priesthood and was admitted to Holy Orders and chosen Rector of the Church, which position he held for thirty-seven years, until his death at the age of seventy-three. He was the Senior Priest in the Diocese."

He is survived by three daughters, Misses Anna, Edith and Winifred Mason. The body lay in state from 1:00 to 5:00 p. m., Friday, and the funeral services were held at the Church. A Requiem Communion was held at 7:30 a. m. by Dean Davis and the Burial Office followed at 10:00 a. m. Bishop Johnson, Coadjutor of Missouri, read the Sentences, the Choir of the Church sung one of the psalms most beautifully, and the Lesson was read by the Rev. H. W. Mizner. Bishop Tuttle took the Creed and Prayers following. The Processional hymn was "The Strife Is O'er, the Battle Done." The Clergy of the city were present in the procession and the Church was crowded to overflowing by colored people and by white people present who respected and admired Mr. Mason.

The body was taken to Baltimore to be placed by the grave of his wife.

DEDICATION OF FLAGS

An impressive service was held in Shumway Memorial Chapel, at Shattuck, Sunday evening last, when a battalion flag, presented the School on the occasion of the marriage of Miss Shumway, daughter of the donor of the chapel, was dedicated for use in the chapel. A brief but most excellent and appropriate talk on The Flag was given by the Chaplain, Rev. Duncan Weeks, following which was sung "The Star Spangled Banner," with cornet and organ accompaniment, and for the recessional, "America" was sung, the whole battalion joining with the choir, the volume of harmony filling the chapel, and evidencing the spirit of patriotism prevailing.

Mr. Roman L. Harding, a Senior at Seabury Divinity School, presented the School with a beautiful American flag, which was dedicated on Tuesday by the Warden, Rev. Dr. F. F. Kramer, and placed in the chapel, to the great pleasure of faculty and students.

A handsome silk United States flag has been presented to St. John's Church, Camden, Ark., Rev. Dr. Verne Storer, Rector, and was solemnly dedicated to the service of God on the fourth Sunday in Lent. This flag has been installed in the chancel and will be carried in procession on all high festivals of the Church.

NOTICE

The Journal of the last General Convention, including the "Constitution and Canons," and giving in Appendix XXV the completed action on the revision of the Prayer Book for adoption or revision at the next General Convention, will be sent to any address on receipt of $1 for the paper edition or $1.50 for cloth.

To any Clergyman a copy of the Journal will be sent on receipt of 25 cents for the paper edition or 75 cents for the cloth.

The revised "Constitution and Canons" in separate form will be sent on receipt of 40 cents for the paper edition or 75 cents for the cloth edition.

The new Tables of Lessons, arranged for a two-year course of reading, with the explanations of the Joint Commission, will be sent to any person on receipt of 12 cents in stamps.

The price must invariably be remitted with the order to secure attention, and all books will be sent prepaid.

Address, Rev. Dr. Henry Anstice Secretary, 281 Fourth Avenue, New York City.

The Rev. Roy Rolfe Gilson has resigned as Rector of All Saints', Peterborough, N. H.

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The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain man with plain facts, unbiased by partisan and sectional views.

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Editorial

EASTER

Several thousand years ago, Job asked the question, "If a man die, shall he live again?" And many centuries ago Christ answered the question, "I am the Resurrection and the Life." And during the centuries that have elapsed since that answer men and women here and there have found their comfort in the fact that Christ both promised eternal life and overcame death. But before resurrection of the body and eternal life comes the forgiveness of sins, and this He also promised and enacted on the Cross.

"Christ our Passover is sacrificed for us, therefore, let us keep the feast."

This old world has lived an interesting story and each cycle of years has brought out of its chest, treasures both new and old.

There have been material treasures such as the precious metals and men lived for centuries oblivious of the fact that beneath their feet lay countless treasures of iron and gold.

And there have been dynamic treasures, steam and electricity, ready for man's use, and storehouses of coal and oil to be discovered when the need arose.

And there have been economic treasures which man's ingenuity and need have produced, a circulating medium and a credit system which has built up the commerce of the world.

And there have been treasures of art and marvels of musical genius which have come to light in their due season.

And the creases of man's brain have increased until man can fly in the air and travel beneath the sea as Jules Verne prophesied.

So that the law of the world is that each generation grasps by faith that which the next generation receives as fact.

The miracle, therefore, is not a future life viewed from the spot on which we stand, but this life viewed from the spot upon which our ancestors stood.

New York City, with its life today, would be a greater miracle to a being who might have stood on the site of Manhattan a million years ago, than the New Jerusalem is to an individual of the Metropolis today.

In each generation faith has been the substance of things hoped for, the evidence of things unseen.

There are those who can see the development of a world, who cannot believe in the development of the human soul. The law of the world is that everything progresses until its mission is completely fulfilled. This is the only law which creative intelligence could follow.

So the human soul has its perfect expression towards which human souls press on. Christ is the perfect man and therefore His "Follow Me" is an invitation to other souls to press toward the measure of the stature of the fullness of Christ.

Is it a legitimate effort?

Just as legitimate as the search for truth under the guidance of a master of science, or as the quest for beauty under the leadership of a master of art. To seek truth and beauty is an imperious demand upon the scientist and the artist because he must. The method may be logical but the motive is intuitive.

To seek goodness is just as imperious, nay more so. "My soul is athirst for God, yea even for the living God," is not a logical syllogism; it is a natural impulse of the human soul.

"O taste and see how gracious the Lord is," and you will find that "he who believeth in the Son of God hath the witness in himself."

Science and art and religion find their justification in the satisfaction which the seeker finds within himself, and no man can dissuade him from the quest.

So Christ is the answer to Job's question, for Christ is without a competitor. No other man ever lived in fact or fiction who so interpreted human life in the terms of its deepest desires as Jesus Christ. For He alone is without sin and He alone overcame death and He alone has stood the test which tries out the true and the beautiful and the good and that is the test of time and of universal acceptance. And, as we make our Easter Communions, let us be strong in the confidence of our faith, for He alone of all men has built an enduring and permanent memorial, merely by the word of His mouth.

For who else at any time and place could say, "Do this," and be obeyed in every age and in every clime? Verily, such power is beyond the power of mortals, for He spake and it was done, and the mere word of His mouth has outlasted the cumbersome memorials of the Caesars.

Surely we can rest in the Easter promises of Him who spake as no other mortal ever spake; who lived as no other mortal ever lived.

THE STORY OF THE CHRISTIAN CHURCH

In order to pass on to the age of Constantine we must take a rapid survey of affairs in the latter part of the third century. From 260 to 303 A. D. the Christian Church had a long peace and for the most part, freedom from persecution. During a period of 40 years the people of God had rest in the land, built Churches, owned property, mingled with the heathen on more or less intimate terms.

But during this period the Roman Empire was hastening to decay. The army was in the saddle and dictated the Imperial elections, which for the most part, were short and ended in tragedy.

The thirty legions could no longer defend the long line of the Empire. Barbarians were more and more enlisted in the ranks of soldiers. Slavery as an institution was turning out badly and unprofitably and it was difficult to keep the enormous body together and decently maintained.

DIOCLETIAN

Finally the army turned to Diocletian as combining in his person elements of military ability and common sense, and he addressed himself to the task of forming some method by which the unity of the Empire could be preserved. This he did by joining an old comrade, Maximian, with himself as Augustus, who was to preside in the West, while Diocletian ruled in the East, but also in appointing two coadjutors, or Caesars, in the persons of Galerius, who remained near Diocletian in the East and Constantius, in Gaul and Britain.

"Burdensome, however as the vast establishment was, and in the end ruinous, it kept the peace fairly well and gave the Empire a century of respite in the West. The Emperor was now as absolute as a Czar; but like the Czar, he gradually lost control of the machine. The interested resistance of bureaucracy and landowners foiled every effort at reform. The Empire fell at last, because it had convinced its subjects that the outrages of barbarians could not be more intolerable than the oppression of civilized government." (Gwatkin.)

For nearly twenty years during Diocletian's government the Christians were treated fairly. They even built stately Churches and became officers of the Court itself. But there should have been no illusion. Diocletian was a pagan at heart and he had near him as his evil genius, the brutal Galerius.

Diocletian was told by one of the pagan priests that the gods were offended and would give no omen because of the presence of profane persons. So Diocletian commanded that all persons in the palace should sacrifice to the pagan gods.

THE PERSECUTION

On February 23, 303, the persecution broke by the demolition of the great Christian Church at Nicomedia, and this was succeeded by a series of edicts more and more severe in character, the last one aiming to destroy the Clergy. Diocletian himself avoided bloodshed; not so, Galerius and Maximian. The persecution burst with cruel slaughter, probably the most severe of all the persecutions.

Then Diocletian abdicated and compelled Maximian to do likewise. Next, Constantius died, but the crafty Galerius did not appoint the son of Constantine to one of the imperial offices and Constantine escaped to Britain and was there hailed as Augustus by the army (305).

CONSTANTINE

We shall not in this article follow the fortunes of this child of fortune, further than to say that the persecution raged everywhere but in Gaul and Britain; and there, partly because it was good politics and partly because his superstitions inclined in that direction.

At any rate, as the patron of the Christian, he successively vanquished all his competitors, but before the last one fell, he compelled Galerius and Licinius to join with him in the famous Edict of Milan (311), the purport of which, as given by Gwatkin, is as follows:

"Galerius, Constantine and Licinius, to their subjects, greeting:

"Amongst our other efforts for the public good, we formerly desired so to reform the State in accordance with the old laws and public discipline of the Romans that the Christians also, who had given up the manner of life laid down by their own ancestors, might return to a better mind.

"For these Christians had reasoned so strangely, and become so possessed with self-will and folly, that they were not following those institutes of the Ancients which, perhaps, their own ancestors had first established, but were making laws for themselves after their own good will and pleasure, and by divers means collecting assemblies of divers peoples. When, therefore, we issued our command that they should betake themselves to the institutes of the Ancients, many of them were overcome by the danger, and many were utterly ruined; and when further a great number of them held to their persuasion, and we saw that they neither gave due reverence to our gods, nor worshipped their own god, we thought fit to extend to them an accustomed clemency, that it may be lawful for Christians to exist again, and to hold their assemblies providing they do nothing contrary to the discipline. In another letter we will give particular instructions to our officers. In accordance then with this, our indulgence, it will be the duty of the Christians to make prayer to their God for our welfare, for the welfare of the State and for their own."

Thus was worded nearly three hundred years after the Crucifixion this guiding magna charta of Christian liberties.

Sunday School Efficiency Institute

During the week beginning February 18th, a Sunday School Efficiency Institute was held in Denver, the principal speakers being Laymen of many years' experience and international reputation in Sunday School work. In an introductory address by one of the speakers, Mr. W. L. Pearce, it was pointed out that the separation of Church and State has divided American education into a two-fold system, secular and religious. The public school system has been developed by a harmony of more or less conflicting interests to provide secular education, while the Sunday School has been developed as practically the only system for the definite religious education of children and youth. It was the purpose of the Efficiency Institute to present methods of Sunday School organization, equipment, general grading, teachers' supply and training, along broad, general lines, while strongly supporting and indeed urging the selection and application of these methods strictly in line with the principles and aims of the varied Christian denominations.

Total paid registration at the institute numbered 996 from the Denver Sunday Schools, with 130 additional from outside points. Registration from Episcopal Schools numbered 26, representing five different schools. Very Rev. H. Martyn Hart, Dean of St. John's Cathedral, and Rev. H. R. A. O'Malley were among those who had a part in either the opening or closing devotional services of the institute.

The institute was preceded by a very careful survey of Denver Sunday Schools in which reports were secured from 157 schools. These reports covered the enrollment in various divisions, the methods of organizing, grading, instruction and other similar statistics. The institute is to be followed within a few weeks by a religious census of the entire city of Denver, in which Roman Catholics and Jews, both Orthodox and Reformed, have already pledged their assistance, together with all the Protestant denominations. The purpose of this census will be to find out the Church preference of every person in the city and to invite him to attend the Church or Synagogue of his choice.

A STRONG PARISH IN A SMALL TOWN

The Rev. Charles F. Blaisdell of St. Louis has recently taken charge of St. John's Parish, Helena, Ark. Church conditions are unique in Helena. It is a river town in one of the richest cotton sections of the state but is rather isolated because of poor railway facilities. There are about seven thousand white inhabitants. The late Rev. Charles Lockwood went to Helena about thirty years ago and had charge of the Parish for over twenty years. Under his wise and Churchly guidance the Parish developed into perhaps the most solid to be found in any small town in the Mississippi valley. It has the finest plant of any religious organization in Helena, including one of the best pipe organs in the country. In every way that can be mentioned except, perhaps, numbers the Parish is the most influential religious force in Helena.

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THE PARISH

Edited by JAMES WISE

A Christian Mak ✠ ing Institution

RECTOR | VESTRY

How a Parish Makes Christians | Through Its Organized Activities

EDUCATION
- The Church School
  - Font Roll
  - Kindergarten
  - Primary
  - Junior
  - High School
  - University

WORSHIP
- The Choir

SOCIAL SERVICE

CHURCH EXTENSION

CHURCH WORSHIP

We come now to the second department of Parish activity in the process of making Christians, viz., that of Worship. Before we deal with the general principles underlying this side of Parish life let us examine in some detail the organizations that have to do with the work of preparation for and leadership in worship.

WHAT IS A CHOIR?

Some one answers, "Why, that is easy. A Choir is a group of Church singers." The question is not always so easily answered. Oftentimes they are a good deal more than that. Sometimes they are a part of the Parish activity that brings more gray hairs into the head of the Rector than any other. On the other hand they are many times his greatest source of comfort and joy.

Music has always been identified with religion in some form or another. Music is the highest expression of religious feeling and emotion. It has a real place in Church worship and a Choir can render a service in the work of making Christians that is second to none in the many activities of the Church.

Having said this much let us now look at some of the dangers this department faces in its relation to the Parish plant as a whole.

COMMERCIALISM IN THE CHOIR

In many of our Parishes, especially the larger ones, the normal method of securing a Choir for Church services is to pay the singers for their work. I am not ready to condemn this plan and say it is entirely wrong, but I do say very frankly that it is open to grave dangers. Too often the singer that is so employed looks upon his singing simply as a job which he performs for so much cash. It is a business proposition pure and simple. He sells his musical talent for so much money and the Church that offers the largest pay is the one that gets the best singer. The fact that the singer may be a Methodist, Presbyterian, Episcopalian, Roman Catholic, or even an unbeliever in the Christian religion does not seem to enter into the question. He or she may not believe a word of the hymn or anthem or Creed, but that makes no difference. The singer is perfectly willing to pour forth with his cultivated tones the most profound truths that the human voice can utter or the human mind can contemplate at so much per hour, whether he accepts the truth they contain or not. I have heard of some of this class of singers who refused to say the Creed when it came in the service, but who were perfectly willing to sing it because that is what they were paid for.

THE CHURCH SERVICE A CONCERT

The point of view described above has led to a change in the attitude of the congregation. Worship to the man in the pew does not mean the pouring out of his soul in songs of praise to God but the listening to a lot of elaborate music that tickles his ears and pleases his fancy by its harmony and rhythm. The words mean little or nothing because he cannot understand them as they are sung. In other words, instead of a worshipper the man in the pew becomes a musical critic at a concert performance by a group of Church singers. The fact that it is a sacred concert does not change the situation. He comes to regard the singer as a paid performer who is in the Choir to sing for his benefit and not as a worshipper presenting his offering to God for His glory.

Am I too severe in stating my conviction that this kind of Choir service is not, in one's humble judgment, pleasing or acceptable to Him Whom we have gathered together to worship?

This pointed criticism, it seems to me, finds justification, in measure at least, in a custom that has grown up in recent years even in the singing of the simple hymns of the Church. The congregation are becoming more and more spectators and listeners rather than participators in worship. It is the business of the Choir to sing and not the privilege and duty of the man in the pew. As a mark of this note how the congregation stand dumb and mute at the Processional and Recessional while the Choir continues to sing to the end.

I want it clearly understood that I have in mind the many exceptions there are to this kind of Choir singer amongst the thousands of boys and girls and men and women who are engaged in this part of Parish activity. Many of the most devoted people in the Parishes and Missions I have had the privilege of ministering to have served in this capacity and they have rendered loyal and true service, but I believe the danger of the other point of view is great enough to warrant calling attention to it.

A CHRISTIAN MAKING CHOIR

A Choir has a real and most valuable function to perform in the process of making Christians. The basis of their service, however, should be clearly understood. They are not substitutes for the congregation in Church worship, but leaders of the devotion of the worshippers. Part of their function, doubtless, is to take the more elaborate musical settings of the Church's Faith and aspirations as they are put forth in anthems and cantatas and, by their rendition of them, lift up and inspire the congregation who listen to a deeper devotion to God and a clearer sense of His presence with them. Spiritual things, however, must be spiritually discerned, and before a singer can impart a spiritual truth to another through his song, he who sings must be profoundly convinced of the truth he tries to declare through music. Music, perhaps, ought to convert and turn to repentance as many souls as sermons. How many choristers look upon their office as a sacred trust and privilege? How many regard their voices as a wonderful talent that God has given to them to use freely and gladly in His service for the purpose of making better Christians out of those who gather for worship in the House of God? How many heart burnings and jealousies and quarrels would be avoided in Choirs both in chorus and solo work if the singer would learn that he was rendering his song, not for the approval of men, but as an act of loving devotion to his Heavenly Father? His musical temperament would not be so readily ruffled nor would his sensitive pride be so easily hurt. When the vestments of his holy office are put on to begin the sacred service of the Church his heart would be full of silent prayer that God might use him at that service to bring some human life nearer to God. Then, as he marches in the triumphant procession and takes his appointed place in the Church, reverence becomes second nature to him and a deep sense of responsibility rests upon him. When he sings, he not only uses all the technique of musical skill of which he is the master, but his soul goes into his song for he has had a vision of his spiritual power. As he thanks God for this opportunity that has been given him to use his special talent, he loses himself in his song. Because his heart and soul is in his offering and it is the expression of his own faith and love, many a weary soldier in the pew, who has become discouraged and despondent, goes back to the battle of life with renewed courage and fresh hope. The singer through his song has opened for the man in the pew a door of heaven and he has caught a new vision of the power and love of God.

CONGREGATIONAL SINGING

We are quite convinced that we need to revive in most of our Churches the art of congregational singing and here the Choir, Choirmaster and Organist can be a great help to the Rector. The Canons of the Church put into the hands of the Rector the responsibility for the music of the Church. He would do better work as a preacher and as a leader of the devotions of the congregation if he would give more attention to the development of a singing people. The singing, perhaps, might suffer in brilliancy of execution and its technique might be open to criticism, but if we as Clergy would encourage our people to make a joyful noise even when they think they cannot sing, we would have our pews filled with better worshippers because they themselves are active in devotional expression rather than onlookers and listeners. Nothing is more inspiring and helpful to a preacher than a whole congregation lifting up their hearts and voices and united prayer and praise.

One of the valuable things that grew out of the Parochial Conferences held on Church Music, was the expression of the entire body as to their favorite hymns. In the questionaire sent out to every member of the Parish following the Conferences, one of the questions asked was, "Give a list of your favorite hymns." A list was returned by every individual. These were compiled by the Rector and Organist and from this list hymns were selected weekly and records made of their use. The congregational singing began to improve from that time and it is today a greater power in the worship of that Parish than it has ever been.

(To be continued.)

> The Resurrection gives us the thought of heaven—a place somewhere, it matters not where, so long as it is where the holy feet of Jesus stand; where His lips that left blessings on earth still speak, and where His voice of welcome will sound in our ears as sweeter music than all the choirs of heaven.

REPAIRS AND IMPROVEMENTS AT PINE BLUFF

The property of Trinity Parish, Pine Bluff, Ark., has undergone extensive repairs and improvements during the past few months — this without contracting a cent of indebtedness. The Rectory is the most spacious and the finest in the Diocese—a triumph of art and of comfort. The interior of the Church is beautiful and the Brassolite electric system makes it the most artistically and best lighted building in the city. A pipe organ, purchased under the auspices of one of the Guilds, has been recently consecrated. The Guild has made it a memorial to the Rev. Robert W. Trimble, the first Priest of the Church to hold regular services in the city. He arrived here in 1860, found but a handful of Church people, and continued his work here about twenty-two years or until death overtook him. Beginning his work with no property he left a self-supporting and influential Parish.

THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

THE CENTRAL CHURCH

"A very interesting "Get Together Dinner" was held by the men of the congregations in Dumont and Bergenfield at the end of January. The Rev. Richard T. Henshaw of Rye, N. Y., who was once a Missionary in this region, was an honored guest. Religious Education and Social Service were spoken of by the Rev. Dr. James and the Rev. Mr. Stridsberg. Dumont and Bergenfield adjoin each other and a very interesting question is presented as to the ministries of our Church in both communities. In Bergenfield the Church building needs enlarging, while the congregation at Dumont has as yet no Church building. The question to be carefully studied is whether each community shall have its Church building or whether a union shall be effected and one Church centrally located be used. The matter is to be discussed at a joint meeting of the Executive Committees of the two Missions during the coming month."—Newark Churchman.

The above news note is of special interest in that it deals with the "central" Church idea. No one who does not know how Dumont and Bergenfield are related to each other is qualified to discuss this particular case nor is comment directed towards it. But there are few Clergymen but have not seen an attempt to solve one of the Church's problems in this direction. The plan has at first sight much to commend it. It seems better to have one large strong Parish than two small struggling Parishes. In the latter case the scale of salaries must be so low that there will be difficulty in keeping the clerical positions filled with well qualified and seasoned men. Needed improvements cannot be made, needed equipment cannot be secured. Consciousness of poverty is often demoralizing for it seems to suggest inferiority. It takes a certain heroic quality to stand and serve a cause making a humble showing and the supply of heroes is sometimes a little shy. Somebody says something about "over-churching", whereupon "liberal" sentiment demands and frequently gets a surrender of principles and the expected supporter of the Church's interest becomes its discourager if not its denouncer. Many a building has been put up to house a little company of Church people who by reason of inability to pay their own way have continued for years a heavy burden on the Board of Missions to lamentably fail and finally close the doors. These and the many other difficulties and discouragements associated with the small Parish or Mission seem in the bulk to settle the case in favor of the large central Church where such may be had.

LEFT IN THE LURCH

But there is another side to this, a consideration of which must shake the certainty of any such conclusion. Experience shows that there are two classes that the Church loses when there is no assembling place within convenient distance. The first class is composed of that not inconsiderable number of persons the strength of whose attachment to the Church varies inversely as the square of the distance to the place of worship and the second is composed of the children. Luke xiii:8, seems to require a continuance of regard for the former and obviously the second, i. e., the children, is vital to the Church's future. Our leakage in the matter of children is heavy—a leak we can ill afford for, in the normal course of events, the child of today is the family of by and by.

A TALE OF TWO CITIES

In an eastern Diocese there are two cities sufficiently alike in population, character, etc., to warrant comparison. In each, in days gone by, there was a single Parish. One stood for the centralizing idea, the other for the extension idea. In course of time the one had become the mother of three strong self-supporting Parishes within the city limits, the other remained barren. The communicant rolls of the two original Parishes have remained practically equal and there is hardly a dollar's worth or difference in value of plants or of wealth controlled by them. Continuing equal in, so to speak, personal assets and resources the one while rapidly adding to its own list of communicants added a still greater number to the general Church through the Parishes it had founded. The other contented itself with simply adding to its own communicant list. It justified its policy by a show of wisdom that none felt at liberty to dispute for pretty much the same reason that one cannot argue family advantages with a voluntarily childless couple. When the question did arise many reasons that sounded more or less convincing were given for the maintenance of the centralizing, i. e., the single Parish policy. If anyone had the temerity to point out the successful practice by another Parish of the extension plan he was met and overthrown by the final clincher that "this is a peculiar Parish." It was. But the peculiarity was resident in the idea of how it could best fulfil its function. Nobody ever had the candor to say this but nearly everybody had enough fertility of imagination to suspect it.

THE SNAGS THAT FOULED THE LINE

Across the river from the city in which stood this "central" Church lay what was practically a part of the same city, though it was really a town by itself. It was a growing section for it was accomodating more and more some of the city's overflow. It was an ideal place for a Mission. But for years there was "nothing doing" Church-wise. The theory was that since the outlying town was practically a part of the city the Church people there would connect themselves with the city Church. The fact was that some few of the Church families there did have their names put upon the register of the city Parish but many of them did not. The theory was that others who might come there would attach themselves to this nearest Parish. The fact was that some of them did but most of them did not. The theory was that the hardship involved was not commensurate with the advantages derived. The fact was, in this case, coincident with the theory but the Church people across the river didn't see it. The theory was that even the more remote of the transriverites were at no great distance from the Church and that such distance as there was but provided the necessary spatial conditions for a nice walk. The fact was that it did but the related fact was that nobody took it—at least, not for Church-going purposes. As far as the children were concerned the theory was the older children could walk to the city Sunday School and the younger ones ride on the inexpensive street car and that if the parents were too poor to stand the expense the Church would refund the money. The fact was that this raised the questions how old a child should be before he should walk, how poor should he be to entitle him to the refund, how much self-respect you can afford to part with for the advantage of a free ride, how can you separate the older children on the trip from the younger ones without depriving the latter of guardianship, etc., etc. The theory was that as all these were minor questions, the parents could easily settle them for themselves. The fact was that they did. They settled them by sending their children to the Methodist Sunday

(Continued on page 7)

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THE CHILDREN'S HOUR

HOW THE WHITE CHRIST CAME TO NORWAY

By EVA LEE MATTHEWS

CHAPTER V

When Theowulf entered the palace after the Thing had closed he found Hakon in his chamber, passive and quiet in the exhaustion of a spent passion. He announced to him the decision of the Thing. Hakon replied quietly that he had expected nothing less, but requested to see the Priest, Father John, that he might receive absolution for the sacrilege he had been forced to commit—"he would not like to die with that sin upon his soul," he said. Theowulf angrily refused.

"Certainly not. You shall never see a Christian Priest again."

"I ask for it only once," said Hakon, "and I will neither eat nor drink till you let me see him."

After three days Theowulf, alarmed at the change in the King and fearing he would die, yielded to his request, and brought Father John to his prison chamber, but insisted on remaining himself, a witness to the interview. Hakon made no objection. He confessed with deep contrition and simple humility his sins and especially the allowing himself to be present at the idolatrous sacrifice which had led to such sacrilege. The good Priest gave him absolution and then Hakon requested the Communion.

"It will be my last opportunity, Father, before my death," he said. "I shall need it to bear me through what I may yet have to suffer."

So, though it was late in the afternoon, the Priest took bread and wine from the table where it had stood untouched by Hakon during the preceding days, and, arranging a little altar, celebrated the Holy Mysteries and gave the King his last Communion, Theowulf the heathen looking on in uncomprehending wonder. He was satisfied, however, that Hakon had tasted food again.

As he conducted the Priest back to his dungeon, for he and Egbert had been imprisoned at the same time as Hakon, Father John asked him: "Has the King been condemned to die?"

"No," said Theowulf, "but he must conform to the religion of the country."

"Ah," said the Priest, shaking his head, "you will not succeed. He has the martyr spirit."

"We must succeed," said Theowulf. "He cannot resist the means that shall be used to compel him."

"You will see," replied the Priest. "The torture has not yet been invented that can break the Christian spirit."

"I said not torture," said Theowulf, hastily, "I trust it may not come to that." He loved this brave young son-in-law of his, and the words of the Priest made him uneasy, as he remembered the unflinching courage of Hakon, proved on more than one occasion.

During the three months that followed Hakon was in close but not very severe confinement. He was lodged as became his rank. He was visited daily by the priests of Thor and Odin, who tried to instruct him in their idolatrous religion, but were so often led into contradictory statements by the questions or comments of Hakon, that Theowulf at last sternly bade him receive their instructions in silence without question or comment. Hakon obeyed except when they broke out into revilings of Christ. That, he said, was not instruction, but ignorance. So Theowulf, to keep him quiet, forbade the priests to attack Christianity, but only to teach and explain their own faith. Daily meat and wine were brought him from the sacrifices and he refused to touch them, taking only bread and water. Several times he was brought down to the council and adjured by his old friends there not to disappoint them by holding out so obstinately for his own opinion against the whole nation. But he was not allowed to make other answer than simple yes or no. He was not to make any defense or explanation of Christianity. Gradually the adjurations ended in threats of severer treatment if he refused to yield—with dark hints of torture. But Hakon remained unmoved. Indeed the threats were less hard for him to resist than the entreaties.

One day Theowulf came in to him and told him that he was a father—that a little son had been born to Gundra, and he drew a vivid picture of the domestic happiness that waited him if only he would consent to the religion of his people.

"Gundra is wearying to see you," he said. "It is cruelty to her to hold out longer."

Hakon sighed. It was very hard to resist. "My father," he said, "I cannot worship Thor and Odin—I cannot give up the White Christ. Why cannot my people let me alone in my religion? I will sacrifice anything else for them. I will promise to make no effort to bring them to my faith if they will but let me have my own freedom to worship whom I will."

"Nay. The Norse King must worship with the Norse people," said Theowulf.

"Then let me resign the Kingship," said Hakon, "and let them elect another King. I will take Gundra and my baby and seek shelter in England with Athelstan."

"We will not have it so," said Theowulf. "You are our rightful King. We will have no other. Come, Hakon, you may keep your White Christ if you sacrifice also to Thor and Odin."

But Hakon shook his head in determined refusal. He could not so compromise his faith. The nevt day he was led into a dungeon, heavy fetters fastened on hands and feet and he was left in absolute solitude for many weeks. It was Myrath who visited him at last when it had seemed to Hakon that he had been buried alive and forgotten by all but the sullen, silent gaoler that brought him his daily portion of bread and water; Myrath the old, the wise, the crafty. Hakon hungered for some word of Gundra and of his baby whom he had never seen, but Myrath did not speak of them. He went over all the old arguments, telling him Norway was waiting for him but was becoming impatient—he must make up his mind.

"My mind is made up," said Hakon. "I have said again and again that this thing I will not do."

"My King," said Myrath, "you must do it. We will not take no for an answer. These weeks in this dungeon may prove to you that we are not to be trifled with—that we are determined you shall yield to our wishes. Do not make it so hard for yourself and for us. There are worse things than this coming to you if you resist this appeal."

Hakon sighed wearily. "I can give you no other answer," he said. And so Myrath was obliged to leave him and report his ill success to the council. There were angry threats of torture. It was Gundra who suggested he might be tortured through others. He had always been so pitiful even to the thralls, surely he would yield to save a human life—there were Christian captives brought in the last raid from France—better still, there was his dear friend Egbert, who had come from England with him. She knew he would do anything to save him.

The next day Hakon was visited in his dungeon by Theowulf. He was arrayed in royal robes and the crown placed again on his head, but the fetters were left on ankles and wrists and he was led through long dark passages to the torture chamber—an underground dungeon lighted with torches, with a throne at one end draped in black, on which he was seated—and then, to his wondering horror, Egbert, his friend whom he had not seen in the last six months, loaded with chains, emaciated and hollow-eyed from long captivity, was led before him and his sentence read by Theowulf; sentenced by decree of the council to a lingering death by torture unless reprieved by the King doing sacrifice to the Norse gods.

"Ah, you will not be so cruel," cried Hakon. "Make some condition that I can comply with. Let me take his place. Why should he suffer for my crime—if it be a crime to be loyal to my faith?"

"He need not suffer, my liege," said Theowulf. "One word from you will save him."

"Egbert, friend of my heart," cried Hakon, "I cannot, cannot say that word. You are Christian by an older right than I. Can you dare to suffer that I may be faithful?"

"My liege," said Egbert, kneeling, "I can suffer gladly for your sake. Be not distressed for me. If you can endure to the end you will yet save Norway."

"How can I endure this?" groaned Hakon. "O Christ, be with him in his last agony." And he covered his face with his hands as the executioners led Egbert to the rack. But Theowulf relentlessly took his hands down.

"You shall see every pang," he said sternly. "You shall know that it is you yourself who are torturing your friend to death. At any moment a word from you will stop his pain and his life will be spared. It shall be prolonged as long as possible to give you the chance to save him if you will."

"Yes, I will look," said Hakon. "I will see how a hero and a martyr can suffer and die. 'Twill help me in my own hour when it comes."

And during the terrible hours that followed he gazed unflinchingly at the awful scene of human suffering before him, in white lipped silence—and when at last pain had done its utmost and Egbert's last sigh was sped—he was carried back to his dungeon in utter prostration of body and mind, but with the will as unbroken as ever.

Norway had failed again to conquer her King. When Theowulf told Gundra how Hakon had borne to look upon the torture and death of his friend, white terror clutched at her heart. She knew now they could never conquer him. She said to her father in a choking voice:

"They will not torture Hakon, will they—not our King?"

"What is there left to try?" said Theowulf.

Two weeks later Hakon was again led to the torture chamber, this time without crown or royal robe. He was stripped to the waist and chained to a pillar while two thralls with heavy whips stood one on each side of him. Theowulf spoke to him with unsteady voice:

"Hakon," he said, "the council has ordered that torture be tried to break your determination, and such torture as will neither kill, nor mar, nor maim you, for they are still determined to have you for King. Do not hope for death to release you from suffering therefore, as did your friend. One form of torture is to be tried after another. Invention will not fail; cruelty will be the very expression of our love; it will wear you out in the end; it must do so. A hopeless torment in a long drawn out succession and variety of pain. Yield now, my son. The council will not yield. Spare me, spare Gundra, the anguish of seeing you suffer."

Hakon bowed his head. "I must bear what the council chooses to inflict," he said quietly.

The door opened and Gundra came in. With horrified eyes she sprang before him. "Hakon!" she cried, "you will not let yourself be scourged as a slave—you a King?"

"If a slave can bear it," said Hakon, gently, "should not a King be able to bear it also—rather than as a slave to yield basely to the will of his masters?"

"Hakon," she cried, entreatingly, "I cannot bear it—I will not. You must for my sake give up this contest. The whole nation is against you. One man against so many cannot be in the right. My Hakon, you will yield, will you not?"

"Gundra," said Hakon, "I cannot. Would God it were something else, something I could in honor give up. This would make me forever base—lower than these thralls who are here to do the cruel bidding of their master."

"Father," said Gundra, "send these men away. Hakon shall not be tortured if I can help it."

"I am afraid, Gundra, that it is beyond your power or mine to stop it now," said Theowulf. "The council is led by Myrath and he is as relentless as Thor himself. But I will not be their instrument. Unbind him and lead him back to his dungeon," he said to the thralls.

Theowulf reported to the council that their sentence had not broken Hakon's resolution, and that he found himself unable to carry it out. He made an eloquent plea for Hakon—recalled to them his splendid qualities, his courage, his wisdom, his youth; reminded them of how much he had already suffered; said that all Hakon asked was toleration in his faith, he would not interfere with theirs, and begged them to have pity on his brave son who would as freely give his life for Norway as for his White Christ. It was all part of his indomitable and splendid courage.

Myrath replied in a cold voice:

"You are changed, Theowulf. You have ever been the foremost in coercive measures on our King."

"It is because I have seen him in the very presence of torture, as you have not," said Theowulf, "and I know that it will fail. Why should we sacrifice our King at the bidding of our priests?"

"We have not failed yet," said Myrath. "Hakon has not yet suffered torture. I cannot but think if the sentence of the council were rigorously carried out we should succeed. Courage may endure the sharper, shorter tortures that result in death, but what will could hold out against an endless succession of them, carefully guarded against death? If you refuse to try it, Theowulf, I will undertake it—and I'll undertake not to fail."

So Myrath was made Mayor of the Palace in place of Theowulf, with full power over the poor young King to inflict any torture that would not permanently maim or injure him.

(To be continued.)

These warm bodies, these seeing eyes, these hands, these throbbing nerves, this beating heart, will some day be a heap of nerveless, bloodless ashes. And there is only one fact with which we can confront this fact of death—and that is the fact of Christ's resurrection—the earnest of our own.

THE ANGLICAN COMMUNION

The condition of the Anglican communion is causing great searchings of heart. The late General Mission of Repentance and Hope has not had the expected effect. The terrific catastrophe of the war does not appear to have deepened the spirituality of the nation; and many thinking men do not see any reason to believe that shortened and varied services will produce a better state. The causes for this national irreligion lie much deeper than can be affected by any superficial changes; and this condition which exists, not only in England, calls for much prayer and more earnest witness for the truth from God's people.

TRIBUTE TO DR. SAMUEL HART

The Church has suffered a sad loss by the death of Dr. Samuel Hart, Dean of the Berkeley Divinity School of Middletown, Conn. He was a ripe scholar. It is said that he could write Latin in the style of any Latin author. His erudition well fitted him for the office of Custodian of the Standard Prayer Book, and under his supervision several editions have been issued. For many years he was the Secretary of the House of Bishops and was one of the notable figures of many General Conventions. A man of quiet and saintly habits, well beloved by generations of students who had the privilege of his instruction.

H. MARTYN HART.

RELIGIOUS PEDAGOGY IN A SEMINARY

Dr. S. U. Mitman has just completed a course of instructions and lectures on Religious Pedagogy in the Philadelphia Divinity School. Dean Bartlett, in calling Dr. Mitman to this position, has enriched the curriculum of the School and co-operated with the general plans of educational development by utilizing in the Seminary one of the educational experts of the Church.

Dr. Mitman's course has twenty-five periods. An examination was required and credits counted for the diploma. His method was by assignments and discussion. The course aims to establish in the mind of the student the principles of education which essentially belong to the field of religion. In conversation, he said: "I am trying to give an all-around view of what is involved in the prophetic office."

It is planned to repeat this course next year, and to have in addition an advanced course for those desiring equipment for special educational work, also an extension course for the Clergy on "The Psychology of Religion".

Besides the work of Field Secretary for the Board of Education of the Province of Washington, and instructor in the Divinity School, Dr. Mitman continues his work as Editor of the American Church Sunday School Magazine, and, as a member of the Executive Committee of the Joint Diocesan Lesson Board, is revising the lesson courses for the Joint Diocesan schedule.

A CHURCHMAN HONORED

Among the men reared in Pine Bluff, Ark., of whom Trinity Parish may well be proud, is Marcus Lafayette Bell of Chicago, Attorney General of the Rock Island Railway System. A young man, but recently graduated from our State University, Mr. Bell determined to seek his fortune in Chicago. He became an employee of this corporation as a stenographer and in nine years had risen to his present position. He is said to have been the youngest lawyer in the United States to have attained a position of such importance. And this he accomplished purely by his native ability. Mr. Bell has retained his affection for the home Parish; is an occasional visitor here; and has from time to time remembered the Parish with generous contributions.

EXTENSION OF SOCIALISM

"Two winters ago a New York woman lost $200,000 at a single sitting in the card room at one of the Florida East Coast winter resorts. She died in her rolling chair as she was being wheeled back to the hotel.

"A Washington woman stopped several weeks at 'The Breakers,' Palm Beach, Fla. Her bill, for herself and her companion, was $3,500 a week. When she was leaving her only remark was that she had been treated fairly well. The salaries of the ministers of all the Churches there will not total $3,500 for the year."—Harrisburg Churchman.

"Woe to the statesmen that cannot understand the signs of the times!"

KINGDOM GROWING

(Continued from page 6)

School nearby—one of the working theories of the Methodists being that Satan devised long walks.

THE LOST TRIBES

For thirty years this central idea beckoned with little result to the people across the river. Some of them came across for marriage or were brought across for burial. These two services were the only ones that most of them ever attended and they were equally prolific as far as the growth of the Church was concerned. Finally the Diocese took up the case and planted a Mission in the field across the river. It is now ten years old and growing fast. But the people who were lost, for the most part, never came back and, but for chance, they never will till in the course of the generations they complete the cycle which ends in reversion to type.

When all is said, it must be conceded and it ought to be frankly conceded and the lesson laid to heart, that there have been many unwise Mission attempts. But in such cases, nothing has been lost but money. On the other hand, more costly mistakes have been made, by refraining from considering the laws of attraction, which involve the nature of that which is to be attracted, when scribing our circles about the center of gravity. The cost of that kind of a mistake is not to be reckoned in dollars but in children and women and men.

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WOMAN'S WORK FOR THE KINGDOM

THE GIRLS' FRIENDLY SOCIETY

SOME WORDS ABOUT ITS WORK

"A child," says the Abbe Dupanloup, "must be taken care of from his soul to his shoestrings." The Girls' Friendly Society is the only organization in the Church designed to cover one entire field of Christian activity on the soul-to-shoestrings basis. From the child of five to the married member of fifty, from the life of intercessory prayer to the best way of dancing, from the Japanese girl in California to the girl who loiters around your own station platform, from the problems of the summer day to the dangers of the winter night, from the home to the school, from the school to the factory, from the factory to fun and from fun to earnest, the sweep of the Girls' Friendly Society includes every phase of a girl's life and enriches every part of a girl's nature.

Every Parish has four girls to answer for; the girl in the Church, that she may be trained in its faith and fellowship; the girl from the Church, that she may carry into secular life that healthy joyous Christian character which alone justifies religion in the eyes of the world; the girl outside the Church, whose companionship may undo all the good the Parish has done unless she too is taken into consideration; the girl who has moved away, who needs above all others to be "prevented and followed" that she may be held for good and for God. Do the average Parish agencies, planned to reach the first and second girl and (less often) the third, take any cognizance of this fourth girl whose loss is not only hers but ours? Here the Girls' Friendly Society makes its special appeal as an all-round organization, pledged to cover the Parish field thus indicated—training the first girl, moulding the second, winning the third, holding the fourth.

As a strong witness to the Church's social responsibility, the G. F. S. stands quite alone in its scope of action. Against the four elements of discord in modern life—extravagance, social unrest, disintegration of the home, loosening of moral restraint—it opposes four objects: thrift, faithfulness in work, dutifulness to parents, purity of life. As a whole society it raises its voice in unison with every cry for better laws, higher standards; as to the individual, the personal standard of honor and loyalty is the solvent for many problems.

As a practical essay towards Church unity, the G. F. S. has an important function. Its membership includes girls of all religious bodies; and through its work with and for them the Church is known and loved far and wide. What could be more effective in breaking down prejudices and building up confidence than an organization which unites thousands of girls on the basis of prayer and a common struggle for real purity of heart and life. And what could prove the success of the effort more convincingly than the G. F. S. total of money and boxes for Missions this past year—$12,700!—for this is largely due to the hearty co-operation of girls not of our own fold, but glad to show their appreciation of the Church's hospitality.

In its local activities, the G. F. S. approximates closely the routine of the usual Parish club; it combines pleasure and improvement, serious thought and fun, self help and service to others. It works for Missions and for community betterment, provides classes and frequent recreation, binds older women and younger ones together for mutual help and sympathy, gathers the little ones to be trained for future membership, and surrounds all with a healthy religious influence which depends upon example rather than precept. But here the resemblance ceases. When the G. F. S. member turns from her Parish out into the Church at large, she finds her own home atmosphere on a vast and inspiring scale. She has continual opportunities of meeting girls in other Branches through interparochial conferences and gatherings; she spends her vacation at a Holiday House where the happy family life intensifies her love of her Society; she works for the extension of the G. F. S. in Idaho, for her Diocesan scholarship at Bontok, for the G. F. S. gymnasium at St. Agnes' School, Kyoto, for a lodge for girl munition workers in Hereford, with the same feeling of fellowship. When she leaves her home town, it is only to find in her new life that the old bond is a thousand times dearer because it alone is "in change unchanged;" so a member moving from Elizabeth, N. J., to Hartford, Conn., sang on one Sunday in her old Church Choir and on the next Sunday in her new one, with no awkward interval of loneliness or uncertainty. She has all the advantages of the best Parish organization in the Church, multiplied to infinity by the potential strength of all the Parishes and Missions from Bar Harbor to San Francisco; for all can share in the work if they only will!

Why have four organizations when four-in-one is possible? Your little girls can take part in all the delightful regime of the Girl Scouts and still be Candidates of the G. F. S. Your older children can share the inspiring work of the Junior Auxiliary and still belong to a Society to whom the girl on the corner is as interesting as the girl in China. Your St. Agnes' Guild, with its young communicants drawn together in the mystical fellowship of the Body of Christ, can still bear its part in an organization where a common prayer is the bond of unity. Your Girls' Club can carry on its community work with the utmost energy and yet join in the larger life of a Society whose work is for Church and State. This may you do, and yet not leave the other undone. Don't try to square your circle; encircle your square.

Successful Parish work for girls depends for its permanency upon one of three things—the strength of the organization, the personality of the leader or the spirit of the members; these factors, which are operative in all group work, are absolutely essential to a Church society. We are unfaithful to our trust if we fail to use every power of common sense and practical experience when we try to translate the Christian motive into terms of common life. Where Parish work fails, it is usually because one of these three has been overlooked. The G. F. S. offers a well tested plan of organization, the result of city and country work during forty years of service; with this as a basis, many a faithful quiet worker has achieved a notable success. But the plan is not so rigid as to leave no room for originality or initiative, and many a woman of brilliant personality and gifts of leadership has found, in the G. F. S., a field where no power of mind or nature need flag for lack of exercise. And more and more the Society recognizes the importance of training the members in responsible thought and action; more and more is the spirit of the body seen to be the essential atmosphere in which alone the work can go forward with certainty of success.

THE WIDER VISION

I am asked by THE WITNESS what I consider the best work done by our Woman's Auxiliary Branch in the Diocese of Albany. It has achieved much and varied good but nothing seems to me comparable to the wider vision opened before the Church—first to its women and then to those whom they influence.

As I am Educational Secretary of the Diocese and my sister is Acting Corresponding Secretary, we are in direct communication with every Parish from which we can obtain an answer to our letters and thus we make many friends whom we have never seen. In the Diocese are 187 Parishes, but 120 of these have less than a hundred communicants. Many are remote, difficult of access and—especially—of egress. Yet in an amazing percentage of these lonely Churches the study of Missions is pursued and work for Missions goes on with courage and self-sacrifice. Often a station which receives aid still finds something to send to another alike in need. Bishop Rhinelander says: "We must know to love and we must love to serve." Our Churchwomen are learning and, with awakened understanding of the demand, somehow is evoked the response. I see my home Auxiliary Branch bravely confronting a staggering parochial debt and yet gradually brought to hearken to calls from the Mission field and, as the fruits of self-denial, to answer them. I know the experience is duplicated round about me and I realize more and more with every day in which I work the blessed doctrine of the Communion of Saints.

That Communion begins here and now with us all, "called to be saints." It binds us together on earth and links us to Paradise. It carries us on to Heaven. RUTH HALL.

Catskill, N. Y., Feb. 27, 1917.

A LITTLE SERMON FROM THE PEWS

By JOHN S. PARDEE

[Mr. Pardee is a Layman of prominence in the Diocese of Duluth, though he says "It is not fair to pass myself off on you as a Layman, however. I am more of a heathen. So if I say anything that would be embarrassing, please throw it aside. I have no wish to be a cause of discomfort to your readers." However, THE WITNESS stands for free speech and fair play—so here it is.—Editor.]

Let each now repeat his **mea culpa.** The leaders of thought, the Church, the labor parties, did not desire war. That may be. What then did they do to prevent it? What are they doing to put an end to it? They are stirring up the bonfire, each one bringing his faggot.—Romain Rolland, "Above the Battle."

What has the Church in America done to prevent war? It is easy to deplore the failure of Christianity in Europe, but what has America done that was omitted in Europe?

Europe is at war because European peoples and governments believed in the dominion of hell more than the kingdom of God. If they believed in the kingdom of heaven with the ruthlessness of those terrible early Christians, they would have attained it. Believing in the might of guns more than in the power of God, they are under the dominion of hell. What else do we believe in America?

The kingdom of heaven is a matter of faith and works.

What is the faith of America? Do we believe that the meek shall inherit the earth? We do not. We believe the proud will inherit the earth. We believe that Very God spoke with authority when he talked about heaven but when He referred to the things of this world He did not know what He was talking about.

We have always been afraid to take the Gospel of Jesus seriously. In the last generation when some daring preacher proposed to apply the golden rule to everyday life, he was met in the pews and the pulpit with the response, "that's all very fine but it isn't business." From other sources we have found out since that the golden rule is not only good business but it is the only sure foundation for business.

If we dared believe in the Gospel of Jesus we should base statesmanship on the kingdom of heaven and defy the dominion of hell. We don't dare because we don't believe.

Faith being absent, what about works? The United States is spending $700,000,000 a year for preparedness, perhaps fifteen millions for mercy to the stricken nations. Seven dollars per capita to tell how much we fear our fellowmen, fifteen cents per capita to tell how much we love them.

Our contributions to the two purposes are undoubtedly in correct proportion. We do fear them that much, we do love them so little. If we loved them more we would fear them less. Perfect love casteth out fear. If our feet were shod with the preparation of the gospel of peace, we should not need the preparation of war.

America can establish the kingdom of heaven whenever we have a mind to. We can win the world as soon as we give up the notion of world conquest. We can disarm our enemies if we have a mind to. We can make America invincible if we dare.

Well, we have no mind for that, we have not the courage, but at least we can believe this. We can believe that the law of evolution has not come to a full stop. We can believe that the forces by which civilization has gradually emerged from savagery still persist. We can believe that society is bound to prevail over anarchy, as it has from the time when the earth was without form and void.

Very well. So believing we can take thought for setting up the public opinion of mankind above the disintegrating force of selfish private wills. We know that society and anarchy cannot coexist. We recognize that war is anarchy. We see there is a community of nations. We can labor to give it such form and substance as our present understanding and purpose will permit.

The Church can do more than it has done to forward that movement. From most of the sermons on patriotism I have heard in the last two years, you would think about all Jesus ever did was to beat up the money changers in the temple.

Come. The kingdom of heaven is not so far off as the pulpit lets us think it is. It is here whenever we dare believe in it. If we only had the courage of those terrible early Christians.

EMANCIPATION

Why be afraid of Death as though your life were breath!
Death but anoints your eyes with clay. O glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet sleeping, you are dead
Till you awake and rise, here, or beyond the skies.

Why should it be a wrench to leave your wooden bench,
Why not with happy shout run home when school is out?

The dear ones left behind! O foolish one and blind.
A day—and you will meet,—a night—and you will greet!

This is death of Death, to breathe away a breath
And know the end of strife, and taste the deathless life,

And joy without a fear, and smile without a tear,
And work, not care, nor rest, and find the last best.

MALTBIE D. BABCOCK.

OUR BOOK TABLE

WORDS ABOUT BOOKS WORTH WHILE—AND OTHERS

Evolution Proving Immortality. By John O. Yeiser, $1.50. Omaha, National Magazine Company.

A revision and an enlargement of the author's former work, "Immortality Established Through Science." Here is a lawyer who finds time and interest to study the whole theory of evolution. The argument drawn therefrom is convincing, and well worthy the careful examination of those who wish to know how science is fast coming to be the handmaid of Revelation.

The Road to Understanding. By Eleanor H. Porter. Boston and New York: Houghton Miflin & Company, $1.40.

This popular author has made good once more. It is an interesting story, well worked out, of a foolish marriage, a very natural separation, and the woman's courageous and successful fight for her final happiness. Clean, clear-cut, at times absorbingly attractive, it is no wonder that the book has required a third printing before its publication. Such a story in its simple human interest is well worthy of its promised popularity.

The Lord's Service for the Lord's Children. By the Rev. Charles Townsend, Edwin S. Gorham, publisher, is a very simple guide for assisting intelligently at the Holy Eucharist, intended primarily for young people and for Children's Eucharists. It is not a Communion Manual. Prefaced by a short, simple and direct instruction on the meaning of the Lord's Service, it gives brief suggestions for private devotions through the service, and illustrates the sequence of the service with a series of half-tone photographs. It is on sale at Gorham's, New York, and Jacob's, Philadelphia, for 35 cents.

The Old Order Changeth. "A view of American democracy by William Allen White," first published by MacMillan in 1910, a new edition now copyrighted and published by the Young Churchman Company. A cloth bound book of two hundred and fifty pages with a new and interesting preface by the author. Price, 50 cents.

This book should be read by every teacher of civics in our schools and colleges, and by everyone interested in modern political tendencies. It would make strange reading for the man who believes in a partisan administration, and a partisan legislative body to check that administration. It will say things that would sound strange to a man who has been taught that this government is safe only as long as it sticks by the Constitution. It has passages which suggest the Old Testament prophets, and other passages which would suggest an effort to replace T. R. on the front page again.

One might call Mr. White's book "The Apologia of the Progressive Party," but it is more than this; it is an interesting story of why the demand for a broader control of the government in the hands of the people is being effected so that "the twentieth century will see solved the problem of the redistribution of accumulated wealth with a closer approximation to justice for the man who does the rough hard work with the raw materials of commerce."

Taking up the story of our democracy in its beginnings, the author shows how "the man whom steam has educated, fed, housed, clad, given leisure and vision, the common man, rich or poor, is fighting with the weapons of fundamental democracy against the forces and instincts in his own soul, which make for greed and oppression and misery in this land of ours." He then gives a chapter to the beginnings of those changes which show how democracy is swinging away from the Constitution towards the ideals set forth in the Declaration of Independence, and why that is a good tendency. He traces certain definite tendencies like the efforts for public control of transportation, postal savings, restrictions of public utilities, income and inheritance tax, which he says are fish that will go on one string—the restriction of capital,—and shows how and why these efforts have succeeded. All these social justice movements, Mr. White says, are part of the movement to conquer, spiritualize and socialize steam. How the voters in American cities have caught this new vision and have begun "to put something besides self-seeking into the ballot box" is a fascinating chapter on the rise and growth of Municipal Leagues. "The Leaven in the National Lump," we find as we read, "is the growing spirit of altruism." This chapter is a Gospel sermon.

Two other chapters, "Schools the Mainspring of Democracy," and "Courts and Checks of Democracy," are efforts to show how "almost imperceptibly the form and constitution of our State and National Institutions are changing," and how the solution of the problems at present confronting us, as they are related to our bondage to ignorance and greed, and the peril of a Supreme Court, whose members could be swept to the bench by those whose sense of justice comes from the level of the sixth grade, lies in the school system of the people.

The book is stimulating, and witnesses to a spiritualizing of our democracy which if persevered in must make for that type of "righteousness which exalteth a nation." It would be a good book for men's and women's clubs to review and discuss.

F. S. W.

The Rt. Rev. Dr. Daniel S. Tuttle, Presiding Bishop of the Church, writes that he has taken order for the ordination and consecration of the Rev. Granville Hudson Sherwood, D. D., Bishop-Elect of the Diocese of Springfield, as follows: Consecrators: The Presiding Bishop, the Bishop of Chicago, the Bishop of Quincy; Preacher: The Bishop of Kentucky; Presenters: The Bishop of Iowa, the Bishop of Nebraska; Attending Presbyters: Rev. Dr. C. E. Dend, Rev. E. J. Hanghton; Deputy Registrar: Rev. Dr. M. Hare; Master of Ceremonies: Rev. George Long.

The Rev. R. J. Black has accepted a call to Zion Church, Douglaston, L. I., and will assume the Rectorship the first Sunday after Easter. He had served as Rector of Zion Church for one year some fifteen years ago.

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The Witness

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

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WHAT CONSTITUTES A SUCCESSFUL PARISH?

It is a glittering word,—"success,—and yet it needs careful definition. A filled church, with beautiful music oratorical preaching,—and a cobwed over the slit in the missionary box at the door,—is the well known description of a failure. One definition which may possibly find acceptance would consider a Parish very successful in which the great majority of its members were faithfully endeavoring to do their full duty towards our God and Saviour Jesus Christ, towards all mankind, and towards themselves. Devout and frequent Communion, widespread and articulated social service (which begins for the intelligent Churchman with missionary work), and systematic character development as the true basis of it all,—this is the three-fold object of all parochial life.

One earnest and able Parish Priest, years ago, used to keep a ledger account with every one of his two or three hundred communicants. He went straight from his Sacristy after every celebration to enter the attendance on this ledger. Whenever he met a careless or indifferent communicant, if it were only to exchange pleasantries on the street, he would try to draw the conversation to the Holy Communion, and he was usually able to say, in the kindest way, "Do you realize that it has been many weeks, or months, since your last Communion"? He generally found that the lapsing friend was much surprised at the statement, and was quite amenable to the gently spoken reminder. He was afterward Bishop Sattyler of Washington.

Probably every Parish has its organized Corporate Communions, and since the Brotherhood of St. Andrew has adopted its fine plan of "threefold endeavor" (Church attendance, Men's Bible Classes, and Men's Corporate Communions), this method of deepening the spiritual life of our Parishes has greatly increased in vogue.

Since the enforced confessional is illegal with us, and since the optional confessional is so rarely used, taking the Church as a whole, it is an excellent plan to send Holy Week or Advent "questionaires", at least to the young, asking four or five simple questions about their communicant life, their private prayers, their Bible reading, their progress in fighting their besetting sins, and the like. When answers fail to come, then pastoral calls are surely necessary. When the answers do come, then rejoinders, according to the data thus discovered, will always help. Good Friday evening is a wonderfully fitting hour for a public "questionaire" of all the communicants, the Priest reading aloud some series of self-examination questions (he and the congregation kneeling), as a climax of a brief service of hymns, Scripture, exhortation and prayer.

The Diocesan Boards of Religious Education can help definitely by canvassing their Dioceses in the interest of family prayer. There is by no means enough devotion in some Parishes. "Pray without ceasing" is an exhortation that is largely forgotten in the hurry and clatter of modern life. The successful Parish will bend every effort towards deepening all kinds of personal devotion among its members. An increasing number of our Clergy are realizing their own need of the full service list outlined by the Prayer Book, with Daily Matins, Holy Eucharist and Evensong. All of which is encouraging. Religion is our personal duty towards God, and Parish life should be first and foremost religious.

It should be correlatively "manward" in Missions, Social Service and in its own family life of fellowship. Parishioners should know each other. In our cities this is far too little realized. There is also much needless loneliness in our smaller centers.

The new life of missionary organization is gradually penetrating our Parishes. We had, quite recently, the largest proportion of congregations using the Duplex Envelope and "every member canvass" among the leading bodies of American Christians. This was stated to the writer by a prominent official in the Laymen's Missionary Movement work, about a year ago.

Our Social Service Commissions are all well organized, on paper, and have a tremendous development before them. If any Parish finds but little support from its Diocesan Commission, its Rector can yet be a true leader, if he be so minded. One fine ideal is to have the entire social willingness of a Parish organized in committees, e. g., a committee on jail conditions, one on pool rooms, others on the "movies", the life of the boys and of the girls within the Parish boundaries; one working with the "Anti-Saloon League", or some other movement fighting alcohol; one on "labor conditions", one to work with the "Red Cross", one to see that "The Survey" is read as widely as possible, etc. All of this is a pressing duty, and people of varied preferences should be organized together in corresponding groups. The Bible Class should now and then devote a term or a year to some such series of sociological lessons as "The Gospel of the Kingdom", and the like. There should be social service of both kinds, (a) the "ambulance" kind, and (b) the "preventive" and constructive kind. In every Diocese or large city there should be occasionally a few weeks of "Forum" on all social themes. These matters are usually neglected by Parish life, and as a result, "The stones are crying out". There should be some definite parochial Parish attention given to spiritual healing, always as a part of "Social Service".

When it comes to the foundation of it all, namely, the deepening of the Christian character of all the members of a Parish, as the years accumulate around their corporate life "in Christ", this is, of course, such a personal task that nothing but the most careful and untiring pastoral attention of Parish Priest to individual souls can be of any real efficiency. Dr. Gott's old rule, in "The Parish Priest of the Town", is hard to surpass. He used to divide up his list of parishioners into groups, so that every family was carefully prayed for by himself, at least once every week, in his own private devotions. Many are doing this today, even in the large Parishes. Some Priests make it a rule, in these days of shipwrecked homes, to pray daily for all those whom they join together in Holy Matrimony.

The personal use of the anniversary system, upon which the Prayer Book is built, will be of great service, if systematically incorporated into a Priest's or a Layman's devotional life.

If this were systematically organized, even in a small group of communicants, it could easily establish daily public worship in such a Parish or Mission. If the birthdays of the children, and even of their parents, were to become days when attendance at a daily service, especially if it were the Holy Eucharist, would be invited by a postal card from the Priest, it would surely help. If on the sadder days of sorrow-laden anniversaries, or the joyous one of wedding days and of Baptism days, and the like, the unfailing letter, or even a postal, from the Parish Priest were to invite to the daily service, it would certainly win attention. Summaries of the growth in communicant attendance, in missionary giving, and study, and, above all, in intercession, if told in special sermons, or in Parish papers, will surely aid a congregation in this ceaseless effort to become "more worthy of the vocation wherewith we are called". This seems to be the method which St. Paul follows in many of his Epistles, and these messages are surely not among those "which are hard to be understood". There is no more varied, beckoning and wonderful enterprise open to human effort and legitimate ambition than to try to build up, under God, a "successful Parish". Of one truth such endeavorers become absolutely convinced, namely, that without HIM "we can do nothing".

JOHN HENRY HOPKINS.

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

The Rev. Lucian Darison has accepted the Curacy of All Saints' Church, Hoosac, N. Y.

The Rt. Rev. Dr. Herman Page conducted a Mission last week at North Yakima, Wash.

The Diocese of Albany was asked to give $100,000 for the Church Pension Fund. To date, $180,000 has been given.

The Rev. Henry E. Hubbard of Waterloo, N. Y., has received a call to the Rectorship of Trinity Church, Elmira, N. Y.

The Rev. Arthur H. Beaty of Lusk, S. D., has accepted a call to the Rectorship of the Church in Lead, the same Diocese.

The Rev. Albert C. Larned of Bar Harbor, Maine, began his duties at All Saints' Cathedral, Albany, on Palm Sunday.

The Rev. Duncan Weeks, Chaplain of Shattuck Military School, Faribault, Minn., has been called to St. James' Church, Goshen, Ind.

The resignation of the Rev. Charles E. Freeman, Rector of Christ Church, Sioux Falls, S. D., is announced. He has accepted a call to St. Helena's Chapel, in New Lenox, Mass.

An effort is on foot to secure funds to erect a Parish House at Wichita, Kan., by the members of St. John's Parish, at a cost of $25,000. The Rev. Percy T. Fenn announces that the Parish House will be built this year if the money is raised.

A group of women meeting in St. John's Parish House, Ogdensburg, N. Y., under the leadership of Mrs. Frederic Remington, have made and forwarded to the hospitals abroad, 23,000 articles for Red Cross work since October 1, 1916.

The Rev. Frederic S. Eastman, Rector of Grace Church, Carthage, N. Y., has just concluded a very successful Mission in the Church of the Messiah, Rensselaer, N. Y., of which the Rev. A. J. Drew is Rector.

Rev. Jos. H. Harvey, who has been in charge of St. Augustine's Mission, St. Louis, Mo., for the past three and a half years, has accepted a call to become Rector of St. Peter's Church, Pittsburg, Kan, and expects to take up his new work on April 15th.

Mr. Caroll Riggs, who spent more than a year in France with the American Ambulance Corps, gave an interesting account of his war experiences before the Men's Club of St. John's Church, Tacoma, Wash., on Saturday evening, March the 24th. Mr. Riggs witnessed some of the heaviest fighting at Verdun, and was decorated there for bravery with the Croix de Guerre.

The Rev. S. A. Chapman, Rector of St. James' Church, Cleveland, Ohio, conducted a retreat last week for the Sisters and students of St. Catherine's School and the women of Trinity Cathedral, Davenport, Ia.

Mr. Robert H. Gardiner, Gardiner, Me., requests that the names and addresses of members of the Church be sent to him, who recognize the need in the Church of fuller participation by women in its councils.

The Rev. Walter F. Tunks of Cleveland, Ohio, has accepted a call to the Rectorship of St. Paul's Church, Muskegon, Mich. He succeeds the Rev. William Galpin, Rector for fifteen years, who found it necessary to retire on account of illness.

The Rev. John Johnson was advanced to the Priesthood on March 13, in Christ Church, Coxsackie, N. Y., by the Bishop of Albany. Mr. Johnson, who was formerly Clerk of the Vestry of Christ Church, Morristown, N. Y., becomes Rector at Coxsackie, where he has been Minister-in-Charge.

On every Sunday evening, at the Church of the Heavenly Rest, New York, "A Social Family Service" is being conducted by the Rector, the Rev. Herbert Shipman. Old and familiar hymns are sung, with vocal solos and selections by a violinist, and special addresses are given on civic topics.

Improvements to cost about $150,000 are to be made upon the property of St. John's Church, Wilmington, Delaware. It is expected that work on the Sunday School building and the Men's Club building will be started in the near future. The improvements include several extensive changes in the church building, and a new Rectory.

The Rt. Rev. Dr. Fawcett, Bishop of Quincy, is the Chaplain of the Fifth Infantry Regiment, Illinois State Guards, which has been called into service. Bishop Fawcett announces that he has been notified to hold himself in readiness pending further orders. So far as possible, he will keep his Diocesan appointments, but asks his people to be patient, if he finds it necessary to postpone some of them.

St. James' Church, Greenville, Mass., has unfurled the flag from the church tower, under the cross. A local Greenville paper says: "The able and consecrated Rector of St. James' Church, the Rev. Philip Davidson, is also a truly consecrated American citizen, and believes and teaches that the love of God and of country, religion and patriotism go hand in hand, and work together side by side."

The Pilgrimage of Prayer was observed in Christ Church, Macon, Ga., last week, conducted by the Rector, the Rev. Mr. Gibson. A local newspaper of Macon says that the Quiet Hour conducted by the Rector inaugurated the week of the Pilgrimage of Prayer in progress in the Episcopal Church in this country since last November. It is a project of the Woman's Auxiliary to the Board of Missions. Unlike the ancient Pilgrimages of Prayer, the people went from place to place making intercessions. In this pilgrimage, the prayers arise from place after place; thus the wave of intercessions has been moving over the Church and has now reached the two Dioceses in the State of Georgia. A new flag was consecrated at the late morning service on Palm Sunday, and the Rector preached a sermon on patriotism and national ideals.

Archbishop Evodkin Merschersky of Los Angeles, Cal., who is at the head of the Russian Orthodox Church in this country, has pledged to President Wilson the loyalty of the Russians in the United States, and has offered to the government the First Female College in Brooklyn to be used as a hospital. The Archbishop said: "We are not only loyal, but will fight side by side with the great American people for liberty and humanity until the last drop of blood is shed."

The twelfth annual session of the Albany Cathedral Summer School will be held from June 25 to June 29. The Rev. Francis J. Hall, D. D., will lecture on "The Problems of Unity"; the Hon. Morris Hillquit of New York City, on "Social Problems of the Time"; the Rev. Wm. E. Johnson, on "The Psychology of Worship". Other lecturers are the Rev. Dickinson S. Miller, Ph. D., and the Rev. Charles Thayer Addison. Over sixty men attended last year. The Ven. Guy H. Purdy of Warrensburgh, N. Y., is the Secretary.

By the will of the late Judge William H. Wallace, $20,000 is given to the Corning Foundation for Christian work in the Diocese of Albany, in trust for the Child's Hospital. In addition, Bishop Nelson is made trustee of a fund of $20,000, the income to be given for the "assistance of such poor persons, residents of Albany, whom he may deem worthy of charitable aid". On the demise of the Bishop, $10,000 of this Trust Fund is to be added to the amount already given to the Corning Foundation for the Child's Hospital.

The Rev. James P. Franks, Rector of Grace Church, Salem, Mass., since 1870, passed out of this life on the afternoon of the fifth Sunday in Lent. In point of service, he was the oldest clergyman in the Diocese of Massachusetts. He was able to officiate at all of the services on the previous Sunday. On the following Monday he was taken ill of pneumonia, which caused his death. His wife died on Easter Sunday, 1891. He is survived by three daughters, the Misses Sarah, Margaret and Mary Franks. He was ordained Deacon in 1868, and spent that year as a Curate in St. Mark's Parish in New York, going to Salem immediately after his ordination to the priesthood. Among his many friends were President Taft and the late President Grover Cleveland. President Taft was present on the occasion of the commemoration of the Rev. Mr. Frank's 40th anniversary as Rector of Grace Church.

On Thursday evening, March 15, the Rt. Rev. Thomas J. Garland, D. D., Suffragan Bishop of Pennsylvania, at a service of the Italian Mission connected with and held in St. George's Church, Philadelphia, Pa., confirmed one young man, and received seventeen men and three women into this Church, the men ranging from 20 to 60 years of age. The Bishop preached, and his sermon was interpreted by the Italian Missionary.

The men and women were very much in earnest, and the rite was impressive.

This makes a total of 75 men and women, mostly men, who have entered St. George's Church within the last two years in this Mission.

There is a Sunday School in the Mission, numbering 65 Italian children, and they attend public school. There is also a Catechism Class numbering 45, meeting on a week day; a Girls' Friendly Society, a Men's Club, and classes in music. There are also classes for men in English, civics and Italian. The work is in charge of Mr. Silvio Biagini, formerly a public school teacher in Rome, and a very conscientious young man, a Lay Reader, who is preparing himself to enter the Divinity School.

All these persons have been brought up in the Roman Church, which has utterly neglected them. Hardly 10% of them go to their Church, living a Churchless and almost a heathen life, full of inherited superstitions, with no education.

(Continued on page 4.)

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. Amen.

With a backward glance through the empty tomb to the empty cross we see for what Mother Church wants us to pray on this octave of Easter, which same prayer originally was the Collect for the second Celebration ordered for Easter Day in the English Prayer Book of 1549, and was put in its present place in 1661. This is the reason for reference to the "leaven" and the "rising again."

A "justified" man is a man who has "gotten right" with God, and such a man "puts away" all those things which may have the power to develop within him "malice and wickedness." The Sunday after Easter may catch us, as it has caught others who have honestly tried to keep Lent, on the rebound. Human nature, unless it is very well poised, often reacts after a great spiritual experience and there comes a tendency in us to "let down." Mother Church says "this is the moment to renew a service which on your part shall be especially free from slackness." "ALWAYS SERVE THEE in pureness of living." No let up in that! People who have been stirred by the Resurrection Message have to go through the prophet's experience. Under the great need which he saw he said, "Here am I, send me;" and then, almost immediately, he says, "Alas, I am a man of unclean lips." The coal from the Altar, however, made his lips pure. Your Easter Communion was the coal from the Altar to purify your will, and so help you keep doing "the one thing" of living pure and true. If Lent helped you at all it must have helped you "put away" harmful, hurtly, deadly things. It must have given you a sensation of that thrilling life which comes after one "dies unto sin." Lent enforced the lesson that the only way to make Jesus Christ's death helpful to you, was to stir your will so that you would get up on your own cross. No empty grave for you, if you shirk your cross, run away from your self-crucifixion! And your cross properly borne purifies; your cross patiently endured will reveal the truth to you.

This prayer then is a reminder that the joy and uplifting power of the Resurrection life is only for those who keep the print of the nails fresh in their own hands, and thus perpetually purify themselves even as their Saviour did when by His Cross and Passion He put away for humanity the leaven of malice and wickedness, and substituted in the Sacrament of His Own making the Unleavened Bread of Sincerity and Truth.

THE EPISTLE

Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.—I St. John v:4.

"Water and Blood!" Victory involves water and blood. It is a matter to be accomplished by means. It involves a sacramental process. "Not by water only but by water and blood," which are the channels for the Spirit. Who is the man that is going to win any battles in this world? The man who sees God in the Ordinary, and believes that God can do things through the Ordinary. The man who believes in Humanity because he knows what God in Humanity can accomplish; and that by the Spirit which unifies and works through Water and Blood. Take Jesus out of the Water of Baptism and out of the Blood of the Eucharist and what is there left? Nothing to fire the love, nerve the arm, steady the pulse, reinforce the will. Put your faith in a sacramental life from the cradle to the grave and you will live every day a victorious life in your Church and your State. Victory is not a matter of arms or endurance or strategy; it is a matter of belief in a principle, an ideal which can be embodied in an individual, a community, a nation, a world. Lincoln put it well, "Right makes Might." And when people get this Truth into their lives "They have the Witness in themselves," and what they fight for must in the end prevail. We hope some day that these victories can be won by means other than force; at the present time it looks as though they must be won by deeds: by the water and blood of human means; but not by these only. No victory will ever be gained by people who put God outside or to one-side, instead of recognizing that He has chosen to win His world through the great Sacramental idea of the Spirit which binds earth and heaven in one and so working from WITHIN keeps Him true, and does not make Him a liar.

THE GOSPEL

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. —St. John xx:19.

Not "BEHIND closed doors" but "THROUGH closed doors." The same lesson in another way which you see in the Epistle and the Collect. You cannot SHUT GOD IN, you cannot SHUT GOD OUT, if you are to win a peace that shall be of any help. Easter teaches that we cannot shut Jesus Christ BEHIND a Sacrament, nor use a Sacrament just to indicate His nearness. He comes THROUGH the veils of Water and Bread and Wine. And He comes with the signs of pain and suffering and sorrow. Even the glorified body bears the evidence that one perfects himself only by struggle, toil, pain, suffering, death. Beware of a religion which shows you no cross; which uses no Sacraments. Such a religion can only wring its hands by a newly made grave, or utter pious platitudes than can never bring peace.

Again note that Jesus came through closed doors only to send His children out into the world with a message of peace. We cannot stay behind the closed doors, nor within the closed pews and be resurrected people. The grain of corn must lend itself to dissolution before a life can come into its best expression.

"As my Father hath sent Me, so send I you." The Christian religion, the religion of the Resurrection, is a life which, to quote a vigorous expression from the far West, cannot "sit down and sit," but must "git up and git." But note that the messengers are called to a service which involves "pureness of living" and truth. Hence the comfort, which is assured in the knowledge that Jesus provided a means whereby when a messenger was stained and soiled and filthy by reason of weakness or wickedness he could come and be made clean again by the Word of Truth and the Sacramental touch of remission, or stimulated to further efforts for purity by the withholding of the cleansing Word. What wonderful, beautiful, helpful, inspiring messages are wrapped up for you, dear reader, in this day's Gospel. May you find in it many messages for your soul. F. S. W.

"ON BEING ALONE IN CHURCH"

BY DEAN BELL OF FOND DU LAC

In the Rectory study a strong, well-built workman of about sixty, sat in one of the Old Parson's older chairs, leaning forward, with his head in his hands, his elbows on his knees.

"It's terribly hard, Doctor," he was saying, "feeling that at last our Tom was well fixed out in the mines. He's always been a kind of a worry, you know,—sort of wild. When he run away two years back, that seemed hard enough, though he was eighteen and full grown. We kept hearing from him every so often, and writing him when we could, and hoping he might settle down at something. Then here, a month back, we got his letter saying he was working, with good pay, out in Rockhill mine, and the woman and I felt as though everything was all right. And then this morning there comes this telegram saying he's dead. Nothing heroic about it at all. Just a fool accident. Doctor, I just had to come to you. I ain't much of a Churchgoer, but the boy was in your choir and he always liked you."

"Yes," said the Old Parson, quietly. He knew the futility of words in matters like this. The man was silent awhile. Then he looked squarely at the Clergyman.

"You're all right, Doctor," he said. "You don't say much, but I see you kind of understand. Still, somehow, excuse me for saying it, you don't quite know. Maybe nobody can know, what I feel like today. I wish to God there was someone. His mother and me, we help one another up, but even she don't feel the same as me. Of course her grief, I suppose, is bigger than mine, she being his mother." He seemed almost ready to break down. "Ain't there nobody that can really know how I feel and give me a lift?"

"There's God," said the Parson.

The man again looked the Parson square in the face.

"God?" He almost laughed. "Excuse me again, Doctor, but I've tried God and I can't reach out to Him very well. You see He's so big and so great, and got such a lot on his hands to attend to, and anyway He's a great Spirit, and—well, I ain't. I'm a man, with a human heart that's nigh busted. I wish to heaven God was a man. Then I think I could get close to Him and He could help.

"God is as human as you are," said the Parson. "That's the truth on which all this Christian religion is built up. That's what it's all about. For our salvation,—that means for the helping of us human beings through just the soul-testing things that you are going through right now,—God came down from heaven and was made man."

"You mean Jesus," said the man. "But what help's that? He went back to heaven again. He's left the earth. He's just spirit like He was before He came."

"No, He isn't," said the Old Parson. "He's just as human as He ever was, and just as near to us folks. When He said He was going to be with us till the end of the world, He meant be with us as man as well as God."

"I wish I could feel that," said the man. "Somehow, if He was only somewhere, so that I had to go to Him, I have an idea He might seem closer. You know that little short fellow in the Bible?"

"Zacchaeus?" suggested the Parson.

"That's him," agreed the man. "He climbed a tree to see the Lord. Lucky beggar. It's hard when God's everywhere and not somewhere."

The Old Parson was silent again for awhile. Then he said:

"People have always felt that. Really that's why folks have set apart special Church buildings, places to which they might go, to meet God. That's why folks have the Sacraments,—things to do to meet God."

After a moment, he continued:

"Look here, old man. The Church is always open. It's open now. Try going over there. In the quiet, in His house, kneel down, fix your eyes on His Cross, and just tell Him what you've told me. Yes, and tell Him the things you can't tell me. Then keep quiet and let Him comfort you. You're right. Neither I nor any other man can give you the strength and the consolation that you ought to be having."

The man looked a bit incredulous, until the Old Parson's evident sincerity was borne in upon him. Then he shook the Doctor's hand and went.

A half hour later the Old Parson looked up as his wife came in.

"What has happened to Henry Newell?" she queried. "I met him coming out of the Church. He looked very tired and yet he smiled as though he were happy."

"Two things have happened," said the the Parson. "He has lost his son. Killed yesterday. And he has been with Jesus."

A few moments later he lifted his eyes from his book and spoke softly to himself: "It's open all the time. And life is mighty hard for most of us. I wish they all would try it."

COMMENTS ON THE NEW LECTIONARY

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

SECOND SUNDAY AFTER EASTER

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
1 S. after E'st'r	Ex. 20:1-24 II. Sam. 22:1-20 47:51	Gal. 3	Is. 32:1-18	John 20:19-end
M.	Ex. 23	Mark 5:21-end	Deut. 3:1-20	Eph. 1
Tu.	24	Luke 7:1-16	3:21; 4:4	2
W.	25	John 11:1-44	4:5-24	3
Th.	29:38; 30:16	5:19-30	4:25-40	Col. 1:1-20
F.	31:18; 32:20	6:22-50	5:1-22	2:6-17
S.	32:21; 33-end	Mark 12:18-37	5:23-end	3:1-17
2 S. after E'st'r	34:1-14 21-end Isa. 26:1-19	II. Cor. 2:14 3:-end	Jer. 23:1-8	John 21

That portion of the Church year that falls between Easter and Pentecost has a very distinct meaning of its own, or, rather, has several distinct meanings, which should receive recognition in a Lectionary. The most obvious one, perhaps, is the overcoming of death, including prophecies thereof in the Old Testament. Another aspect is the occurrences of the great forty days, leading up to the Ascension and outpouring of the Spirit. Pentecost, rather than Easter, should be made the climax of the Church year. The Resurrection itself looks forward to the gift of the Spirit, through which alone the New Covenant is made effective, and the Kingdom of God, the reign of righteousness, peace and joy in the Holy Ghost, is begun on earth in the hearts of believers. Pentecost should be discounted. It is for this last reason that the New Lectionary, while employing selected passages from the book of Acts in the Easter Season, holds back the course reading of it until the Sunday after Ascension. Another great theme of the utmost importance is the relation of the Redemption, achieved through the Resurrection to the **application** of redemption to the believing individual through the power of the Spirit.

This is treated thoroughly, though in a symbolic way, in the book of Deuteronomy, which is accordingly assigned to this period. "Ye have been redeemed from Egypt, therefore press on to the promised land." This is the Old Testament prefigurement of the New Testament appeal, "If ye have been raised together with Christ, seek those things which are above". It is in accord with this spiritual principle that we have assigned for the Old Testament lesson Sunday morning, the giving of the Law at Sinai, and accompanied it with a New Testament selection which both explains the purpose of the Law and also, in harmony with the Collect for the day, shows that we are justified only through faith in Christ. The Sunday evening New Testament lesson is the story of two appearances of the Risen King, preceded by Isaiah's prophecy of the True King and His reign in righteousness through the promised Spirit. The week-day Old Testament lessons in the morning continue the Exodus story, and are paralleled by Gospel selections dealing with the resurrection of the dead. The New Testament week-day lessons do not continue the life of our Lord, but fill in with topical selections from the Epistles dealing with related themes of redemption and the gift of the Spirit. The Old Testament week-day evening lessons continue the course reading of Deuteronomy, begun last week, and for the reason already given, that the book belongs historically and topically to the period between Egypt and Palestine, between Redemption and Salvation, Easter and Pentecost.

WHY SHOULD I GO TO CHURCH?

BY DR. D. C. WHITE

First Reason

Perhaps you are asking yourself this question. And maybe you are asking it honestly, because you really wish to know, not as a way of evading the whole matter. There are three good reasons. Today let us look at one. First of all, there is the community reason. You live in this city. You wish your city to have the best life possible. You wish it to be a decent, law abiding place where you and your family may live in peace and quiet. Very well, the Christian Church is the greatest force in the world today working for decency and right living. You would not live in a place without a Church any more than you would live in a place without a school. Religion and education go hand in hand in making the right kind of a city to live in and to bring up your family in. You do not wish to profit by that in which you put no effort. Only parasites live on the efforts and work of other organisms. And no right thinking, decent man or woman has any desire to be a human parasite. If the Church makes a decent community, if it makes human life sweeter and happier, if it makes your own life more secure, if it curbs the forces of lawlessness and disorder, why shouldn't you do your share in maintaining it, in making it and its work more efficient, in encouraging your fellow members by your presence and participation?

You, too, are an example. One of the strangest things in human nature and one of the most powerful is the way in which men and women are taking pattern after other men and women. You don't know what person your example is affecting for good or evil. If the man or woman, the boy or girl who is looking up to you, who thinks of you as the man or woman he or she would like to be, sees you careless, indifferent about the higher life, sees that you rarely attend Church, sees that you are concerned only with your business and your pleasure, what will be the effect upon that other person? You can't say you're not responsible for your influence. You can't rid yourself of that responsibility as long as you live in the world. It is bound up with the fact that you are a human being, a member of human society. And the law of influence and example operates from the cradle to the grace. Where is yours tending? Is your town, is your family, are your friends and associates, are the people, perhaps unknown to you, who are, it may even be unconsciously, patterning themselves on you, are all these better for your Christian example? You are very keen to influence others in a business way, to enlist their sympathies and interest for some cause you have in mind, to bring them to your way of thinking in civic and political matters. And this is right. But how about influencing them to be better men and women, to be the men and women who shall make our city the city of better families, of better home life, the city to be desired to live in and to rear children in, to be the men and women our country needs, the men and women Almighty God willed them to be when He created them?

Men and women, consider this first reason why you should go to Church. Throw your influence and example on the right side.

INTERESTING MEETING OF THE CHATTANOOGA CLERICUS

The Clergy of Chattanooga met on Monday, March 19th, at 11 o'clock, at the Park Hotel, and the Rev. W. Loaring Clark, D. D., Rector of St. Paul's Church, read the introduction and second chapter of his new book on "Religion and War". After discussion of the paper, and having unanimously passed a resolution endorsing the action of Mr. Frank Hoyt Gailor, son of the Bishop, who recently enlisted in the French army, the Clergy adjourned to the dining room of the hotel to lunch together.

Those present were the Venerable W. S. Claiborne, Archdeacon of Sewanee and East Tennessee; the Rev. Dr. W. Loaring Clark; the Rev. Wm. Robertson, M. A., Rector of Christ Church; the Rev. Mr. E. R. Jones, Rector of Grace Church; the Rev. Willis P. Gerhart, Rector of Thankful Memorial Church.

W. P. GERHART,
Secretary Clericus.

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CHRISTIAN FAITH AND PRACTICE—WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XVI
"THE RESURRECTION OF THE BODY"

We say in the Creed, "I believe in the resurrection of the body." The teaching of the Church, following that of the New Testament, is that at the "Last Day" the dead shall be raised; those that have done well, with the same glorified body with which our Lord rose; those that have done evil, "to the resurrection of condemnation." Those who are alive at that time "shall be changed" into the resurrection body without passing through death. The resurrection is the clothing of the disembodied spirit with a material body, yet one in which the limitations of matter, as we know them now in this present body, will be absent.

BASED ON OUR LORD'S TEACHING

This doctrine of the Resurrection, which is very clear all through the New Testament, but especially in St. Paul's writings (I Thess. iv:13-18, and I Cor. xv:20 to end) is based upon our Lord's own words. St. Paul, in I Thess. iv:15, says: "This we say unto you by the word of the Lord"—i. e., this is not merely my opinion, but Christ's teaching. The Gospels give us only a small part of our Lord's teaching. Here St. Paul manifestly refers to words of Christ's which the Gospels do not contain, but which the Church of that day possessed.

OUR LORD'S RESURRECTION THE TYPE

As to what our Resurrection bodies shall be like we can know only from what the Apostles have told us of our Lord's appearances after Easter. "Christ the first fruits, afterwards they that are Christ's at His coming." The risen Lord has a material body, for He said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." So we, after the Resurrection, will have a material body, a means of communication with the material universe, and yet, manifestly, bodies so different from those which we have now, that we can comprehend what they will be like only when that time comes. A body not needing food, incapable of sickness and death is totally different from the present body, composed of cells, whose whole process of life is a process of death and birth, death of old cells, and birth of new.

MODERN SCIENCE

Modern science, with its new conception of matter as the manifestation of force, rather than as substance upon which force acts from without, is a help in our understanding of the Resurrection body. Modern astronomy, with its revelation of the extent of the stellar universe, and of planetary systems now in process of creation, which will demand hundreds of millions of years for their completion and life process, hints very strongly that the material universe was not intended merely for the short period of human life upon this planet. So the Resurrection of the body comes as a revelation of God's plan that through the future, man is still to be in relation to the material universe. We are not to be disembodied spirits, but spirits in touch with creation in some way.

For the whole teaching of the Bible, Old Testament and New Testament alike, is that matter is not evil, not the source of sin. God made the heavens and the earth, and pronounced them good.

We may fairly assume that the doctrine of the General Resurrection is not a mere accomodation to man's infirmity, to help him believe in a conscious life of the soul after death, but a real revelation of man's continued relation to these worlds which God has made.

J. H. Y.

EVERY-DAY RELIGION

By DR. JAMES E. FREEMAN

ON BEING COURTEOUS

The lubricant that makes the wheels of the social and commercial machinery move without friction, is courtesy, the recognition of what we sometimes call, "the little amenities of life." We often hear the expression: "It costs nothing to be courteous," and this is true. Yet, how infrequently do we meet a person who is altogether courteous in all the contacts of life.

Recently we read of a so-called "Steel King," of whom it was said that he won his way to fame and prosperity through courtesy and kindliness. There are some people who can say "no" to us and do it in such a way as to make us happy. There are others who say "yes" and seem to agree with us, and yet they ruffle up our spirits and hurt our pride.

Courtesy is the expression of our finer self, the recognition by us of the interests of others, the delicate appreciation on our part of human feelings and the discriminating acknowledgment of varying temperaments. To be courteous means to express in a splendid way our Christian conviction, for one of the commands of our religion is "be courteous," and again, "be ye kind, one to another." We have always liked that word: "He would not break the bruised reed, nor quench the smoking flax." To be courteous means to be thoughtful at all times of the feelings of others. We can hardly think of a courteous man being abrupt or ready to censure without due reflection. A courteous person is deferential in a proper sense, is not intrusive, is not self-conceited or arrogant. It would be well if in our schools we had a department given over to recognition and cultivation of this important quality, for, after all, it is a thing to be developed. Few of us are courteous by instinct. Only now and again we meet a man who is essentially chivalrous, or a woman who is essentially gracious and thoughtful about small matters.

There lived in this city for many years as one of its foremost millers, a man who was distinguished for this enobling quality. The very atmosphere of his offices was surcharged with it, every officer and clerk came under its refreshing spell. Men called him a "courtly man." Why? Because his life expressed through its every word and act the thoughtful, chivalrous courtesy of a Christian gentleman. Part, and no small part, of his conspicuous success was due to his unfailing courtesy.

Courtesy extends to everything in life, even to the matter of letter writing. To fail to answer a note is an act of discourtesy, and even the phrasing of a note discloses, as possibly nothing else does, this quality in one's nature. To be courteous in a public conveyance means to recognize the priority of woman's claim to comfort and if more of us were courteous there would be fewer delicate women strap-hanging. Our youth are admonished that they must "hustle," but no "hustler" has time for acts of courtesy. He is too engrossed in "getting there." In no place does courtesy have a larger place than in the recognition of and reverence for old age. It does not cost much to rise when a woman enters the room, and yet all these things are the acts of a courteous man. We sometimes think there would be more Christians in the world if what we are pleading for were more widely recognized.

(Courtesy of Minneapolis Tribune.)

An earnest and outspoken Priest, who has little patience with delinquency in the matter of Church attendance, was called upon to preach the funeral sermon of a parishioner whose devotion to religion had suffered a relapse. In announcing the funeral, the Priest said:

"I am requisted to announce the funeral sarvices of Dinnis T. Murphy, which will be held in this Church Widnesday ma-arning at nine o'clock. I am both sorry and willing to comply. Misther Murphy's family will be here, all his rilatives will be here, his neighbors will be here. And incidentally Misther Murphy himself will be here—the first time in siven years!"

When St. Paul said to Timothy, "Let no man despise thee", he meant, "Be the sort of person that nobody can despise".

SOCIAL SERVICE AT JAMAICA, L. I.

SAMUEL W. DAY

The Social Service Department of THE WITNESS has recently made the statement that "in order to be of real value, the Department must have contributions from the leaders of the Church." Following that announcement there has come to us a request that we tell of our endeavors to benefit society by our social center work in the Community House of Grace Parish, Jamaica, New York City.

Back in the old days before local banking establishments began to head their stationery and date their check books with the official announcement that they are located in the world's largest city, in the times when children were taught to respect and obey their parents, and the father and mother were the heads of the household, and parental word was respected law, and the ten o'clock p. m. decision that retiring time had come caused lamps to be lighted and carried uncomplainingly "upstairs" by a happy juvenile procession,—things differed widely from conditions obtaining in the transformed Jamaica of A. D. 1917. In the "early to bed and early to rise" times we were a somewhat unsophisticated, yet happy, lot of country folk living comparatively simple lives in the quiet surroundings of a Long Island town about fifteen miles distant from the city of New York. A trip to the big city was then a great event that rarely entered into the average life; indeed many city improvements and advantages were conspicuously separated from home and business life, and a rural community worried over matters no more serious than mud-road streets that were poorly lighted at night time.

A few years have brought vast changes, but, as yet, those changes have not introduced many of the actual conditions or problems of a community that is properly urban; while we are now nearing 50,000 inhabitants and are (by express service of electric trains) only twenty minutes from Broadway, we still have escaped many of the big questions of wages, unemployment, trade unionism, labor disputes and kindred industrial conditions.

Jamaica, New York City, occupies a mid-position that is neither city nor country and which is not clearly defined by the names "suburban" or "super-rural." We are somewhat urban, somewhat rural, but still neither one nor the other; we are not sufficiently removed from the theatre-belt to rob the bright lights of their powers to attract the young set, and the proximity of the woods and fields (now made feasible to wage-earners' children by reason of five cent carfares, cheaper rents and installment-home-building hereabouts) draw many lately emancipated from apartment or tenement life.

We find ourselves placed in an immense community of city-country people whose ranks embrace almost every known phase of life save that of great wealth. There is a large element of people employed in office and banking pursuits, there are many engaged in educational work, not a few in the professional field, and a veritable army of salespersons, shop people and miscellaneous artisans. Our work for social uplift has in consequence framed itself into a campaign of recreation and education as well as amelioration of poverty and suffering with the aim of ultimate reconstruction of life amongst the less fortunate.

The geographical situation of Grace Parish is one well adapted to effectual work along these lines, for it occupies the most frequented section of the town; the Church is in the main thoroughfare and the Parish House is just around the corner from the principal shops and theatres.

Shortly after the coming of the present Rector, about seven years ago, the metamorphosis of Jamaica began to make itself evident. It was felt that the growing and changing community had great need for a building or house at the center of town which might serve as a basis or center for social activities of people within and without the Parish. A careful survey of the entire situation revealed three groups or classes to be benefited; the first class naturally suggested was a division comprising the various parochial guilds and societies, a second was readily found in the large section of unfortunate poor and sick living to the south of the city and a third was recognized in a great number of persons fond of lectures, good music and refined dancing, obliged to make the trip to Brooklyn or New York because no fitting place was available for the housing of these privileges in Jamaica.

The Parish in consequence decided to provide a house that might serve as a Social Center for these various groups; the Memorial House was accordingly erected and has been received and used gratefully by all Jamaicans.

THE HOUSE

The Memorial House is a large, three story, brick edifice, with fourth floor store rooms and apartment for caretaker. It is equipped with all modern improvements and maintained in such manner as to be termed "the pride of the community."

There are three general divisions to the building,—the first floor is generally speaking for work with men and boys, the third floor is for women and girls and the main floor contains the auditorium, Rector's office, executive rooms, guild rooms and kitchen which connects via dumb waiter with all four floors.

On the men's floor one finds a club and smoking room with pool and billiard tables; the room is open and in use almost every week night; since its completion it has become the home of a club which has grown to more than two hundred members. The men give frequent smokers and each month provide some live speaker who is an authority in various lines of social service. The club proves a reservoir from which to draw men leaders or workers needed in other departments of the House work.

Adjoining the club room are retiring and cloak rooms that communicate with a balcony leading into the gymnasium. The gymnasium extends the length of the House and in turn communicates with locker rooms, showers, etc., at the west end of the building.

The chief feature of the main floor is the auditorium or "King Room," which was finished in memory of the family of John Alsop King, an early parishioner prominent in State and Church affairs. This room is one of the largest in the town and with its ample floor space, well equipped stage, dressing rooms, etc., proves an ideal place for concerts, musicales, dramatic performances, dancing parties, lectures and general assemblies. The nearby kitchen with its complete culinary equipment makes the giving of dinners a comparatively easy undertaking.

A large corridor separates the King Room from the east division of this floor. There are situated the "Colonial Room" (Rector's room), the executive and secretarial rooms with files and office necessities, a lending library and society rooms which may be thrown into one large room through sliding and folding doors. These rooms are well fitted with serviceable and substantial furnishings.

The third floor contains various rooms for women's work and a good sized room (somewhat smaller than the King Room) which is very well adapted for smaller lectures, musical societies and instruction of smaller groups of mothers, children and young people.

All these open onto a large corridor which in turn communicates with the King Room balcony and the fourth floor quarters.

These details are given that one may form some idea as to the possibilities afforded by the building for various phases of social work, whether it be systematic instruction or pure recreation, and also to show how it will permit several groups of people to work in various portions of the house at one time in undisturbed manner.

THE SCOPE OF ACTIVITIES

The first class, i. e., the Parish guilds and societies have found the House an admirable rallying spot. The Sunday School in its new home has grown to huge proportions and has been placed on a high plane of efficiency. This is due in a large measure to the fact that the machinery of organizations and the various sorts of paraphernalia can work unhampered and without being upset every time of meeting. Order is a primary law.

The question of "Work Among the Boys" has received much attention in the development of the House. We have decided that it is not possible to put all lads into one groove or mould as was formerly done, and our directors of this work have used care to arrange groups according to instincts, tastes, talents, age and periodicity in development. These directors are all responsible to a General Board or Committee of Boys' Work. Under this head we care for the Boy Scout work, gymnasium and calisthenics, Young Men's Club, and a semi-religious work for quiet temperaments. These groups serve boys and young men of all denominations, and while acting under one government, care for many varying tastes and capabilities, through competent instructors in athletics, scouting, signalling, first aid, etc.

"Work Among Girls" is also under able teachers of their own sex. The girls and young women receive all the advantages of gymnasium, camp-fire life, hiking, first aid, diet, kitchen, nursing, sewing, dancing, social usage, etc.

From these groups have grown kindred ones, which include both sexes, such as "The Young People's Dramatic Society," "The Euphonia Orchestra," "Grace Junior Club," a large organization embracing all Creeds and intended to teach young people the niceties of social etiquette through proper instructors, chaperons, etc.

We also have our parents' and mothers' organizations, where the aim is by lecture and contact to help the parents produce better conditions in the home.

Our second group, i. e., the poor and sick, are cared for through a Co operative Clothes Shop and Charitable Dispensary. This division is manned by workers from all religions, who keep in touch with similar charitable works in Manhattan and with the Associated Charities. The work is well organized and great care is taken that aid whether in money or kind be not dissipated recklessly, but that intelligent investigation of home conditions shall always accompany distribution of assistance. Deserving poor and poor desirous of learning how to help themselves are alone encouraged. This band of workers does splendid and constructive work amongst the large settlement of poor from the slums of Brooklyn and New York. Their efforts are seconded by "The Hospital League," which works out from the House along medical lines.

Under group three, we have served many of the Jamaicans in varying manners.

Small private clubs meet in certain rooms, benevolent organizations, short lecture courses, business method classes, classes in English, Spanish and French, classes in first aid to the injured, classes in workers' methods, dancing classes, and the Long Island Institute for the Training of Sunday School Teachers, all find a home with us.

Besides these there have been a large number of benefit plays, balls, bazaars, concerts, lectures, dinners, etc.

Mothers' Clubs of various schools, local hospital organizations, the Orphan Home Society, teachers' associations and librarians' societies have all used the House many times.

A very valuable course of lectures, concerts and musical treats given under the auspices of the Brooklyn Institute of Arts and Sciences has served many of the most thoughtful people of Jamaica in the House during the last three seasons.

Altogether the feeling is that the Memorial House has not only proven a convenient Social Centre but that it is steadily performing a distinct service to the community hereabouts.

THE HUGO MISSION FIELD

Rev. Joseph E. Ellis, Vicar

Hugo. The Bishop visited St. Michael's Mission Sunday evening, March 4th, and confirmed five persons, two of whom were from the Congregational communion. After the service he met the Committee and spoke in favor of the proposed Parish House which name he changed to "Community House," which conveys better the purpose of the building.

Cheyenne Wells. Monday, March 5th, he visited Cheyenne Wells, preached and confirmed five persons at the Methodist Church, kindly lent for the occasion. After the service he met the communicants and organized the Mission under the name "Gethsemane Mission." Since his visit a hall has been secured to hold the services, and a Guild has been organized which will set the hall in order, and a sweeter idea than all in starting things at this place, Mr. Theodore Spencer, a young man, one of the candidates for Confirmation, will make an altar from which he will receive his first Communion, Sunday after Easter.

Byers. Owing to a severe blizzard, the Bishop failed to get to the Ascension Mission, Byers, after coming within twelve miles of that place, and was obliged to spend the evening at Deer Trail, as no one could be found heroic enough to face the elements to drive him over. He will visit the Mission April 26th.

If you don't know from experience that it is more blessed to give than to receive, you had better try it.—Ex.

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NEWS IN A NUTSHELL

(Continued from page 1)

The Rev. Francis B. Blodgett, B. D., professor in the General Theological Seminary, gave the addresses at the Three Hours' Service in St. John's Church, Ogdensburg, N. Y., on Good Friday. The Choir sang Gounod's "Redemption" Good Friday evening.

Daily papers announce that the Rt. Rev. Dr. Williams, Bishop of Marquette, has been advised by his physicians to give up much of the active work required of him, and that he will ask for the election of a Coadjutor at the forthcoming annual Convention, which will be held in May.

The Rev. James Sheerin, Rector of St. Matthew's Church, South Boston, has accepted an invitation to become Vicar of St. Thomas' Church, New York, and will enter upon his new duties next Sunday. The Rev. Ernest M. Stires, D. D., is Rector. Mr. Sheerin's special work will be in connection with St. Thomas' Chapel, where an effort will be made to reach the wage earners in the neighborhood of East 59th Street and East 60th Street. Mr. Sheerin will have an annual budget of about $30,000 at his disposal, and every sort of institutional means at his command. It is said that the annual current expenses of St. Thomas' Church is about $300,000. And it is reported that at the time of the San Francisco earthquake, St. Thomas' was about to begin the erection of their new million dollar edifice. The enterprise was postponed, in order that $300,000 might be sent to the earthquake sufferers.

Mr. Horris Chase, A. M., who has charge of the Spanish department in the Gordon Institute of Barnsville, Ga., is a Lay Reader of the Church, and is doing a most excellent work in keeping open All Saints' Church, which had been closed for some time previous to his coming to Barnsville last October. The Church is free of debt. In Barnsville, a town of about 4,000 inhabitants, there are only three communicants. Among the boys and faculty of the Institute there are eleven more, so that during the school year there are fourteen persons who look to All Saints' for ministrations. The students of the Institute are allowed to attend any Church they may wish. Usually there are about 75 boys from the Institute, on an average, in attendance upon the services at All Saints' Church, as also a fair attendance of the townspeople. The Choir is composed of boys who, under Mr. Chase's leadership, are now able to chant very creditably the Canticles. A United States flag, which was recently presented to the Mission, is now being carried every Sunday in the procession.

NEWS NOTES FROM OREGON

Ash Wednesday was observed as a day of intercession at St. Paul's, Oregon City, beginning with a celebration of the Holy Eucharist at 7 a. m., and concluded at Evening Prayer, at which Corporate Intercessions, led by the Rector, took the place of a sermon.

Of the $17,000 which is to be Oregon's share in starting the Church Pension Fund, $16,000 has been raised and the remaining $1,000 is fully expected. The Clergy pledge has reached $1,400.

A well-equipped chapel has recently been erected by the Sisters of St. John Baptist on the campus of St. Helen's Hall, the Diocesan School for Girls, in Portland. The furnishings were given by various generous Church people of the Diocese. The chapel was dedicated on the afternoon of St. Matthias' Day by Bishop Sumner.

A Parish House has recently been added to the parochial plant at Grace Church, Astoria.

Bishop Sumner has been delivering a series of lectures on Sociology at St. Helen's Hall.

Marshfield Church people are planning the erection of a Church Hospital in their town.

The Sunday School at the Church of the Good Samaritan, Corvallis, Oregon, have a school yell, which brings in the names of all the Minor Prophets.

Bishop Sumner recently returned from his annual visitations in Southern Oregon. At one Mission, a boy of fourteen arrived, after a five-mile walk, too late to be confirmed on that occasion, but was taken to the next town on the Bishop's itinerary, and there received the coveted gift of the Holy Spirit.

The Rector of Preston Parish, Saltville, Southern Virginia, the Rev. Thomas F. Opie, is identified with a community-wide organization, of which he is Treasurer and Secretary, for raising funds for the starving children of Belgium. He has already sent off a check for $100, and hopes that the sum may reach several times that amount, by reason of a systematic campaign now being launched. It comes from good authority that there are a million and a quarter children in Belgium who are facing death for want of food, unless America extends a helping hand. England and France have given millions for Belgian relief—$12,000,000 a month, to be specific, and America has given in all only $9,000,000. Is it a case of Lazarus and Dives? Why cannot the Church set on foot a nation-wide campaign to raise funds for this, the most worthy cause of a century? "I was hungry, and ye gave me to eat, naked, and ye clothed me."

The Rector has declined to consider a call to a Richmond, Va., Church, electing to remain in Preston Parish—a large Missionary Parish in Smyth and Washington Counties, embracing three organized congregations and three Missions. He is serving his third year in this Parish.

Rt. Rev. B. D. Tucker, Bishop Coadjutor of Southern Virginia, who has been in Florida for several weeks for the benefit of his health, is reported well again, and is making appointments for April and May in the Diocese. During his absence, Bishop Darst of East Carolina, has made several Episcopal visits in Virginia, where he was formerly a Priest.

Rev. D. L. Gwathmey of St. John's Church, Waynesboro, Va., has accepted a call to Wilmington, N. C., and takes up his new duties there this month.

A NOVEL MEETING AND A UNIQUE NAME

The Dean of the Northern Convocation of the Diocese of Easton had called a novel kind of a meeting to be held at Emmanuel Church, Chestertown, Maryland, recently. It was a meeting of the Vestrymen of the Convocation, which latter comprises the counties of Kent and Cecil. In these two counties there are ten fully organized Parishes, with their Rectors, nearly every one of them having a chapel in some neighboring town, where about as many services are held as there are in the Parish Churches. There are eighty Vestrymen in the territory. A good many of them appeared, and also some of the Clergy, who, however, by a tacit understanding, most cheerfully took a back seat. At 11 a. m., the Dean, the Rev. S. S. Hepburn, had a brief service. Judge Henry B. Constable of Elkton was elected Chairman, whereupon the Dean stated the fourfold purpose of the meeting: (1) To enable the Vestrymen to meet and know each other. (2) To give much needed information of the condition of the Church in the vicinity. (3) To devise ways and means for carrying on the work. (4) To quicken and deepen interest in Church matters. An admirable paper was read by Col. W. Hopper Gibson of Centerville on the "Parish and Vestry Systems", followed by Judge James A. Peace of Chestertown on "The Diocese—Its Past, Present and Future". A bountiful turkey dinner was served by the ladies of the Parish, after which the Rev. S. S. Hepburn spoke on "The Rural Church", followed by Mr. A. Hanson Stavely of I. U. Parish on "The Best Means of Raising Money for Church Purposes", the last address being by Mr. Dudley G. Roe of Sudlersville on "How We May Quicken and Deepen Interest in Church Matters". The meeting, from beginning to end, was of such an extraordinarily useful and practical character that hopes were expressed that it may become an annual affair. (As a curiosity, it may be noted here, for the benefit of our readers not familiar with the eastern shore of Maryland, that the Parish mentioned as I. U. Parish has really no other name besides those two initials of the names of two early settlers, who had the church built at a point where their lands joined together. Even the Church has no other name than the one mentioned, namely, I. U. Parish Church. Its very youthful offspring, however, is Christ Church, at Betterton, a well known bayside resort.)

MISSOURI NOTES

An experiment in a two weeks' Mission was tried at St. Paul's Church, St. Louis. The Missioner was the Rev. Irwin St. John Tucker, whose subject was "The Prayer Book—the Bible in Action". The first week, attendance was small, but the second week, the fruit of the sowing was seen. There is today about 100% increase due to the Mission.

The Rev. Mr. Tucker filled the Columbia Theatre daily last week. The personnel of the audience was interesting, as being not composed of the Church habitues, but of men and women who rarely take an interest in Church matters. They felt the social message this prophet brings. Many of these have grown in sympathy and understanding of the Church, and some of the Church laity have broadened their ideas of the Church. Among the audience were seen specimens of the hobo, the tramp and the bum.

The Diocese of Missouri's Social Service Commission is contemplating and working at a Convalescent Home for Women, to be established on a farm in the suburbs. Mr. Thos. Q. Dix, a prominent layman of the Diocese, is back of the movement. There is no adequate Convalescent Home, either municipal or private, save one maintained by the Jews of the city.

Dwight Bridge, the son of Hudson E. Bridge of St. Louis and Walpole, N. H., has given up a very promising career as an artist to enter the ministry. Mr. Bridge is a man of means and of ideas, and it is under the inspiration of Archdeacon Stuck principally that he has come to this decision.

St. Louis, besides contributing the Church Schools of Religious Instruction to the cause of education, has contributed the idea of utilizing the noonday speakers at the theatre to conduct Missions during the week at a Parish Church, or with a group of Parish Churches. Bishop Thomas is doing this double duty this week at Ascension Church and its neighbors.

Bishop DuMoulin visited the Church of Our Saviour, Akron, Ohio, on the evening of March 30th. The Rector of the Parish, the Rev. George P. Atwater, presented a class of 83 persons for Confirmation, 42 of whom were men and boys and 41 women and girls. This is one of the largest classes ever confirmed in the Diocese of Ohio.

A BUDGET OF NEWS FROM SAN JUAN, PORTO RICO

Work in St. John's School—A Child's Prayer by Bishop Graves

The Editor of the News Department is in receipt of an interesting letter from Miss Iva M. Woodruff, Principal of St. John's School, San Juan, Porto Rico, in which she informs us that Deaconess Crane will be added to the teaching staff of the School next year. "We have just had Bishop Lloyd and Dr. and Mrs. Harding with us for a brief survey of the work. Things are bound to happen after such visits, and we are full of hope for the future for our work, especially as Latin America is getting so much attention this year in Mission Study Classes. I received tonight a letter from a young girl in one Study Class in Philadelphia. She writes: 'I am writing to you because you are to be my companion.' My Juniors are getting ready for an ice cream and cake festival the second week after Easter, and are to have a parcel post delivery. They are getting things made for it as fast as possible—parcels worth 5, 10 and 25 cents. Porto Rico, through Mrs. Colmore, pledged $50 towards the gift to St. Agnes' School Tokyo, and the Juniors are to raise money for their share. Today the school children of the city, the Porto Rico regiment, the firemen, members of the Y. M. C. A., Masons and other orders marched through the streets of San Juan to the parade grounds, where they took the oath of allegiance before the Governor to the United States. It was a great sight." Miss Woodruff gives the following account of the work of St. John's School:

St. John, or San Juan in Spanish, is the patron saint of the city of that name. For that and because the School is so closely related with St. John's Parish, Bishop Colmore gave the name to the Church School opened in September, 1915, for American children whose parents are in temporary or permanent residence here. There are approximately 500 Americans in San Juan. The public schools are excellent, but do not begin to accommodate the children of school age. There are, besides, convents and parochial schools of the Roman Church. However, there is such a mixture of races and influences that the "Bishop's School" offered a haven of refuge for the children whose parents wished them to be protected. The School follows the course of the Public Schools through the eighth grade. This year there have been enrolled nearly 80 children, but owing to the frequent changes among Americans, several children have been withdrawn. Since Christmas, the enrollment has been 67. At present a serious epidemic of measles is raging, which so frightened parents that many children are out through fear. Many sudden deaths from black measles have occurred, especially among the poor and neglected ones—where all of our plagues break out. It is a charming sight to see our bright-faced American and Porto Rican children (now American also) assembled each morning for the opening service. The Bishop himself conducts it when at home. In his absence, the Rector of St. John's or the Principal takes it. Our Church hymns are so familiar and loved by the children that now they know them by heart and by number, and select them themselves before assembling. A hymn and the Creed are followed by the Lord's Prayer, a school prayer, and the following, written by Bishop Graves, which we say in unison. It is given here that other children may also learn it and use it as our children do. There is also an evening prayer, if any one should want it, also. These are the words of the morning prayer:

We thank Thee, Lord, for sleep and rest,
For all the things that we love best;
Now guide us through another day,
And bless our work and bless our play.
Lord, make us strong for noble ends,
Protect and bless our loving friends.
Of all mankind good Christians make;
All this we ask for Jesus' sake. Amen.

A flag salute follows the service. The children are doing splendid work, and the spirit of the School is most happy. A Kindergartener is with us this year, who is an inspiration to us all. She is a "story lady", and holds the children entranced whenever they can claim her attention. In the yard, the children talk Spanish as much as English, and it is much easier to speak when they are excited. A Spanish teacher is giving instruction every morning through all the grades. It would be interesting to a child of the States to see a group of children listening to a story in English, then hear some child repeat it in Spanish, as is sometimes done for those who do not follow the English. Our Junior Auxiliary, in charge of the Principal of the School, is composed of girls in the upper class of St. John's Sunday School and seven girls from the Day School, whose parents are glad to have them belong. They belong to Presbyterian and Methodist families. They are just as faithful as our own girls. One already declares she is going to be a missionary. As she was born in the Hawaiian Islands, she knows something about them besides what she hears in the Mission stories. The class of older boys in the Sunday School is composed of five boys from the Day School and three others. Of these, six are in the Choir. The Principal of St. John's School is their teacher, and is also in the Choir. There remains to be formed an organization for the boys. They want it very much, but there is no one to take the responsibility. The children are trying to sell a hundred copies of The Spirit of Missions and secure subscriptions. They are doing splendidly so far, and the mite boxes are filling. St. John's School and St. John's Sunday School are both bearing witness to the faith that our Church teaches, and it is sincerely hoped that these boys and girls will grow up to be leaders themselves in the way to righteousness and truth, looking back gratefully to the influences now thrown about them.

On Saturday afternoon, April 7th, Bishop Garland will lay the cornerstone of the new Parish House of the Church of the Epiphany, Carpenter Lane and Lincoln Drive, Germantown, Pa.

The new building, connecting with the church proper, will be 50 by 100 feet, built of gray stone from Germantown quarries.

The plan calls for a main assembly room which will seat 300, with a wing at either end, in each of which there will be three rooms for Guilds or classes. The interior will be finished in fumed white oak.

In the basement there will be a large kitchen, with full gas equipment, a supper room, quarters for the Boy Scout Troop which is connected with the Parish. Also a vacuum vapor heating plant for Church and Parish House.

Mr. Spencer Roberts of Philadelphia is the architect, and Mr. Wm. J. Gruehler of Germantown, the builder. The building will cost $25,000.

The Scadding House Reading Room, Portland, Ore., which has been open during the Winter, has been closed for the season, because the coming of Spring will take the men who frequent the Reading Room out of town until next Winter. This is in keeping with the decision of the Social Service League, which maintains Scadding House, made last Fall, and referred to in the columns of THE WITNESS. Scadding House furnishes to men the only place where they can find the liberty of a private club without cost or condition other than being orderly in behavior. The room has been open from two in the afternoon until ten in the evening, and was frequented by men who sleep when they have the price in cheerless lodging houses of the North End of Portland, and work at odd jobs during the Winter months. The record of attendance shows an average of 702 for afternoons and of 580 for evenings during January, and 1,136 during February, and of 1,263 and 1,075 during March, which figures show that there are many men who appreciate a place where they can read and write, talk and sing, play games and smoke,—that is to say, where they can be human beings without having to listen to some religious or social panacea, or be investigated by some sociological student as a condition for admission to its privileges. It is the intention to reopen the Reading Room and as much more of Scadding House as may be needed the first of next November. It is expected that wise and liberal citizens will assist the League.

COLORADO NOTES

The Rev. Fred Ingley of St. Matthew's Church, Kenosha, Wis., has accepted a call to St. Mark's Church, Dunn, in succession to the Rev. J. H. Houghton, whose resignation takes effect at Easter. Dr. Houghton has done a wonderful work at St. Mark's among the children in Dunn, the attendance at the Sunday School numbering 366 at the last session, and his genial tenderness has made its influence felt in the lives of thousands of the children during his long Rectorate.

All classes in English in the Greeley High School were recently given a written test on Bible characters from both the Old and New Testament. After the test, the instructor in English sent word to the Rector, the Rev. B. W. Bonell, that the pupils attending Trinity Sunday School stood best in the test. Three pupils answered every question, and one had every answer correct. There are twenty-three Sunday Schools in Greeley.

An electric blower has been installed. The organ was installed in December, and used for the first time at Christmas, but has been blown by hand.

St. Alban's Mission, Windsor, is looking forward to completing the church this Summer. Nearly half the amount needed is now in the bank, and the Easter sale is expected to make up the amount needed to begin building.

The fourteenth Local Assembly of the "Daughters of the King" in the Diocese of Colorado was held in the Guild Hall of St. Peter's Parish on the evening of Friday, February 16th.

After the usual business, Rev. Mr. Watts, the new Rector of St. Peter's, was introduced. "The Church's One Foundation" was sung, the Creed and the Lord's Prayer recited, and an earnest talk followed.

Mr. Watts chose the Daughters' own hymn, 586, as his subject. He called it "A beautiful Christian prayer", and drew attention to the wonderful way in which it is built up by steps. Beginning with the first step in the Christian life, "Lord, speak to me", each step goes a little further—"lead me", "feed me", teach me", etc., until the great climax of service is reached, "Use me, Lord, use even me".

He described the Daughters' work as quiet, patient, persistent, faithful, loving, and most acceptable to the Master—a work of higher consecration, privilege and responsibility.

The hymn was sung as a fitting close, followed by the benediction.

There was placed on the Altar at St. Paul's Church, Buffalo, N. Y., $30,816.95 as a thank offering on the occasion of the centennial commemoration of the Parish. The Rector, the Rev. Dr. Charles A. Jessup, had asked for $25,000.

The Rev. Dr. H. B. Hitchings of Mishawaka, Ind., retired, contributed $5,000 towards the Church Pension Fund, in memory of the late Dean Grosvenor. The Dean, when a boy, was a chorister in Trinity Church, New York, in which Dr. Hitchings was then a Curate. A nephew of Dr. Hitchings, Mr. J. Alvin Scott, pledged $1,000 towards the Fund.

Mr. and Mrs. W. B. Bogert of Evanston, Ill., have removed to their newly purchased estate near Charlottesville, West Virginia. They had been residents of Evanston for over twenty-five years, and active members of St. Mark's Parish. Mr. Bogert was a member of the Vestry.

A Preaching Mission, which promises much for the future to St. Alban's Church, McCook, Neb., was conducted by Dean W. C. Shaw of Alliance, that State, the latter part of February.

The Rev. Joseph J. Cornish has entered upon his new field of labor in Christ Church, Valdosta, Georgia.

The Home for Friendless Boys, in the Diocese of Newark, N. J., projected by the Board of Social Service, will soon be a reality, according to the Newark Churchman. The Bonny Brae farm of over a hundred acres, with a large and commodious house, on the Livingston Road, near Hanover, has been leased from May 1st for five years. Pledges of support for the first year, aggregating $2,500 have been received, and a Board of Managers constituted. Among those who will be members of this Board are the Hon. Harry V. Osborne, the Hon. Everitt Colby, Mrs. Sidney Colgate, Mr. A. B. Leach, Mr. Farley Osgood, Mr. Robert L. Fleming, and the Rev. Messrs. Mori, Hutchison, Thompson, Elmendorf.

Augustus St. Gaudens wrought the Christ who stands behind Phillips Brooks by the side of Trinity Church, in Boston; yes, and the Chancel of old St. Thomas', in New York; but his father, shoemaker immigrant from France, with an Irish wife, once asked his American friend, Armstrong, for a good account of the life of Moses. Armstrong promptly lent him a Bible. Old St. Gaudens returned the book that night with, "I've never read this before. It's the most remarkable thing I've ever seen".—Christian Work.

Bishop Thomas, in his vast Missionary Jurisdiction of Wyoming, is required to do a great deal of pastoral work in out-of-the-way places where the Church is not established. On a certain occasion he visited a town with the purpose of finding unattached Church people. He walked into a store and inquired of the proprietor, "Are you an Episcopalian"? The proprietor replied, "No, sir, but I have a sister-in-law down East who is". The Bishop said: "It is my purpose to hold a service in your town tomorrow. Will you, on the strength of your sister-in-law's relationship to the Episcopal Church, come to the service?" "Yes," replied the man, "possibly I will." The Bishop personally invited over two hundred persons to the service. Fifteen were present. As a result of his visitations to this place, he was enabled later to put a missionary in charge of the work, a young clergyman, who met with remarkable success, building up a strong Parish, the only Church in the community, and ministering to the people for miles around.

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The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain man with plain facts, unbiased by partisan and sectional views.

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Editorial

After Easter, what? The Great Forty Days. So many Christian people begin their Christian year with Christmas and end it with Easter; whereas the Christian year lasts the whole year through. Half the year devoted to our Lord's life, and half of it to His teaching.

And our Lord's life on earth did not end with Easter, but with His Ascension, and with the fulfillment of His promise, that His Apostles should be endued with power from on high. For isn't that just what Christians sadly need, to be endued with power from on high?

So much of the Christian life consists merely in remembering about Christ's birth and death and resurrection,—a sort of aesthetic reverence for these facts in history; but an unwillingness that Christ's life should really possess them.

Now the Great Forty Days was the period in which Christ taught the few who were faithful, the things pertaining to the Kingdom of God and Pentecost was the period in which they were endued with power from on high.

That is, this period after Easter is the very period in which the truths which Christ's life illustrate can be driven home and made a part of the sincerity and truth in which our lives may be spent.

The numbers which followed Christ are very significant. Crowds followed Him during the period in which He preached sermons on how to live and performed miracles which made this earthly life brighter and happier. Then came the time in which He taught them deeper mysteries. How, if they wished to live the life of Christ, it could and must be appropriated.

They were not only to listen to His teaching; they were to be baptized into His incarnate life, to be members of His flesh and of His bones, St. Paul puts it.

Christ's teaching would enlighten them, but His Sacraments would enliven them.

They were to feed upon His Body and His Blood so that He would continually dwell in them, and they in Him.

When they heard that, many went back and walked no more with Him. His popularity waned. Comparatively few had the faith to believe in Christ's power to do this, and had the willingness to make the complete self-surrender that Christ's indwelling involved.

He came, however, not merely to inform intellects, not merely to patch up our bodies, but also to inhabit us. "And the word was made flesh, and tabernacled in us."

After Easter, our Lord appeared only to the faithful. He does yet. Those Great Forty Days in which Christ appeared to those who had chosen Him, must have been wonderful days, for He taught them the things pertaining to His Kingdom, while He was in the Kingly nature of His Resurrection. And then He left them, but not comfortless, for He sent the Holy Ghost, the Comforter, to dwell in them. And that was why He lived and died for them, in order that the Holy Ghost, the Lord and the Giver of Life, might give them the same life which He had lived among them, the life of His Resurrection.

Now that is what the Christian year is for, that you may receive His teaching and imbibe His life. In reality there is no part more important than the rest, for we need it all,—every parable and every grace, for it is so easy to be of the earth, earthly; and so hard to lift up our hearts.

"If ye then be risen with Christ seek those things which are above, where Christ sitteth at the right hand of God."

THE STORY OF THE CHRISTIAN CHURCH

THE CHURCH UNDER CONSTANTINE

By the Edict of Milan (311 A. D.) the Christian Church became a legal religion in the Roman Empire.

But now a new danger arose. Instead of being persecuted by the Imperial Court, the Church underwent a far graver danger. Instead of persecution the Church suffered the far more insidious danger of Imperial favor. In religion Constantine was the most dangerous of all patrons. A pagan who tried to direct the policy of a Christian Church, and bringing into the Church, with the Imperial favor, a mass of people who sought not the grace of God but the loaves and fishes.

Outwardly the sun seemed to burst forth in genial light and heat after the dark clouds of persecution. The Imperial edict ordered the restoration to the Church of the buildings that had been sequestered or destroyed; he exempted the Clergy from taxation; he ordered Sunday to be observed as a day of rest, except for the needs of agricultural pursuits, and he made close friends of ecclesiastics. It seemed fair weather and plain sailing for the storm-tossed ark.

But there were other sides to the story. Constantine's family life was a bloody tragedy and indicated a jealous and vindictive nature. His Court was Oriental in its methods and his exactions for display in the city on the Bosphorus were increasingly heavy.

ECCLESIASTICAL POLITICS

Constantine, by his patronage of Christianity, incurred the secret enmity of the pagan world which had its center politically in the Senate at Rome and intellectually in the schools at Athens. So it was most important that he should keep the Church united, but there were serious conflicts within the Church itself.

The Donatists had long been a discordant element in North Africa. In 318 he held a council at Arles in Gaul, which is especially memorable for the presence of three Bishops from Britain, showing the presence of an organized Church in the British Isles at this early date. But he was unable to heal the schism, which smouldered on for three hundred years, until the lamp of the Church in North Africa was extinguished, and the rule of Moslem succeeded it.

The Schismatics were more set on having their own way than they were in preserving the faith and unity of the Church. But a far more serious conflict arose in Egypt. The rank soil of Africa seemed to grow heresy and schism.

ARIANISM

There was in the city of Alexandria a popular preacher named Arius. He was able, vain, egotistical—just the proper mixture for a heretic. He began to explain the doctrine of the Trinity. Up to this time the Church had loved Jesus as the Son of God and worshiped Him as such, without any clear definition of the fact. But Arius set forth the statement that Christ was a creature. "There was (a time) when the Son of God was not."

Just as the son is subsequent in time to the father, so Christ is subsequent in time to God the Father. Of course, the introduction of the element of time in the definition of the Godhead was puerile. For if God is eternal, His Son would have all the properties of the Father. Alexander, the Bishop of Alexandria, protested that to worship a creature would be idolatry, and unless the second person of the Trinity was very God, He could not be properly worshiped.

But Arius did not heed the admonition of his Bishop and so he was deposed from his office. Of course the affair created an uproar and Constantine, ever jealous of the unity of his Christian subjects, inquired how the matter could best be settled. He was informed that the Christians settled such matters in synods or council. It did not occur to his advisers at this time to refer the matter to a supreme head of the Church at Rome. This idea came much later when the Church had imbibed the imperial idea from its association with the imperial government.

At this time the Church was still a constitutional organization and settled vexed questions in synods or assemblies. So Constantine summoned a General Council of the Church at Nicaea and placed the Imperial Post-roads at the service of Christian Bishops throughout the Roman world.

He bade the Church hold its council at Nicaea in the summer palace of the Emperor, and thither posted some three hundred Bishops from various parts of Christendom to set forth the ancient faith against innovation.

Thus was assembled the first great assembly of the Christian Church since the Council of Jerusalem, mentioned in Acts xv, showing that the Church had not yet been imperialized, but that the ancient customs still prevailed.

SOCIAL SERVICE NOTES

"No social worker is well read," says Mrs. Kelley of the National Consumers' League, "who is not familiar with the publications of the National Children's Bureau." Write to your Congressman for these publications and add a protest against the niggardly treatment Congress gives to this important Bureau.

A women's division in the Department of Labor in Washington is the next logical development to follow on the establishment of the Children's Bureau.

Every social worker should give all encouragement to home economics, the education of men and women in the management of the home. If an army travels on its stomach, how much more does the nation! "Left to herself the mother of underfed children," says The Survey, "will buy a supply of meat out of all due proportion, or else she will adopt a diet of starch and tea. She knows nothing of the relationship between orange juice and hard little bones in her growing children. But the dietitian's business is to show her that the things she thinks she can't afford to buy are the things she can't afford not to buy." The Parish can do much toward establishing a visiting nurse or dietitian as a public function.

SOCIAL WELFARE IN INDUSTRY

The day when the employee works out his salvation alone is passed. The progressive employer of labor now assumes the burden of the responsibility. Not only does he provide every encouragement and facility, from the standpoint of business success, but he enters into the very life of the employee and assists him to a realization of his remotest ambitions.

It will pay any well-meaning employer of labor to ply himself with a few questions like these: Am I making a scientific study of wage and salary standards, especially with regard to the equity of compensation? Are scheduled advances based on service made in my organization? Am I encouraging private savings? Have I considered the applicability of the profit-sharing plan in my organization? Do I safeguard the health of the employee (a) by making annual physical examinations, (b) by providing hospital or sanitarium care for the sick, (c) by providing visiting nurses whose influence extends into the home, (d) by instituting daily rest period and annual supervised vacations? Do I conduct night classes, provide libraries, educational lectures and moving pictures? What social advantages do I offer? Do I hold noon-hour dances; holiday celebrations and annual picnics for employees? Have I a permanent social center in my plant?

Industrial welfare work must be based upon service—it must be sincere to be successful. The philanthropical nature of the work must be kept well in the background. There must never be any intimation that the employee is receiving more than he is by right entitled to.—Social Service Review.

ST. MONICA'S HOME, DES MOINES

The Iowa Churchman prints the following appreciation of St. Monica's Home, Des Moines, Ia., by one of the girls living under its protection. St. Monica's is an institution for social welfare in Des Moines:

"I know I speak for all the girls when I say that words cannot be found to express our appreciation of the training that we are getting in dear St. Monica's.

"Training not only in the most valuable arts of housework, including a knowledge of garden and farm, but also in our school work which is based upon more than plain facts.

"Better still and higher yet, is the religious side of our training. We have completed the Life of Christ under 'Deaconess Roberts,' who has given us not merely an outline but a complete study of His life. We are now studying the Life of St. Paul.

"In our Confirmation Class we are studying the Prayer Book and in this also 'Deaconess Roberts' is trying to give us a more vivid light on the Church and its teachings. Just at present we are having some Church history.

"Special instruction has been gladly rendered by 'Mother' or 'Deaconess Wurts,' on 'The Manhood of the Master.' First His joy and second His magnanimity. During part of the summer we had Bible Outline with 'Mother' and the New Testament Outline has proved very helpful in our study of St. Paul.

"Mention should also be made of the services the doctors are rendering us here. We can never do enough to repay all they have done. Particularly do we appreciate Dr. Harbach's words—expressing the sentiments of all those whose medical skill and personal interest have encouraged and strengthened us—'I remember the girls and have their welfare at heart, but I seldom remember what was the matter with them. I know that what prescriptions and pills could not do, fresh air and exercise are doing out at St. Monica's.'

"We are grateful to Drs. Holloway, Schenk, Harbach, Steindler, Sanders and Royal for medical and surgical aid; Drs. Markle, Cornell, Entrikin and Matheson for dentistry; Dr. Howland for the good care of our eyes.

"We never can thank those who have given gifts either in the financial line or in donations or in special gifts such as the piano player, the trees which the nursery gave to help make our home beautiful and attractive, and the light in our dining room, given by a friend of the Home, in Philadelphia.

"These are just a few of the things which have been given. And as we older girls ascend higher in our Christian life we are led to a deeper appreciation of the Home and its friends.

"MARY."

The Rev. James G. Widdifield, Rector of St. John's Church, Midland, Mich., has accepted a call to St. Peter's Church, Tecumseh, and St. John's Church, Clinton, Mich.

The Rev. Edwin J. Van Ettin, Rector of Christ Church, New York City, is reported as having expressed the opinion in a sermon that "It would be startling if real names should be placed over church doors, instead of the usual fancy ones". He suggested as appropriate names for some Parish Churches, "The Chapel of the Beloved Money Maker", "Chapel of the Divine Stupor", and "Tablet to the Soup Kitchen". Those who give money to costly memorials, and neglect to help make the Churches alive, do not meet the approval of Mr. Van Ettin, and he is also against the "Everybody-go-to-Church" propaganda.

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THE PARISH

Edited by JAMES WISE

A Christian Mak ✠ ing Institution

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How a Parish Makes Christians | Through Its Organized Activities

EDUCATION
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  - Font Roll
  - Kindergarten
  - Primary
  - Junior
  - High School
  - University

WORSHIP
- The Choir

SOCIAL SERVICE

CHURCH EXTENSION

Apropos of our remarks regarding congregational singing, in last week's WITNESS, we are happy in having our ideas on that subject reinforced from two sources as wide apart as eastern and western civilization. The first is a criticism by a Chinese student visiting an American Church congregation. The incident is gleaned from "The Living Church."

AS OTHERS SEE US

A former student at St. John's University, Shanghai, now in the United States, has sent to a friend in China these impressions of an American congregation:

"The Church is as big as St. John's Pro-Cathedral, and pretty dark within, owing to the colored glass windows; so lights must be used when the service is being held. The choir, consisting of ten sopranos, ten altos, five tenors and five basses, shoulders the entire weight of the singing part of the service; while the congregation, appearing as if overloaded with sins or carried away with the melodious music of the choir, never open mouths, although all hold hymnals in hands."

The other is an illustration from a delightfully frank book entitled, "Letters to Laymen," written by Bishop Anderson of Chicago. What a fine thing it would be if every Layman who reads this would invest 75 cents with the Young Churchman Company of Milwaukee, Wis., and get this book. It is full of meat. The Bishop says some fine things to choirmasters about the Te Deum in Morning Prayer that most Laymen as well as Clergy would appreciate. He then quotes one of Dr. Clinton Locke's inimitable sayings:

THE VICE PRESIDENT VS. GOD

"The choirmaster had exhorted the choir boys to do their very best because the Vice President of the United States was to be in the Church that morning. 'Yes,' supplemented Dr. Locke, 'yes, boys, and GOD is going to be in Church. He is here every Sunday.'"

AN INITIATION SERVICE

Why would it not be a good thing to make more general throughout the Church the custom some Parishes follow of having a new choir member reverently and solemnly instituted into his office? The choir member is certainly one of the lesser orders of the Ministry of the Church and presumably performs a distinctly spiritual function in worship. It surely would tend to emphasize in the mind of the singer the sacredness of his calling if, in some public service, he was set apart by prayer and exhortation for the performance of his duties. This particularly applies to boys as they become choir members, when impressions are more easily made.

ANNUAL CHOIR SERMON

We Clergy would do well to devote at least one sermon a year to Church music and the choir, putting definitely before the singers in the presence of the congregation the ideals they should strive to attain as leaders in the worship of the Church.

CORPORATE COMMUNIONS

We hope to dwell on this phase of Parish life more fully at another time as it applies to all departments of Parish activity, but let us emphasize it here in connection with the choir. Our feeling is that an early Celebration a certain number of times every year should be set apart for the Corporate Communion of the choir, when they are freed entirely from the responsibility of carrying the musical part of the service. They come together for the special purpose of seeking God's blessing on their work as they consecrate themselves afresh to this special service of music.

HYMNS FOR CHILDREN

Another feature in our Church worship in many Parishes is the pathetic lack of attention given by Rectors and choirmasters to music in the Church service suitable to children. Children love to sing and when we are fortunate enough to have them in our congregations as worshipers how seldom do we grant them the opportunity by giving them a part in the music that they can appreciate. The Church is waiting today for someone to collect the words and music that rightly belongs to child life in Church worship and get them incorporated into our hymnal.

MUSIC FOR THE PEWS

We are happy in the knowledge that the General Convention Commission on the New Hymnal is planning to publish a hymn book with musical settings at such a price that it will enable the Parish to put them in the pews for congregational use. Let us get rid of our dumb and half asleep worshipers by starting a crusade of hymn singing in our Parishes that will show the world we mean business and send us forth from the House of God each Sunday thrilling with the atmosphere we have helped to create by singing with all our hearts and voices unto the Lord.

"I will sing unto the Lord as long as I live; I will praise my God while I have my being.

"O praise the Lord, laud ye the name of the Lord: praise it, O ye servants of the Lord.

"Ye that stand in the house of the Lord: in the courts of the house of our God.

"O praise the Lord, for the Lord is gracious: O sing praises unto His name for it is lovely."

We are quite sure the Psalmist intended this invitation not only for the Levitical choir members but for the whole congregation.

THE BOY CHOIR

The day has past when we need to produce any argument for a boy choir where it can be had and it can be obtained in most places where one is willing to work and be patient. The music perhaps may be open to professional criticism, but as a missionary agency in the work of making Christians the opportunities in a choir of boys are only limited by the number of them.

One speaks in no uncertain tones here, for our first experience with the Episcopal Church was in a boy choir and many a merry dance we led our dear choirmaster in those days now well behind us. It was the entering wedge that finally brought us out of another religious body into communion with the Church. Hundreds of boys have had similar experience. We simply bring in the subject to present a word again from Bishop Anderson to the choirmaster or Rector who handles the boys:

"Your best work, my dear choirmasters, your best work or your worst work is of the nature of a by-product. Your best work or your worst work as choirmasters will not be found in the realm of music, but in the influence which you exert over the boys of the choir. You may produce fine singing; you may scrupulously recognize the Rector's responsibility and authority; you may be a good disciplinarian; you may do and be all this, and at the same time have a choir to which it is a misfortune for a boy to belong. What influence is the choir having in the formation of a boy's character? That question transcends all other questions in importance. Remember that the choir exists for the worship of God. We cannot divorce the excellence of the music from the worship which it meant to enrich. We cannot divorce chorister and character. What impression is choir work producing on the boy's character (for I am thinking chiefly of the boys)? Is it making him reverent and respectful? Are the practices conducted with order and dignity? Do you keep good control over yourselves? Are you setting a good example in every-day life? Is the choir work begetting a love for the Church and a reverence for the things of God? Is the boy learning through membership in the choir to hold religion and worship in esteem; or is there some kind of familiarity with holy things that breeds contempt? When your choir boy becomes a man, will he look back to his choir days, where the things of religion found a permanent lodgment in his soul? The boy does not separate the man from the office. Bad habits on the part of an otherwise good choirmaster — intemperance, irreverence, uncontrolled temper, the use of bad language and such like—would undo all that a choir might otherwise do for a boy."

THE CHOIR AS MISSIONARIES

We realize how busy the life of the average choir member is as a rule and how faithful and self-sacrificing most of them are who give themselves to this work, yet we cannot dismiss this subject without throwing out the suggestion that the choir oftentimes can make a splendid contribution in the work of making Christians outside of the routine services.

I will never forget the impression left on me as a boy when our choir got up a minstrel show and went out for an evening to entertain the inmates of the County Poor House. I think all of us felt more repaid that night for our efforts than over all the money we raised in our other performances. In my last Parish the carol singing our choir boys and girls did in the down town hotels of a large city on Christmas Eve was a yearly event long looked forward to by those who listened. Who knows how many hearts may have turned back to tender thoughts of home and the story of the Christ Child long forgotten as the clear fresh voice of the boy soprano rang out in "Holy Night"?

How many choirs and singers there are who might find golden opportunities for sowing seed for the Master by giving their services as choristers in poor houses, jails, city hospitals, etc., and help to bring the story of God's love to the neglected and forgotten relics of humanity that the busy world has cast aside.

CHOIR VESTMENTS

No, on second thoughts, no. We have no desire to start anything. Here it is well perhaps to remember that silence is golden. We might venture to—but no, the ice is pretty thin. We still remember a sermon we dared to preach on women's clothes. Of course I am thinking of vestments for choir women. I don't want to risk the friendship of my women friends who sing in choirs, so I will refrain, although it is a pain and grief to me, but Safety First is the modern slogan.

(To be continued.)

HISTORY REPEATS ITSELF

"I got a saddle horse from the livery and mounted for the first time in my life, under the fire of the questioning glances of the usual group of idlers about a barn, whose interest was heightened by the fact that I was wearing an Episcopal suit and was supposed to belong to the most 'dignified' Church in Okanogan. The tenderfoot, that was myself, mounted as bravely as possible and held the reins very tightly to show his animal that he would be a stern disciplinarian, even if he did lack experience. The horse appeared to dislike the road to Omak for he put himself crosswise to it and refused to move. A tighter rein started him to prancing about in a most disconcerting manner, but the tenderfoot only tightened his rein the more, determined to get the better of the situation. Finally the bewildered horse stumbled and fell sideways, ending by sitting down in the Missionary's lap. Both were up again in a minute and went back to the stable separately as if further friendship was out of the question."—From Church Times, Milwaukee.

A new Mission has been opened at Swink, a sugar beet town in the Arkansas Valley, by the Rev. D. Howard Dow. There are several communicants and a number of children to start with. During the beet campaign several hundred extra people move into Swink.

THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

BEAUTIFYING CHURCH GROUNDS

"We all recognize that one of the peculiar functions of our Church is to stand for beauty. We appreciate the importance of this in our Church buildings and especially in our interiors. The whole arrangement of the Church building, stained glass, altar —in fact, everything connected with Church, is designed with the idea of symbolizing God's beauty and the beauty of holiness. Unfortunately we do not always give the same attention to beautifying the Church grounds. For this reason they are frequently anything but inviting and depressing. This is not as it should be.

"Moreover, where we fail to have a beautiful Churchyard we lose an opportunity of symbolizing to the passerby the richness and glory of the life with God. I therefore urge on the Clergy and all those who are responsible for our Church property, to see to it that the exterior of the Church and the grounds are given careful attention." — Bishop Page in "Church News," Spokane.

Every man who is subject to that subtle but commendable species of inner compulsion which requires or, at least, inclines him to blacken his boots before going to service, will sympathize with and endorse this position set forth above by Bishop Page. Since the Bishop will probably shrink from writing upon this subject with any great frequency lest it seem to reflect reproachfully upon his own Diocese, it is a pity that he didn't go down into some of the Church cellars, take a look around and then come up and treat the whole subject, once for all, in a thorough-going and catholic manner. It may be that the Church cellars of Spokane are above reproach in this matter, but if so, the chances are that they are above ground also. It is a curious psychological fact that there is something about a hole that overwhelmingly appeals to every unregenerate instinct in the human heart. Man will rarely destroy what he thinks he can hide whether it be a tendency toward knavery or an empty paint tin. And so, while holes continue to exist he is encouraged to believe that he may properly continue to hide in them whatever he doesn't care to have seen.

It was not this side of the matter, however, that the Bishop had chiefly in mind. His main point is that since the Church building and plant "is designed with the idea of symbolizing God's beauty and the beauty of holiness," we should see to it that the idea is given fullest expression to the end that all who look thereon should be stirred toward edification. And so he speaks of the effect upon

"THE PASSERBY"

To a Church that numbers one communicant in one hundred of population the passerby is a subject not without interest. In the first place there are 99 of him to one of the kind that turns to come in. And taking all the Churches together that lie between the Vatican and the "tabernacle" every other person you meet is but a passerby—he does not turn to come in. In a country nominally Christian, where but half of the people make any profession whatever of any sort of Christianity, the passerby may not be easily dismissed from thought. If he will not turn to come in, can anything be done about it? Bishop Page appears to think that something can. He seems to have an idea that a well and attractively ordered Church property would in itself constitute an appeal not wholly devoid of effect—an effect upon him that in one sense the Church most needs and who, in every sense, most needs the Church — upon him whose name is legion, the passerby.

THE POWER OF THE MUTE APPEAL

A conscious acceptance of this principle of extended appeal would soon reveal to us many ways of making it for which we already possess the equipment but do not think to thus use. For example, there is a town of considerable population where there is a Church having an exquisitely beautiful chancel window representing The Agony. This window is over the street. When, at night, it is lighted from the inside, the effect is extraordinary. The dark wall of the Church gives one on the street the impression of space infinitely unoccupied—the darkness of uncreation. But high up in this and apparently unsupported by anything appears this marvellous scene like a vision revealed of God. It has the effect of absolutely dispelling every thought and feeling except those that itself suggests and compels. If any man, under these circumstances, can pass that window unmoved, he is not only dead but he always has been. Spiritually he was still-born. And so was his father—and his grandfather, for it takes, at least, three generations to complete a wreck like this. Such men do not make up the streams of the passersby.

SHIPS THAT PASS IN THE NIGHT

The Rector of the window Church, a young and ardent man with a rather idealistic temperament, was desirous of keeping this window lighted at night throughout the night. Like Bishop Page, he had in mind the passerby. And he thought, too, that the later at night the passerby passed by this window, the more good it might do him to pass by a scene of such character. He was, however, not encouraged to persist in this design by the keepers of the temporalities and, fearing lest he be regarded as fanciful, he pressed the matter no further, but like most of the rest of us confines to the handful who turn in, his appeal by sermon and prayer. But, just outside the passersby in endless procession night after night and every night move beneath the shrouded scene knowing not, for lack of light, that just above their heads stands an exquisite representation of the Great Appeal once made to God for them. And thus it comes to pass in the sphere of the Church, as so often in the world, that they have most who need the least while those that need the most, have nothing. A friend of mine, the sexton, says that if people want to see that window, they can come to Church and see it—that that is how he sees it. There is no gainsaying this observation of the sexton. They could. But he needn't set any chairs in the aisles on that account.

MAMMON NOT ALL — TO ALL OF US YET

"The advance of the Church is reflected in a growing interest on the part of young men in the problems of organized religion. In 1812 only one college student in ten was a Church member; today the ratio is one in two. This change is responsible in part for the remarkable growth of the ministry in the past thirty years. In that time the number of men in our theological seminaries has doubled, and the number of clergymen in the country at large has more than doubled. Neither the legal nor the medical profession can show a similar gain. This growth is all the more remarkable when we remember that in these very years, while the number of American theological students has been doubling, the number of theological students both in England and Germany has been cut in half."—Maryland Churchman.

A MIXED CONGREGATION

"Holding cottage services in China is sometimes a difficult matter. Writing of such a service, our Missionary at Nanking says: 'Let me take you to one such home. In front is carried on the family trade—stenciling white cloth with a preparation of bean oil and lime. The odor is, to say the least, unpleasant, but one soon gets used to it. The hired men stop work to come and look and listen. The neighbors have been invited in and come with the children and the dogs. The family's hens must also be taken into account. Altogether we are a very mixed company. The hubbub is great and uninterrupted, but they gradually settle down a bit, at least enough for the cornet to make itself heard. Then the Christian host or hostess, the school boys and myself, sing a few hymns for them. By this time they are quiet enough to talk to.'"—From the Church Helper, Western Michigan.

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THE CHILDREN'S HOUR

HOW THE WHITE CHRIST CAME TO NORWAY

By EVA LEE MATTHEWS

CHAPTER VI

In the weeks and months that followed Gundra seemed haunted with a wide-eyed horror. She was almost intolerable to live with. Everyone suffered from her furious bursts of temper—no one more than Aldyth. One day, when she was summoned harshly to her presence and Aldyth came with eyes red with weeping, Gundra upbraided her:

"What have you to weep for? How dare you speak of suffering, when Hakon, the King, the good, the great, is suffering, suffering always,—such horrors as you cannot dream of."

"Oh, Gundra," cried Aldyth, kneeling before her, "tell me about him. He has been hidden away from us for months and months. I have feared to ask—I have not dared to think what he may be enduring."

"But I have dared to see," cried Gundra. "They shall do nothing to him that I do not know about. I will not live here in calm ignorance of his suffering. I will know every pang that he endures. And ah! it is breaking my heart. Pity me, pity me, Aldyth! My husband, my love, my very self, is undergoing their cruel tortures at this moment. And he will not yield. I cannot tell what it is that keeps him but I know that I never loved him as I love him now, I was never so proud of him in his splendor as I am now in his suffering. And Myrath is relentless. I, the proud Gundra, the Queen, have knelt to him in entreaty, I have been before the Council beseeching their mercy—I have bribed the jailers and have opened the door to Hakon and bade him flee—and he would not. 'No,' he said. 'My Gundra, I will stay and win Norway. When she has sacrificed me to her false gods she will accept the White Christ.' How strong the Christ must be, Aldyth, to win devotion like that. I thought him weak, but there is no man in Norway would suffer for Thor one tithe of what Hakon has suffered for Christ. Myrath knows it. He has seen all. Even he has grown fearful that he cannot succeed. I have seen him set his lips lately in a way that has made me fear for Hakon's life. Theowulf, my father, will not see, will not let me speak of Hakon. He groans if I but breathe his name. He is as helpless as I am to move these men. Ah! what more can I do to save him? I must find a way. If only the Council would see him under torture I am sure they would yield. It is only Myrath who could endure it unmoved. They are sitting now in the Council Chamber. Let us go together, Aldyth, and beg them on our knees just to look on at their own work—and judge then if they can, if they dare continue it."

The Council was indeed facing a serious problem. The King of Denmark, with Trudmar the Bloodaxe's son, had invaded Norway. Already important fortresses had fallen into their hands. There had been levies of troops but always met with the question, "Where is Hakon, our King? Bring him forth and let him lead us out to battle, else it were better to yield to the usurper rather than oppose him uselessly and bring fire and sword upon the land. Under Hakon we can fight—without him we will not take up arms." Ardulf had just finished presenting this protest of the people and the thanes concerning their imprisoned King, when the two women entered the Council Chamber—open to Gundra by right of being Queen. Kneeling with Aldyth beside her, she made a passionate plea for them to come and see Hakon suffering now as he had been for hours in the torture chamber.

"I only ask you to see him," she said in a choking voice. "If you can then order a continuance of these dreadful tortures I will only ask to be allowed to suffer with him. But I am sure when you see that you will know that his will is indomitable, and as victorious in the torture chamber as on the battlefield."

The stern faced men looked at one another. Theowulf covered his eyes and shuddered.

"Let us go," said Ardulf. "If we really cannot break his will why not give it up? Exact a pledge that he will do nothing against Thor and Odin—that he will not punish us for our part in this matter—and that he will lead our armies against the Danes—and then let him have his White Christ in peace."

"Agreed," cried all the Council, rising. "We will go at once."

Down the steep, dark stairs they went.

"That is his dungeon," said Gundra, in a hard, dry voice, pointing to an open door. They peered within the empty cell, almost dark.

"Is there no bed?" asked Arven, in a hoarse whisper, "not even straw?"

"Only that pile of sharp flint stones," said Gundra, "and he is chained to that."

They went on in silence, not daring to speak. Could there be worse in the torture chamber to which they were going? As the door was opened to them Aldyth gave a great cry and sank faint and sick to the floor. Aloft on a great cross was stretched Hakon chained to it. His face was bloodless, his eyes bloodshot, his breath coming in gasps.

Myrath, on the seat of judgment, was saying, in his cold, even tones:

"Hakon, I ask you once more, will you yield to the will of your people?"

"No," panted Hakon. "I cannot forswear my Christ—not here—not here."

"Myrath," said Arven, stepping forward hastily, "take him down from that."

"Is it the will of the Council?" asked Myrath, looking in some surprise as he saw that it was not two or three, but the whole Council that had come down.

"It is, it is!" they cried. And the executioners, at a sign from Myrath, unfastened the chains and let him slowly down. Gundra was kneeling to receive his head on her bosom. Aldyth kissed his hands and his feet through her falling tears. Gundra could not weep—how she envied those relieving tears that would not come from her bursting heart.

"Shall he be taken back to his dungeon," asked Myrath.

"No, no," said Arven. "I speak for the Council. "Take him to the best room in the palace. We have failed and he has won the right to his Christ. He shall be reinstated in his kingly power tomorrow if he will grant our conditions—amnesty for us, in which you are included, Myrath; no interference with the Norse gods, and leading our Norsemen to battle against Trudmar and his Danes. Truly, he will be forgiving if he consent to the amnesty. I had had no idea it was as horrible as this!" And the Viking who had never flinched in battle, who had tortured captives to death in cold blood, wiped the cold sweat from his brow. There had been something in the face of Hakon that he had never seen before.

It was two weeks before Hakon was able to bear his armour and appear before the people, though the Council met daily in his chamber where he lay weak and white upon his couch, directing their measures for the public safety with his clear head and cool courage. But until he actually appeared amongst them the people would not believe the assurances of the Council that they should soon have him again, and they would not take up arms until he should appear to lead them. In the meantime the Danish army had advanced unopposed into the heart of Norway and was threatening Froste itself. The day that Hakon rode slowly through Aarbrucken on a noble white charger, he was hailed on all sides with the wildest enthusiasm. The fresh young beauty of the year before had given place to an almost transparent beauty of spirit. The flesh seemed to have been refined away and to be hardly a barrier to the soul within, on fire with love and pity and patriotic fervor, that shone through the unearthly pallor of long suffering. They had from the beginning loved him. Without knowing why, they reverenced him now. Thousands flocked to his standard and in a week he was able to march to the relief of Froste. His army was still far inferior to the Danish one, both in number and in discipline. He had had no time to do more than gather it and he was forced to give battle at once if he would save Froste. Once more his battlecry rang out over Norway—"Pro Christo et Norwege." And Norway understood and followed it—followed it to victory as his invincible battleaxe clove through the opposing ranks of the foe. All day the battle raged, all day the little host drove slowly through the immensely superior army of the Danes—wedge shaped with Hakon at its apex, cheering and leading, scattering their foes in front who then charged upon the flanks—but the spirit of Hakon inspired every man and made each as invincible as himself. At last the foe were in flight and the red sunset shone on a red and deserted battlefield—for the victorious Norsemen were in hot pursuit after the fleeing Danes—with the lust of vengeance added to their fire of victory, for in the last charge Hakon had fallen with the words "Pro Christo" on his lips.

* * * *

Gundra was out under the stars on that fearful field of death seeking her beloved. She passed many a heap of death—many a pitiful moan for water and succour from the wounded. Unheeding, in feverish haste she sought one only and could not stop for any other. Would she never find him in all those thousands slain? Ah! but she must, she would. Death should not steal him from her. She was Norway looking for her King. She would not be balked. Far ahead, where the dead lay thickest, she saw a white figure bending over the slain. She pressed forward with renewed haste, she came close—then she saw the vision that she never forgot to her dying day. It was the White Christ. Ah! she knew him by the crown of thorns upon his head, by the blood stains on His white robe, by His eyes like Hakon's, so tender, so stern, so full of fire. It was over Hakon He was bending and He had a golden cup in His hand and He was filling it with Hakon's blood from the gaping wound in his side. He raised the cup aloft and was looking straight at her now. She spoke—Gundra had courage for anything that night.

"What are you going to do with Hakon's blood, O Christ, whom Hakon loved?" she said.

"I am going to baptize Norway with it," replied the Vision.

And then Gundra knew no more. When they found her in the morning Hakon's body was clasped in her arms and she was so sprinkled with his blood it seemed as if she must have died of his wounds. But she was not dead. She followed Hakon's bier to the great funeral pyre—when all Norway mourned its best and greatest sovereign—and in her bosom was a lock of her own hair dyed red in Hakon's blood—her baptism she swore to herself. In the long sad years that followed when almost a prisoner under the stern and cruel regency of Myrath, when fearing constantly to be separated from her child, who was to be brought up, Myrath said, strictly in the Norse religion, she forced herself to attend the heathen sacrifices, the heathen feasts, with a loathing that made her understand how a Christian could bear any torture rather than apostasy; she saw the Norse gods as Hakon saw them, and Norway looked through her eyes and from its love to Hakon learned to hate the idolatry he had found so hateful. When Hakon died it seemed as though the only Christian in Norway was dead—hardly a generation after his death all Norway belonged to Christ under a Christian King—with that fervour and generous devotion that for long ages marked their faith, and their first Christian King was ever enshrined in their memories, and his name has passed even into the cold pages of history as Hakon the Good.

(The End.)

TRUE FAULT FINDING

Fault-finding should be regarded as a fine art; for it is the necessary aid of every other art. All wise workmen have a keen eye for flaws. The reason why fault-finding is in such bad repute is because it is usually destructive rather than constructive. Paul told the Galatians that if a man was caught in a fault they should restore him,—that is, put him back where he was before he fell into the fault. A "fault" is the geological name for the fissure made by the slipping of a mass of rock upward or downward past neighboring rock. A rock fault cannot be restored, but a human fault can be. Geologists are fault-finders in the common sense; they find the fault, point it out, measure it and record it. Christians are to be fault-finders in the Pauline sense; their fault-finding is to restore. Thus they will become skilled in the very work of God Himself.—Sunday School Times.

The man who has within
No guiding light,
Walks, in the blazing noon,
As in the night.

Whom God illumines dwells
In undimmed day;
Through storm and night he treads
A clear, sure way.

—T. C. Clark.

The Christian Attitude

By the Rev. Walter C. Whitaker, D. D.

To be at war with the world is the first and last duty of a Christian. To overcome the world is the one thing for which we were sent into the world. Our life loses significance—that is, it becomes insignificant—the moment we declare a truce or surrender.

The question of Christ is the standard of our service: "If ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?" Christ does not permit us to live on the world's plane. "Set up a new and higher standard of living than the world's," is His command. "Do not as others do. Do as others ought to do. Be not imitators but leaders. Be not camp-followers but pioneers."

And Christ gave us an example of just what he meant by this. He had courage and moral heroism, but they were not of the conventional sort. His courage was the courage which comes from faith in men. His business was the heroism which comes from a true vision of God. His heroism and courage showed themselves not in the exercise of force but in the use of persuasion, and in His refusal to use force and shorten the time of his travail. The supremely attractive power of Christ has always consisted in the fact that He was kind, tender hearted and forgiving. Men are unkind, unsympathetic, unforgiving, only when they lack faith in men and vision of God.

It was with this conception of Christ's character that St. Paul' writing to the Ephesians, laid down these three qualities as the necessities of a right Christian attitude toward the world: "Be ye kind, tender hearted, forgiving one another, even as God for Christ's sake has forgiven you."

What must this counsel mean to us?

1. "Be ye kind one to another." We ourselves have felt the meaning of an act or word of kindness, and have been forever grateful for the kindness, and for the spirit that prompted it. What we feel is what others feel in like conditions. Often one word, one act, declaring the presence of a friend, cheers and brightens, or casts out the devils of discord and despair when every other exorcism had failed. The record of Jesus Christ is that "He went about doing good, and healing all that were oppressed of the devil; for God was with Him." This is the necessity when God is with us. This is the evidence that God is with us. Kindliness and considerateness do more to solve personal and social problems than all learned treaties and eloquent exhortations.

2. "Be ye tender hearted." Kindness often takes the shape of patronage, and all of us resent being patronized. Thoreau was very human when he said that if he saw his best friend coming in a self-pleased frame of mind to do him an act of kindness he would incontinently take to the woods. Kindness is robbed of offensiveness when it proceeds from a tender heart. When we are tender hearted we do not pity as from a height, we sympathize as on the same level. It is because our High Priest Himself suffered and was tempted in all points as we are, and so can sympathize with us, that we can draw near to Him without reserve. We have the hopes and the fears, the doubts and struggles, the weakness and infirmity of others, and when we are perfectly honest with ourselves, loyal to God, and sympathetic with our brother, we can say to him, "I will tell you what the Lord hath done for my soul." If we are in earnest there will be no unreality, no cant, no stock exhortation, no implied rebuke of superior holiness or of suppressed detachment; but a plain, honest, hearty, loving evidence that we know all about it and can commend to others God's medicine that has helped others. This frankness and trust will not be misunderstood or resented by one man in ten thousand.

3. "Forgiving one another." So soon as we feel compassion, forgiveness is inevitable. We cease to hoard up slights. We do not recount the ancient wrongs. We no longer charge interest on the affronts of ancient days. We do recall the distrust of God, the presumption, the disobedience of which we have been guilty. Christ's parable becomes vivid to us of the debtor to whom his lord forgave ten thousand talents, and our sense of right forbids us to take our fellow-servant by the throat and demand full reparation for the insignificant harm he did or tried to do to us.

As faithful disciples of Jesus Christ these must be the elements of our attitude towards men. If we are Christians our ideal must be not imperfect man but the perfect Christ. We must not be ashamed or afraid to say that we are trying to show His spirit in our spirit, and to do His work in our own work. We see other standards set forward. If Christ's is to be set forward it must be set forward in the life of each of His disciples. We know what the hosts of sin are attempting, and we ought not to yield nor to seek a truce. We are in a spiritual warfare and without double-dealing, we ought to go boldly against the evils in us and about us with the battle-cry: "The law of Christ for a lawless world."

CONDITIONS IN THEOLOGICAL EDUCATION

Over against the complaint of the inefficiency of the Ministry and the charge that the teaching in the Theological Seminaries is out of harmony with the practical needs of community life, we should put the work of the Council on Theological Education which held its second meeting at the General Seminary, March 14th.

At the General Convention in St. Louis, direction was given to the General Board of Religious Education to study conditions in Theological Education and prepare a Canon to be submitted to the General Convention of 1919.

"The Council on the Education of Postulants and Candidates for the Ministry" is the means by which the General Board carries out the direction. The Council is made up of a number of men appointed at large by the General Board. To these are added representatives appointed by the faculties of seminaries and the Presidents of Provincial Boards of Religious Education.

The Chairman of the Council is Rev. Dr. Harry P. Nichols of Holy Trinity Church, New York City. Dr. Nichols has been an Examining Chaplain for many years in the Diocese of New York. He was the Chairman of a Conference of Examining Chaplains at the time of the General Convention. The Secretary is Rev. William H. Owen, Jr., Trinity Church, Mount Vernon, N. Y.

The Council endeavors to approach the subject without any bias because of the present Canons. It asks: "What are the essentials for an effective Ministry today and tomorrow?" A good illustration of the desire to economize the student's time and direct his attention toward modern studies, was seen in the debate on "Shall Greek be required?" During the discussion each member was asked to express his opinion. Of the fourteen present, thirteen said that Greek should no longer be a required study but an elective. With most of the members this conclusion did not come easily. One member voiced the general attitude when he said: "While I shall vote for elective Greek, I feel like one burying an old friend."

The Council is proceeding with caution. No conclusions or votes at this stage are final. Two meetings have been held in New York. The next meeting will be in Chicago in May, when a number of representatives from the western Dioceses will be called in for suggestions and judgments. Ultimately by the Spring of 1918, some declaration of principles, a suggested curriculum and possibly a proposed canon may be published for the consideration of the Church. It is hoped that this publication will create discussion in Provincial and Diocesan groups and bring about a Church-wide expression of opinion, that in the end any canon presented to the General Convention in 1919 will in some measure reflect the opinion of the Church.

The following members of the Council were present: Rt. Rev. Edwin S. Lines, D. D.; Rev. Harry P. Nichols, D. D.; Rev. William H. Owen, Jr.; Rev G. G. Bartlett, D. D.; Rev. William L. DeVries, Ph. D.; Rev. Lawrence T. Cole, D. D.; Rev. William E. Gardner, D. D.; Rev. Edward S. Drown, D. D.; Rev. William P. Ladd; Rev. L. M. Robinson, D. D.; Rev. Dickinson S. Miller, D. Sc.; Rev. Charles H. Boynton, Ph. D.; Rev. Lester Bradner, Ph. D.; Mr. George Zabriskie.

AND WHEN HE IS OLD, HE WILL NOT DEPART FROM IT

"Mr. Joseph R. Wilson of Philadelphia is patiently and persistently promoting a propaganda for the erection, or setting off, of a room or portion of a room, in every dwelling house to be used as a Chapel or Sanctuary. Why should not Christian householders and Christian architects consider this when the house is to be built? And even in old houses a little rearrangement would make such a provision reasonably practical. Our House of Bishops endorsed the movement in an appropriate resolution."—Idem.

WOMAN'S WORK FOR THE KINGDOM

BEST THING THE W. A. HAS DONE

MRS. J. D. MORRISON

The Woman's Auxiliary has done so many wonderful things, both for the women of the Church, who are its members, and for the mission work of the Church, that to select the best —the very best thing is difficult. But, when, in looking back upon some of the efforts of our Auxiliary, we see in our mind's eye "United Offering," it is written large, and is worthy of a long pause.

It is a "United Offering" in a double sense; for it has brought into united fellowship, as nothing else could have done, every element in the Auxiliary. This fellowship is shown especially at the triennial meetings. In the United Offering Service the whole body is a unit,—in worship, in devoted allegiance, in quiet self-effacement.

In all the triennial gatherings one sees with delight how single a purpose animates representatives from many widely separated Dioceses, as they plan, discuss, and adopt measures which may forward the spread of Christ's Kingdom.

"Many men have many minds," so our copy books used to tell us, and surely many women have a wide diversity of opinions; but as one decision after another is reached in regard to the disposal of that precious offering the many opinions seem to resolve themselves into one great definite purpose, to reach on and upward together.

It is a "Long pull, a strong pull, and a long pull together" feeling that seems to animate the whole gathering.

Then,—we remember what that "United Offering" has accomplished. The question was once asked of Mr. George C. Thomas,—"What would happen if our United Offering were to be used, even in part, for other purposes than that to which it, at present, is devoted?"

His reply was: "Why, that would be most disastrous; it would mean that the Board of Missions would be obliged to call home a large number of our best workers from foreign lands, and from our domestic field. It would mean that we closed schools, hospitals, Bible work among women, where men cannot work; and in many cases we would have to vacate fields that are most promising. I hope that you will never consider such a thing."

One is amazed at the growth of the offering, as well as of the spirit which animates the givers. From $2,000 in the year 1889, to $352,147.04 in 1916, is a long step; and the contrast between the quiet, almost reticent manner of that first offering, and the enthusiasm shown at the Announcement Meeting in the Odeon, in St. Louis, is still more marked. What has caused such a change,—such a rapid growth in gifts and sentiment? The answer, it seems, must be,—The Ideal set before—no—above us, viz., every woman in the Church upon her knees, every woman in the Church giving as she is able.

If that were a fact accomplished, we would have no need for missionary meetings, except as an occasion for thanksgiving. We have not reached the goal as yet, but we have the advantage of the ideal. The Auxiliary has "Hitched its wagon to a star" of great magnitude.

This, in itself, — "consecration" — if that word suits better, is in its growing influence, the very best thing that the Woman's Auxiliary is accomplishing.

WHAT NEXT?

A recent G. F. S. questionaire has brought out many interesting and valuable suggestions from East and West regarding Branch problems. Of these, probably no problem is more nerve-racking to older workers than the infinite variety of feminine moods —the eternal cry for change! Who has not heard the impassioned desire for a millinery class in October which is warranted to modulate into a murmur, a grunt and an open growl within a month—the enthusiastic interest in singing which, upon the engagement of a teacher for a term of weeks, is almost sure to leap toward dressmaking, dancing or gymnastics before the echoes of the third lesson have died away! What is to be done? Shall one yield to the frailty of human nature, thereby establishing dangerous precedents, or stand firm to that which has been definitely planned and bore the girls to vanishing point! The worker of the last generation stood pat; she planned the work, sometimes consulting the girls, sometimes using her better judgment as to their needs; when plans failed to please, she bewailed the inconstancy of growing girls, allowed the indifference to depart and settled down with a sigh of comfort to a handful of steady girls who enjoyed what was prepared for them with a visible appreciation that repaid her for all her efforts. In those days "a small thing that the righteous hath" was held to be much better than numbers and instability.

Contrast with this attitude the growth in wisdom evidenced by the answers to the late questionaire. A large proportion of workers advocate radical change in program to meet change of mood. Many advise great flexibility of program—a very general scheme with much room for development as the year progresses. It is common to plan for but one month at a time and thus avoid the danger entirely. All unite in consulting the girls and the self-governing Branches place the entire responsibility upon the members. It often follows in classwork that when girls choose a class, help to select the teacher and collect the dues, many small problems vanish completely. A popular program confines the class work within the limits of the Epiphany season, believing in a short sustained effort rather than a long strain.

But flagging interest may attend the best laid plans and many are the remedies recommended. Some advise a membership campaign with competing teams in which the propagandist revives her own spirit by trying to interest others. Other wise associates single out the indifferent ones for special duties; often lack of interest is due to lack of responsibility. "Give those who are bored some **real work;** show them you trust them particularly;" this is wise counsel! Others recommend that a neighboring Branch be invited to supper; this draws on the larger body for the inspiration which the home Branch needs. And lastly some appealing work for others—some **visible** need near at hand; this is the last and the best way of all!

WOMAN'S AUXILIARY IN ARIZONA

One of the things which it seems to me is the most spiritually helpful of the attempts made along Woman's Auxiliary lines in our Missionary District, is an attempt that has been made in the President's home town, Tucson. Based upon typical Mission Study Classes held in St. Louis during the Auxiliary's Triennial, last October, a few members of Grace Church's Woman's Auxiliary banded themselves together last November, determining to meet once each month during the working year—perhaps a less helpful way than meeting oftener for a more limited space of time—to study and discuss the subject of "Prayer" in its various aspects, with its multiform problems. The outline course of study followed, embraced such topics as:

"What is prayer and how can we learn to use it?" "Our relation to God," "Unanswered prayer," "Hindrances to prayer and how to overcome them."

It has not been a large gathering, ever, but by perhaps the very fewness of its members has it been the more helpful. The intimate exchange of thought, the sharing each with the other some of the deepest experiences of life—for what aspect of the soul's life is deeper than the prayer life—has, I feel, been a means of stimulating and deepening the spiritual in the lives of those gathering together.

I wonder how often the average Church member, the average member of a Church society—though, true, every Church has its rare and beautiful souls—passes beyond the initial stage of the Christian life and experience? Do we easily pass from the prayer of petition to that of thought, or in other words, meditation? If we have, how many of us have passed to the still higher form of the prayer-life, viz., that of vision or contemplation?

To even discuss these higher forms of the spiritual life, as this little group has done, will perhaps suggest the desire for their attainment which may in the end bring the blessing of their practice into some lives.

Our little circle has had a leader it is true, but the leader has less swayed the class than it has her, or each the other. She has simply guided the discussions. It is this discussion method which is today used in the most successful classes, because it scatters the responsibility of the class and by so doing makes the class the more valuable. It too has been attempted to bring in one element here in particular of today's attempt in things religious. Classes in personal religion are being gradually formed throughout our land, where thoughts of God are suggested and let bear fruit through moments of silent intercourse, where the silences of prayer are fostered. We must in the prayer-life look for God's response ever as friend in conversation with friend not only talks himself, but in turn listens to the speech of his friend.

In this we have attempted a beginning. We have used the Lord's Prayer with intervening silences between the clauses, silences for the development in the inner consciousness of each petition. We have suggested perhaps personal, perhaps universal prayer topics in turn, following each suggestion by a few minutes of silent prayer.

LAURA F. M. DIXON,
Pres. and Ed. Sec. of W. A. for Ariz.
Grace Church Rectory, Tucson, Ariz.

OUR BOOK TABLE

WORDS ABOUT BOOKS WORTH WHILE—AND OTHERS

Isaiah—The Prophet and the Book. A. Nairne, D. D.; Longmans, Green & Company; 36 cents.

This is a scholarly little book written from a conservative, critical, standpoint. The analysis of the book of Isaiah is well done. Especially interesting is the chapter on the Servant of the Lord. We recommend the book to Bible students.

A Churchman's Reading—An Essay for Laymen. Rev. Charles Lewis Slattery, D. D.; Longmans, Green & Company; 50 cents.

This is an address on the importance of reading, with a list of books for the Layman on such subjects as the Bible, the Church, the Spiritual Life, Christian Biography and Poetry. The books suggested are valuable for the Layman, and the list may also prove helpful for the Parish Clergyman as suggestions either for his Parish library, or for the public library.

The Contemporary Christ. By the Rev. Arthur J. Gammack, M. A.; Young Churchman Company; $1.25.

The man who has a life to live or children to grow, to teach and to guide, will find of advantage this little book of about 150 pages. The clear thought and finely fitting language emit no haze to confuse the understanding or to dim the memory. It is in the main a reproduction of the substance of sermons and addresses used by the author in some of his later Preaching Missions which have been subjected to the test of things as they are in human and spiritual nature. Those contemplating the conduct of a Preaching Mission will find in this book prescriptions and suggestions from which the wood, hay and stubble have been burned by the flames of actual trial.

The introduction briefly outlines the method of preparing for and conducting the Preaching Mission, and this is followed by eight sermons for an eight-day Mission dealing with the fundamental questions and conditions confronting the soul in the fight for God. With each sermon is a form of prayer and instruction appropriate to the stage reached in the development of the Mission endeavor. Following the sermon is a series of special addresses to women, men and boys severally and six addresses to young children, based upon and simply and beautifully setting forth the imagery and teaching of the twenty-third psalm. No man, woman or boy is likely to hear or to read these addresses in vain. The book closes with appendices of orders of services and prayers for the different periods of the Mission day and, finally, forms of resolution—cards affecting the conduct of life. As a force in life these pages should count; as a guide they will surely lead.

The Rev. H. C. Stone, founder of the Stonemen's Fellowship, in a Lenten address at old Christ Church, Philadelphia, called attention to the dangers of factionalism and food riots. "We are confronted with the spectacle of people crying for food, while thousands of tons of food are rotting in our warehouses, because some individuals plan to hold it for gain," said Mr. Stone. "We have boasted of our national greatness, but we have forgotten to use the powers of our nation for God."

A SUFFRAGAN BISHOP HONORED

LUNCHEON TENDERED BISHOP BABCOCK OF MASSACHUSETTS

There Should Be No Distinctions in the Office of Bishop

The luncheon tendered the Suffragan Bishop of Massachusetts, the Rt. Rev. Dr. Babcock, by the Clergy at Boston early in March, in recognition of his faithful service during the time that Bishop Lawrence was occupied with the Pension Fund, was an event of more than local interest. "The Church Militant" gives an extended account of the warm welcome given the Bishop and of the enthusiastic reception they gave him when he arose to speak. A large number of Clergy were present from far and near in spite of a great storm. Bishop Lawrence was unable to be present, but a letter was read from him expressing his appreciation of the loyalty and efficiency with which Bishop Babcock had administered the Episcopal work in the Diocese during the past fifteen months. The Rev. Drs. Van Allen, Addison, Alexander Mann and Frederick B. Allen made addresses. The Rev. James Sheerin, President of the Clerical Association, was Toastmaster. Bishop Babcock stated that it had been a very great joy and privilege to help in a very humble way Bishop Lawrence in his great work—one of the greatest achievements which has ever been accomplished in the Christian Church. He paid a high tribute to the Bishop and to the Clergy of the Diocese. A statement had been made by one of the speakers that the Suffragan Bishop was a Layman for a good many years. The Bishop said he was not a Layman for so many years as his brethren seemed to think. He had been an ordained minister of the Church for more than forty years. "It is true," said the Bishop, "that I was in business for some thirteen years after being ordained a Deacon in 1877. That was not because of any plan of mine to accumulate money or to get certain training in business that I might need in the future. I regarded my business life for those thirteen years as a handicap because I wanted to get into the active ministry. The difficulty was this, that in 1873 my father and I found that we had a very heavy load of financial liability on our shoulders and I said to my father, 'I have expected to go into the Ministry but I shall never go into the Ministry until every dollar of this indebtedness is paid, until we can show a clean record and we will never compromise a single cent.' Some years after that, the liabilities having been cleared, I was able to effect the very successful sale of that same business in order that I might enter the Ministry. Then I went to the Theological School in Cambridge and two or three years after that I was ordained a Priest. But during the fourteen years between my Diaconate and my Priesthood there was seldom a Sunday when I was not a preacher of the Gospel." What the Bishop had to say about his experience as Suffragan Bishop makes good reading: "Frankly, I didn't think over much of the idea of having Suffragan Bishops at the start; because it seemed to me, and it still seems to me, although I occupy the office of Snffragan Bishop of Massachusetts, that on the whole it is not wise to introduce distinctions of any kind into the House of Bishops. I think it is a mistake. A Bishop is a Bishop, and there ought not to be any distinctions between the Bishops in the House of Bishops, in my judgment. If a man hasn't man enough in him, if he hasn't loyalty enough in him, to serve as a second man, as a lieutenant under a captain, why, then he isn't fit to serve in any official capacity. I am a Suffragan Bishop, but I wouldn't know it except when I get into the General Convention. That is the only place, the only place where I know that I am a Suffragan Bishop. I do know that I am one there; and I comfort myself by saying: 'Oh, well, I shall go back to Massachusetts pretty soon and get out of this.' Not that the privileges which we are denied are as wonderful as some might imagine. But still after all it is the idea of distinction which it seems to me is entirely contrary to the principle behind the office of Bishop. Someone said to me one day: 'Well, suppose you should resign, then what would become of you?' 'Why,' I said, 'I should be a Bishop then; now I am a Suffragan Bishop.'" The Bishop spoke of the great joy that had been his in making visitations in the Diocese. Out of his experience he told a number of very entertaining and helpful stories. He was the guest in a Rectory and was offered by the Clergyman's wife some very rich plum cake for desert. She said: "Bishop, do you know there are no eggs, there is no butter, and there is no milk in that cake?" Rich plum cake made without eggs or butter or milk. That woman is victorious over even the high cost of living. While some women are assaulting the State House and other places, and complaining, the minister's wife is finding out how to leave out the eggs and the butter and the milk from her plum cake. As an illustration of the splendid work the Clergy of the Diocese are doing, the Bishop told the story of a Clergyman who has in his field three institutions; an insane asylum, a dipsomaniac hospital and a school for the feeble-minded, besides his Parish. "Think of the consecration of that man!" exclaimed the Bishop. "This man spends a whole day in every week at this reformatory for women, where there are three hundred women. He spends a whole day in every week. His Parish is glad to have him to do it. He happens to have a Parish that is glad, or thinks that perhaps it is good for the Parish as well as for the minister and the reformatory for him to engage in such work. He presented a class for Confirmation. The matron told me that his moral and spiritual influence upon those women was wonderful. It is a most pathetic sight to see three hundred women in prison, under prison rules. Twenty-four were confirmed there two years ago, and there was another class confirmed there yesterday. People do not recognize the joyful sacrifices that are being made by the Clergy and their wives and their families in order that the world may be made better. They are not doing it for money. This man does not get any money; last year we gave him $50 for his expenses. It costs him much more than that. And others are doing things; but they are so modest that we do not always find it out. I tell you that in such a Diocese, with such a body of Clergy, it is impossible for things not to go well. The troubles are few; and we have a little fund to help the trouble-makers to move to other fields. Thank you, my brethren, very much for your kindness. I appreciate it more than I can tell. I am afraid that I express myself very poorly; but it is very difficult for me to speak to you today. If I seem a little—well, moved—in my utterances, just let me remind you of the fact that this is a sacrificial feast, and that I am the pleased and willing victim of that feast."

WHAT TO DO AT A CHURCH SERVICE

"I don't know when to kneel, sit or stand in your Church Services", is an excuse sometimes offered by strangers to liturgical form of worship, when they have been invited to attend the services of the Church.

This excuse is easily met with the information that in the Episcopal Church, those in the congregation are to kneel on their knees in prayer; sit when the Scriptures are being read and the sermon delivered; and stand while the hymns are being sung.

The first and last of the three postures are ofttimes emphasized when strangers to the service are told that the bended knee is the logical posture when supplication is being voiced. Likewise, praise to Almighty God is best exemplified in the upright position, standing, as in deference to the dignity of the great King.

Rev. Frank Durant has resigned Miles City, Mont., and will go to Glendive, Mont., after Easter.

The Rev. R. D. Baldwin of Salamanca, N. Y., began his work as Rector of St. Paul's Church, Richmond, Ind., on the first of the month.

The Rev. Wm. Y. Edwards, Rector of St. Paul's Church, Doylstown, Pa., in discussing some of the causes of the world war, attributed the great catastrophe, in a large measure, to "moral stagnation in Europe".

Extensive plans are being considered for the improvement of St. John's Church property, Washington, D. C.. New buildings will be erected, and the Parish House will probably be enlarged. The improvements contemplated will cost about $100,000.

The Virginia Episcopal School for Boys, located near Lynchburg, has received a gift from Mr. C. D. Langhorne, to be used in the erection of a chapel. Another friend of the School, the identity of whom the Rector, the Rev. Dr. Robert H. Jett, is not at liberty to disclose, has contributed $3,000 for the equipping of an athletic field. Mr. Langhorne was also a generous contributor towards the initial expenses of the new School.

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The Witness

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

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HURRAH FOR CHRIST CHURCH SPRINGFIELD, MASSACHUSETTS

A MAGNIFICENT DEMONSTRATION BY AN ENTIRE CONGREGATION

A Pledge to Banish Liquor As a Beverage Until the War Ends

LET EVERY CONGREGATION FOLLOW THIS LEAD

A local paper gives the following account of this remarkable event:

Practically the entire congregation of 1,385 people at Christ Church at the Easter service yesterday morning established a precedent for other Churches to follow by voluntarily rising to their feet to signify that they would abstain during the period of the war from the beverage use of all intoxicants. Rev. John Moore McGann, the Rector, was preaching his sermon on what Christ Church people could do as a congregation in the world war in which the United States is involved. He said he wished he had the courage to ask the dignified assemblage to do this one thing toward making the nation stronger to go into the fight, to have each man and woman affirm their loyal consent to this policy which England is trying.

While Rev. Mr. McGann was still speaking one big man stood alone well up near the pulpit and there was no mistaking his meaning. Soon another prominent member of the congregation stood, followed by another and then several others. The Rector paused in his sermon, surprised but gratified when, only a few seconds later, every man, woman and child in the congregation seemed swayed by his invitation and arose to take the pledge. The people were surely ready for the question and they were just waiting for one of their number to stand and they all followed. It was a remarkable demonstration and one which will go down in the history of the Church as a voluntary stand for righteousness and patriotism.

After the full significance of the occasion had been noted the preacher pronounced an amen in these words: "If ye then be risen with Christ, seek those things which are above." By an actual count 1,385 people were in the Church at this service, seated in chairs, standing, sitting in the Parish House with the doors open and listening through open windows. It was the largest Easter congregation in the history of the Parish. When the Rector was asked what in his opinion accounted for the crowd, he replied: "All Churches have banner congregations on Easter, but the unusual crowd which attended Christ Church today was probably due to two causes, our free-pew system and war."

"In times of national emergency," said Rev. Mr. McGann in his sermon which led up to the demonstration, "the Church is intended to be a leader. The light must shine from a candle-stick, not under a bushel. Leadership, however, confronts the initial obstacle of disagreement. Individuality emerges full bloom. Divergent opinion ranges freely. Her temptation is to walk warily, consult parochial opinion and preference and tactfully attempt to predispose it in her direction. Real leadership contemplates, in a word, to substitute for leadership interpretation.

"I crave for Christ Church at this moment an influence which shall be positive and uncompromising. What definite forward step can we as a congregation take to mitigate the perils of war time? What can we do to make of the soldiers of our beloved nation soldiers and servants of Christ Jesus?

"This much certainly we can adopt as the policy of this Parish, abstinence during the period of the war from the beverage use of all intoxicants; a voluntary renunciation of what many of us regard as permissible. This need not commit you to any judgment in the wisdom or unwisdom of other propaganda which has attained nation-wide dimensions and is sweeping alcohol from state after state. I do not wish to raise that general question at this time, but I offer two reasons along which this Parish of honored and conservative tradition can stand in the community for such specific self-denial: (1) The use of alcohol is a luxury which can be surrendered without physical hardship. Its abandonment will serve to encourage sober thinking, to keep the sharpened edges of reality more clearly in view. One drink blurs the contract which conscience makes with duty. Perhaps it may be blurred safely at times in the interest of relaxation, but surely not in a time like this. Just now we require the austerity and control that is a part of our New England inheritance. Here is a type of universal service which can prevail without conscription. (2) Springfield is likely to be the large center to a military training camp of 100,000 men—young men released from the restraints which customary occupation and home life impose. Whenever I look through the windows of a saloon and see enlisted men standing before a bar, I shudder, because I foresee, what every man knows, that a dash of individuality added to the wartime spirit opens a way for excesses in other directions which makes a soldier less constant, less responsive to the discipline of his commander, less responsive to the voice of God."

It was at this point that Rev. Mr. McGann made his appeal which was responded to with such enthusiasm. It is probable that further action will be taken by the Churches, and it is believed legislative steps will be appealed to in order to prevent the use of alcoholic beverages in the state.

The Rev. E. W. Couper, Rector of Christ Church, Alameda, California, will take a six months' vacation, beginning May 1st. He states in his Parish paper that it is his first vacation, except one, during the past eight years without the responsibility of the services and pastoral administration. It is his purpose to spend his vacation looking after some business interests, and taking a much needed rest. He will spend most of his time in Spokane, while Mrs. Couper and the children will take a cottage in Quincy, Cal. During his absence, the Rev. William A. MacClean, Rector of St. Paul's Church, Salinas, Cal., will be in charge of the Parish.

REVOLUTION WILL NOT AFFECT RUSSIAN CHURCH

Officials in New York Welcome the New Regime —Separation of the Church from the State Not Expected

THE MOST DEMOCRATIC CHURCH IN THE WORLD

(New York Times.)

Several Russian Church officials deny that the rise of the free Government will destroy the power, wealth and influence of the Greek Catholic Church in Russia. They do not even expect a separation of the Church from the State, no matter how great the revolution, because, in their opinion, the illiterate Russian peasantry, which forms the bulk of the population, could not undertake the unfamiliar functions of suffrage and government without the aid and guidance of the Church.

They said the Church supported and welcomed the present change of Government, because it meant an end of the German influence which had affected the Holy Synod, and had been responsible for much of the slander and calumny heaped upon the Russian Priesthood.

Russians of very radical views insisted that the Church was bound to tumble from power as soon as the new Government had established itself upon a permanent basis. They pointed to the immense wealth accumulated by the Church during the Romanoff dynasty, reaching, according to one estimate, into billions of dollars, and speculated upon whether it would be confiscated by the Government. These radicals regard the Russian Church as reactionary.

Contrary to this view, one Russian Church official declared that the Church had been as democratic as it could be within the restrictions imposed by the "dark forces" of the Government. He said the orthodox Church long ago would have pledged itself to a campaign of education for the peasants, if it had not been prevented by the German influence, which preferred to keep the Russian masses in darkness.

"The Russian Church has always been the real friend of the people," said this official. "It is the most democratic Church in the world. It tolerates no pews in which a man may separate himself from his neighbors. It makes Czar and peasant stand next to each other before the same Altar, and receive the blessing from the lips of the same humble Priest.

"If the new Government decides upon a separation of Church and State, the Church can and will go on without the State. It need not depend upon the State for support, because the Church has far more wealth than the State, and has not a cent of debt.

"But we look for no such change, because the State and the people, no matter what changes may take place, cannot do without the Church. In the absence of a definite and permanent form of Government, the Church will be more necessary than ever to keep the masses under control and prevent them from leaping into all kinds of brutal excesses to which revolutions give rise. If the sale of vodka is allowed again, it will be up to the Church to hold the peasantry in check."

It was said that the abdication of the Czar, the nominal head of the Church, will not affect the Church administration, which is under the direction of the Holy Synod, which is composed of Metropolitans and Archbishops.

Official statistics show that the Russian Church has a dominating religious, social and political influence over more than 110,000,000 people, more than 75 per cent of whom are peasants. The annual revenue of the Church amounts to more than $50,000,000. Of this sum, about $15,000,000 is derived from the sale of candles, which the worshiper places before a holy image when he kneels and prays. The rest of the money is given by contributions.

A Patriotic Service

St. John's Keokuk, Iowa (Rev. John C. Sage Rector) held a patriotic service on Sunday evening, April 15. Thirteen patriotic societies, together with the Mayor, City Commissioners, Superintendent of Schools, members of the Board of Education, members of the Library Board, officials of the Industrial Association and the Retailers' League attended the services in a body, the church being filled to its capacity. The Bishop of the Diocese authorized the use of the excellent Patriotic Service prepared by Dean Rousmaniere, and used in St. Paul's Cathedral, Boston. The President's address to Congress was read, and the Rector delivered a patriotic address. A beautiful silk flag has been presented to this Church, to be carried in procession, in addition to the national colors that already hang in the Chancel.

Ordination At Basin

On Thursday, April 12th, 1917, in St. Andrew's Church, Basin, Wyoming, the Rev. Alan Reed Chalmers was ordained to the Priesthood by Bishop Thomas, who also preached the sermon. The candidate was presented by Dean Nash of Basin. Dean Watkins of Riverton, Wyoming, Dean Nash and the Rev. W. H. Haupt of Powell, Wyoming, joined in the laying on of hands. Mr. Chalmers has been in charge of Christ Church, Cody, Wyoming, and several outlying points, and will continue for the present in the same field.

A flag presented to St. Paul's Church, Lansing, Mich., by the Guild of St. Barnabas' was dedicated by the Rector, the Rev. James Collins, and carried in the procession on Palm Sunday morning.

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PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

This is a wonderfully helpful prayer for Priest and servers to say together in the Vestry before proceeding to a celebration of the Holy Communion. In fact it is a wonderful prayer for family and individual use throughout the year. How much sweeter and happier life would be if we would "thankfully receive," and "daily endeavor to follow." Dr. Liddon says, "We cannot imitate Him until He has redeemed us from the power and guilt of sin; the first need of a sinner is pardon and moral freedom; the second, the ideal of a new life." It seems to me that to be of permanent use to our brethren we must first "offer ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto God," and then each of us will have the power to be "another Christ" to our neighbors in a very real sense. In the Holy Communion we are taken up into the Saviour's law of Self Sacrifice; and only as we are thus taken up can we hope to appreciate the enormity of the task that lies ahead of every Christian, of properly following in the blessed steps of Christ's holy life.

To catch and hold this "Law of the Eucharist," is to make the necessity of its weekly reception a self evident proposition. Properly prepared for, and approached with a very definite "intention," the Communion of the Body and Blood of Christ can and does do all that is claimed for it in the Catechism, the Prayer Book and the Scriptures. It does seem as if many of us were attempting the imitation of Christ without realizing that a pre-requisite for success is a thankful "shewing forth of His Death" until He come. "Like begets like;" so if we are to dwell in Him, we must have Him dwell in us. Collect, Epistle and Gospel all combine to show that the Eucharist has a Sacrificial aspect. It is a representation before heaven of the sacrifice of the sinless Christ, the Lamb of God without spot and without blemish, but how useless is that one sacrifice for us unless we identify ourselves with It and plead It regularly and frequently as our Lord expected us to do. A weekly meeting with Jesus in the Sacrament of His Own making; a weekly identifying of ourselves with this memorial of His perfect love, His perfect sacrifice, His obedience unto death must help us in our daily endeavors to follow the blessed steps of His most holy life; and it would seem that this is the Church's ideal for us, else why a new Collect, Epistle and Gospel for every Sunday and Holy Day in the year?

THE EPISTLE

This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.—I St. Peter ii:19.

Here we see the patience of the Palm Sunday prayer again brought to our attention. Do you realize how sadly you need that patience? Why are you so "cross" with your dear ones? Because you are saddened or maddened or discouraged by your own failures to "make good;" and in this mood you "take it out" on your own dear ones, or your subordinates, or someone who chances to cross your path. Is this the way to prove that you are "daily endeavoring" to imitate the example of His patience?

"For even hereunto were ye called." This is your vocation, to know how to suffer for others, not to make others suffer for you. If you are not sinless, if your mouth has voiced guile, if reviled you have reviled, if pushed into a corner you have threatened, what does this mean but that you need to get right with God first and then with man. But how many of us are contented to get in wrong with man because we have gotten in wrong with God? I think lots of people are in that predicament. Does not this Epistle show us how to get out of that predicament by calling on us to line up our troubles and failures to "make good," before the One Who judgeth righteously, and learn from Him how to meet those troubles and right those failures and not be a "grouch." It is only by doing this that we can hope to stand "stripes and crucifixion." Only in the hope that by our example we may lead some wanderer back to his Overseer and his Shepherd, are we going to carry out the ideas that Jesus died for.

THE GOSPEL

Jesus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—St. John x:11.

The spirit of the Good Shepherd and the spirit of the hireling! For what are you in this business of religion? Are you a hireling or a good shepherd? A hireling is one whose motive for service is merely gainful. Are you in the Church life for what you can get out of it? Then you have the spirit of the hireling, and when trouble comes you will show the white feather or the yellow streak, or to use a present day phrase, you will be a "slacker." When danger threatens and you know what is the judgment of one who judgeth righteously and you do not do it, are you not a slacker, a hireling? The Good Shepherd spirit is the spirit that gives, and gives life. When you give life you feel it. Do not call anything you do for God or His Church "giving" until you feel it!

How does one grow to know the sheep by name? By associating with them as they feed in the green pastures besides the still waters. At the Lord's Table come the sheep to the Shepherd and Bishop of their souls. When they forsake that table you can be sure they are scattering; some sort of wolf has gotten after them. If you are content to see them scattered you are a hireling, and your Church is that much weaker not only because of the scattered sheep, but because of your self-satisfied spirit. Dear reader, all the "slackers" are not in priestly garb. Sometimes you will find many of the pews occupied by hirelings. Verily, they have their reward! But that reward will not land them on the Right Hand of Him that judgeth righteously. F. S. W.

BLIGHTED

Hearts become hard in the same way that footpaths do—by constant tramping upon them. Vain and silly thoughts trip swiftly and tirelessly back and forward. Every indulgence of the flesh stamps with feet of iron. Rejected reproofs, omitted duties, broken promises, march ponderously upon its sensitive surfaces. As a cattle path across a meadow is lower and harder and blacker than the green sward it divides, so is the path of a bad habit upon the human heart. No grass or grain can grow upon the cattle path, nor can the good seed of the Kingdom sprout in the track of an evil habit.—Unidentified.

RESURRECTION "ALLS"

On Good Friday Jesus had been put to death openly, in the sight of all men. Jerusalem was thronged with pilgrims from the world over who had come to keep the Passover Feast. All these had been stirred by the tumult, had watched on the slopes of Calvary, and had returned beating their breasts, from some vague forebodings that they had witnessed some terrible thing.

But in the dead of night, silently, secretly, while all the city slept—save a few women, who in some humble house were preparing a winding sheet for the dead and scattering in its folds sweet spices, and a few Roman soldiers, who were watching before a tomb—secretly, hidden from the eyes of all men, was accomplished the fact of the glorious Resurrection.

But while the event itself was wrought secretly, the glad tidings of it—like some swift runner bearing news of victory to a beleagured city—overtook the tidings of the Crucifixion and together, the news of death and the news of victory over death, were proclaimed to the world.

So that St. Paul, telling of it years afterwards to a king, cries: "This thing was not done in a corner."

The final Resurrection appearance of Jesus was as open, as striking as the Crucifixion.

Jesus Himself had spoken of it before His death: "After I am risen again, I will go before you into Gallilee."

When the women came to the tomb in the dawn of Easter Day the bright angel sitting there said: "Go quickly and tell His disciples that He is risen from the dead, and behold He goeth before you into Gallilee. There shall ye see Him."

As the women hurried from the garden Jesus met them and, after the first glad salutation was over, He said: "Tell my brethren that they shall go into Gallilee, and there shall they see me."

In the meantime He appeared to individuals, but this meeting in Galilee was to be the great, important public meeting with all who had loved and followed Him—as St. Paul afterwards says: "To above five hundred brethren at once."

So the news spread abroad and little groups went joyfully and full of wonder along the roads leading into Gallilee. He was to meet them in the place where He had first come into their lives, the place where His happy ministry was, the place where they would be safest from their enemies, the place which they loved best. And they met at the mountain which He had appointed.

On the slopes of the mountain Jesus appeared. It was the same form which they had known and loved on earth, but how changed, how glorified, how spiritualzed. And as they saw they fell down and worshiped, and the cry went up—not now "My Master"—but "My Lord and my God." But some doubted. Could it be indeed He? He whom they had seen with bent head and bruised body clinging lifelessly to the cross? So Jesus came up to them, for He would dispel all doubt. And there were the wounds in His hands and feet.

With quiet, serene, assured authority He gave the great Charter to His Church.

Four times in this last utterance He uses the word ALL. We think for a moment of these Resurrection "ALLS."

"ALL power is given unto Me in heaven and in earth." By right of His triumph over wrong and weakness and death. The pre-eminent power of Jesus. So that He can come into a human life and raise it from sin to purity, from weakness to strength, from strife to peace.

The power of His influence is the mightiest force in the world. Even men who do not acknowledge any allegiance to Him, or do Him any conscious service owe to Him everything that makes their life worth living, every uplifting influence—the security of their homes, the civilization of their country, the preservation of their liberties. If anyone thinks that this is too sweeping a claim let him imagine what the city he lives in would be like if there were suddenly swept from it everything which represents Christ and His power—every Church, every Christian association, every home for afflicted and sick and aged and poor, every man and woman who is trying to live a Christian life, everything that speaks of the spiritual side of human life. It is the power of Christ that keeps any city a fit place to live in.

"Go ye therefore and teach ALL nations." The second ALL. This was said to eleven Jewish peasants who had never been out of Palestine. And not long had elapsed before they had done what He commanded and had told the tidings of His death and Resurrection to all the nations of the world. He would not have His saving and uplifting power known to a few; all men everywhere of every blood must know of Him.

And only because men of other generations have obeyed this command do we know of Him. Only because men came across seas and continents bringing with them news of Christ do we today know of the Resurrection and keep the feast. And what we have received we owe to others and must in sheer gratitude pass on.

"Teaching them to observe ALL things whatsoever I have commanded you." The third ALL.

He had commanded them to found the Church. He had commanded them to bring men into the Church through Baptism. He had commanded them to celebrate the Holy Communion. "This do in remembrance of Me." And men today live under the influence of Christ and enjoy its blessings and observe none of these things which Christ commanded. They live away from the Church and have no part in its life and worship. The spirit of Christ's teaching cannot be carried on without the Institution of Christianity—the Christian Church.

The one who is pure and just and merciful is obedient to some of the commands of Christ, but not to Christ's ALL unless he has his place and part in organized Christianity.

"Lo I am with you ALLways, even to the end of the world." The third ALL. The promise of Christ's abiding Presence. That He is not only the Christ Who hung on the Cross, that He is not only the Christ Who appeared in Gallilee; but that He is the Christ Who is alive now, alive in Christian experience. Christianity, as one has said, is not what Christ was, but what Christ is; not what Christ did, but what Christ does.

This promise of His abiding presence—this last ALL of His—is dependent upon obedience to the commands of Christ, the other ALLS.

Only to Him who consciously feels Christ's power, who tries to extend Christ's influence, who is obedient to Christ's command is promised Christ's continual presence. H. J. M.

COMMENTS ON THE NEW LECTIONARY

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

THIRD SUNDAY AFTER EASTER

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
2 S. after E'ster	Ex. 34:1-14 27-end Is. 26:1-19	II. Cor. 2:14 3-end	Jer. 23:1-8	John 21
M.	Ex. 35:1; 36:1	Acts 2:22-40	Deut. 6:1-15	Phil. 2:1-16
Tu.	40	3	6:16-end	3:7-end
W.	Num. 9:1-5; 15-end	4:1-12	7:1-11	Rom. 5
Th.	10:1-13 29:36	4:23-33	7:12-end	6:1-13
F.	11:1-30	5:12-32	8	8:1-11
S.	11:31; 12-end	9:32-end	9:1-10	10:1-11
3 S. after E'ster	Num. 13:1; 13:11 14:10	Heb. 3:1; 4-13	Job 14	Mark 10:9-18

The Clergy are asked to keep constantly in mind, in reading the lessons for the Easter season and until Pentecost, that the aim of the New Lectionary is, in the Old Testament course, to apply the story of Redemption from Egypt, Entrance upon the Promised Land and the Wanderings of the Wilderness, so as to enforce the teaching that Redemption is not salvation; and in the Life of our Lord, to do justice to the Great Forty Days and lead up to the Gift of the Spirit on Pentecost.

SUNDAY LESSONS. The first Old Testament lesson is the account of the renewal of the covenant after the first great act of disobedience that followed the coming out of Egypt, in the worship of the golden calf. It is a warning against the same sin which the Collect is designed to prevent, viz., receiving the benefit of redemption without accepting the ethical requirements thereof.

The Old Testament alternate lesson from Isaiah is an appropriate selection for this season, singing of salvation and of resurrection and incidentally supporting the truth that Redemption alone does not save and that grace may be abused, with the declaration that the wicked will not learn righteousness though favor be shown to him and his environment be all that could be asked.

The New Testament lesson was selected to give the teaching of St. Paul based upon the Old Testament incident of the shining of Moses' face and the veil with which he covered it. True religion is the religion of the Spirit and not of the letter; and this chapter should help us to look forward to the glorification of our Lord in the Ascension and also to the coming of the Spirit. The New Testament Sunday evening lesson is the story of our Lord's appearance at the Sea of Tiberias, including that wonderful conversation with the penitent Apostle and restoration to his office, with the three-fold mission to sheep and lambs of the flock. The first lesson is Jeremiah's indictment of false shepherds and the promise of true shepherds, with prophecy of the coming of the true King who should not only reign in justice and righteousness but also be the principle of righteousness within us.

The week-day lessons in the morning continue the Old Testament history and parallel it with selected passages from Acts bearing on the Resurrection. The evening lessons from the New Testament are from the Epistles and bear on the topic of the season, the relation of the Resurrection to our lives. The Old Testament lessons are continuation of Deuteronomy and especially to be noted are the prophetico-ethical appeals to make use of their redemption by pressing forward into the Promised Land and obeying the God who had redeemed them. (See e. g. 7:8-11.)

CONFIRMATION

This statement is addressed to **every unconfirmed person.**

Have you been baptized?

If you have, and if you acknowledge the obligations of your Baptism, you are ready to be confirmed.

Let us take our Bibles in hand and consider seriously several simple statements.

(1) Christ established a kingdom. St. Mark i:15.

(2) This kingdom He called His Church. Matthew xvi:18.

(3) The entrance into that kingdom is Baptism. St. John iii:3-5.

Conclusion: Every person properly baptized is a member of Christ's Church.

Then Confirmation is not joining the Church. What is it?

Confirmation is the ratifying of the vows of Baptism by the baptized person, when he comes to years of discretion.

The first account of Confirmation is in the Acts of the Apostles, in the 8th chapter, verses 14-20. It has been the practice of the Church since Apostolic days. In Confirmation are promised certain gifts of the Spirit, bestowed today as in the Apostolic days by the laying on of the hands of the Bishop.

Is Confirmation the profession of holiness attained? No, it is the admission on the part of the person of a sincere desire to receive all the grace and benefits of religion. It is by far a greater assertion of one's own sufficiency to refuse Confirmation than to receive it.

What mental preparation is required?

A knowledge of the Creed, the Lord's Prayer, the Ten Commandments, and the other parts of the brief Church Catechism.

What spiritual preparation is required?

A sincere desire for God's help in every agency by which the Church offers it.

Does one become an Episcopalian by Confirmation?

He becomes more than that. He attains in Confirmation to full privilege in the Holy Catholic and Apostolic Church which Christ founded. Inasmuch as the historic Church in this land is further called the Episcopal Church, he becomes in that sense an Episcopalian. But the fundamental fact is his Baptism into the Holy Catholic and Apostolic Church, the vows of which he assumes in Confirmation.

Is not the decision to be confirmed a weighty one?

It is far more serious to come to the determination to live in this world without Confirmation and God's Sacraments. God offers a great gift to you, to help you to live. Is it not a very weighty matter to reject it?

CHRISTIAN FAITH AND PRACTICE—WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XVII

The Creed and the Christian Year

In the great fasts and feasts of the Christian year, the Church emphasizes each season some one clause of the Creed, and so the Christian year sets forth the Creed.

At Christmas we are reminded of "Jesus Christ, His Only Son, our Lord, Who was conceived by the Holy Ghost and born of the Virgin Mary." On Good Friday that He "suffered under Pontius Pilate, was crucified, dead and buried." On Easter, that "on the third day He rose again from the dead." On Ascension, "He ascended into heaven and sitteth at the right hand of God the Father Almighty." In Advent, that "He shall come again to judge the quick and the dead." At Whitsuntide our thought is directed to "God the Holy Ghost," and to the "Holy Catholic Church," which is the chief instrument by which God the Holy Ghost operates upon the hearts of men, to bring "the forgiveness of sins, the resurrection of the body and the life everlasting." On Trinity Sunday, through the lessons we are reminded of the opening clause of the Creed. Thus the whole cycle of fasts and feasts resites the Creed.

A CREED OF FACTS

This Creed, which is put into our mouths at each service, and embodied in the Church year, is a Creed of facts rather than of either ideals or duties. We are not made to recite "my duty toward God, and my duty toward my neighbor," nor the Sermon on the Mount. And the Church's year is not a cycle of "Mothers' Day," "Fathers' Day," "Children's Day," "Temperance Day," "Rally Day," etc., important as are the ideas set forth by these days. It was a true instinct, no doubt the prompting of the Holy Spirit which made the Church adopt for her Christian year, and her Creed to recite, these statements of fact rather than a summary of duties or of ideals, because facts are the inspiration and motive power to duty.

THE CREED THE MOTIVE POWER TO LIFE

It is the truths contained in the Creed which furnishes the motive power to the duties set forth by "Mothers' Day," and the rest. The knowledge of "God the Father Who hath made me and all the world," "God the Son Who hath redeemed me and all mankind * * * God the Holy Ghost Who sanctifieth," which stimulates to all the complex "duty to my neighbor." So in the Christian year the Church has chosen wisely to set forth, each in its own season, the various clauses of the great Creed which summarizes the Gospel message.

THE CREED FOR BAPTISM

The Creed originated within Apostolic times as a statement of faith to be learned in preparation for Baptism, and to be recited at Baptism. It developed from the formula used in that Sacrament by the command of our Lord, "In the name of the Father and of the Son and of the Holy Ghost." The Creed is to explain what the Church means by that formula. In the days of persecution the Creed was never written, but transmitted orally, and used as a password, by which one Christian could identify himself. That we have two forms of the Creed, the Apostles' and the Nicene, comes from the fact that in Palestine and Asia Minor the Creed developed in a slightly different form (the Nicene) from that which it gained in the West (the Apostles'). The Council of Niceae took the ancient Creed of Caesarea and added a few definitions to it, whereby it became known as the Nicene Creed.

J. H. Y.

Why Have a Parochial Mission?

BY DR. FLOYD W. TOMKINS

Evangelism is having a large place in the religious world today, and there must be a reason for it. We hoped for a great revival of Christian living at the beginning of the twentieth century. May it not be that these evangelistic services are a part, at least, of such a new power of religion? At any rate, while they are being held, and indeed at all times, do not Parochial Missions have a place in our Church, and do we not need the help they give when properly conducted?

All our Churches need new life. We fall into a routine even when the Church is active and healthy, and this routine tends to deaden spiritual force and earnest, practical belief. God knows that we must have a shock now and then, to arouse us to a sense of our need and our opportunity. And while a Mission cannot be called a "shock," nevertheless it is an unusual thing in our orderly Parish life and so makes for religious awakening.

In the first place a Church needs a new voice from time to time, however earnest and faithful the Rector may be. And this new voice should come with an especial appeal. Old truths declared in a new way create new interest. Truth is unchangeable, but the manner of presenting truth and its application to special times and needs must vary. Hence a Missioner coming to a Parish startles people a little from their apathy. He need not be—he should not be—in any sense a freak or an alarmist. He should, in my opinion, be himself the Rector of a Parish, for so he has a standing and an influence which an evangelist or even a permanent Missioner cannot have. But he comes to a brother's Church, a brother trusted, and his words make old things new.

It is good, too, for a Church to have a week or ten days of special services. Occasionally the Rector himself can hold these services, but generally it is wiser to have another to conduct them. And the regular order of such special services—the quiet Communion daily in the early morning, the instruction in the Christian life at a later hour, services for children, and a hearty night service with after-meeting, soon create a spiritual atmosphere and attract strangers. Then the Intercessions, and the questions answered by the Mission preacher, the personal interviews and the quiet hours of prayer, bring back to the communicants the early love, so easily left behind in life's wild rush. A Church is always ready to do more effective work after a Mission.

Then we should consider our responsibility to the world outside. It is a grave question whether the average Church is doing much to bring in the masses, or to make the unchurched feel that they are really needed. We believe rightly in the "Ecclesia Docens", and we try to educate our children. But the Church is not a Club, to care only for her own. She is a light on a hill, leaven in the world's meal, a mustard seed to grow into that wherein the birds of the air may find a resting place. What are we doing to bring in men and women, boys and girls, and make them welcome? What are we doing to bring in the men and women who are sinners? Of course the regular work of the ministry lies here. But the Mission helps and gives an impetus which the members of the Church feel. We **must** do something to bring Christianity to the world other than holding regular services. We must go out and compel men to come in.

And in the world's life often, when divorces and impurity and intemperance and dishonesty are destroying men, a voice—a new voice—must be lifted in warning and appeal. A good Mission has an attack for these evils. Righteousness is declared with a loving but a mighty cry like that of Jeremiah. Woe be to the Church which suffers Lazarus, full of sores, to lie unheeded at the very gates. Evangelism is to make people know what sin is, and where the only, the Divine remedy, lies.

"We have Lent," you say. Yes, thank God! It is a "dear feast" indeed. But Lent appeals chiefly to Church people. And few Churches make Lent an opportunity for work amongst the people without. A Mission is not like Lent. It is not for worship only, or for fasting, or for penitence. It is a call. "Repent ye!" A St. John in the wilderness of life's confusion crying warning, and giving the Christ's appeal: "Come unto Me."

Every Church needs a Mission. And the Parochial Missions Commission appointed at the last General Convention is trying to make it possible for every Church.

PRAYER BOOK REVISION PAPERS

By Dr. Edward L. Parsons, of the Joint Commission on Prayer Book Revision

II

THE SOCIAL AND RELIGIOUS CHANGES WHICH GUIDE THE REVISION

If the elderly man of 1917 were asked what he considers the greatest change in people's way of looking at things since he was young, forty years ago, he would, I think, undoubtedly say that it is in their social consciousness. When he was young people thought that the chief business of democratic governments was to be a kind of magnified police force. Order must be kept to the end that every man might be free to pursue his business and build up his fortune unmolested. Democratic freedom meant freedom to do as you please in business. Competition was the life of trade. Society was a kind of big prize fight and government existed to see that the rules of the ring were kept. It was every man for himself.

It is no longer every man for himself. Society has come to self-consciousness. It realizes that it has an interest in, and responsibility for, all that goes on. Individuals belong to a city, a state, a nation, a world, and the interests of the larger group must always be paramount. The business of a good citizen is not to win a fortune in the prize ring and then to show his goodness by giving charity to those who got knocked out; but to convert the prize ring into a co-operative company in which no one gets knocked out. That is what we call the social view. A lot of perfectly respectable Christians still live in the prize ring epoch of human history. They constitute a danger in national life and especially a danger in international life; but nevertheless, they are really survivals, leftovers. The future is not with them.

Now the Prayer Book being Christian has no sympathy with the prize ring attitude. It is full of the exaltation of Christian love; but it tends to get at the matter in the individualistic way and ignore the social way. Its vision is social in regard to the Church, the Body of Christ, the blessed company of all faithful people; but it is individualistic when it comes to the state. It prays that the President and those in authority may have heavenly gifts but not that as citizens we may. It asks that Congress may order things right among us, but not that we may vote right. It prays that we may be delivered from "sedition, privy conspiracy and rebellion," but not that we may be stirred as citizens by a passion for justice. It prays that malefactors may repent of their sins; but never that we may repent for leaving in existence the social conditions which help to make malefactors. Of course by implication all these things are contained in the emphasis upon Christian love and the nature of the Christian life. But there is no explicit emphasis nor is there an atmosphere which suggests them.

This lack of the social point of view is nowhere more apparent than in those familiar answers in the Catechism concerning one's duty to one's neighbor and concerning the Lord's Prayer. Every word of the "Duty to one's neighbor" is quite manifestly correct. Interpreted as each phrase must be to fit modern conditions the virtue it describes is most desirable for modern American youth. But it needs a great deal of interpreting because the picture of society which it suggests (that is the social atmosphere in which it envelops one), is not that of modern America; it is that of England as Jane Austen's novels describe it.

One feature of this growing social consciousness is the increasing importance of national days and of duties like that of voting. The Prayer Book is practically innocent of any allusion to either; and it possesses no prayers which can be used to express our real aspirations in regard to the various institutions which enshrine our national ideals.

The change in the social outlook has been accompanied by vast changes in the Church outlook. In the first paper of this series allusion was made to the missionary, educational and social enterprises of the modern Church. They were unknown in any such form as we have them today, even a generation ago. Consider the missionary activity of the Church. Twenty years ago the Missionary Bishop at General Convention was heard on sufferance in an empty house. A missionary mass meeting had to be "boomed" in order to get a crowd. Today the missionary enterprise has taken first place and the missionary bishop is the hero of the Church. To support the mission of the Church, to count work not only in home fields but also in foreign fields as an integral part of every Christian's responsibility is the principle upon which the entire Church moves today. But the Prayer Book knows nothing of this. There is one prayer for missions and that one puts the burden upon God but never suggests for a moment that we have any responsibility.

We can pray in the Litany for laborers in the vineyard, but there is really nothing which utters a searching appeal to God to help us find men and women to do the Church's work. The Catechism again affords us an apt illustration. In missionary literature we are told a thousand times that "Thy kingdom come" is a missionary petition but the Catechism expounds that great prayer in terms which are perfectly true as far as they go; but which, although they mention "all people" leave one without a particle of feeling that we have any responsibility towards them. On Good Friday there is a missionary Collect. It prays for "Jews, Turks," infidels and heretics." Again we have a most desirable end expressed; but it is hopelessly inadequate to give voice to the bigness of the modern vision.

Upon social service I have already touched. In regard to the educational work of the Church it is enough to note that there is nothing which directly recognizes our responsibility as Christians towards the schools and colleges of the land or touches upon the children and their life apart from the Baptismal and Confirmation offices and the Catechism. It is well to remember also that in all the Prayer Book there is nothing which in any way suggests the immense place which women have in Church life today.

When we turn from these more general aspects of the Church's work to its worship we find two very distinct changes. There is a far greater richness and variety and there is a growing recognition of the need of greater flexibility. The richness and variety is apparent. The Church has passed the point at which it is afraid to incorporate into its worship good customs and uses which happen to have been discarded in the heat of past theological controversies. There is an openness of mind concerning the consideration of them which did not exist a generation ago. Prayers for the dead, for example, have no terrors for us since we learned to count the present need of faith and affection of more weight than the past need of clearing away paganizing exaggerations. There is also springing up a desire to make larger use liturgically of many opportunities, hitherto neglected as in the various and rich additions to the observance of Holy Week.

On the other hand the changed conditions of life have joined with the pressing needs of the mission field to make the Church realize that the Prayer Book has not only been formed with the use of the normal, stable, well equipped Parish as the guiding principle (which it ought to be) but that practically no other use has been considered. The Church thought of the Parish whose choir could sing the Te Deum well; but forgot the Mission which had no choir to sing it at all.

And then back of all these expressions of religion in worship this generation has seen a distinct change in religious feeling and ideas. A generation ago almost everyone who heard the Decalogue read in Church believed that the fourth commandment was sanctioned by events which were fairly accurately described in the first chapter of Genesis. Today men look to the Bible for inspiration and religious guidance, not for science nor for theological proof-texts. Newer ideas of the Bible have been accompanied by more wholesome ideas as to many other things. Religion is more optimistic, more social, more active. It emphasizes individual responsibility more. It has had a new vision of its own power over health and happiness. It lays hold again upon man's whole life and puts before him less of his soul's salvation and more of the abundance and richness of the life in Christ. One could go on indefinitely touching upon these new attitudes in religion; but enough has been said to suggest the lines along which revision must move. They are all intimately bound together; for it is the new social consciousness which has emphasized the variety and richness of life and brought to the Church a new vision of what its catholicity means. In the next paper we will begin consideration of the way in which the proposed revision meets these needs.

A Call for Red Blood

Experiences Full of Human Interest, Related by the Rev. Benj. Bean

Up in the northwest corner of Colorado a work of unusual interest is being done by the Rev. Benj. Bean, who is the missionary located at Steamboat Springs. The following story of recent experiences, told by Mr. Bean, is a challenge to the young men to seek Holy Orders:

I received a hurry-up call to go to Oak Creek to baptise a man who was dying. The passenger train, of which we have only three a week this Winter, had left half an hour before I received the call. It became necessary, therefore, for me to either drive or try and get a freight train. To drive meant fifty-four miles of mountain driving, and in the middle of Winter; it meant an extremely cold drive. I was informed that a freight train was expected to leave Steamboat Springs about two o'clock in the afternoon. Have you ever waited for a freight train? I waited from two o'clock in the afternoon until one-thirty Sunday morning. I arrived in Oak Creek about three-thirty, which is fairly fast time for the "Moffat" Railroad to make in going twenty miles. It consumed exactly thirteen hours and a half of my time. By the mercies of the Almighty, rather than the speed of the train, the man was still alive. On arriving at the house, I found that the relatives of the man were all Roman Catholics, but in the emergency they had called upon the Priest of the Church, because they have been taught since I have been among them that the Priest of the Church will always respond, regardless of the conditions. Three days afterwards they called upon me to conduct the funeral service.

While on the above trip, I took ocsion to be present at the session of the Sunday School, which privilege I seldom have. Just before the Sunday School began its session, I heard a man's voice asking for a Priest. I went to the door, and a Slav asked for the services of a Priest to baptise his baby. He spoke broken English, and I naturally thought he had made a mistake, and thought I was a Roman Catholic Priest. I informed him that the father would not be in Oak Creek for a week or two, but he insisted that he wanted the baby baptised at once, and that he wanted "You the Priest" to baptise it. It afterwards developed that I had the privilege of marrying the couple a year previous. The name is Sobesky.

I tell you of the above to let you see that the Church is fulfilling her duty and privilege in administering to "all sorts and conditions of men".

Altogether, I have spent five days out of seven on freight trains, trying to fulfill the ministry unto which I have been called.

We hear much today about young men not entering the ministry because they have the impression that the ministry does not call for the best there is in manhood. If I could only tell what seventeen years on the mission field has called for, it would be seen that the Church calls for every ounce of the red blood in the reddest-blooded American to do its work. Adventure, romance, and just the hard grind that tells what a man is made of, are all to be found there. Yes, the disappointment and apparently failure and misunderstanding. Everything that either makes or will break a man is to be found on the mission field. But, and this is the great thing,—we are builders. We are carving out of the West men and women for the Church. We are going among a people who do not want us, and are making them feel their need of a Church. And what is greater still, we are going to win, no matter what the obstacle may be. It is the Church of Christ we are working for.

The Rev. Warren Van H. Filkins, Rector of Trinity Church, Arlington, N. J., has received a call to St. Paul's Church, Winston-Salem, N. C. Winston-Salem has a population of 40,000, including the suburbs, and is the center of the tobacco industry of the State. The church building is of stone, and cost $50,000. The Rectory adjoining cost $7,000.

Man is not a candle that goes out, but a lamp that God refills.

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NEWS STORIES FROM MANY QUARTERS

A sundial made in 1619 has been placed by Bishop Sumner of Portland, Oregon, in the garden of his Episcopal residence.

A call has been extended by the Church of the Covenant, Junction City, Kansas, to the Rev. Thomas A. Schofield, Rector of All Saints' Church, Denver, Colo.

Flags were carried in the processions for the first time in a large number of Churches throughout the country on Palm Sunday and Easter Day.

Bishop McElwain confirmed a class of fifty-three persons in St. Mark's Church, Minneapolis, the Rev. Dr. Freeman Rector, on Passion Sunday.

The Bishop of Quincy, Dr. Fawcett, Chaplain of the Fifth Illinois National Guard, has been called to active service, and is now serving with his regiment.

A dispatch in the daily papers announces that the Clergy of the nine Churches of Trinity Parish, New York, met and issued a call to the 10,000 members of the congregations to organize for united war work.

Mrs. Esther Hardy, the oldest communicant of Trinity Church, Rock Island, Ill., died on Monday, April 2nd. She was born May 15, 1837, in Genesee County, N. Y. She had resided in Rock Island for over 63 years, and had been a devout and active worker in the Parish, and was deeply interested in civic work.

A plan for the introduction of Bible study in the Public Schools has been worked out by a special committee of the State Board of Education of Virginia, which is attracting wide attention and favorable comment The plan contemplates the teaching of the Bible by local ministers or appointees.

The Rev. Dr. Edward M. Cross, Rector of St. John the Evangelist Church, St. Paul, Minn., presented a class of fifty-four persons to Bishop McElwain for Confirmation on Palm Sunday. Two supplementary Confirmations on the following Tuesday brought the total up to fifty-six. The class consisted of sixteen girls, fifteen boys, seventeen women and eight men, including one who was received from the Armenian Church.

A silver chalice, paten and bread box, and glass cruets, presented to St. Michael's Church, Mount Pleasant, Ia., by Mr. and Mrs. Albert T. Timmerman of Seattle, Wash., and Mr. Henry L. and Miss Sophia H. Timmerman of Mount Pleasant, as a memorial to their sainted mother, Margaret D. Timmerman, were consecrated and used for the first time on Easter Day.

A patriotic service of Intercession was held in St. Paul's Church, Rochester, N. Y., in connection with the opening of the special session of Congress on April 2nd. An invitation was extended to the ministers, public officials and business men of the city to attend the service. An offering was taken for the work of the American Red Cross.

The Oregon Summer School for Clergy will be held in Portland, June 26-29. Among the members of the faculty will be the Rt. Rev. Dr. William Walter Webb, Bishop of Milwaukee; the Rt. Rev. William H. Moreland, Bishop of Sacramento, and the Rev. Dr. H. H. Gowen of Seattle.

Daughters of the American Revolution presented to St. Stephen's Church, Olean, N. Y., a grosgrain silk flag, the stars of which were hand embroidered, which was used at a special service held on Palm Sunday afternoon. Patriotic hymns were sung and members of the local G. A. R. Post and of the D. A. R. Chapter attended the service.

Bishop Sumner, on Passion Sunday morning, confirmed a class of fourteen in St. David's Church, Portland, Ore. In the evening, a short mystery play was given by twenty boys of the Parish, in place of the sermon. A book table and news stand have been placed in the church, in charge of one of the older boys. THE WITNESS and such books as will help towards a healthy and intelligent Churchmanship will be handled.

The Convocation of the Woman's Auxiliary to the Board of Missions of the Diocese of Sacramento was held in St. John's Church, Marysville, Cal., on Friday, March 30th. There was a celebration of the Holy Communion at 10:30 a. m., and the Rt. Rev. Dr. Moreland, Bishop of the Diocese, preached the sermon. Addresses were delivered during the Convocation by Mrs. Baxter, the Diocesan President, and Mrs. P. G. Snow.

The Church of the Ascension, Hayward, Wis., after having been closed for the past three years, has been reopened. "The Sunday of the first service," says the Church Times, marks the date of the most severe blizzard this north country has known for years. Although the snow was knee deep, and no broken pathway, and the mercury was far below zero, all but two of the communicants attended the celebration of the Holy Eucharist."

The Attorney General of Minnesota has sanctioned the petition presented to the Regents of the State University by the Rev. C. E. Haupt, Rector of St. Matthew's Church, St. Paul, asking that credit for religious courses in various Church Schools of the State be given students entering the University. The petition was signed by Archbishop John Ireland, the late Bishop Edsall, Rabbi Deinard and other Churchmen. The petition was tabled until the next regular meeting of the Regents.

In announcing the removal of Mr. Josiah Hedden from Tenafly, N. J., to Ohio, the Diocesan paper says that he has been a very useful man, and who will be greatly missed. He was Warden of the Tenafly Church, deeply interested in the Sunday School, and as Warden of the Mission Church at Burgenfield for many years, he held a peculiar place in the Church work of the northern part of the Diocese. He went away with the assurance of the good will of his associates and friends, expressed in a large meeting.

The Rev. Dr. Wyatt Brown, Rector of the Church of the Ascension, Pittsburg, Pa., preached a patriotic sermon on Palm Sunday, in which he counseled against the Pharisee, who speaks loudest of patriotism, but who does not enlist; against the Sadducee, who makes the Nation suffer contumely, and decries the arbitrament of war, for fear of personal loss; and against the modern counterpart of the Roman soldier, who kills or crowns by another's wish, and who is ever but a tool. Dr. Brown called his sermon "A Modern Tale of Two Cities—Jerusalem and Pittsburg"—and based it on the Palm Sunday lesson.

All the Episcopal Churches in the Diocese of Southern Ohio held patriotic services on the evening of Wednesday, April 11th, in response to the call of Governor Cox, seconded by the Bishops of the Diocese. Elaborate programs for the occasion were printed by authority of Bishop Reese and distributed among the various Parishes for use that evening. Wherever a Church possessed or could obtain a flag, it was carried in the Choir processional along with the processional Cross. Most of the Churches were decorated with flags throughout. The patriotic organizations of town and city were in every case invited to take part in the services. Everywhere the report comes that these services were heavily attended.

One of our Board of Editors asks us to find a place for the following letter in our columns:

To the Editor of THE WITNESS:

The large rubber factories of Akron, Ohio, are attracting many people to this city. Many young men are coming here. The Church of Our Saviour is making an especial effort to assist people in finding homes. Our Parish House, with its staff of workers, offers exceptional advantages to the new-comers. I wish to invite Church people coming to Akron to make themselves known to me. Our Church extends to them a welcome.

(Rev.) GEORGE P. ATWATER.
Rector Church of Our Saviour.

At a meeting of the Men's Club of St. Luke's Church, Evanston, Ill., the Rev. Dr. Stewart Rector, presented the following resolution: "Resolved, That we in the Men's Club of St. Luke's Church, in Evanston, do respectfully submit an appeal to the War Department of the United States Government that the general plans for military preparedness and the moral environment of the soldiers be accorded full and careful attention. That with official foresight all saloons and resorts be eradicated from the vicinity of all points of mobilization or encampment, that our sons, brothers and fathers be not called to jeopardize their souls as well as their bodies in the service of their country." The resolution was unanimously adopted, and copies of the same were forwarded to the President of the United States and to the Secretary of War. The President transmitted his copy to the Adjutant General, who courteously acknowledged its receipt.

St. Andrew's Church, Washington Court House, Ohio, for the past two months under the leadership of the Rev. David Barre, a Deacon in the Church, lately received from the Disciples' communion, is now negotiating the purchase of a large corner lot in the heart of Washington Court House for the erection of a new church building thereon. St. Andrew's, which is a Mission Church of only five years' existence, was the first Church in the Diocese of Southern Ohio to experiment with a portable church building. For two years the congregation has been worshiping in the portable structure, which was erected on leased property in the heart of the business district in Washington. During that time the organization has more than doubled in size, and the present venture of the purchase of a church site is in keeping with their phenomenal growth.

A SENIOR WARDEN WORTH HAVING

Mr. A. G. Merrill, the Senior Warden of St. Ann's Church, Richford, Vermont, made a personal canvass of his Parish and secured a pledge from practically all the communicants to attend Church at least once on each of the succeeding Sundays. The result was inspiring to the Rector, the Rev. E. B. Holmes, and to the congregation. It has put new life into the Parish.

THE HORSES HAD TO BE CUSSED

Mr. Walker Wells of Libbey, Mont., tells this delightful story of the late Bishop Brewer, of beloved memory: One day he was riding in a stage coach to one of his appointments, and the stage became mired in the clay. No amount of urging, even with the assistance at the wheels on the part of the passengers, could induce the horses to pull the stage out. Finally the driver said to the Bishop, who had been helping to push: "Parson, them hosses will never get that stage out unless you let me cuss 'em a little." The Bishop replied: "The emergency is great; do as you think best." The result was the horses took the stage out of the rut with apparent ease and with great celerity. But on arriving at the hotel, the good Bishop took occasion to say to the driver: "My friend, it was not the horses' fault that you had to use profanity to get them to do their best. You had trained them that way. You must bear the blame." The driver said, thoughtfully: "Bishop, I guess you are right."

A SUCCESSFUL BOYS' CLUB

A Club, called the "Light Bearers", was organized about a year ago in Trinity Church, Parkersburg, W. Va., composed of boys from eight to fifteen years of age. The meetings are held every Thursday evening in the chapel, and after the opening exercises and "business", they read, play games, pull taffy, or, as the boys say, "Have some fun". The members of the Club are doing some real missionary work in the Diocese, and have proved themselves to be worthy of their name. The following is an excerpt from a report of the work the boys have done the past year, given in the last number of the Diocesan paper, "The Church News": Two Mission points were supplied with pulpit Bibles. A box of pictures, made by the boys themselves, was sent to the Sheltering Arms Hospital. They trimmed a small tree, each boy contributing some article, candy or fruit, and on Christmas Eve two of the boys took it to a little boy playmate of theirs, who had never had a Christmas tree. It is their intention to send a Bible to the Mission at Logan as soon as the new church is completed.

SONS OF BISHOPS IN THE WAR

Twenty-one sons of Bishops have now fallen in the war, and the number may be reckoned as twenty-two, if we include Lieutenant Rupert Cecil, son of the Bishop-designate of Exeter, who was killed in July, 1915. Bishops' sons have distinguished themselves by both bravery and self-sacrifice, the Bishop of Liverpool's son receiving the Victoria Cross. Mr. Legge, son of the late Bishop of Lichfield, abandoned a lucrative motor garage at Shrewsbury, in order to enlist as a private. Lieutenant Hugh Robertson, youngest son of the retired Bishop of Exeter, also enlisted as a private in the early war. These are a few instances showing that the English Episcopate has a record of which it need not be ashamed, and the self-sacrifice of the parsonage house and the palace gives a message to the nation which would not be possible from a Church of celibate Clergy.—Canadian Churchman.

IMPRESSIONS OF THE NUECES CANYON

Bishop Capers of the Diocese of West Texas gives the following account, in his diary, of his first visit to the Church of the Ascension, Montell, the little Church of the Nueces Canyon:

"How like the Bible land is this beautiful plateau, shut in by a sentry of most ancient looking hills. The sacred and ennobling sentiments and traditions that cluster about the little Church inspire a feeling of reverence to all who worship within its walls. The venerable figure of the first shepherd of the flock, the late Rev. Dr. Galbraith, still lives and moves and has his being in the thoughts of the 'first settlers' of the neighborhood. He was a solitary being among his people, like Abraham of old. And the flocks of goats and sheep, and 'the cattle upon a thousand hills', that were the possessions of himself and his people, even now give a color and an atmosphere to Montell that transports you back to 'the hill country of Judea', when the pastoral life was the near life to God."

HOW ONE CHURCH SECURED A NEW ALTAR

St. Andrew's Church, Waterville, Minnesota, has been presented with a handsome new Altar of quartered oak, the work of Geheart Kritzer, a fifteen-year-old boy of the Parish.

St. Andrew's is a typical village Parish. At times it has had a resident Priest, but for the most part has been served by Lay Readers from Seabury Divinity School. Recently, the people set to work to restore and beautify their church. They secured a Priest, and the assurance of his regular ministrations. When the Lord's own service was restored as the central service of His day, the people realized that their Altar wouldn't do. It was just such an Altar as was provided for the average little Church of the Middle West forty years ago—just a pine box—too short, too narrow, too low. But Altars cost money, and the Parish had expended all that it felt it could afford. Then Geheart came to the rescue. It took lots of study and work, but now it is done, and on Easter was used for the first time. So it has come about that St. Andrew's Church has as beautiful and correct an Altar as will be found in the Diocese. It is needless to say that the people provided handsomely for the appointments—but it is Geheart's work after all. Best of all, he served the Blessed Sacrament on Easter at the throne which he had provided for the Lord.

The late Rev. Dr. Nash, who held the chair of New Testament of Exegesis of the Episcopal Theological School, Cambridge, gave a Meditation some twenty years ago on patriotism for private and public use at the present time: "Our Father in heaven, make us true lovers of our country; make us true Americans. Help us to keep the promise which our country hath made to the world, to be the home of freedom and brotherhood and justice for all. Enable us in our lives to keep this promise. In our happiness and in our strength, put us in mind of the pleasures and the rights of others. Make us brave and truthful and fair. In our play and in our work, keep our successes free from boasting and conceit. And when we fail and are defeated, give us a higher courage and a stauncher strength. Help us to become noble and great-hearted citizens, an honor to our nation and a spring of hope to our neighbors.

FEAR SPIRITS OF THE DEAD AND GHOSTS IN CHINA

The Rev. Mr. Deis, the representative of St. Luke's Church, Evanston, Ill., in China, gives an interesting account in a recent letter of the destruction of the Shasi ash-heaps used as burial grounds:

"You know our famous ash-heaps? Well, they are no more. Some one else bought the property and the lake, and at last it has been levelled off. The work is practically complete. But it was so odd while the work lasted. I told you that these people used the ash-heaps as burial grounds. Well, the coolies who dug up the ground and carried it off showed their veneration for the dead in a peculiar way. It was not veneration, but real fear that the spirits of those buried here would haunt them. So with each motion of the spade they said, 'O spirits who rest here, do not haunt or bother me. This digging is not my doing, but that of others; I am only paid to work. Haunt me not'.

"The climax came in exorcising the newly made ground. Last Friday, I was just going to Church for our night Bible class, when I heard gongs and drums and intoning. I looked out of the upstairs window, and over the wall of our compound I saw hundreds of colored lanterns, placed at very short distances. It was a wonderful sight. All along the edge of the newly made property these lanterns were hung. The colored lights made it really festive. In the center of the plot was built an Altar. Around it were ten or twelve Taoist monks. They prayed and prayed. They beat gongs and drums and burned punk and incense and fire-crackers, and kept on praying. It lasted for some hours. They were laying at rest the spirits. * * * * For fear that the spirits of these departed ones would make trouble and appear on earth—because of their disturbed slumbers—this great service was held. Of course, the only thing one can't tell is whether the spirits are propitiated or not. The heathen people on the street say they hope so—but that foreign house bothers them. When we came to Shasi we did not know we were to live in a haunted house. And since coming here we haven't seen any signs of its being haunted. But the people on the street say it's haunted, or else, why did the Rev. Mr. Goddard (my predecessor) leave so soon after building the house? And on certain nights a ghost may be seen on the roof and then disappearing into the house.

"Of course we say frankly there are no ghosts, and we fear nothing from them. But their minds are so superstitious that they do not believe us. Our Christians, however, are not troubled with thoughts of this kind; devils and ghosts seem to allow them freedom—except, alas! our one evil. Satan is as busy here as elsewhere."

AN INSPIRING WEEK FOR DENTON, TEXAS

The Rev. E. H. Eckel, Provincial Secretary of the Southwest, following his annual custom of turning aside from the distinctive duties of his office to serve some vacant Parish or Mission, Holy Week and Easter, gave this time to Denton at the request of the Lay Reader-in-Charge, Mr. J. L. Lockett of Fort Worth. Denton is the seat of two important state institutions—the North Texas State Normal School, with 1,600 students of both sexes, and the College of Industrial Arts, with 1,200 girl students. Some 35 of the latter are communicants of the Episcopal Church. They have recently given a brass Altar Cross to the Mission. The Daughters of the King of the State of Texas have contributed a sterling silver chalice and paten. Both these gifts were blessed by Mr. Eckel and given their first use during Holy Week. Daily and nightly services were held in the Mission with a most gratifying and appreciative response on the part of the people of Denton as well as the students. An afternoon Lenten service was held in the C. I. A. and a Maundy Thursday early Eucharist, and Mr. Eckel addressed the entire student body and faculty of each institution on two other occasions. The Three Hours' Service and an Easter Communion preparation service were held in the Mission. On Easter morning the congregation numbered close to 200, including about 20 members of Denton Commandery No. 45, K. T., and large numbers of the students and professors of the schools, and of the townspeople at large. The communicants numbered 44. A Vested Choir of C. I. A. girls sang the music. Denton appears to be an important strategic point for the Church and it is hoped a Church building and settled Priest may be in store for St. Barnabas' in the near future.

Her Work

A mother once said to a popular teacher, who had been adored by her pupils for a score of years: "What a wide and beneficial influence you have exerted, while I have been cooped up at home, managing servants, dosing the mumps and measles, and patching and darning! How narrow my life looks beside yours!"

"Narrow!" cried her friend. "Think how you have sent forth into the world every morning your husband and your flock of boys and girls, full of health and cheer! What a model home you have created for all your friends to see! It is I who have lived a narrow life rather than you. What is the slight touch that I may have given to a thousand or more lives compared with the deep, determining influence which you have wielded over the half dozen in your home?"

"Is it possible that you can think so?" inquired the tired mother incredulously.

"I know so. I have watched your children in school. They radiate everywhere an atmosphere of love and light, and it was you who gave it to them."—Herald and Presbyter.

Our Heritage

Our destiny is more glorious than it could have been without the intrusion of evil. We not only become sons of God by birth, but we are linked to all the glory, now and evermore, connected with the Son of God Himself. Being "born of God", very naturally we are heirs to our Heavenly Father's estate. But more than this, we are "joint heirs with Jesus Christ", "Whom He appointed heir of all things". Accordingly, there is not a sphere of glory belonging to the Son of God to which we shall not be admitted on equal footing with Himself. Without sin and evil, our sphere of existence in eternity would have been confined to this little earth on which we live, but now we can gaze upon suns, stars and planets, and say, "These are my vast estates purchased by redemption, and made sure to me by the covenant of God".—Dr. R. Cameron.

The Godlike Soul

The eternal destiny is in you, and you cannot break loose from it. With your farthing bribes you try to hush your stupendous wants; with your single drops to fill the ocean of your immortal aspirations. O this great and mighty soul! Were it something less, you might find what to do with it; house it in a safe with ledgers and stocks; take it about on a journey to see and be seen. But it is the Godlike soul, capable of rest in nothing but God; able to be filled and satisfied with nothing but His fullness and the confidence of His friendship. What man that lives in sin can know it or conceive it? O Thou Prince of Life! Come in Thy great salvation to blinded and lost men and lay Thy piercing question to their ear: "What shall it profit a man to gain the whole world and lose his own soul?"—Horace Bushnell.

The man who knows the power of Christ's Resurrection is heaven-taught where Moses and John the Baptist were ignorant.

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The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain man with plain facts, unbiased by partisan and sectional views.

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Editorial

WAR

In the controversy over the war, there are many sincere people who feel that war in any form is a repudiation of the teachings of Jesus Christ.

These people apply the principle of turning the other cheek to matters of international diplomacy, and insist that a nation shall be governed by the same code of morals that Christ applies to the individual. What is the difference? It lies in this: Christ was preaching a gospel to human souls which would fit them for eternal life, that is, the conduct which they practiced here would fit them for the life hereafter. He intimated that such conduct would incur persecution and tribulation in this world, but bade His followers to be of good cheer, because He had overcome the world.

Now a nation is not an individual, has no soul nor eternal life, but is an organization of men which has for its purpose the administration of justice and the conserving of liberty in this world. Its officials, even those of the corrupt Roman Empire under Nero, are ministers of God and are designed to be a terror to evil-doers, and are to be reverenced in the aims and purposes which they represent, and are to be obeyed.

But these aims and purposes are essentially temporal. The government must depend upon laws, and prisons and physical force to subserve its ends. That is, government comes under the law, and the law brings no man to righteousness. There is no spiritual inspiration in the law. It is a terror to evil-doers, but not an incentive to righteousness. No man becomes a better man by reading the law, or serving a term in jail, or conversing with a policeman.

It is here that many excellent people get sadly mixed. There are many ministers who conceive it to be their duty to become moral policemen. They invoke the law confidently to make people better, notwithstanding the fact that St. Paul shows us that the law has no such function.

Its function is to prevent bad men from doing worse; it is impotent to inspire good men to become better.

The principle of the law is an eye for an eye and a tooth for a tooth. It has to be, from the nature of its functions. God ordered the Jews to fight those armies who were corrupting Hebrew morals and destroying Jewish liberty. Otherwise there would have been no society in which the purposes of God's revelation could be carried out.

The natural world is a tragedy of conflict. If one goes into the woods one finds the evidence of this law—progress through conflict, battle and death. If one looks into history one finds that every movement of progress has been through blood and war, in which truth and justice has to fight for its existence.

The failure to fight produces the lethargy of China and the despotism of Russia. The willingness to do battle has produced the liberty of France and Switzerland.

Physical courage and the passionate battle for liberty has had its reward in the constitutions of every free government in the world.

Now this in no way interferes with the development of the individual character. Rather the reverse. The finest, as well as the worst characters in history, have been forged in bloody conflict. Long periods of peace have been attended with commercial despotism and social injustice. Too bad it is so, perhaps, but nevertheless it is true, that human liberty has been developed through much tribulation.

Now there is a code of morals for nations. Moses gives it in the Ten Commandments and the best nations enforce this code, by physical force. The uncompromising pacifist must decry the imprisonment of a murderer, which may be accompanied by the death of policemen, as being the use of brute force to enforce righteousness. It isn't. It is the use of physical force to administer social justice.

The same reasons which send a squad of policemen into the jaws of death to enforce social order, must send a battalion of soldiers into the field to enforce international justice. It is the same principle.

The question to be solved by the nation is not whether it shall fight (that is inevitable); but whether the cause for which it fights is one of human liberty and human justice; and if it be such a cause, a nation has the same duty to fight oppressors, as it has to arrest and imprison a maniac or a murderer.

To do otherwise would disrupt human society and allow brutal instincts to ride riot over peace and order.

It is this failure to discriminate between the gospel as applied to individuals, and the law as applied to governments, that causes men to rave against war as anti-Christian. War, like our state education, is non-Christian rather than anti-Christian; because Christ's gospel is an appeal to individual souls to rise to the highest acts of human self-sacrifice for the reward is worthy of the sacrifice; but Christ never preached a gospel which would disrupt social order and leave the world prostrate under the brutal caprice of a tyrant like Nero, or an oppressive rule like that of the Turks.

The individual has a duty to the state which compels him as a loyal citizen to fight; but this need not interfere with his duty to God that he shall fight without personal malice. True, it is a trial of his faith but not the destruction of it.

It is the recognition of this principle which underlies the imprecatory psalms. Not personal malice, but corporate wrath. Not the hatred of an individual because he hates men personally, but, as the Psalmist puts it, "Do not I hate them that hate thee."

It is the soldier fighting the enemies of truth because they are the enemies of truth, and calling upon the wrath of heaven because they slay the innocent.

Personal malice is one thing, social wrath is another. The one makes a man mean and bitter, the other may make him great and courageous. Some of the gentlest, most courteous souls that have ever lived, have been the most terrible foes in battle.

It is one thing to preach the gospel of peace to the individual; another thing to advocate national cowardice. The one makes a weak man strong, the other renders a strong nation weak and contemptible.

It is no argument against war that it has been abused. So have marriage and money and meats. They are all necessities that may be used and should not be abused. So war has been terribly abused, but nevertheless it remains true that through wars, waged in a righteous cause, have come human liberty and social justice.

We believe that the United States has no mercenary motive in this war, but merely the belief that it is necessary for the preservation of social justice, and human liberty.

In the face of the enormous mobilization of troops, the Church has a sacred duty. It is the function of the Church to conserve morals, and the laxity of morals in army life, during war, is a proverb. The one thing that the Church should watch is the character of men who are selected as Chaplains. We should set our face as a flint against any Chaplain being appointed merely to give him a job. An unsympathetic or stupid Chaplain in the time of war is a tragedy.

In every way, the Devil is the most formidable enemy, for he can destroy soul as well as body, and an active, understanding Chaplain (not a politician) is the most formidable enemy that the Devil can have. See to it that the Chaplaincies are kept free from politics. See to it that our very finest Clergy are detailed for this duty.

And secondly, the Church must furnish our young men with those influences which will keep them humanized amid the brutalities of war. Certainly, the Church must spend some money in equipping and maintaining these conveniences to keep our young men from the excesses due to the reactions of camp life.

THE STORY OF THE CHRISTIAN CHURCH

THE COUNCIL OF NICAEA

When Constantine discovered that the peace and unity of the Church was in danger, he summoned the Council of Nicaea.

He might, as readily, have referred the controversy for settlement to the Roman Pontiff, if that had been the method of settling controversies in the Christian Church; but it had not been the method employed during the first three centuries. Controversies had been settled by synods, a general council being impossible so long as Christianity was an illegal religion.

The genius of the primitive Church was not the same as that of the Roman Empire. It would have been more in line with Constantine's own imperial ideas to have recognized a supreme head in affairs ecclesiastical, and by joining himself to the head of the Christian Church, to have operated in ecclesiastical affairs as he did in the civil world.

But Constantine's advisers, who were in all probability Hosius, Bishop of Cordova, Ensebius of Nicomedia and Ensebius of Caeserea, evidently suggested to him that the model of Christian practice was that of the Council of Jerusalem (Acts xv), and he accordingly proceeded along this line.

So he summoned the Bishops from all of Christendom. Strange, too, that there should have been no Church in the year 325 that was Presbyterian or Congregational in form. Every part of the Church was organized, not on Papal, nor on Congregational, but on Episcopal lines.

But that was because the Church had become corrupted from its Apostolic simplicity, replies the objector.

How marvellous! That a revolution in Church government should have taken place so quietly that not a vestige of the revolution was recorded; so complete that not a single branch of the Church was exempted; so successful that no one protested that Episcopal representation was an innovation. "Let the ancient customs prevail," was one of the canons of the Council, yet the only question of ecclesiastical organization that was raised was the order of precedence in the Episcopate, not the fact of the whole Episcopate being an innovation.

THE ASSEMBLY

The Council assembled in Nicaea and was composed of 318 Bishops, or thereabouts; in some cases, as in that of the Bishop of Rome, the Bishop being old was represented by Priests, and in the case of the Bishop of Alexandria, being accompanied by the young Deacon, Athanasius.

The function of the assembly was not to inaugurate new customs or a new faith, but to record old customs and to determine what was the faith once for all delivered to the Saints.

It was not always an orderly assembly, but it was at no time under the dominance of any one man. Those who think that Constantine tried to dominate the decisions are not close readers of the records. Constantine was little more than a pagan and could not have had the faintest idea as to the merits of the controversy.

His only motive was to make peace and the majority was so great—more than 95 per cent—in favor of the Creed put forth, that it required no interference on his part to bring the Council to a unanimous decision.

THE CREED

They put forth the Nicene Creed, or rather the major part of it (the last few clauses being added at a later Council and some minor changes also were made at Constantinople in 381). They anathematized Arius and his creed and sent him and his adherants into exile.

THE CHANGE OF FRONT

Why, then, later on, did Constantine and his son Constans persecute those who had subscribed the Nicene faith? Manifestly because of the influences brought to bear upon the Emperor through that Bishop who had most frequent access to the imperial household, Ensebius of Nicomedia, an open friend and sympathizer with Arius, who first influenced the women of Constantine's family and then succeeded in poisoning Constantine's mind against the chief champions of the Nicene faith, viz., Athanasius, the Deacon who had succeeded Alexander as Bishop of Alexandria, and Enstathius, Bishop of Antioch, whom the court party succeeded in deposing from his See on charges that were grossly false.

In short, under the subtle influence of this court of Bishops, the whole imperial power was directed against the Nicene party and the aged Bishop of Constantinople was ordered to receive Arius back into the communion of the Church, an imperial order that was defeated by the sudden and unexpected death of the arch-heretic on his way to the Church.

But Constantine hardened his heart, and his influence caused all the large Bishoprics in the East to fall into the hands of the Arian party, excepting only the Patriarchate of Alexandria, where Athanasius held his seat in defiance of the imperial orders.

The story of the battle between the slight but able Athanasius and the huge, but vindictive Constantine, is the story of a second David and a second Goliath, which must form a separate chapter.

Western Theological Seminary, Chicago

On Maundy Thursday, Bishop Griswold gave the students of Western Theological Seminary an all day's retreat. The order of services was as follows: Holy Communion, 7:00; Breakfast, 7:35; Meditation and Matins, 9:00; Address, 11:00; Intercessions, 12:00; Address, 2:00; Meditation, 4:00; Evening Prayer, 5:00; Supper, 6:00. The students were under rule of silence all day long and apparently enjoyed the rest from classes.

Bishop Griswold's meditations were based upon the Priesthood, his remarks being particularly directed to the members of the Senior Class, who expect to be ordained in June. The subjects of the meditations were: (1) Vacation, (2) The Sense of Vacation, (3) The Duties of the Priest Godward and (4) The Duties of the Priest Manward. The Bishop dwelt at length upon the need for conversion, going on to emphasize the call to the Ministry, recognition of the call, directing one's life according to the call, and re-presenting God to man. "The Altar must be the center of our life and devotion. Our other devotions are gathered around this." The spiritual discourses of the Bishop were closely seconded by wise pastoral counsels drawn from his own experience. His presence at the Seminary on Maundy Thursday was very welcome. The students were singularly blessed by his person and his wise, spiritual words.

Father Harvey Officer, O. H. C., preached a remarkably keen sermon on "The Christian Anarchist," in the Seminary Chapel, on Thursday evening, March 29. He paid only a fleeting visit, being on his way from Oak Park to New York City.

The Easter offering at the Seminary was something over $97.00.

H. R. FLOWER.

April 11, 1917.

A boy in one of our Sunday Schools wrote the following paper on Elisha: "There was once a good man whose name was Elisha. He lived in a cave, and some bears lived with him in a cave. Some bad boys came along and called Elisha names, and Elisha said to them, 'If you call me names any more, I will set my bears on you, and they will eat you up'. And then the boys did, and Elisha did, and the bears did."

Spiritual indifference is often only mental indolence.

The Christian life must be either expressed or repressed.

No man is so weak that you can afford to oppress him.

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THE PARISH

Edited by JAMES WISE

A Christian Making Institution

RECTOR — VESTRY

How a Parish Makes Christians — Through Its Organized Activities

EDUCATION	WORSHIP	SOCIAL SERVICE	CHURCH EXTENSION
The Church School	The Choir		
Font Roll	The Altar Guild		
Kindergarten	The Server's Guild		
Primary			
Junior			
High School			
University			

WORSHIP

(Continued)

A distinctive part of Church furniture, that distinguishes an Episcopal Church from what are commonly called denominational religious bodies, is the Altar. Its relation to Church worship will be discussed in another connection. Our business now is to deal with the organization whose duties center around the Altar, and so we ask again our old familiar question, what is an Altar Guild and what is its share in the work of preparation for and leadership in worship?

One might easily answer the question by saying: Well, the Altar usually has a number of ornaments on it, such as a Cross, Candlesticks, Vases, etc. It is adorned with certain vestments and linens. The vessels used on the Altar need to be looked after by someone so that worship may be conducted decently and in order, so an Altar Guild is formed to do that work.

THE ALTAR GUILD A SPIRITUAL ASSET

We would like to probe a little deeper than the above explanation and see if there is not a possibility of making all the Altar Guilds of our Parishes and Missions, what many of them already are, a real spiritual force in the making of Christians. Remember, we have laid down the rule that an organized activity in the Parish, that is not a factor in the making of Christians, has no real reason for existence in the enterprise. How can an Altar Guild be transformed from a mere organization of utility to a spiritual asset in the Parish?

First, it would seem that the members of the Guild ought to go through a special process of education that would fit them for service in this capacity. If even inanimate things can become hallowed in our minds through associations and contact, surely an Altar Guild member must learn that in her privilege of service she is treading on holy ground, and handling holy things.

If one of the great needs of the age is to impress on our American life the spirit of reverence, and who will deny that this is the case, then an Altar Guild can become as leaven in the Parish, moulding and influencing the congregation by the power of their example, if the members of the Guild themselves have caught the vision of their own spiritual duties and privileges.

The Holy Communion is the heart and center of the Christian religion as a means of bringing the worshiper into contact and union with Jesus Christ. From the service the member of the Guild renders in caring for the material fabric of the Altar and its adornments, there should be growing in her heart and life a deeper love for and devotion to her Lord to Whom she ministers.

AN EDUCATIONAL PROCESS

We are coming to feel more and more strongly that a special course of instruction should be developed for use in our Church schools so that every girl in the school might learn not only what she ought to know about the material things and their usage at the Altar, but also their spiritual value and meaning. Would it not tend greatly to enhance in the mind of the young girl the privilege of such service if there had preceded her taking up the work as a member of an Altar Guild a definite study of the real meaning of this kind of service in the development of her religious education? Here is a field, it seems to the writer, that is full of possibilities in the making of better worshiping Christians.

If it is true that "The Lord is in His Holy Temple" when we come together in His Name, then we are positive He does not delight in unclean brass or untidy linen or dirty Altars. We have been compelled sometimes to celebrate the Holy Communion in Churches where all of these things prevailed. The reason they exist is because someone's education has been neglected. The Altar holds the central place in the physical Church building because the Service of the Altar is the center of the Church's worship. Let us see to it that our Altar Guilds are trained, not only to regard the Sanctuary reverently, but also to keep it clean.

PROBATIONARY MEMBERS

One of the finest Altar Guilds I have ever come into contact with had an organization they esteemed so highly that every member served as a probationer for six months before they were admitted into full membership. It was considered a high honor and privilege to serve in this capacity. The members were not only trained thoroughly in their duties and rendered faithful service, but they were a splendid spiritual force in the Parish. Needless to say the Altar and all that pertained to its use was as near perfection as human love and labor could make it.

A SERVICE OF ADMISSION

Here again, as in the case of the Choir, is an opportunity for a Parish to dignify and spiritualize the work of an organization. A Service of admission, with the pledge on the part of the candidate to endeavor to be true and faithful in her office and ministry would do much to make her realize the importance and value of her duty.

DEVOTIONAL MEETINGS

Corporate Communions regularly and a devotional address by the Rector from time to time at the meetings of the Guild would help her to live more closely to the ideals she strives to attain, and a special prayer set forth for daily use by the members would tend to band them together in bonds not easily broken. Who can measure the value of a spiritual organization such as an Altar Guild can become, not only to the members who comprise it, but also to the Parish as a whole?

ALTAR FLOWERS

In some Parishes the Altar Guild raises the funds for the keeping the Altar supplied with flowers throughout the year. Members of the congregation are invited to take one Sunday as a yearly memorial to some loved one who has entered the other room of the Father's House. A beautiful custom and one well worth perpetuating. These gifts of nature ever speak to us the joyful message of Resurrection.

Some Altar Guilds hold themselves responsible for the distribution of the flowers, after use on the Altar, to the sick. A dainty card is printed to accompany the flowers bearing the expression of the love and sympathy of the Parish. Unless one has been the recipient of just such a token of loving Christian fellowship at such a time one can hardly realize how much they mean of comfort and joy. It is such a little thing, and most of the time so easily done with some sacrifice, that one wonders why it is not more generally carried out. How often the process of Christian making is materially helped by just such a little touch of kindly thoughtfulness.

A FINAL SUGGESTION

Would it not be of value to the Parish and Mission Altar Guilds to organize themselves into a Diocesan organization? One realizes the tendency and dangers today of too much organization in the Church as well as out of it, but without creating too much machinery, it might be done and prove a real help.

In connection with the annual meetings of the Diocese, why not send a delegate to represent the Altar Guild and let them get together for mutual discussion and devotion. The representative from the isolated little Mission would go back to her little Church filled with new ideas and inspiration. Methods of work in short schools of instruction could be outlined. The larger Parishes with their greater opportunities would be brought into contact with the weaker Missions through their respective delegates and often gladly supply the linens and other needful material the poorer Mission could not afford. Uniform standards and methods might gradually be created and the mutual association and contact between those engaged in this common task would bring its own blessings. Co-operation and vision are two essential factors in the upbuilding of the Kingdom of Jesus Christ. Some of us certainly need to learn how to get out of our Parochial shells and co-operate with other Parishes. Most of us need to get a larger vision of our own possibilities and powers as fellow-workers with God. Perhaps a Diocesan Altar Guild may help. Why not try the experiment?

We will be glad to publish in this column any suggestions or ideas Altar Guild members care to send us. Also the little books and publications that would be of value to many who do not know where and how they may be obtained.

A SERVER'S GUILD

One of the real values in this organization lies in its holding power on boys. When you have put a boy into a uniform and made him a lesser minister in the service of worship, as is done when you make him a choir boy, a real difficulty comes when his voice changes and he can no longer, for a time at least, be used in choir work. It is hard for him to give up his vestments and readjust himself to the pews. Here is where a Servers' Guild can be utilized to retain the interest of his expanding life, by retaining him in vestments, and giving him the opportunity for continued service in the Sanctuary. I remember the joy and pride I felt, as a boy, when the Rector of the Parish invited me to become his helper at the services, after my choir days were over as a soprano singer, and I am sure the habits formed in those days were of help and benefit to me in later years.

After getting into the Ministry and Parish life, one of the most helpful organizations in the Parish was the Servers' Guild. It was always interesting to see these young men when they returned home from college and university for vacations come first of all to the Church and for the time being dispossess the members of the Guild who had succeeded them and take their places at the Altar they had learned to love. Through such service many a young man's vocation for the Priesthood has been developed and brought to a definite decision and the Church is made richer by this Parochial activity.

"Only Something From the Church"

Husband (on reaching home at night), "Any mail?"

Wife, "Only something from the Church."

And does that end it? Sometimes the Rector believes that it does.

Have a heart, good people. The Church mail is important.

The Rector cannot reach you all on Sunday by a notice. He wishes he could.

He cannot call you all up by telephone. We have 500 homes to reach.

He must depend on the **mail.**

It is expensive in time and money, but it is the only way.

You do not realize how many people tell me they did not know of this ar that gathering. I **know** that they had a notice of it. But when it came it was "only something from the Church."

When you have a notice from the Church, please read it, and save it for reference.

"Attention! Gather the household!" Something from the Church!

It is quite right for the dead to look dead; but those who are alive in Christ ought to show it in their faces.

THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

Printed below is a tribute to the Reverend Hudson Stuck, D. D., written by Dempster Murphy for the Church News, the Diocesan paper of West Texas. If Mr. Stuck shall ever see a copy of that issue of that paper, the remembrance of what was said of him may be of circulatory value, as he submits to the bastinado for the restoration of his frozen feet. The practice of praising dead heroes and ignoring live ones stimulates reverence rather than exertion. If the dead retain their sense of humor, a graveyard is a merry place.

Heroism owes more to circumstances for its general appreciation than does, perhaps, any other quality with which human nature is or may be endowed. Unleashed in a battlefield it becomes subject to universal applause; exercised in the daily affairs of life, it attracts but limited and languid notice and seldom begets esteem. But for that very reason its continued existence and exercise in that latter sphere testifies that it is possessed of a super-quality that is the more admirable, partly because the more valuable to the affairs of men in any constructive aspect, but principally because it is of that wonderful sort that is always ready and always endures to the end. Dewey's heroism at Manila Bay was not half so heavily taxed as it was by the subsequent criticisms of his countrymen. The courage of impulse was sufficient to cut the American cable but it took courage of the constitutional sort to cut the string on the American "gift" and—to stand the consequences. The courage of impulse is sufficient to gather the spears of the foremost enemies into one's own heart to breach the line for comrades but it takes the courage of Calvary to daily train in the school of daily self-sacrifice unsung, unseen, unknown, obscure, for the by and by sake of those who now neither know nor care.

Brave indeed are the men who go forward to death on the fields of France and the fields of many another war-cursed country. But let young men—and all men, for that matter—know this, that there is also a list of heroes inscribed on a page in the Book of Heaven who live and die with, not sabre, but cross in hand; who in their day and generation fight their continuing fight in an age-long war whose conclusion in "peace without victory" would mean the defeat of God and the utter ruin of man. Some of these men wear cassock vests and some wear none at all. But it is not that which covers but that which is covered that guages a man at the last. **Died a Hero** is a stirring inscription recording a noble act. **Lived a Hero** may escape inscription but such is the life that gives hope to the prayer that we pray in Thy Kingdom Come.

HUDSON STUCK

By Dempster Murphy

Somewhere in France tonight a charge is being made. Somewhere in the line a struggle is taking place between two Christians; one murders the other, perhaps seizes a standard. In the morning the victor will step from the ranks; an officer will pin upon his breast a cross; and France or Germany or England or Russia will have another hero.

Somewhere in the North tonight another struggle is taking place. In this battle there is but one Christian, his foe the ignorance and degredation of an untamed Arctic wilderness. The wilderness is Alaska, the Christian, Hudson Stuck.

Before this man began his work, the wall of ice and snow that shut the dwellers of the North from civilization was easily pierced, but the barrier of moral filth they hid behind defied penetration. There were men in that land who knew no God; and there were men who had known a God, but who had forgotten him. Then, like the full sun at high noon, when it bursts through the heavy clouds of a desolate winter morning, Hudson Stuck came among them. Here single-handed he would build a Mission, bring men to it and teach them how to worship. Then he would move on; the earth would seemingly swallow him; but months later, perhaps hundreds of miles away, a man and his dog-team would appear from out of the snow; another Mission would rise, and new men would learn of the things of God. Thus he worked, swinging over his circle once each year; and Esquimaux from the Arctic coast, Indians from the interior, and white men who had forsaken the white man's God in their first mad rush for gold began to look for him, to expect him, to be glad when he came. They sat with him; broke bread with him; talked with him; and he made them believe.

In the darkness a light began to shine—but the wilderness was wide, and men crouched among the shadows. But Stuck searched them out; he made them listen; he made them see. And there were other men—men who stood up boldly and mocked profanely; but in turn they, too, saw the vision.

So he lived, moving among men and men's weaknesses with a magnificence that smothered the cry of the few who damned. And with a stern persistence, a persistence that did not underestimate the value of its undertaking, Stuck kept at his task. Like the mystic white knight of the round table, he fought boldly for the cause for which he stood, carrying Calvary's message into the hearts of unknowing and unbelieving men.

But long before these men of the North knew the message, they knew Stuck. And they liked him, for he had in his make-up a decided dash of that something which primitive men admire. For instance: as Stuck worked on in his field, he was ever conscious of the great unclimbed mass of Mount McKinley, which frowned down on him with a seeming challenge. Once, during a period of comparative freedom from his labors, the challenge was answered and Stuck won. But as he stood at the very top of the Americas, the true man revealed himself; for over the buried records of his achievement he raised the emblem of his faith.

Such a man appeals to all men, and in the North they watched him wonderingly. They knew that it took a strong man to daily walk the road of death; that it took a brave man to smilingly give and receive blows; that it took a fine man to journey through life as a gentleman should—and they knew Stuck as strong and brave and fine. And when he carved his way through the drifts of the long winters and brought food to their hungry, teaching to their ignorant, comfort to their sorrowful, they loved him.

To one who labors for a principle, love and respect are the greatest reward he can receive for his efforts here on earth. These are reward sufficent for this soldier of God—this conqueror who has caught the larger vision of conquest. He asks no fame, and will receive no fame, for no doubt Fate will decree that posterity shall remember only the soldiers who, in our decidedly materialistic day, have managed to tear down a goodly portion of the walls of civilization. These are the men whom the distant generations will hail as determining the destinies of nations. They will know nothing of Hudson Stuck—a man who will have left a good sized corner of the earth a considerably better place than it used to be.

And so up in an Arctic wilderness, with only a life of toil and after that—oblivion, Stuck fights on. There is a soldier well worth while. To be sure, they don't give crosses for his kind of battles or to his kind of men—but Stuck needs no cross; he walks in the shadow of one.

Somewhere in France tonight a charge is being made. Somewhere in the line a struggle is taking place between two Christians; one murders the other, perhaps seizes a standard. In the morning the victor will step from the ranks; an officer will pin upon his breast a cross; and France or Germany or England or Russia will have another hero.

The Gospel of the Sonship and Atonement of our Lord will continue to be, as it has been in the past, the most powerful means that exists of exciting men to claim for themselves the privilege of Divine sonship.—Clement C. Webb.

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WHAT CONSTITUTES A SUCCESSFUL PARISH?

In the first place it is well to remember that success has ruined as many men as it has benefited, and very likely the same may be said for Parishes.

Broadly speaking success means the achievement of the thing sought after, and the ultimate benefit of success will be determined not by the fact of the success itself, but by the purpose which lies behind it. So the question with which we started leads us back to the earlier question — what should be the aim of a Parish for which success is desired?

Let us promptly clear the ground of some possible misconceptions. The aim of a Parish is not numbers. Once let a Parish become obsessed with statistical ambitions and ecclesiastical pride will soon ruin its usefulness for the Kingdom of God. One of the worst of all modern heresies is the "heresy of numbers." Neither is machinery a Parish's proper aim. It is possible for it to be alive with activity, and to be dead in spiritual power. It may be organized to extinction, and then nothing remains but to say requiem over its spiritual ashes. Nor again is sensational prominence its true aim. Many a Parish has been widely heralded among men, but one wonders if its savour could be very welcome in the courts of the Great King. For what shall it profit a Parish if it shall gain the whole world and lose its own soul?

The true aim of any Parish is communion **with** Christ and service **for** Christ. This means a Parish first on its knees and then on its feet, but never sitting idly by.

To be successful in the first of these aims will mean, of course, good congregations and hearty worship. It will mean communicants who regularly and devoutly receive the Sacrament. It will mean children brought to Baptism and Confirmation Classes regularly attended. And then it will also mean that every organized activity in the Parish is definitely marked with a spiritual touch. Meetings will open with prayer, and every guild, society, or organization will be so constituted that it will never forget its Church affiliation. But in addition to all this, and most important of all, every Parish needs an inner group of spiritually minded persons, one of whose chief functions shall be systematic prayer for the Parish life. This may fall to an Altar Guild, to a chapter of the Daughters of the King, to a United Offering Committee, to a chapter of the Brotherhood of St. Andrew. But every Rector needs an organized few who are prepared to stand back of him spiritually just as the Vestry stands back of him financially. He will meet with them and pray with them informally over the needs and plans of the Parish. He will ask them to pray in their own homes between meetings, and he will know that they are doing it. An annual Day of Prayer, to which the whole congregation is invited, has marvellous spiritual possibilities. It is astonishing how ready people are to pray when we give them something specific to pray for. And a praying Parish has its problems already half solved.

The second half of our parochial aim (practical service) will naturally vary in its expression according to local conditions. One thing to be avoided is the over-multiplying of agencies. Two are of fundamental importance, viz., the Sunday School and the Missionary organization. There is no higher call to service anywhere than in the faculty of the Sunday School. Any school is just as good as its teachers, and Sunday School teachers should be kept as free as possible of other Parish duties in order that they may devote themselves to the big opportunity which is theirs. Every teacher should magnify his office until the congregation is thoroughly convinced that the Sunday School is without question the most important department in the organized life of the Parish.

When we say "Missionary Organization," it is meant to cover social service activities as well. If people are interested in carrying the Gospel to the other side of the world, they will also be interested in giving the benefits of the faith to the needy of their own community. I scarcely think it is equally true the other way about. It simply means an expansive Christianity, without which no Parish can really make progress. And this must be not only initiated but also constantly stimulated by organized effort and persistent education. A men's Mission Board and a branch of the Woman's Auxiliary are indispensable for this purpose, and both of them must be urged with unflagging zeal. One persistent man or a single enthusiastic woman can frequently revolutionize a Parish on its Missionary side and set it forward with an impetus which nothing else can supply. An artist was once asked to paint a picture of a "Decaying Church." He depicted a magnificent, cathedral-like structure, well cared for and fully appointed, with throngs of intelligent, prosperous people devoutly entering its portals. And on the side wall of the outer vestibule he painted a box bearing the inscription: "For Foreign Missions;" and across the opening through which coins were to be dropped there extended a thick, heavy cobweb.

Let the right seed be planted in the Parish soil and let it be diligently watered, and God will give the increase.

Only the increase must be of God.

FRANK E. WILSON.

Wilmette, Ill.

LITTLE SERMONS FROM THE PEWS

A COMPLETE CHURCH

Slowly but surely the Christian world is working back to the real and vital recognition of the Church as the Body of Christ, the fullness of Him that filleth all in all. The Incarnation made real democracy possible and inevitable, because God Incarnate in Jesus Christ took upon Him no mere abstract human nature, but, in His infinite power, the nature of each individual human being, so that each such being could strive to complete the Incarnation by seeking to become what Christ in him has shown to be possible for his nature. Therefore it was seen that each human being counts for one, and the slave became free and woman began her long and slow ascent toward recognition as a person. The Holy Communion is seen more and more clearly to be the common sharing in the one Life of Christ mediated through the Church which is His Body, and the first upward step for woman was in the recognition of her right to share in that Life so mediated.

The increasing interest in social and industrial questions is teaching the world that the Brotherhood of Man is no mere empty phrase, but a vital fact, and that it is the duty of the visible Church to proclaim the message that humanity, one in the old Adam, is still to be one in the new, and that salvation consists, not merely in an individual relation to God, but in membership in the Body which is the storehouse of His saving grace. Hence we are learning that every member of that Body is vitally interested in the condition of every other member and that the Body can not completely fulfill its appointed function of establishing the kingdom of peace and righteousness and love until every member is set free to contribute of his or her best to the accomplishment of God's purpose for the world.

Is it not time that the Church should recognize officially that woman is a person, sharing to the full in the Life of God Incarnate and therefore to be set free to do her utmost to strengthen the Church in its divinely appointed task?

For in most, if not all, of the real questions before the Church, woman is at least as much interested as man, and is, perhaps, as much responsible as he for conditions which are contrary to the mind of Christ. But she will never feel her responsibility to the full until she is given the duty and the power of helping to remove or improve those conditions. Women are at least as much affected by social and industrial injustice as men and, as consumers, are as responsible for it. Perhaps it is true that efforts to remove that injustice receive more support from women than from men. It was from a band of faithful Church women that came the resolution which was the only official utterance of the last General Convention on the social responsibility of Church men and women. It is said that a large proportion of the able and earnest women who are devoting their lives to the uplifting of the submerged classes in settlement work and otherwise in the great cities are Churchwomen. But it is sadly true that there are many equally devoted women throwing themselves into the efforts for social righteousness who have turned away from the Church or never have come to it, because there is in the Church no door open to them through which they can enter to help to strengthen and make practical its influence. As affected by social injustice, as responsible for it, as devotedly seeking to remove it, women have as great a contribution to make as men to the corporate, official action of the Church.

And so with marriage and divorce, the revision and enrichment of the Prayer Book, religious education, the missionary activities of the Church, in every really vital question in General Convention, women are as deeply concerned as men. In fact, in many, if not most, of its practical activities, the Church leaves the actual work, for the larger part, to be done by women. Everywhere except in the authoritative councils of the Church, general or Diocesan, women are allowed and urged to help in the consideration of the questions in which they are deeply concerned. In home and school and college, in newspapers and magazines, in public hall and parlor meeting, women are encouraged to make their contribution to the corporate mind of the Church. But when that mind is to decide on what shall be its utterance, it deliberately cuts itself off from the light and power which women could bring to help to make that utterance wise and effective.

The Church of England is fast advancing toward the full admission of women to its Councils. Is it not time that the doors of the General and Diocesan Conventions in the United States should be opened to the earnestness of woman and to her practical experience in the problems before the Church?

Little Religion in Homes of Church Officers

The Rev. Dr. Wm. Gardner, General Secretary of the Board of Religious Education, whose headquarters are in the Church Missions House, New York, gave an address in the South Congregational Church, Boston, Mass., taking for his topic, "The Church and the Home". The Boston Transcript gives the following outline of the address:

"The Church cannot effectively approach the home until religious leaders understand more thoroughly the history of the family, and its important place in the development of society. The effective minister must recognize that back of the whole question of religion in the family are many unsolved social problems, and a vast uncharted area of human desires and activities that must be studied from biological and sociological points of view. He must recognize also that there is a growing effort today to practice the religious life in a variety of ways, and that a large amount of training in vision and patience and trust must enter before religion and the Church can have their complete values rediscovered.

"The most ready approach of the Church to the home is in child life. Another approach of the Church to the home, little realized, might be through the Church officials and representatives of the congregation. Trustees, Committees, Vestries, Deacons and Wardens represent the Church to the mind of the community. In a majority of the homes of these officials there is a little manifestation of religion. They are visible on Sunday, and are faithful and careful in the administration of the Church's affairs, but it is perfectly visible to their children that they do not practice openly and with enthusiasm the life of prayer, Scripture study and sacrificial expression to which the Children are exhorted in the Sunday School.

"No better approach can be found for the Church to the home than through the responsibility of parenthood. The establishment of a fireside awakens new responsibility. Every young man and woman in his new home is asking deeper questions than he will openly allow.

"With the growing recognition that the family is not an economic tool or an annex to the Church and the State, but that its true function is to maintain the highest ideals in society, we have an opportunity for the Church to discover and give its best to the family."

We see Jesus. And therefore we see the pledge of love in a world where love seems dead.—A. V. Magee.

The proclamation of the finished work of Christ is not good advice, it is good news; good news that means immeasurable joy for those who welcome it, irreparable loss for those who reject it, infinite and urgent responsibility for all. The man who has this to preach has a gospel about which he ought to be in dead earnest. —James Denney, D. D.

WHY SHOULD I GO TO CHURCH?

BY DR. D. C. WHITE

Second Reason

Last week we thought out an answer to this question from the standpoint of our citizenship in the community and our example and influence. Today let us look at another reason, this time one drawn from a consideration of our own nature. I think we are all agreed that man is somehow or other different from the rest of the animal world. We have a part in our nature which has no counter-part in the lower animals. You can take a horse, for example, feed him well, not overwork him, and you can keep him doing one and the same kind of work all the days of his life. As far as you can see he will not, barring accidents, suffer or deteriorate. He will just work and eat and sleep and work again. Why? Because, as we say, that is his nature. But you take a man and put him in a tread-mill, call it a business, a shop, a profession, the name is immaterial; put him to doing the same thing day after day, compel him to think the same thoughts over and over again, and what happens? You have a man running down, deteriorating, or you have an explosion. There is something neglected there. And in nature, neglected things either tend to weakness and decay or else they set up an irritation which cause trouble. So on the one hand you see manhood going backward when life is just a monotonous round and you get a specimen like "The Man With the Hoe," in Edward Markham's famous poem, or, else, tired, worn out with the everlasting grind you see men and women plunging into excess and dissipation, so, as they say, that they may snatch a few hours of seeming pleasure or may forget it all in a drunken stupor. The reason is the same for both results—the higher nature of the man has been ignored too long.

But you say we have days of rest and laws regulating the hours of labor and giving us one day in seven. Yes. And what are you doing with that one day? Is your higher self—the self that demands that day of rest from business and labor—is it really getting what it asks? You're giving your body food, sleep, exercise and rest, you're giving your mind the stimulus of your business, of working out problems in shop and office. The higher nature can't be satisfied with these things. It demands something more. It makes two demands you can't afford to ignore. First of all, it demands that you forget the problems of the business and the work for the time being. You may be absent in the body from your treadmill, but you may have it on your mind and in your thoughts, if so, you're not really resting. You're just going over last week and its worries and planning and worrying about next week and what it's going to bring. Your higher self demands that you put these things out of your mind. Sanatoriums and insane asylums are full of men and women of one idea, of men and women who never really stopped, who worried themselves into these places.

Then that higher nature demands that it too, be fed. It is your ideal part and it wills to realize itself in communion with the Highest Ideal which is God. It demands that you bring yourself into contact with God that your higher self may be strengthened and receive new inspiration. And when this higher nature—man's unique endowment—is strong, when it realizes itself in communion with God, then it dominates and controls for good all the powers of body and mind. When the Apostle St. Paul surveyed a pleasure loving ignoble living people, he said: "For this cause many are sick among you and some sleep." For the neglect of the soul, for the over-emphasis placed on daily duties and the forgetfulness of the things of God and His service in His Church, any specialist in mental disorders will tell you that many today are sick and many are asleep to things present and things eternal.

There is a beautiful story told of a French peasant which has its bearing on our discussion. This man was accustomed to go into the village church every day and remain there a while in silence. His neighbors did not see him praying. So they asked him what he did. He answered: "I look at my Lord and my Lord looks at me." In the silence of God's house his soul was conscious of God and its kinship with Him. And he went back to his every-day work refreshed and strengthened. Don't you need the silence from the things of every day? Don't you need an hour where the atmosphere is different, where you can forget the things of time and sense, where you can lift up your heart to God, where you can realize that your life is not the life of the beasts that perish, but that you have an immortal part than can never, never die?

Men and women, consider this second reason why you should go to Church and for your peace of mind, for quietness and rest, for the cultivation of your higher life, for the strengthening and perfecting of mind and body here and the growth of your higher self which is eternal, come to the House of God, begin to live in His Presence here that you may be with him hereafter.

Crossing the Bar

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,

But such a tide as, moving, seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crost the bar.

—Alfred Tennyson.

Missionary District of Porto Rico

BISHOP COLMORE'S NEW CHARGE

During the Christmas holidays a party of Americans went from San Juan to St. Thomas on the first trip of the steamship "La Marina" after the purchase of the Danish islands. It was then a memorable event to those who went, but a still greater occasion was that of the official transfer of the islands to the United States on March 31. It was sad to old residents of St. Thomas to see the old flag pulled down and the Stars and Stripes floated above their city, but at the same time they welcome the change of government, and look forward hopefully to the development of their resources by American energy and efficiency.

Bishop Colmore was one of those to attend the ceremonies, going in his official capacity as Bishop of the American Episcopal Church in the newly acquired possessions. During the ceremonies the Bishop stood above the crowd on the battlements of the fort, not having received notification that he would have any part in the program. When it came time for the benediction, the officer in charge announced that the Rt. Rev. Charles B. Colmore, Bishop of Porto Rico, would pronounce the benediction. There was no time for the Bishop to descend or hesitate, so from the battlements his powerful voice rang out over the assemblage with the blessed words, and we believe the benediction will be fulfilled in the years to come.

All the Artificiality in Religion Gone

Dean Rousmaniere of Boston quotes the following striking paragraphs from a letter written by an American clergyman at the French front with the British expeditionary force:

"I have come to hate the idea of war more than ever before, yet I'm mighty glad that I am in this one, even as a noncombatant. That sounds like a paradox, but it is true. Our softness is going, under this life, but it is a fearful price to pay for strength. There are just four things that seem to count here: work, sleep, food, and God. There is no time for anything else. It is perfectly wonderful how natural God seems here. The pain of it all seems to have weighted so upon Him that He has come down to be with it, and bear it side by side with His sons, whose sin has caused it. All the artificiality of religion has gone, and the brooding Presence has taken its place.

It rather upsets one's preconceived notions to find that God is even in hell. This is a queer hell. Dante had the idea of a cold one. If he added mud, and noise, and dead-tiredness to the cold, he would have trench life in Winter."

E. S. R.

It is experience that makes commonplaces shine like stars.—Figgis.

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WOMAN'S WORK FOR THE KINGDOM

Kansas Tells What the W. A. Means

When I was asked by the editor of THE WITNESS what was the greatest thing our Auxiliary had done, I immediately thought how true the saying is that the thing in which we are most interested or for which we work the hardest, is to us the greatest or most important thing. As I go over in my mind the different pledges and objects for which the Auxiliary works, each seems great in its place.

General Missions, Diocesan Missions, our Medical Missionary of the Province of the Southwest, the institutions in the foreign field for which Bishops and Laymen made such forceful and eloquent appeals at our last Triennial, but the one thing that seems to stand out in a distinctive place of its own is the United Offering. It unites the Parish branch, the Diocesan branch, the Provincial branch and the Church throughout the world. To go back to the Parish branch, I believe it is understood more thoroughly. It is easy to explain, to talk about; its gathering is so simple, its offering so grand. The United Offering service, when the United Offering from all over the world—from our foreign districts, where the Auxiliary is new and weak, to the strong Dioceses of the Eastern states, where the Auxiliary has always been known since its beginning—gives an inspiration that is carried back to our small Parish branch with a new enthusiasm which makes us talk United Offering at every meeting; not to the neglect of our other pledges, but to the more generous giving to them. As it is better known it will grow marvellously, so that it will be no small portion of the means by which the Board of Missions carries on the Church's work. At the Triennial at St. Louis, there was quite a spirited discussion as to whether the word "Thank" should be inserted between the words "United" and "Offering," but it was voted down. We felt that it was a Thank Offering for mercies and blessings given us by God and it was so understood.

If we could only get every baptized woman to realize her responsibility as a member of that great Missionary body to the Church, and to take her part in the special work of the Woman's Auxiliary, we would be blessed beyond measure and all branches of the work would be equally great.

We would be eager to carry on the Lord's work in every branch, whether to carry the Gospel of our Lord and Saviour, Jesus Christ, to foreign lands, to the humblest work. Until we do arrive at this I believe the United Offering is the one thing in our Parish Branch and in the Church throughout the world that unites the women of the Woman's Auxiliary in the work for our blessed Lord and His Church.

MRS. A. M. HARDCASTLE.
Emporia, Kans.

"The best thing our Auxiliary has done" during the past five years has been to abolish dues, and to meet our pledges by voluntary offerings. The attendance in consequence has been large, and many women in the Church who were not acquainted have been brought together in a bond of interest. We find that the gatherings in the homes have been better attended than in the Parish House and they are made interesting by some special course of Missionary study. When there is a deficiency in the amount of our pledges we make it up by personal appeals to those who have not been to our meetings and who are glad to give. Another gain in our work has been in the increase of our United Offering, which has been trebled and quadrupled by a systematic canvass. We have sent off a box this spring to the Mountain Mission School at Sherwood, Tenn., which is conducted by Miss Rowe, one of our United Offering Missionaries.

MRS. W. C. SHAW.
V. P. Christ Church, Macon, Pa.

OUR BOOK TABLE

WORDS ABOUT BOOKS WORTH WHILE—AND OTHERS

Martin Luther—The Story of His Life. By Elsie Singmaster. Houghton, Mifflin Co. Price $1.00 net.

This excellent book of 138 pages carries to the reader a clearer understanding of Martin Luther, his times and doings, than many a book upon the subject of from three to six times its bulk. Its well placed divisions, its short sentences, its clear-cut language and its skillful selection of illustrative events and experiences suggestive of the temper of the times stamp the mind with a definite idea of the man and the movement he focussed and established. Cursed by some and blessed by others, Luther's name will live forever, for Catholic and Protestant alike know it throughout their millions better than the name of any other man that ever lived since Apostolic times. To those who would know in an evening what the name actually stands for in both man and deed, we cordially commend this interesting and instructive book.

American Addresses. By Huyshe, Lord Bishop of Worcester. Longmans, Green & Co. Price 50 cents net.

The point of view of the Church of England, her regard for and her hopes and expectations of American Churchmanship are interestingly set forth in this cloth bound, attractive little book of 70 pages. It consists of six addresses given by the Bishop of Worcester while in this country last autumn. Two of these were delivered before the two houses of General Convention and four others given in various Cathedrals and at Harvard University. There is also an address by Chauncey Depew at a luncheon given the Bishop and the latter's reply. A general thesis which the Bishop carries throughout his addresses is that while the Church of England slept, the English life deteriorated. An intolerable situation thus arose, which God could not permit continuing to the destruction of a people who really hold high principles in high esteem. They are being called back by the way of sacrifice and England is being re-born.

The Universal Guilt

I saw one greeted with a kiss;
A son of night performed the deed;
And they led away my Lord
To be despised, to suffer, bleed;
And I stood by, nor said a word;
Nor was I by His mute grief stirred.

I saw one wear a crown of thorns;
They placed it rudely on His brow,
And pressed it down; and as He bowed,
They cried, "Messiah—see Him now!"
And I stood by, nor moved a limb
To save my Lord, or comfort Him.

I saw one hanging on a cross;
As in each hand they drove the nail,
He groaned and cried, "O God, forgive!"
They laughed, and shouted "King, all hail!"
And I with them was standing there,
As He breathed out His dying prayer.
—Thomas Curtis Clark, in Sunday School Times.

FORGET

It is Divine to forgive and forget. All great men forgive those who injure them, and forget the injury. Oftentimes, in our willful obstinacy, we refuse to forgive and forget, and we suffer much loss. Many business men sustain great financial losses through their unwillingness to forgive and forget. If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and remember only the good points which made you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—Church Herald.

World Conference On Faith and Order

(By Robert H. Gardiner, Secretary World Conference on Faith and Order.)

At the General Convention of the Episcopal Church, in Cincinnati, in 1910, an afternoon was devoted to reports of the Edinburgh Missionary Conference. No one of the four speakers could keep away from the question of Christian Reunion. Bishop Brent described the anxious care that had been taken in all the preparations for the Conference to prevent the introduction of any divisive questions, and described graphically the tremor that went through that great assembly when some speaker seemed to be approaching one of those questions.

The Bishop then challenged the Convention to call a Conference of Christians throughout the world to consider fearlessly and frankly those questions which Edinburgh was afraid to touch. The suggestion was taken up, and a commission appointed to invite all other communions throughout the world which confess our Lord Jesus Christ as God and Saviour to join with us in arranging for and bringing about such a Conference. The report of the committee recommending the appointment of such a commission was drawn substantially by Bishop Brent, and is an admirable statement of what ought to be the Christian attitude with regard to our unhappy divisions. This, and all the other publications of the commission of the Episcopal Church on the subject of the World Conference, can be had free on application to Robert H. Gardiner, P. O. Box 436 Gardiner, Maine. Among the publications is a Manual of Prayer, which was prepared by the Rev. Dr. St. George of Nashotah, Wisconsin, and which ought to be used very widely.

The commission began at home with the various communions in the United States. There was at first some suspicion that it was an attempt to absorb the other communions, and some doubt as to whether the Episcopal Church was really in earnest in its desire for a true conference; but it was gradually made clear that the General Convention meant literally the public apology which it had made for the aloofness of the Church in the past from other communions, and its faults of pride and self-sufficiency. As soon as some progress had been made in North America, a deputation was sent to England to explain the matter to the Church of England and, while there were technical difficulties in the way of official appointment of a commission by the Church of England, the Archbishop of Canterbury appointed a committee. Commissions were also appointed by the Church of Ireland and the Scottish Episcopal Church. The Episcopal Commission then sent a deputation to explain the matter to the Free Churches of Great Britain and Ireland, which was done with great success. Then, by correspondence, the matter was taken up with the various branches of the Church of England throughout the world, and the various Protestant communions in English-speaking countries. By the Summer of 1914, commissions had been appointed by all the autonomous branches of the Anglican communion throughout the world, and by most of the leading Protestant communions in English-speaking countries. The old Catholic Churches of Europe had also appointed a commission. It had been intended to send a deputation to explain the matter to the Churches of Rome and the Near East and the Protestant communions on the continent of Europe, and arrangements had been made for their itinerary, covering Northern and Central Europe, Russia and Italy. The replies in the letters in regard to the trip of the deputation were most encouraging and sympathetic, and definite appointments had been secured, as far as it was possible to plan out the trip. The war broke out a fortnight before the deputation had intended to sail, and of course that trip had to be abandoned. The correspondence, however, has been continued and increased, and many cordial and sympathetic letters of approval have been received from eminent individuals of the various Churches of Europe. A number of articles about the World Conference have appeared in various Protestant, Russian, Greek and Roman Catholic papers all through Europe and the Near East. The official organ of the Holy Governing Synod of the Church of Russia and other Russian magazines have strongly urged the participation of the Russian Church.

There are now about sixty commissions appointed. There is a mailing list of persons interested, consisting of about twelve thousand names, in every quarter of the globe, and belonging to every communion.

The movement is designed for those communions which accept the fact of the Incarnation as the foundation of Christianity, because it has seemed that only on that foundation can constructive work be done toward restoring the visible unity of the Church which is the Body of Christ.

The great need of the movement is a more general and real recognition of the absolute necessity and importance of prayer, that our eyes may be opened to see how our divisions blur the vision of the one Lord and keep Him from His world; that each may see how he is responsible for the continuance of those divisions; that each may give up any pride of opinion, all self-assertion, sectarian partisanship, and any denominational pride, and see the fundamental value of the things for which his own communion stands, and may be enabled, in the deepest humility, to make them a little clearer to his brethren; that we may see that unity is of God, and in God through Christ, and not something we are free to accept or reject; that we may see that we are powerless to create unity; that God will show us that he who doeth the will of the Father shall learn of the doctrine; that we shall learn about unity, not by thinking about it and planning for it, but by beginning to practice it; that we may have the grace to keep the unity of the Spirit; that God will take our wills and make them wholly His; that, so dwelling at one in Christ and He in us, we may manifest Him who is Love Incarnate, and bring His world to Him.

The following prayer has been suggested:

O GOD the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established, and all men may be drawn to Him, who, with Thee and the Father, liveth and reigneth one God, world without end. Amen.

The whole movement rests on the distinction between controversy and conference. Christians have relied on controversy for generations, with the inevitable result of deepening their divisions. The spirit of conference is that of an earnest effort to understand and appreciate each other, and it cannot be doubted that if we would make that earnest effort, we would find that our differences are neither as numerous nor as insuperable as we have supposed in our isolation. No finite human mind can grasp the whole infinite truth. We need each other to complement our several grasps of the Christian faith.

There is every reason to be humbly confident that God is guiding this movement, and that the rest of the Christian world will cordially accept the invitation to participate in the World Conference as soon as conditions permit the issuance of the invitation.

As the war which is devastating Europe continues to prevent the issuance of invitations to the European and Eastern communions, it has been decided to go on as far as possible in North America. A North American Preparation Committee has therefore been appointed, consisting of something over one hundred and fifty men from various parts of the United States and Canada, and who are members of the various communions: Anglican, Armenian, Baptist, Congregationalist, Disciples of Christ, Friends, Lutheran, Methodist, Moravian, Polish Catholic, Presbyterian, Reformed, Roman Catholic, Russian and Serbian.

This committee had its first meeting at Garden City, January 23-24, and organized by the appointment of a small Executive Committee, of which the Bishop of Chicago has been made Chairman. This committee has full powers, and will endeavor to prosecute the work in North America. It has already asked the various communions for the following data:

(1) A formulation of questions touching Faith and Order, in accordance with the provisions of Section 3 of the General Plan, which reads as follows:

(3) Each commission, committee or other official representative shall proceed, with such expert assistance as it may think fit, to formulate the propositions of Faith and Order which it considers to be

(a) Held by its own communion and the rest of Christendom, and

(b) Held by its own communion as its special trust, and the ground upon which it stands apart from other communions.

The work of this North American Preparation Committee to some extent anticipates the work of the World Conference, but it will be useful in preparing material for the World Conference, and in educating the Christians of North America in the art of conference, as distinguished from that of controversy. If they will enter upon that study with humility and earnestness, they may be able to set a valuable example to the rest of the world.

GIVING TO GOD

(By C. P. Parker.)

When, in the Communion Office, at the point of transition from the didactic to the more strictly Sacramental portion of the service, we unite in laying our common alms before the Cross, we perform a devout act of common worship, the clear symbolism of which can hardly fail to inspire us with an awakening sense of personal duty and consecration. It is given us to discern the largeness of our fellowship and the completeness of our contact (or the degree of it) with the work of God in the world. We have fully used the opportunity only if we have seen beyond the parochial Altar and the parochial horizon. We recite the Creed; we give of our substance; we feed upon the spiritual food. We are accustomed to the idea of a Catholic Faith and a Catholic Sacrament. Are we not, then, fired with the idea of a Catholic work as we, with all other expectant partakers of those Holy Mysteries, send up the earnest-money of our consecrated means to be presented in the solemn offertory?

Giving to God is a thing either paltry or sublime, according as it is or is not accompanied by the vision of the one great Body of Christ moving to its one great end, paving the way with the gifts which symbolize its self-gift. Perhaps when the poor widow was about to pass by the alms chest, being ashamed to be seen dropping in so small a coin as she had, she suddenly saw in and through the chest the whole temple and its nation-wide ministry. It was then that she paused to deposit her "mite", forgetting to be ashamed, for the beggarly coin was no longer a coin, but a symbol of her full-hearted devotion, her all; a golden talent could have meant no more.

The color of one's spiritual outlook depends to a great degree upon his sense of this thing. The spiritual optimist is the man who cannot be other, because he is keeping in view the incredible progress of a superhuman work, which, though it could not for one decade be sustained by mere temporally provided human beings, continuously evinces in every time its superhuman source of guidance and strength. It is this which makes obstacles, huge though they may seem, appear not as casting the gloom of uncertainty upon the final outcome, but rather as providing yet further occasion for certain demonstration of the spirit and of power.

Confessing Christ

A brickmason was asked why he did so. "I used to think," he said, "I could be as good out of the Church as in it. I was moral and upright, and my character was clean. One day, walking along the street, past a new building, I happened to see a brick lying in the road with several others. This was a new brick, nearly as smooth as if it had been polished. But it was covered with mud, trampled on, neglected, of little use. I said to myself, 'There you are, Henry Crane, thinking you are as good a brick out of the Church as in it. That is what men care for you. If you were built into the wall, as you ought to be, you would amount to something, and have a place of honor. Then you would be of the greatest use, that for which you were really made. So I made up my mind that I would not be like that brick any longer. And that is why I have come out on the Lord's side and joined the Lord's people—that I may have a place in the Building of God."
—Selected.

Organization of Faith

"In 1908 the Rev. Mr. Christier organized a Sunday School in Malta, Mont., with three members, two little girls, both named 'Josephine,' and Mrs. John Pruden, who brought them. John Pruden was an Indian, and a famous buffalo hunter in his time. This Sunday School has grown to an enrollment of sixty-four and five teachers."—Item.

The Witness

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

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"AMERICA DAY" IN LONDON—ALL ENGLAND SALUTES OUR FLAG

IMPRESSIVE SERVICE HELD LAST FRIDAY IN ST. PAUL'S CATHEDRAL

Old St. Paul's Cathedral in London was the scene of an unusual and affecting service last week Friday. It was "America Day" in London, when the city and the kingdom rejoiced on the entrance of the United States into the allied camp. The formal religious ceremonies were at St. Paul's, where one of the most notable congregations ever assembled in that historic building, gathered to consecrate anew themselves to the cause of liberty and righteousness. Outside of the building crowds had gathered early in the day and had filled every available bit of standing room. The services were attended by the King and Queen and other members of the royal family, all members of the British Cabinet, the Lord Mayor of London, and many other distinguished British citizens. All the allied diplomats were there with American Ambassador Page, his entire staff, Admiral Sims, U. S. N., and practically the entire American colony residing in London. The Archbishop of Canterbury, Dr. Davidson, officiated and pronounced the benediction. The preacher was our own Bishop Brent of the Philippines. Preceding the service the Welsh Guards sang "O God, Our Help in Ages Past," "The Battle Hymn of the Republic," "God Save the King," and intoned psalms 46 and 144. The lesson read was the 41st chapter of Isaiah. The following special prayers for the President of the United States were used:

"Thou, O God, hast put into the hearts of the President and people of America to join the allied nations in a great war in defense of liberty, humanity, and justice. We pray Thee to grant victory to our forces."

The second prayer was:

"We pray Thee to guide the President and those to whom Thou hast committed the government of the United States. Grant them special wisdom and understanding that they may fulfill Thy Divine purposes;" and the third, "We thank Thee for the abundant blessings Thou hast bestowed on the people of the United States. We pray they may labor always to advance Thy Kingdom on earth; that peace, happiness, truth, and justice may everywhere flourish and abound."

Bishop Brent rose to the occasion as he always does and took as his text, Maccabees 11, 12th chapter, verses 13, 14 and 15. In the course of his remarkable sermon Bishop Brent said:

"We comrades in the common cause have come together like sturdy Judas Maccabæus and his fellow patriots in the ancient story to commit our decision to the Lord and place ourselves in His hands before we pitch our camp and go forth to battle. It were an unworthy cause that we could not commit to God with complete confidence. Today we have this confidence.

"This is not merely the beginning of a new era but of a new epoch. At this moment a great nation, well skilled in self-sacrifice, is standing by with deep sympathy and bidding Godspeed to another great nation that is making its act of self-dedication to God. That altar upon which we Americans are today laying our lives and our fortunes is already occupied. For nearly three years Great Britain and her allies have been fighting not merely for their own laws, their own homes, their liberty, and all they hold sacred, but for the great common weal of mankind.

"Today when the United States avow their intention of giving themselves whole heartedly to this great cause the battle for the right assumes new proportions, a new power, and victory; aye, a victory that is God's is in sight.

"Today we stand side by side with our fellows as common soldiers in the common fight. There have been great quarrels in the past that were results of misunderstanding, but our quarrel with Germany is not based on misunderstanding. It is due to understanding. Just as it was understanding that made us break with Germany, so it is understanding which makes us take our place by the side of the allies. It would have been impossible for us to do otherwise.

"This act of America has enabled her to find her soul. America, which stands for democracy, the cause of the plain people, a just fight, must champion that cause at all costs. That is what America, with the allies, is fighting for. She thinks so much of peace that she is ready to pay the cost of war. Our war today is that we may destroy war. One thing to do with war is to hunt it to its death and, please God, in this war we shall achieve our purpose."

THE PENSION FUND GROWS

(Special By Telegraph.)

At a dinner given Monday night by the Episcopalian Club of Boston in honor of Bishop Lawrence, the Bishop announced that the Pension Fund subscription now exceeds seven and a half million dollars.

A Town Deserted; Church in Ruins

Old Town of Brunswick Now Without So Much As a Standing Chimney to Mark its Location

On the Cape Fear river, some miles below Wilmington, is the site of the old town of Brunswick, now without so much as a standing chimney left to mark its location. Many scattered tombs of bygone worthies may still be seen there;and there likewise stand the ruins of St. Philip's Church, where Governor Tryon and other dignitaries, as well as the untitled tillers of the soil, united to worship in the thriving town which was then the capital of the colony.

St. Philip's Church was begun before 1765, and probably completed shortly after that time. Governor Tryon made a personal contribution of forty guineas toward finishing the building. The dimensions, as seen by the walls still standing, were seventy-six and a half feet in length by fifty-three and a quarter feet in width, with walls still rising twenty-five feet above the ground. When the capital of North Carolina was moved to New Bern, St. Philip's shared the waning fortunes of old Brunswick, and soon became a deserted ruin. In 1865, during the operations around Fort Fisher, the ruins of St. Philip's were enclosed within the earthworks of Fort Anderson, and the escape of these venerable walls from the shells which destroyed many neighboring tombs, seems almost miraculous. The corner-stone did not escape, however, as the Federal troops tore it from the walls. What it contained has never been known. The thriving Church in Durham, known as St. Philip's, is a namesake of the old Parish at Brunswick.—North Carolina Mission Herald.

Bp. Touret to Reside At Grand Junction

The Rt. Rev. Dr. Frank Hale Touret, Bishop of Western Colorado, has issued a letter to the people of his Diocese in which he gives his reasons for choosing Grand Junction, Colo., as his See City. He says:

"Some of you are curious to know why I have chosen to live in Grand Junction when the Church owns property in Glenwood Springs. I will tell you why. It is because soon after I was elected Bishop, I received a large map of Colorado and on that map I made a red circle around every place where our Church is represented. I put the map up on the wall and began to study it. After a while I turned my attention to other things. Then I came back to the map again and looked at it hard. I kept staring at it until finally I felt sure that geographically at least, Grand Junction is the logical place for the Bishop's residence. Then I began to think of Grand Junction in its relation to the Western Slope from a commercial point of view. It is the largest and most important town in the district. Its business standards influence the whole of Western Colorado. Its newspapers, its schools, its commercial enterprises all will count more and more in the coming years. And it is my belief that its religious life is going to be of ever increasing importance to the religious life of this whole Western Slope. I desire to be in the center of this forward movement when it starts. And it is going to start very soon. Western Colorado has a future. And Grand Junction's influence is going to be an important factor in this better day. I, therefore, chose it as a place of residence. I know I have made no mistake. At present we can rent the Glenwood house and rent in Grand Junction. Some day we shall sell the home in Glenwood and buy here."

The members of St. Paul's Church, Rochester, N. Y., were asked to make their Easter offering for one of six objects: The relief of sufferers in Belgium, the relief of sufferers in Northern France, concentration camp work, Red Cross work, and any other special form of war relief the contributor might designate, and St. John's Mission Fund. St. Paul's Church is responsible for St. John's Mission, which is in charge of the Rector, the Rev. Dr. John K. Burleson, who announces that the Mission will soon be worshiping in a new church building, plans for which are being prepared.

NEWS STORIES GATHERED FROM MANY QUARTERS

Honor Shown an Illinois Rector

The Rev. Joseph G. Wright, Rector of Grace Church, Greenville, Ill., was the subject of a very happy surprise tendered him by the Masonic Lodge of his city on the occasion of his seventy-first birthday, which occurred on Monday, March the 26th. The Masonic Temple was handsomely decorated in honor of the Rector, who had served as a Chaplain of the Lodge and Chaplain of the Grand Lodge, A. F. and A. M., of the State of Illinois. Hon. Cicero J. Lindly acted as master of ceremonies. Addresses were made by ex-Congressman Owen Scott and Hon. C. E. Davidson, who paid an eloquent tribute to the Chaplain. An excellent portrait of Mr. Wright was unveiled by his two grand-daughters, the Misses Helen Weise of Greenville and Lois Wright of Corpus Christi, Texas. A large number of telegrams and letters of congratulation to the Rector were read by the master of ceremonies. Mr. Wright is President of the Standing Committee, Rural Dean and Senior Presbyter of the Diocese of Springfield. He was ordained to the Priesthood by Bishop Seymour, December the 30th, 1879, and has spent the whole thirty-eight years of his ministry in that Diocese.

Events at Portland, Ore.

Bishop Sumner was Celebrant at the 7:45 Eucharist on Easter Day at St. Stephen's Pro-Cathedral, Portland, Ore., and was preacher at the 11:00 o'clock celebration.

During Holy Week, noon-day meetings were held each day in the Baker Theatre, Portland. The following were the speakers: The Rev. Thomas Jenkins (Monday); the Rev. R. S. Gill, of Salem (Tuesday); the Rev. E. T. Simpson, of Corvallis (Wednesday); Bishop Keator, of Olympia, Wash. (Thursday); Bishop Sumner (Friday); Dean McCollister (Saturday). The meetings were well attended by the Laity of the business district. The meetings are under the auspices of the Brotherhood of St. Andrew.

The Oregon Summer School for Clergy will be held at St. Helen's Hall, Portland, from June 26 to June 29. The faculty and courses will be: Bishop Webb of Milwaukee, "Moral Theology;" Bishop Moreland of Sacramento, "The Divorce Problem" and "Parental Control;" Dr. Gowen of Seattle, "The Apocalypse." The subject of Religious Education will be treated by an expert.

The Northern Convocation of the Diocese of Oregon was held at All Saints', Portland, April 25th-26th. The subject, "Better Business Methods in the Church," was presented for discussion by two Laymen, Messrs. Huggins and Whitfield. Mrs. Newell spoke on "How to Use the Women of the Church in Official Positions."

North Carolina to Celebrate its One Hundredth Anniversary

The one hundredth anniversary of the organization of the Diocese of North Carolina will be celebrated in Christ Church, New Bern, on Ascension Day, Thursday, May the 17th next. The Rev. Robert B. Owens of the Committee on Program, says: "It was in Christ Church, New Bern, one hundred years ago that a few loyal and zealous Churchmen came together to take counsel for the welfare of the Church in this state and it is fitting that we were enjoying the fruits of their labors, and should take time to recall what was then done and commemorate those who did it." Morning Prayer will be said at 9:00 a. m. by the Rev. Messrs. B. F. Huske and E. N. Joyner. Celebration of the Holy Communion at 11:00 a. m., the Rt. Rev. J. M. Horner, D. D., Celebrant; the Rt. Rev. Thomas C. Darst, D. D., preacher. Closing prayers and Benediction, the Rt. Rev. Joseph B. Cheshire, D. D. Addresses will be given at the special centennial services at 3:00 p. m. and 8:00 p. m., the Rev. R. B. Drane, D. D., presiding; "The Church in North Carolina in 1817," the Rt. Rev. Joseph B. Cheshire, D. D.; "The Men of the First Convention," Mr. Marshall Delancey Haywood; "The Church in North Carolina During the Past Century," Hon. F. D. Winston; "The Church in North Carolina, Present and Future," the Rev. W. H. Milton, D. D.; special commemorative prayers and benediction, the Rt. Rev. Joseph B. Cheshire, D. D.

Payments On the Apportionment and Special Gifts

The monthly report of Mr. George Gordon King, Treasurer of the Board of Missions, shows the following amounts received on the apportionment to April 1st: Parishes, $282,732.79; individuals, $42,012.59; Sunday Schools, $5,554.33; Woman's Auxiliary, $41,200.69; Junior Auxiliary, $1,914.64; total, $373,415.04. Of this sum $26,756.59 has been received from the One Day's Income Plan. The decrease of last month of $20,700 has now been reduced to $8,400. But the argument used last month about the September, 1915, gifts still holds good, and changes the above decrease of $8,400 to an actual increase of $4,418.21.

Following are some of the special gifts and pledges towards new enterprises that have recently been made in addition to meeting, through the apportionment, the large annual financial obligations of the Board: St. Luke's Hospital, Tokyo, $440,000; Church General Hospital, Wuchang, $90,000; new St. Paul's College, Tokyo, $110,000; new St. Agnes' School, Kyoto, $35,000.

Some of the things accomplished in recent years: The opening of St. Stephen's Hospital, Fort Yukon, the only place of its kind between Dawson and Tanana, a distance of 700 miles; the beginning of the little hospital and dispensary, so sorely needed, at Cape Moune; the remarkable group of buildings at Sagada, and the opening of the Church at Porto Rico—to name only a few.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THIRD SUNDAY AFTER EASTER
THE COLLECT

Almighty God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

The Fellowship of Christ's Religion is not friendly to the idea of an exclusive religious club. It is a GOOD fellowship, but it makes due allowances for the weakness of a man, and leaves room for him to return if he wanders away, which is one of the comforting and human things about Christ's religion, as compared with man-made religions. Note that Christ's religion has two aspects: one must "follow" as well as "avoid." That person whose religion consists largely in avoiding the things which are contrary to his profession has only caught one aspect of Christ's religion. He is a subnormal type of Christian. He has the cold negative qualities of mere morality; he might be good, but, religiously speaking, he is most likely useless. What the follower of Christ's religion has to do is not only to get out of error, but to get into light. He not only must "avoid," but he must "follow," and, to twist one of the expressions in the Collect, he is to be "agreeable" while he is doing something for God. Some men are so "faultlessly faultless" that their religion seems unreal, and certainly is not agreeable. It lacks fire; it lacks companionship; it lacks fellowship. It seems to be some sort of a performance that goes by schedule, and once performed can be put out of mind. That kind of religion is not even "nearly human."

One of the errors of puritanism was to "draw the line," and keep on the "outside," any who transgressed. Christ's religion avoids this error. It is not a club affair, but a family affair; and there never yet was a family that did not have to leave a light burning for the erring one to find his way back home; and there never yet was a family which did not have to make room for the members who had "fallen" and needed support to stand upright. When you pray this prayer let its phrases sink into your soul, and seek to embody in your Church relationships such an attitude as will just naturally breathe "fellowship," and lead your comrades in the pews to believe that you really are interested in them. Don't you always try to avoid the harmful and to follow the better when you know that your comrades really care about what you are and what you do? If that is true of you, it is true of your fellows in Christ's religion. So lend a hand in making the Christian Fellowship what Christ meant it to be.

THE EPISTLE

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.—I St. Peter ii:11.

The best way to abstain from evil is to practice good. Your "conversation" really means your "habit of life." Our habits of life do not always agree with our professions, hence the sting in Emerson's statement: "I cannot hear your words, your actions speak so loud." Do you so conduct your life and your speech that people know that you are deliberately and daily refusing to follow evil for conscience sake?

"The day of visitation." Surely that describes our present times. "Now is salvation come unto this house." If we believe in the Christian Fellowship then we must realize how important it is for us, especially at this time to do nothing that will harm that Fellowship, and to do everything that will help it. "Love the Brotherhood." That man, that firm, that community which profits and makes money out of this country's present or future extremity are the real foes of the household. This country has been cursed by families who made fortunes out of the Civil War and the Spanish-American War. If this war witnesses the breeding of that same traitorous spawn who use "liberty for a cloke of maliciousness," then can we be certain that Jesus' words will have special significance. "They shall not leave one stone upon another, because thou knowest not the time of thy visitation, when I visited thee in mercy to turn thee to repentance." We enter the war with pure hearts; let us come out of it with clean hands and pure hearts; having done all we shall be called on to do "for the Lord's sake."

THE GOSPEL

Jesus said to his disciples, A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—St. John xvi:16.

"Ye now therefore have sorrow." The sorrow that kills is the sorrow born of the sinful lusts of the flesh and the wiles of Satan which lead men into error. If men could only be brought to realize that the pleasures of sin are for so short a season, only "a little while," while the results of them may last for eternity! Jesus spoke in comfort to His disciples about "a little while," wishing them to realize "the little while of the spiritual privilege of His earthly companionship; the little while of sorrow; the little while of opportunities; the little while of paradise; the whole eternity of heaven depending on these little whiles of earth." How do we use our sorrows? Do we morbidly nurse them, and so make ourselves and our little world unhappy? Do we "syndicate them and ask the rest of the world to subscribe for some shares?" Or do we try to bear them so that they shall be the seeds of future and inalienable joys. "Heaven will not be a new creation at the last day, but the summing up of our life here. How sad if we have nothing to be turned into joy, nothing to be glorified; our tears of Christian sorrow are the seeds of the joys of heaven, for "they that sow in tears shall reap in joy." We cannot reap what we have not sown.

"A little while and ye shall not see me." That is a statement as to carnal sight. He would no longer be physically present. "Again a little while and ye shall see me because I go to the Father." This is the assurance of that spiritual sight made to faith, and is the promise of Christ's real, powerful, personal presence to those who will abide in His Fellowship. A source of joy which no man taketh from us.

Can we not read this Gospel with solemn comfort during these sad war days? And shall we not as members of the Christian Fellowship see to it that our sorrows shall not be caused by our own sins of self indulgence, but shall be occasions whereby we and those for whom we weep, and with whom we weep shall come into a closer and joyous and comforting touch with the universal spiritual presence of the Ascended Lord Whom we see and touch BECAUSE He has gone to the Father; and constantly remember that it is only till we shall see Him Face to Face and all tears shall be wiped from our eyes.

F. S. W.

Training of Boys and Girls in Prayer

Suppose a child asks, "Why do we say prayers?" what would you answer? And if you were to ask any class of children of middle or upper school age, "Why do we have public and private prayer?" what would they say? Apart from the recitation of some given formula, would their answers please us? Do we not generally find "prayers" the most difficult part of Sunday School; the part requiring most "discipline and vigilance;" the part that fosters, more than anything else, hypocrisy and an untrue behaviour? Can we find any connection between the expression "saying prayers" and gabbling and formality? Before we can help our children to pray we must be sure of our ground. The following short notes of an introduction to some lessons on prayer for senior children, eleven to fifteen years, will show the attitude that I am taking in this paper:

"1. What is prayer? Speaking to God. (Give Bible instances.)

"2. Why do we speak to people? To get to know them: cf. strangers, Belgian refugees. When we know them we say it would not feel strange to go and stay with them: we seem to know what it would be like: we should feel **at home.** This kind of speech is **conversation.** We speak, then they speak while we listen, think and reply. The greater part of conversation, when we want to know about things, consists in our listening.

"3. What do we speak about in prayer?

"4. Where do we speak to God? (Anywhere.)

"5. Answers to prayer may be yes or no (cf. Gethsemane)."

PRAYER—SILENT AND VOCAL

Now, let us ask ourselves, Does heaven "seem like home" to our children, or is it a strange land? Do we in our own prayers leave time to listen to God's voice, or do we talk and clamour all the time? Do we try to learn, or are we always asking for, demanding, bargaining with God; or depreciating ourselves — His highest work on earth—saying, "Behold, I am a worm," yet feeling often that we could really do great things, if we only had the chance? If we do not feel this, we ought to do so, for "I can do all things through Christ who strengtheneth me." I expect we have all seen little children, of about three years of age, go and sit quietly down, with hands folded, for many minutes together. This is the outward sign of a dawning inward collectedness which, with tender nurture, will be the starting point for a child's own prayers. Up to this time the mother has prayed for and with her child, kneeling by the little cot, and then holding the baby hands together, while she murmurs the evening prayer, which is a part of bed-time. As speech is acquired, the little one imitates and repeats words with her, so the habit of prayer at special times is formed. At this next period, when "collectedness" is dawning, it may well be the time for introducing little talks about the events of the day. Short silences, very short and very silent, give great spiritual joy to these little children, as anyone who has used Dr. Montessori's suggestions knows. I have used a time of silence in middle school prayers, and found the children most responsive. Most of us feel that the moment when silence has been secured is the moment to begin vocal prayer, but I think we lose a great deal that way. A few words, even to the upper kindergarten, suggesting what we might think about, or picture in our minds, or thank for, etc., in the silence, brings a very happy response.

In thinking about prayer-training we must always consider the stage of development our children have reached, and if we teach them that God is their Heavenly Father, and that ye may talk to Him as we do to our earthly father, then **we must let them,** and not check them or laugh at what they say. The boy and girl, rejoicing in their newly discovered powers, will need a suitable expression, and will appreciate to the full the prayers of which Canon Beeching's "Boy's Prayer," is a type, while those which explain to God that they are only children, weak and incapable of much, are repugnant to them. They also foster hypocrisy or inattention.

THE SELECTION OF PRAYERS

I find it interests children over kindergarten age to read to them a few prayers and let them discuss or vote on those that they would prefer to use. I invited the senior scholars of my middle school to look through a collection of Sunday School prayers and draw up a form for school use. It was most illuminating! To my great satisfaction, all those that separated teachers and children from common worship were discarded, such as those that asked for attentive and obedient children, etc. I was surprised to find a firm resolve to place the Creed and the Lord's Prayer in the opening service, and when the selection was complete, school prayers occupied a good quarter of an hour to twenty minutes at each end of the session. In the missionary prayer selected I was asked to substitute "We, Thy servants" (aged eleven years), for "We Thy children."

In selecting prayers for public or private use we must be careful that the words memorised are of lasting value and well expressed. It is wrong to give the memory, when it is at its very best, words which are doggerel, jargon, or which are untrue, for they will stay with the victim all his life. Young children do not like too frequent changes in repetitions or prayers, but we must remember that, as they grow older, so their prayers must change too. We hear too often of the adult whose only prayers are the baby petitions learnt at his mother's knee.

GROWING IN PRAYER

Even little children have vague sentiments and feelings; it is our part to help them at all stages to give expression to them, to embody them in language, for we know that if they are unexpressed they vanish away. The following quotation from The House of Prayer is an instance of what I mean: "'I suppose I ought not to pray for a bicycle,' Timothy mourned. 'I am quite sure that God likes to have you pray for a bicycle if you want one,' grandfather explained. 'But I think He would be disappointed if I should pray for one.' . . . You see, we grow up in prayer, just as we do in everything else." Prayer training is not complete unless we lead our boys and girls to realize the value of corporate prayer and worship. For this a definite place is needed, so we have our Churches, with all their associations and connections with things spiritual, reaching back to the distant past, and ever pointing to the future. "In all families where Church-going has any real meaning . . . the children are anxious to go to Church, and count an occasional participation in its services a great privilege and joy. This joy, in the first instance, springs not from any understanding of what is said or sung, but from the simple fact that . . . all the worshiping congregation sing the same hymns, unite in the same prayers. The child knows that a common thought is stirring many minds, a common feeling throbbing in many hearts." He has a dim presentiment of one-ness, and children thrive where there is harmony and unity. There is a sense of mystery and greatness, when the young child in Church finds himself unnoticed, because the grown-up people are too absorbed in their own devotions to look about them.

THE CHILDREN'S SERVICE

When leaving the family group, we come to the next stage, the children's service, or its equivalent, we have another stage of development to satisfy, though before passing to that I would call attention to the fact that many children still love to go to an adult service with their mothers, when they appear to shirk "Church Sunday" if possible.

I think the quotation above explains this condition.

"But a time will come when he will ask, 'What mean the words which all are saying, the songs which all are singing?' **This question must be answered in a way corresponding to the stage of development he has attained, and to the degree and range of his spiritual experience.** . . . In all that you do, however, make it your chief aim to satisfy, and strengthen the prophecies of the soul." The black face is mine. These words point to graded instruction and services, to instruction suited to and in **response** to the child's requirements, and instruction, not, as it so often is, divorced from the development of soul and spirit, but its handmaid, the interpreter of what is already dimly felt. A very young child's worship is expressed best in movement and activities, such as processions, singing, etc. It is later that words, as such, will appeal to him. There is a stage, too, when the fabric and furniture of the Church may be invested with meaning which will never be forgotten. The font, the chancel step, the altar, will preach many a silent lesson in later life, if the boy and girl have connected them with an upward and progressive movement towards union with God.—E. S. N. in the Challenge.

COMMENTS ON THE NEW LECTIONARY

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

FOURTH SUNDAY AFTER EASTER

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
3 S. after E'st'r	Num. 13:1-3, 17: 14:10 Zech. 4	Heb. 3:1; 4:13	Job 14	Mark 16:9-18
M.	Num. 14:11-end	Acts 10:34-43	Deut. 9:11-24	John 8:12-19
Tu.	16:1-40	13:16-37	9:25; 10:5	12:44-end
W.	16:41; 17:11	17:15-31	10:12-end	I John 1:1-7
Th.	18:1-21	23:1-8	11:1-12	Rev. 2:1-11
F.	20:1-13	24:1-16	11:13-end	3:1-13
S.	20:14-end	26:1-23	12:1-16	20:11; 21:7
4 S. after E'st'r	Num. 21:1-18	John 3:1-21	Job 19	I Cor. 15:1-22

The Collect for this Sunday prays that those who have been admitted into the fellowship of Christ's religion may lead consistent lives. That prayer is founded upon the implied assumption that persons may have been redeemed (as, indeed, all men have been), and may have actually repented of their sins and accepted Christ as their personal Saviour, and yet fall by the way side. The same thought underlies the Epistle, in which the appeal is made to Christians to abstain from fleshly lusts which war against the soul. The readers have already been addressed (see earlier part of I. Peter) as those who have been begotten again unto a lively hope by the Resurrection of Jesus Christ from the dead, and as having been redeemed; but their **salvation** is to be "revealed in the last time". They are soldiers in a holy war, not conquerors.

The Old Testament lesson for this Sunday is in line with these teachings. It is the story of the evil report of the spies concerning the Promised Land, and the discouragement that ensued. The people lifted up their voice and wept, and even proposed to make them another captain and to return to Egypt, with the result that they were condemned to forty years of wandering in the wilderness, most of that generation failing at last to enter the Promised Land—redeemed, but not saved.

The New Testament, from Hebrews, makes use of that incident to warn against similar unbelief, and to urge us to labor to enter into the true rest. The Old Testament alternate introduces Zechariah's great thought of "not by armies or by (such like) power, but by my Spirit"; the Spirit we look forward to Pentecost for; the Spirit by whose power alone we are born (see Gospel for day); and the foretaste of heaven, the "earnest of our inheritance", prefigured by the "grapes of Eschcol" of the other Old Testament selection. The evening New Testament selection still keeps us in the great forty days, and Job's question (first lesson), "If a man die shall he live again"? is answered by the Resurrection of the Lord Christ.

The week day lessons continue the wilderness experience (Numbers, a.m. and Deut. p.m.), give specimens from Acts of preaching, based on the Resurrection, and in the evening fill in between the appearances of two Sunday lessons with teachings of our Lord, in anticipation of His going to the Father, and of the "last day", together with messages from the Reigning Lord, whose design in this place is to direct our thoughts to the coming of the Holy Spirit, as in truth beginning the end, lifting us to the eternal realities.

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WHAT IS CHRISTIANITY?

Edited by Irving P. JOHNSON

XI.

The Sacraments

It is very strange that those Sacraments which Christ instituted as pledges of Christian fellowship should have proved to be the greatest causes of Christian strife. And yet there is no question on which Christians have quarreled more bitterly than on the nature of the Sacraments. It is this question, more than any other, which has separated Romanist from Protestant, Lutheran from Zwinglian, high Churchman from low Churchman.

These differences are mostly over theories about the Sacraments, rather than over the facts behind the Sacraments. Part of the difficulty is due to temperament. The mystic is always looking for the supernatural in everything; the rationalist cannot abide the mystic's claims, while the practical man is not interested in the controversy, and the emotionalist finds his supreme satisfaction in his inner sensations. And none of them has much patience with the others.

Part of the difficulty lies in attempting to explain a mystery in terms of metaphysics. Let us study the facts!

THE SHADOW

If a Sacrament has any place in Christian practice, it should take its place naturally in the sequence of events which mark God's dealings with men. If, therefore, we go back to the Jews, we find that they had certain rites and ceremonies, which, we are told, were not realities themselves, but shadows of the true. It is true that the blood of bulls and goats could never take away sins, but the sacrifice on the Jewish Altar could foreshadow a reality, and this, we are told in the Epistle of the Hebrews, was the purpose of these services. What were they? Let us enumerate three of the most characteristic and important:

(a) There was the Sin Offering, in which an animal was offered for the sins of the offerer,—a curious practice, but one that is characteristic of all ancient religions. Such animal sacrifice is a basic principle of these religions. In Judaism, the significant act consisted in the fact that the one who offered the victim laid his hands upon the animal's head and confessed his own sins over the animal, asking God to accept the blood of an innocent animal for the sins of which the man had been guilty. This is a vicarious sacrifice, and foreshadow's man's identification with Him who is to take away the sins of the world. This principle of vicarious sacrifice (however we may explain it) runs through both the old and the new covenant.

(b) Then there was the great Day of Atonement, when the Jewish High Priest, once in the year, pushed aside the veil of the temple and entered into the Holy of Holies, and there sprinkled the blood of the offering before the Mercy Seat, signifying the hope that when the Christ should come He would enter the real Holy of Holies (that is, into heaven itself), and there plead with His blood for the sins of men. It was the most solemn day in the Hebrew calendar.

(c) Then there was the Feast of the Passover, when each family, in remembrance of their deliverance from Egypt, slew a lamb, and ate it with unleavened bread, in token of their sense of thanksgiving for deliverance, and in further token of their communion with their Deliverer.

These three instances are illustrations of the Hebrew principle of redemption:

(1) That without the shedding of blood there could be no remission of sin.

(2) That One should come who should deliver Israel from their sins.

(3) That when this should have taken place, Israel should give thanks and enter into communion with God.

When John the Baptist came to herald the Christ, he proclaimed, "Behold the Lamb of God, who taketh away the sin of the world". This proclamation was made to the Hebrews; it would have been more or less unintelligible to the pagan. It summed up in one sentence the whole Messianic hope of the Hebrew ritual. The expression, "Lamb of God", would carry a Hebrew back through the various incidents which we have related. He would remember the sin offering of the innocent victim for the guilt of man. He would recall the Day of Atonement, and its promise of One who would intercede for Israel. He would be reminded of the Passover Feast, and its lesson of thanksgiving and communion. All these were facts in Israel's past that were some day to find their fulfillment in Israel's future. If Israel's history was the result of God's providence, then the Hebrew looked forward to having that promise fulfilled in the Messiah.

THE FACTS

And now the Christ was come. In what sense was the fact to fit the shadow?

(a) In what sense was Christ to be a Sin Offering?

Manifestly as the Lamb of God, who identified Himself with our humanity and "became sin for us, who knew no sin". "And the word was made flesh and dwelt among us." It is Christ identifying Himself with man's nature, "taking our flesh", that enables Him to be an offering for us.

(b) In what sense does Christ fulfill the Day of Atonement? "But Christ being come an High Priest of good things to come, * * * * by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us." (Heb. ix:11-12.) If you will take the trouble to read the ninth chapter of Hebrews, you will find the connecting link between the Hebrew shadow and the Christian reality.

(c) In what sense does Christ fulfill the Passover Feast? "For Christ our Passover is sacrificed for us: therefore let us keep the feast." It was essential to the Hebrew mind that His sacrifice should end in the feast—the feast of thanksgiving and communion with God. This, too, the Messiah was to fulfill.

All this if from the Hebrew viewpoint, but then the Gospel has a Hebrew setting. The Gentile scarcely enters into the setting of the plan. It is this which establishes the continuity between the old covenant and the new. Christ is the connecting link.

THE MEANING

What are the Sacraments? They are sacred rites which Christ instituted and commanded His disciples to perpetuate. They have an outward and visible sign, and they are supposed to convey an inward and invisible grace.

For the purposes of this work, we shall confine ourselves to the two, Baptism and the Lord's Supper, which our Lord manifestly instituted, and which the Apostles faithfully practiced. First, let us study the facts:

(1) These Sacraments were instituted by Christ in a particularly impressive manner. As to Baptism, He makes it a part of His final charge to the Apostles, "Go ye unto all the world and preach the Gospel, * * * baptizing them * * * ". Thus He vividly sketches their responsibility: to reach out, to preach, to baptize; and as a sign that the early Apostles realized that this was the significance of the command, we find them baptizing, at no little trouble to themselves, the 3,000 converts of Pentecost; and we are brought face to face with the fact that St. Philip baptized the Eunuch with water, and St. Peter, the gaoler and his family, and, still more vividly, that St. Paul re-baptized those who had already received Baptism at the hands of John the Baptist.

The Holy Communion also was impressively instituted. As the Crucifixion is the most dramatic event in the life of Christ, so the night before the Crucifixion is surrounded with the most impressive solemnity. "In the night in which He was betrayed, He took bread; and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is My Body", and likewise with the cup, solemnly commanding them to "do this in memory of Me". And as a result of this, we find the first Christians breaking bread daily, and a little later we find that the first day of the week, the Christian Sunday, is marked by the "breaking of bread". (Acts xx:7.) There is no lack of impressiveness in His instituting of these Sacraments.

(2) In the second place, His teaching about the Sacraments is tremendously suggestive. In His talk with Nicodemus, He refers definitely to baptizing with water and the Spirit. There are those who explain away these words. They cannot be explained away in the light of Apostolic practice. The three thousand at Pentecost were baptized, at much personal trouble, as Christ had indicated.

HOLY BAPTISM

Let me state Christ's teaching to Nicodemus. This influential Rabbi was attracted by the teaching of Jesus Christ, and came to Him by night, secretly, for fear of his colleagues, and confessed Christ to be a "teacher come from God". This was indeed a tremendous condescension, from the standpoint of a proud Pharisee, and might well merit some approval from the Nazarene. But instead of commending Nicodemus for his faith, Christ rebukes him for claiming to be a master in Israel and not knowing that "except a man be born of water and the Spirit, he cannot enter into the Kingdom of Heaven". When our Lord introduces a statement by "Verily! Verily!" He intends that it should be impressive. Nicodemus was confronted with the statement that without water and the Spirit, although recognizing Christ as a teacher, he could not enter the Kingdom of Heaven.

THE COMMUNION

No less dramatic is His instruction about the other Sacrament which He ordained. The scene is laid with significance. The multitude has just been fed with a few loaves and fishes. He turns from this miracle of feeding to His own mission of feeding men. "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." It is indeed a hard saying; and it was hard for those Jews. "From that time many of His disciples went back and walked no more with Him." He did not recall them, but, on the contrary, turned to the Apostles with the query, "Will ye also leave Me"? He was willing that they should go, if they refused to accept these words. Rather drastic action for a mere figure of speech! One can hardly reconcile it with our Lord's patient dealing with their ordinary dullness. It certainly seems to mark an extraordinary crisis in our Lord's life. It was the beginning of that general falling off which left Him alone at Calvary. Our Lord could not have deliberately sought to alienate men from His discipleship, merely for the purpose of indulging Himself in a figure of speech. This wholesale desertion clothes His language with dramatic, almost pathetic, importance.

With the dwindling number of His disciples, our Lord proceeds to institute the Last Supper. And His Apostles, at the very Paschal Feast, would have been absurdly stupid if, as Jews, believing Him to be the "Lamb of God, who taketh away the sins of the world", they had not remembered His teaching, and at once recalled the scene at Capernaum, so bewilderingly tragic, since it marked the falling off of His popularity. Let me quote the language of the two occasions:

"Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." Who could help thinking of that language when He subsequently said, in the solemn moment of His passion: "Take, eat, this is My Body. Drink ye all of this; this is My Blood?" Certainly the language of St. Paul, in I. Cor. xi, concerning the Lord's Supper, gives us a clear conception that this Sacrament was exactly what our Lord said it was, viz, the Body and Blood of Christ.

PRIMITIVE BELIEF

What did the early Church think of it? Like the Divinity of Christ, the Eucharist was neither questioned nor defined. Let me quote from two writers of the second century, whose works have come down to us, so that you may see the simplicity of statement which emphasizes the fact that I am endeavoring to record:

First, from Irenæus, a Bishop in Gaul (A. D. 180): "It is when the bread from the earth receives the invocation of God, that it is no longer common bread, but Eucharist, consisting of two things, an earthly and a heavenly." (Adv. Haer. IV., 185.)

Next, from Justin Martyr, a Christian Apologist (A. D. 180). In speaking of the Eucharist, he says: "It is the food which is sanctified by the word of prayer—no longer common bread and common drink, but the flesh and blood of the Incarnate Jesus." (Apol. I., 66.) It is the language of simple statement, not of speculative theory. The definitions of the Eucharist came later, and, unfortunately, have not succeeded in defining that which our Lord did not reveal.

The fact is there, even though we dimly understand it. We must answer our Lord's question, "Will ye also go away?" as did the Apostles, with, "To whom else shall we go, for Thou alone hast the words of eternal life?"

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XVIII

"Preaching Christ"

The central thought in the Apostles' preaching was the Person and Work of Jesus Christ. St. Peter's sermon is summed up by the writer of the book of Acts as "God hath made this same Jesus whom ye crucified both Lord and Christ" (Acts ii:36). St. Paul, after his conversion "confounded the Jews that dwelt in Damascus, proving that this is the Christ" (Acts ix:22). The same thought, with the application "his Name, through faith in his name, hath made this man strong," is the center of the address delivered at the healing of the lame man. (Acts iii and Acts iv:9-12). (Acts v:29-33) "God hath exalted Jesus whom ye slew, to be a Prince and a David."

JESUS AS LORD AND CHRIST

Jesus is Lord and Christ means more than that He was the Messiah for whom the Jewish race so long had looked. The Apostles' message included a new and higher idea of what the Messiah was. As "Messiah" or "Christ" explains his office, so He explains "Messiah" There had been mystery to the Jewish Rabbis in the Messianic passage. Our Lord pointed out one, "If Christ is David's son, how does David in spirit call him Lord." Another mystery was that of the "suffering Messiah" of Is. liii, which had led the Rabbis to hold there should be two Messiahs, one to suffer and die, and one to reign in glory. Jesus as Lord and Christ reveals the solution of both mysteries, and made the title Christ mean vastly more than it had meant to the disciples before the Resurrection.

CHRIST THE CENTER OF CHRISTIANITY

Jesus Christ is then the center and soul of Christianity—Jesus as Lord-King of the Messianic Kingdom. The sermon on the mount is important, but it is not the whole of Christianity —rather in it are the principles of Christ's Kingdom explained. Christianity is not a doctrine but a Kingdom with a King. To be a Christian means more than knowing or believing the facts about our Lord's earthly life, and His Crucifixion—it means more than believing in His miracles and accepting the supernatural element in the Gospels—it means primarily and chiefly accepting Him as our Lord and King, and being joined in Sacramental union with Him and His Kingdom.

THE CHURCH

In many of our Lord's parables "the Kingdom of Heaven" seems clearly identical with the Church—in others there does not seem to be any identity. The Church is in a real sense the Kingdom, and it is also the means by which the Kingdom is to come—because Christ, Who is now on the throne of heaven, is to come in the clouds of heaven. He is King of a present Kingdom, and of one which is yet in the future.

Thus we see the two-fold relation of Christians to the Church—they are to receive from the Church, and to give to the Church. We receive through the Church all the benefits of Christ's death. It is the Kingdom of Heaven, and so through it we partake of the grace and life of heaven. But as the Kingdom is yet to come, the Church is also an army, in which we as members are to fight against the world, the flesh and the Devil in order that the Kingdom may come. There are benefits to be received, and there are sacrifices to be made. So "the Holy Catholic Church" belongs in the Creed, because it is inseparable from the Person and Work of Jesus Christ. It belongs to the latter part of the Creed because it is both the result of Christ's Ascension to the throne of God, and the means of preparing for His future coming in great, er power and glory. J. H. Y.

Work Among Various Races in New England

The Committee on the Various Races was made, by the last New England Provincial Synod, from a sub-committee into a standing committee of the Province, to act as a central board or clearing house of advice and aid in solving the problem of ministrations to the unchurched of the many races. It was authorized, acting under the general supervision of the Provincial Commission on Missions, to raise and expend funds; to print, with the sanction of the Bishops, tracts in various languages on the Church's doctrine, history, etc., and also translations of parts of the Prayer Book and Hymnal; and also to seek out and recommend as postulants men of various races to work among their own people. The sum of $500, given by the various Dioceses, was voted to finance the beginning of this work.

Since October, 1915, the following has been accomplished: The committee's report was published and sent to all the New England Clergy. An efficient Treasurer was added. The committee has kept in touch with the work throughout the Province, and has received, transmitted and given advice and encouragement in various places. Also, by correspondence and personal interviews, they have been in touch with leading experts on the work outside the Province. Several of our Clergy in New England who are in close touch with the work of particular races have been constant advisers and done much of the work, notably for the Swedes, Italians, Armenians, Bohemians, and Assyrian Jacobites. The concert in Springfield of the Russian Cathedral Choir was arranged, and also the presence at it of Archbishop Eudokim was brought about as guest of honor with our own Bishop of Western Massachusetts. A new Russian Mission was urged and brought about in Springfield, with the sending of a resident Russian Priest. One hundred Swedish Hymnals, the Rev. Dr. Sundelof's translation of our Hymnal, were furnished to St. Ansgarius Swedish Church in Providence. A tract about our Church was written at the committee's request by Bishop Williams of Marquette, assisted by the Rev. Dr. Hammarskold, our General Missioner to the Swedes. The Swedish edition numbers 10,000 copies. This tract is officially sanctioned by the Bishops of the Province. An Italian Service Book, being the most used portion of the Prayer Book in convenient and simplified form, was published. This publication was made after careful consultation with leaders in Italian work in New York and Pennsylvania, as well as in the Province. These publications are now in use in various places in New England, and have also been ordered by a number outside the Province. A brief tract in Armenian and English, sanctioned by our Bishops and cordially commended by the Armenian Archbishop in Boston, is in preparation.

Rt. Rev. E. M. Parker, D. D.,
Chairman,
Bishop of New Hampshire.
Rev. Thomas Burgess, Director,
Athol, Massachusetts.
Rev. Robert Keating Smith,
Secretary,
Westfield, Massachusetts.
Charles C. Coveney, Treasurer,
184 Boylston Street, Boston.

Note.—These publications may be obtained from the Director of the committee: The Italian Service Book, 5 cents in quantity, 10 cents single copies; the Swedish and Armenian Tracts, 2 cents in quantity, 5 cents single copies; the 1915 Report, free; the 1913 Report, "The Peoples of the Eastern Orthodox Churches, Etc." (120 pages), 25 cents, postage 4 cents. Free grants will be made, if necessary, within the Province.

The Rev. M. F. Duty, in charge of St. Barnabas' Colored Mission, East New York, has resigned, and the work has been placed in charge, temporarily, of the Rev. Charles Henry Webb, Archdeacon of Brooklyn.

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

Extensive improvements are to be made this Spring on the property of Grace Church, Allentown, Pa.

The Rev. Frederick D. Butler of Grace Church, Freeport, Ill., has received a call to St. Paul's Church, Alton, Ill.

There are seven Episcopal Churches in Pitt County, North Carolina. The new church building at Gripton is about completed.

The Rev. Edwin W. Hughes left South Haven, Mich., on April 16th for Anchorage, Alaska, where he is to take up missionary work.

Each member of St. Paul's Sunday School, Buffalo, N. Y., received a growing plant in bloom as a gift at the Children's Festival on Easter Day.

The Rev. William G. Studwell has resigned from the Rectorship of St. Mark's Church, Chicago, and has accepted a call to St. Thomas' Church, Neenah, Wis. He begins his new work May 1st.

From some seven or eight Dioceses comes the same item of news that practically all the churches display the United States flag on their exterior, and many of them have processional flags.

The Rev. E. D. Dunlap of St. John's Parish and the Rev. Robert Talbot, Rector of St. Paul's Parish, Washington, D. C., were given automobiles by friends in their congregations on Easter Day.

St. Mark's Church, Philadelphia, made an Easter offering of $2,567 towards the Belgium Children's Relief Fund, and St. Martin's-in-the-Field made an offering of $1,400 towards the same Fund.

The Rev. H. B. Liebler tendered his resignation as Rector of St. Matthias Church, Waukesha, Wis., at the Annual Parish Meeting held on Monday in Easter week, to take effect May 30th.

The Rev. Benjamin F. Root, who has been in charge of St. Paul's Church, Bridgeport, Conn., the past year, was unanimously elected Rector of the Parish at the Annual Parish Meeting held on Monday in Easter week.

The Church Club of Minnesota held its Eastertide meeting in Minneapolis on the evening of April 12th. Among the speakers were President Vincent of the University, and Messrs. W. I. Nolan, H. C. Theopold, James De-Negre and Arthur Rogers.

A beautiful box for Communion breads has been presented to St. John's Church, Detroit, Mich., as a memorial to the Rev. Dr. W. S. Sayres, sometime General Missionary in the Diocese of Michigan, and assistant in St. John's Church from 1893 to 1895.

The University Commission of the Church in Wisconsin has been recently incorporated and organized. The incorporators are the Rt. Rev. Dr. W. W. Webb, Bishop of Milwaukee; the Rt. Rev. Dr. Reginald E. Weller, Bishop of Fond du Lac; the Rev. E. Reginald Williams, and Messrs. Herbert S. Inbusch and Charles M. Morris. The object of the organization is to hold property and funds for the promotion of Church work in the University of Wisconsin.

The Rev. Frank C. Armstrong, Curate of St. Paul's Church, Chicago, and sometime Chaplain of the Illinois National Guard, has been appointed Chaplain of the 16th United States Infantry, now stationed at El Paso, Texas. His commission gives him the rank of Captain.

The Diocesan Convention of Tennessee will meet in Christ Church, Nashville, on Wednesday, May the 10th. "Hosea", a cantata written by the Rector, the Rev. Dr. Mikell, music by F. A. Henkel, was beautifully rendered by the Choir of Christ Church at the evening service on Easter Day.

Alterations in the church compelled the congregation of St. Ann's Parish, Nashville, to worship in the Parish House on Easter Day. The new organ and improvements will more than repay for this inconvenience. The church will be ready for occupancy in a few days.

Bishop Walker of the Diocese of Western New York has issued a pastoral letter urging the Church people of his Diocese to support the President in his policy, and to do everything in their power to bring the war to a successful termination.

St. Phillip's Mission, Detroit, Mich., has united with St. Stephen's Parish. The Rector of St. Stephen's, the Rev. C. L. Arnold, recently celebrated his twenty-fifth anniversary as a Rector in Detroit. St. Phillip's Mission Church will be used as an Italian Settlement House.

Under a decree emancipating the Jews of Russia from all of the murderous restrictions under which they have lived for so many years, hereafter American Jews, either native or naturalized, may freely visit Russia without fear of being interfered with by officers of the Government, or being put to any embarrassment.

The Rev. W. F. Rennenberg, Rector of St. Paul's Church, Hickman, Ky., has been appointed Chief Probation Officer of the Fulton Juvenile Court. The Rev. John B. Robinson, Priest-in-Charge of Trinity Mission, Fulton, is a member of the Juvenile Court, which is presided over by Judge Stahr. This court is undertaking to secure corrective results without sending children to the Reform School.

The noonday Lenten services held in the Vendome Theatre, Nashville, Tenn., were very largely attended. The addresses were excellent, and the amount of good accomplished was greatly enhanced by the way in which the papers reproduced the addresses, thus reaching thousands that the services did not reach.

The debt of $3,800 on St. Mark's Church, Newark, N. J., has been liquidated as a result of the Easter offering, which amounted to $700, the sum required to bind pledges made by Messrs. Charles and Sherman Bloomer, who have also deeded to the Parish a valuable piece of property located next door to the church.

A series of receptions and social functions were held in the beautiful new Parish House of St. John's Church, Butte, Mont., beginning on Monday evening in Easter week. Among the guests of the Parish was the Bishop of the Diocese, the Rt. Rev. Dr. F. W. Faber. The Parish House was erected at a cost of $32,000.

Dr. Artihur A. Law, who is a member of St. Mark's Parish, Minneapolis, in an address recently given before an audience of women, who had met to be trained in the work of the Red Cross, referring to the use of alcohol, said: "If we are patriotic, we won't take a drink of it or have it in our houses. This is going to be a time when we shall need our money and our best energy too much to use it."

The Rev. Arthur S. Johns, for the past twenty years the Rector of Christ Church, Washington, D. C., resigned the Rectorship on Easter morning, and was succeeded by the Rev. David R. Cobell, formerly Curate of St. Stephen's Church, Washington. The Rev. Mr. Johns has been elected Rector Emeritus.

The Mission Herald, the Diocesan organ of East Carolina, says that "in the year 1734 the corner-stone of old St. Thomas' Church was laid at Bath, N. C. The church still stands, and is one of the oldest in the country, and the oldest in the State of North Carolina. It is a small brick structure, but very interesting on account of its past history. Every year hundreds of tourists visit it. Some time ago a terrible storm destroyed the old tower, which stood in front of the church, and blew in the gable ends, destroying the quaint colonial interior. Then the church was abandoned for a long time, until the people of the town got together, and realizing that on account of its past history the church was the most important among the historical sights of the town, set to work and fixed it. But the quaint colonial furnishings were replaced by modern, thus taking away some of the interesting features about the church."

Christ Church, Brooklyn, N. Y., was reopened on Sunday, March 4th, having been closed for nearly nine months while the interior of the church was being remodeled and redecorated at an expense of about $200,000. It was done in memory of Mr. and Mrs. Orr, who had been constant attendants and supporters of the Church during their life time. During the alterations, services were held in the Chantry addition to the church.

Mr. and Mrs. C. A. Magill have presented St. John's Church, Wichita, Kan., with a large silk flag. The Rector, the Rev. Dr. Percy T. Fenn, blessed the flag on Easter Even, and it is now carried in procession every Sunday. Mr. Magill is the Senior Warden of the Parish. A Church School of Religious Instruction has just been started in St. John's Parish, with an enrollment of 45. This is the result of a series of Conferences conducted by Bishop Wise in March.

The Rev. Walter F. Tunks, curate in St. Paul's Church, Cleveland, Ohio, has accepted a call to St. Paul's Church, Muskegon, Mich., and will enter upon his new work the first of May.

The General Committee of the District of Columbia that had in charge the raising of the Pension Fund for the Diocese of Washington gave a complimentary dinner to its Chairman, Mr. Corcoran Thom, at the Cosmos Club in Washington, Thursday evening, April 12. Bishop Harding, in congratulating the Chairman upon his fine leadership, said that the amount raised, $125,000, had exceeded his first expectations by nearly $40,000. At the request of the Bishop, the committee will continue its organization, to be at his service for future special undertakings affecting the Diocese of Washington.

One hundred members of St. Paul's Church, Paterson, N. J., appointed to secure $12,000 in pledges to clear the Church of a mortgage of $12,000, have succeeded in raising over $15,000.

A Conference of the officers and the members of the Chapters of the Brotherhood of St. Andrew in Worcester, Mass., was held at St. John's Church on Tuesday evening, April 10th. The Field Secretary of the Middle West, Mr. Franklin H. Spencer, who is visiting in New England, addressed the meeting, taking for his subject, "The Brotherhood and Christ in England".

The new church building erected at Havre, Mont., under the Rectorship of the Rev. Leonard Christler, formerly of Waterloo, N. Y., contains memorial windows to a number of late residents of Central New York, including Bishop F. D. Huntington of Syracuse, Rev. Dr. Brainard, General C. D. MacDougal, Edison S. and Miss Belle Greet Newton of Auburn, and Rev. Dr. R. M. Duff, a former Rector of St. Paul's Church, Waterloo.

The combined attendance at all five services on Easter Day in St. John's Evangelist Church, St. Paul, exceeded 2,000. The total number of communicants at three celebrations was 700, of which number 430 received at the seven o'clock service. The Festival Service of the Church School was held on the afternoon of Easter Day. The Rector, the Rev. Dr. Cross, addressed the children, taking as his text, "A Lily Bulb". Just before the children made their missionary offering, they sang two verses of the hymn, "Christ for the World We Sing", beating time with their mite boxes. The mite boxes were presented and placed on the shelves of a great wooden cross, built especially for the purpose. It took four men, with considerable assistance from others, four and a half hours to check and open the mite boxes, count the money and tabulate the results. The offering was found to amount to $440.42. When the full returns are in, the offering will probably exceed $475. The Easter Day offerings at the other services were in the neighborhood of $3,600.

The last number of "The Leader" contains much useful matter bearing upon Religious Education. Abby Porter Leland, Ph. D., contributes an interesting paper on "Supervision and Its Application to Church Schools". She tells a story of a teacher who, when a Supervisor was inspecting, drilled a sixth grade class upon the following, as names in the Old Testament which refer to Jesus: **Jesus Christ, our Saviour.** Another teacher spent twenty minutes in teaching that the creation of the world occurred in six days of twenty-four hours each. It was suggested to a Seminary student, who had been told that he only **preached** to children, that he try to ask questions that provoke thought, and try to get the children to ask questions. This is the result of his attempt:

Pupil: "Baptism doesn't do you any good."

Teacher: "God gives us His grace, His Spirit, in Baptism."

Pupil: "Just plain water, isn't it?"

Teacher: "Yes, but water is a sign of purification—it takes away our sins."

Pupil: "You couldn't have any sins when you were just getting born."

Teacher: "Yes, but babies are born with the sins of their parents."

Teacher: "What does the giving of the name signify?"

Pupil (on the side): "Fred isn't going to spoil his pleasure by coming here afternoons."

Among quaint Easter customs once in vogue, Lydia R. Spoffard says that "On Tuesday after Easter in certain localities wives were allowed to beat their husbands, but it is doubtful whether this privilege was used to any great extent, in spite of the satisfaction it might have offered some wives, because on the following day the husbands were allowed to return it".

The Resurrection

The belief of a modern Christian in the Resurrection of Jesus does not rest solely or even mainly upon the Gospel narratives of that event.

Of course, had there not been clear displays of the Risen Jesus,—such as those narrati . p.esent,—we could not be assured of the fact. If the Evangelists did not tell us what Mary and John and Peter and the others saw and heard, we would not have our vision of Jesus, the Conqueror of Death.

But we do not believe simply because we have examined this or that story,—or even all of the stories,—and have concluded that we are facing the testimony of honest witnesses.

Our belief,—however traceable to those witnesses,—stands really on the abiding evidence of the Church,—"the corporate testimony", for which Matthias was chosen, and all Apostles after him,—the evidence of the preaching and the worship and the grace through all the Christian ages.

We love the old stories, we accept them, we are thrilled and strengthened by them, we take them as absolute fact. And in this we do well.

But we must not expect to make out of them a consecutive and symmetrical history, in which criticism can detect no possible flaw, in which no chance is given for an objection.

When we are told that these evangelic stories are not a solid body of nicely-adjusted proof,—that it takes some supposition and imagination to arrange them into a coherent whole,—that more than one harmony of them seems possible, and so no one is unquestionable,—why, we are told the truth.

And if these Resurrection Stories had been written to convince and convert the world, then their lack of scientific precision and smooth agreement and full detail might be reasonably alleged against them.

But they were not written for such purpose. They were written for Christians,—for people who earnestly and gladly believed that Jesus had risen,—for people who had the witness not only **from** others, but **in** themselves.

So, what the four Gospels tell us of the appearances of the Risen Lord is a sort of "family talk". They give us the happy reminiscences of some who saw and heard. They do not attempt to give all. And they do not attempt to chronologize and systematize. They are so sure of the great fact, and of their readers' confidence in it, that they make not the slightest effort to **demonstrate** it. They merely recall a few of its sweet and lovely phases,—specially such as had a peculiar instructiveness.

Take, for instance, St. Matthew's relation of the appearance on the mountain in Galilee. It was, apparently, toward the end of the forty days between Ascension and Easter. It was, presumably, the one referred to by St. Paul as that to "above five hundred brethren at once".

And it is different from all the others in not being, so to speak, "accidental". It was to be our Lord's appearance,—not to individuals,—not to select groups,—but to the Church as a body. And so the eleven had sent forth a summons, and the faithful or the curious in Galilee, who could do so, came to the appointed spot.

OUR BOOK TABLE

WORDS ABOUT BOOKS WORTH WHILE—AND OTHERS

"Help from the Hills", a Confirmation manual published by the Schmehl Press of Cleveland, Ohio, for the Very Reverend H. P. Almon Abbott, Dean of Trinity Cathedral, Cleveland, Ohio. Price not given.

This little manual of one hundred and fifty pages is a mighty good book to put into the hands of adults, such as traveling men and nurses, who must, in the nature of things, largely read themselves ready for Confirmation.

The book is written by one who thoroughly believes in the Sacramental idea. He has treated his subjects with the "plain man" in mind; and his chapters on Confirmation and Holy Communion are clearly written, and easy to understand. Emphasis is placed by the author on the philosophical rather than the theological aspect of his subjects. The last twenty-eight pages of the book are filled with timely addresses on "Preparation for Holy Communion"; "Worship"; and "System in the Religious Life".

The book would prove a godsend to Lay Readers who have the responsibility of preparing adults for Confirmation, and it would also be an excellent hand-book for seminarians, and the teachers and superintendents of our Sunday Schools.

BISHOP DOANE AND HIS DOG

"I am quite sure he thinks that I am God—
Since he is God on whom each one depends
For life, and all things that his bounty sends—
My dear old dog, most constant of all friends;
Not quick to mind, but quicker far than I
To Him whom God I know and own; his eye,
Deep brown and liquid, watches for my nod;
He is more patient underneath the rod
Than I, when God His wise corrections sends,
He looks love at me, deep as words e'er spake:
And from me never crumb nor sup will take
But he wags thanks with his most vocal tail:
And when some crashing noise wakes all his fear,
He is content and quiet if I am near,
Secure that my protection will prevail,
So, faithful, mindful, thankful, trustful, he
Tells me what I unto my God should be."

The Glorified Body

"How are the dead raised up, and with what body do they come"? is an unanswerable question when applied even to the ordinary bodies of the dead; much more must it forever be unanswerable when applied to Christ's body; yet the Saviour's Resurrection body is the pattern of the resurrection bodies of His saints, and somewhat concerning it has been recorded for our comfort. The schoolmen loved to linger on the recorded evidences of its nature which are given in Holy Scripture. It "dieth no more",they said; that is, in its very nature it is immortal. It can suffer no more; in its very nature it is impassible. It rose like vapor from the Mount of the Ascension, because of its inherent agility, which no material forces can control. It could pass the locked door of the chamber where the trembling disciples were assembled, because of a quality of subtlety which no material obstruction can impede. It could be handled for the confirmation of the faith of a true, but still doubting, disciple, and it ate and drank in presence of the whole eleven, because of its reality. And even then it bore the marks of His tremendous passion, because of its identity, in all its majesty of glory, with the crucified and spear-pierced body of His humiliation. All these facts might be told in fewer words if one should say that, when the Conqueror of death returned from preaching to the prisoners of hope in Hades, and His Resurrection power revived the uncorrupted body that lay sleeping in the new-made tomb of Joseph, then, in one instant, it became a "glorious" and spiritual body, still retaining every power of a material body, but no longer subject to material limitations or constraint. That statement summarizes facts of which there is indubitable evidence, and represents the future of the Christian's hope. What shall we say, then? Why say anything at all but this, "Rabboni"!—and, like Mary, fall down at His feet and worship Him?

Whistles Blow When War Is Declared

When War Was Declared Whistles in Washington Blew for Fifteen Minutes

When President Wilson signed the resolution on Good Friday declaring "a state of war" existed between our country and Germany the whistles of the City of Washington blew for fifteen minutes. This took place shortly after one o'clock when the three-hour service was being conducted in most of our Churches. It was a time which will never be forgotten by the people of the National Capital. On Easter Day there was an unusually large number of communicants in all the Parishes. The Cathedral and many of the Parish Churches had the National Flag displayed. At. St. Paul's two beautiful silk flags were given, the one by a daughter of the Dean of the United States navy and the other by two ladies in memory of their husbands, the one an army and the other a navy officer. The flags were hung on the Gospel and the Epistle sides of the Chancel and were blessed by the Rector.

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The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain man with plain facts, unbiased by partisan and sectional views.

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Editorial

CRITICISM

The air is full of criticism of the Church, its Bishops, its Clergy and its policy. We confess to having launched considerable criticism along these lines. It is well that it should be so. The atmosphere of perfect frankness ought to permeate the household of Christ. He was a master critic. He attacked most drastically the superficial shams of the Jewish Church, yet He Himself was faithful to all of its lawful obligations.

He scathingly rebuked the ecclesiastical hierarchy, yet he told His own Apostles that those who sat in Moses' seat were to be obeyed, though such obedience did not involve the doing as they did. He pointed out the selfish policy of Priest and Rabbi, but never disputed their official value. He organized the Christian Church, not as a protest against the Old Testament, but as a fulfillment of its law. "Not one jot nor tittle was to pass away until all should be fulfilled."

In short, the example of our Lord seems to indicate that the right to criticize an institution is the inalienable privilege of the man who is loyal to it and who is constructively engaged in holding it up.

We can appreciate this position in the present war. A loyal citizen of the United States has a right to criticize the policy of the administration, because he is a loyal American. A disloyal American or a citizen of another country who criticizes our policy arouses the just wrath of every loyal citizen.

Isn't the same thing true in that institution which Christ founded? We hear a great deal of criticism of the Church from those who have repudiated its authority, and have substituted their own opinion for the faith which, in accordance with Christ's promise, it has faithfully kept.

We hear a great deal of bitter criticism of Bishop and Rector from disgruntled communicants of this Church who are faithless in the duties of Communion and support. (Those who have made vows which they are breaking.)

In short, the Church, like the Nation, is God's agent for accomplishing certain ends, and we are members of both, pledged to its loyal support.

A man is no more justified in withdrawing from the Church because of a poor Bishop or a bad Rector, than a citizen of the United States is justified in foreswearing his allegiance because he may have a poor President or a bad Governor.

To make the mission of Christ depend upon our personally liking His agents is to destroy the unity of the Church and to defeat Christ's mission.

As a nation, this war makes us realize that the solidarity of the nation rises above the personality of the individual. To be false to our citizenship, or to withhold our support in this time of war is to be disloyal and to merit all the approbrium that we may justly receive.

Why is this not recognized in the Church? Why does a man justify himself in quitting the Church because of personalities, any more than he would consider quitting the army and the navy because he did not like his captain? And isn't he a deserter from the cause for which Christ died? For Christ purchased the Church with His own Blood, and he deserts it for a whim.

We would not in any wise debar a man's liberty of speech. If he criticizes Bishop or Rector, he does them a good service, providing he can criticize without bitterness and providing the character of his own service is such that he has the right to criticize.

Outside of the Church there are large numbers of men who criticize Almighty God, for to them the world that He has created is a failure. They, standing on the pedestal of their own righteousness, refuse to participate in the worship of Almighty God. Now worship is worth-ship. It is giving God His worth. The man who abstains from worship practically proclaims that God is unworthy of worship.

Else why would he not worship God? Surely no man ought to withhold from a Creator that is worthy the only service that he can render that Creator. And worship is a duty entirely independent of whether we like the Minister, or whether the man in the pew has offended us. It is our debt of gratitude, which we should pay, or else go on using goods for which we refuse to pay anything.

God has the right to expect our worship. How often do we substitute criticism for worship? As soldiers we salute the flag. As Christians we worship God in the way that He has provided. Is the one who refuses the latter in any way superior to the one who declines the former? Certainly not if he believes in God. A belief in God which does not manifest itself in worship is not a virtue but an impertinence. And a criticism leveled against Church or Rector from someone who has withdrawn his presence or his support is not a help but an insult.

THE STORY OF THE CHRISTIAN CHURCH

THE FOURTH CENTURY

The story of the Church after the Council of Nicaea was one of conflict and persecution.

Just as for three centuries the Church as an institution had battled with the Roman Emperor for its right to exist, so during the reigns of Constantine, Constantius, Julian and Valeus the faith of the Church was the object of persecution and attack.

On the one side of the conflict was the Arian party with its metaphysical definitions, the courtier Bishops and the Imperial household. On the other side was the Catholic party with its traditional faith, its dwindling number of faithful Bishops and Almighty God.

There could be but one outcome of this second conflict as there could be of the first. The truth would ultimately prevail but not without the shedding of blood and the seeming triumph of the Christian Herodians.

ATHANASIUS

The hero of the conflict was Athanasius, who from the year 325 when as a young Deacon he attended the Council of Nicaea to the day of his death (373) when as an old man he still presided, as Pope of Alexandria, over the destinies of the Church in Egypt. Five times was he driven into exile, each time to be returned triumphantly to his Diocese.

Immediately after the Council of Nicaea Constantine felt constrained to enforce the decrees of the Council which he himself had permitted to meet.

Arius, Ensebius of Nicomedia and others were sent into exile.

But through the influence of Constantine's sister, and through the feigned submission of the exiles to Constantine's authority, they were restored to the Emperor's favor and the demand was made by the Emperor that Arius should be restored to the Communion in Egypt. This Athanasius declined to do unless Arius would renounce his former statements.

Then followed a series of accusations against Athanasius—that he had been guilty of sacrilege, murder, necromancy and lust. Athanasius succeeded in refuting each charge, which was prompted by the restored Eusebius of Nicomedia, but was summoned before a packed council of his enemies at Tyre. From this place Athanasius suddenly fled and presented himself in person before the Emperor at Constantinople

The Emperor was forced to free Athanasius from the charges leveled against him, but for some reason sent him into exile in Treves, in Gaul, where he remained until the death of Constantine. Later on he was exiled by Constantius to Rome, and then he was compelled to flee into the deserts of Libya. He was beloved by his own people and sheltered by them from the imperial wrath.

THE STRUGGLE

It was a struggle between the secularizing of the Church under imperial dictation and the preserving of its witnessing function in the face of worldly pomp, and ecclesiastical subserviency to the imperial command.

Constantius commanded councils to register his will and synod after synod was held in order to intimidate the Catholic Prelates.

Bishops who held to the Nicene Creed were removed from their office by imperial power or packed synods until Athanasius seemed alone in his opposition to the imperial demand. But he was immovable. Even such a seasoned veteran as Hosius, Bishop of Cordova, subscribed to a doctored creed, while Liberius, Bishop of Rome, subscribed to the creed of Ariminum, and condemned Athanasius. It was, indeed, Athanasius against the world.

THE DIVISIONS

This controversy over the Divinity of Christ, which was denied by Arius, grew into certain well defined parties.

The adherents of Nicene faith, led by Athanasius, who clung to the word "Homo-ousion" (the Greek for "of the same nature") and who were known as the Catholic party. Those who followed Arius and Eusebius and who strove to substitute "Homoi-ousion" (the Greek for "of a similar nature") and who were known as Arians.

Later on, in the middle of the century, the Arian party split into two parties, the extreme Arians, who fought for "Heter-ousion," meaning "of a different nature;" and the moderate Arians, known as Semi-Arians, who continued to use the old Arian symbol. The controversy turned upon the question as to whether Christ was of the same nature as the Father, of a similar nature to the Father, of a different nature from the Father; but the real question at stake was, whether Christ was to be worshiped, for unless He was of the same nature as God, He was in no sense God.

As Carlyle sarcastically remarked "It was a fight over the letter iota (i)" but as he later acknowledged if those who wanted to put the "i" in, had won it would have been the end of Christianity as a vital force. For Arianism was of the earth, earthy, and lacked any power to create a permanent enthusiasm or to produce those who could convert a world.

For the love of Christ as God and man is the only power, historically speaking, that has ever actually permeated the world.

ITS DECAY

Arianism lost its strength, as soon as it lost its imperial protagonist. When in the West, Gratian, and in the East, Theodosius the Great, ascended the imperial thrones, Arianism lost its force and rapidly passed away, except among those barbarous tribes which knew no other form of Christianity, but who were destined to exert an influence in Europe after the fall of Rome.

The Goths, Lombards, Vandals and Burgundians were destined to renew the battle between Catholic and Arian on the ruins of the Roman Empire.

CONSTANTINOPLE

At the second General Council, which was held in Constantinople in 381, under the Emperor Theodosius, the whole Church reaffirmed the Nicene Creed with the last few clauses added, as we have them today. So that our present form of the Nicene Creed dates from this Council rather than from Nicaea.

It was here that the faith for which Athanasius had fought so valiantly was triumphantly reaffirmed, and a Christian world, which had groaned to find itself Arian, once more united in the worship of three persons in One God.

The Risen Christ

"But chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son, Jesus Christ, our Lord; who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name."

This is the language in which the Church throughout the world renders most high praise for the glorious Resurrection of the Son of Man, the Son of God. It is the language of adoration, not of definition. As the woman in the garden, when she recognized her risen Lord, could only cry, "Rabboni!" and fall at His feet and worship Him, so the Church of Christ has ever bent the adoring knee in contemplation of the Resurrection, and seldom have her saints or doctors dared to cast upon the risen Body of their Lord the eye of a too daring curiosity. To St. Paul himself the time came when he no longer even wished to know Christ "after the flesh"; and later saints and doctors of the Church have no more dared to tell how Christ rose from the embrace of death into His glorious state of Resurrection and Ascension than they have dared to tell how "the Word was made flesh". They have believed the one fact as they have believed the other; they have adored the mystery of both; they have devoutly striven to realize how much the two sublime facts mean. The one sure corner-stone of Christian faith is this, that, in whatever way of God's most secret operation, "now is Christ risen from the dead and become the first fruits of them that slept".

THE FRUITS OF THE RESURRECTION

In the light of the Resurrection of Christ, what are His promises? Are they the mere hopes of a man? Are they mere expressions of human wishes? Are they delightful assurances given to His followers—sweet dreams of the great beyond? No. Our eyes are opened to their certainty. Every one of them is sure. We need not say, as did the disconsolate disciples, "We trusted that it had been He which should have redeemed Israel". Once assured of Christ's Resurrection, every promise is confirmed, and no Christian doubts for one moment every promise of the Gospel, no matter how far those pledges transcend the ability of their minds to conceive them.

"The strife is o'er the battle done,
The victory of life is won."

Out from the darkness into the light; out from the sadness surrounding Gethsemane and Calvary into the joy at the empty tomb; out from thoughts of suffering to thoughts of glorious victory; out from Good Friday to Easter. Such is the great transition, manifest in every countenance, in every movement, in every word, when the announcement is made: "Christ is risen from the dead." Let organ peal forth its harmonies, and human tongues express their joy, and voices lift themselves in melodious strains. Let Altars be decked with flowers, fit emblems of the Resurrection. Let each eye kindle with delight, and glad feet hasten to tell to the world the glad message. Bid mourners dry their bitter tears; and the discouraged look up, not down. Let hopes grow brighter and faith firmer. Let men vie with nature to express as best they can the Easter thought of this glorious springtime—for Christ is risen.

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THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

Church and Soldier

Bishop Davies is giving Chaplain Danker, for the benefit of the regiment with which the latter is connected, the Second Massachusetts Infantry, a large tent fully equipped for the services of the Church and also paraphernalia for entertainment, including a motion picture machine. Just what a gift of this character means for the boys who are herded in great numbers during the long period of preparation is best understood by those who have spent some part of their lives in camp.

It may be that in the face of grim business the discipline of camp will be tightened up somewhat. But to so tighten discipline as to practically eliminate liberty of action and make prescription for every hour would involve a kind of confining slavery that has never been attempted in any army and would be absolutely unworkable in our American army. Men would desert for the sake of being shot at in order that there might be "something doing." Free hours for the men there have always been and, most certainly, must always be. And the great and vital problem before us all at this time is how best to contend with evil the use of those free hours. Since force cannot be used, resort must be to persuasion. What manner of persuasion shall it be?

LIFE IN CAMP OF THE NATIONAL GUARD

In many respects camp life is more to be dreaded by parents of enlisted sons than is service at the front. At least, this was true some years ago and as things were then so are they probably substantially now. Disciplinary systems change but little and human nature none. Military discipline was supposed to be the last word in systematized effectiveness, but except as to certain times and duties, it was nothing of the sort. The "iron discipline" of an army is like the iron hoops of a barrel and is for the same purpose, namely, to keep the constituents together in due form and order. But neither the one nor the other can keep the subtle contents from leaking out, for that is not a matter of hoops but of staves. Camp discipline was, as it now is, effective while a man was on duty. But he was on duty but less than a third of his time. It was true that he had to be within the lines at night for the roll was called after the time the pickets required the word, without which it was not easy to pass through the lines. But from six o'clock in the morning till nine-thirty or ten at night the bars were down, no word was needed and anyone could pass the lines in either direction. During these sixteen hours five hours of drill were required. The rest of these hours belonged to the soldier except for so much time as was required to put his tent, arms and equipment in order. These hours he could fill in for himself to suit himself. It is true that the drill hours were arranged in such a manner, though not for that purpose, as to make it inconvenient to leave camp between times. But in spite of that there were plenty of loop-holes and the evenings were always free. Under these conditions three thousand young men, of the State to which reference is being made, lived for a week each year. It took many of them a long time to get over that week. Some of them never got over it. Discipline held where it was designed to hold but it did not pursue round the corners. If a man wanted to get drunk, he could do it so long as he did not yell, stagger or default in drills. If he wanted to play poker for his wages, he could do it if he kept the game off the parade ground and away from the company streets. If he wanted to absent himself with a temporary and doubtful acquaintance, no credentials were required for his companion and no prohibition imposed upon his movements provided he were back for drills and the roll-call at ten at night. If he became interested in thimble-rigging arts, practiced in plenty just outside the camp lines, he could stake his interest to the extent of his possessions, for here discipline had no jurisdiction.

SIXTEEN TO ONE OR CURE TO PREVENTION

Of course all these young men should have had sufficiently high ideals and sufficient previous home training to have easily resisted these and many other costly allurements. They ought not to have permitted the days at camp to betray their manhood to a lower level. From an economic standpoint an egg ought not to break when you drop it. But until the great day when the things that are shall have been established into the things that ought to be, housekeepers will be cautious with eggs. Shippers of fragile goods do not address their wares with, "You ought not to break for you will be ruined if you do!" but they label the case with an address to the freight men, "Handle this crate with care!" The very same idea appears in the Lord's Prayer. "Lead us not into temptation" is not a plea that we shall be interned in a safety deposit vault but a request that we shall not be stretched beyond our present tensile strength.

"Boys will be boys" dates from the first generation of boys. And if that means anything, it means this, that at the time of life when the pulse is high and the crystallization of character is incomplete we must be prepared for many a break and on hand with prevention and cure. If we are not thus on hand and they come to hurt and to grief the responsibility is up to us older ones, who are staying at home, to the limit of the difference between what we do do for them and what we ought to do. If our lads are hurt spiritually and morally it will be quite futile to blame the government, the military authorities or, on the whole, the boys themselves. Fixing responsibility doesn't fix a broken leg, but the assumption of responsibility in due time will save many a leg from being broken. And the very best way for any parent to provide for his own boy is to provide, so far as he can, for all the boys with whom his boy is associated; for outside appeal makes a terrible thrust at a man in his early twenties. To disinfect an area is better and cheaper in the long run than to treat particular patients.

CAESAR AND GOD

So the gift of the tent equipped for both worship and entertainment is in the nature of a partial solution of the country's present problem and is something of an assurance to anxious parents that the Church will help where she can. It is a guarantee that there is at least one certain spot in the regimental space where the lad may go for sacramental and advisory help. It means also that the natural, ineradicable and overpowering desire to see something doing shall be gratified in competent and decent fashion for at least a part of that time in which the red-lights are hung. Such part so spent, in many a case, will be a net loss to evil, a net gain to the boy and, as far as it goes, a guarantee of the return of our life-investment; for, humanly speaking, in the last analysis, who lives for what but his sons? We lose the point of view whence alone is true perspective when we speak of the army as something detached from life, as an instrument designed for a purpose having relation only to the government and existing as the wall of a town. The army that we now propose establishing will be of the quintessence of the blood of the parenthood of the land. There never was a soldier that was not first and chiefly a son. Soldiership was devised of man, sonship was established of God. The one is contingent, the other a part of the plan universal. Now the business of army discipline is not to perfect sons, but soldiers. In spite of a lot of high-flown books upon the subject the military contract does not concern itself with the making of **men,** which is the chief concern of the parent, but only with the making of soldiers. Manhood as defined by the War Department and Napoleon Bonaparte on the one hand, and the Church and the parent on the other, overlap, but the requirements of the former cover but a small part of the specifications and expectations of the latter. Both conceptions require a temper to the blue point of an all-resisting courage. But this omega of the one is but the alpha of the other. The army does not fail of esteem for a high-principled all around man, but it does not undertake the contract of making such. The Church and the parent do.

SHE WILL NOT FAIL

If then we realize as Churchmen and parents the end and the limits of army discipline and the temptations and tedious hours of the enlisted men, we shall surely think no price too high and no effort too great to take up, where army discipline leaves off, the task of bringing our sons to **manhood.** If they were at home with us, that is precisely the thing that we would be doing. And that is a poor home indeed where a parent can afford to take more chances on his boys when they are out of it than when they are in it. And if in this awful hour when the youth of the world is being engulfed in the army, the Church fails by one-sixteenth of an inch to cover the ground she ought to cover, then, whatever else she may be, she is but a poor stick of a friend to father, mother and son.

THE PARISH

Edited by JAMES WISE

A Christian Making Institution

RECTOR | VESTRY

How a Parish Makes Christians | Through Its Organized Activities

EDUCATION	WORSHIP	SOCIAL SERVICE	CHURCH EXTENSION
The Church School	The Choir		
Font Roll	The Altar Guild		
Kindergarten	The Server's Guild		
Primary	The Ushers		
Junior			
High School			
University			

WORSHIP

(Continued)

The Church building and plant is a public institution for the use of the community where it exists. In it is to be found the sales department of the Christian enterprise. If the Church's business is to make Christians out of every individual it can reach in the community, then it would seem as though a definite plan might be worked out to attract people into the plant and retain some hold on them after they came in.

One of the essential elements of a successful mercantile establishment is first of all to draw customers into the store, and then to induce the visitor to become a purchaser of the products on sale. Publicity is a word to conjure with in modern usage, both in commerce and religion. A good deal can be said for it as well as against it. The whole question of Church advertising and publicity is a subject by itself. We would now deal with one of the Parish organizations closely allied to the publicity department in its relation to worship and Christian making.

THE CHURCH A RELIGIOUS CLUB

A good many members of the Episcopal Church seem to think the special duty of an Usher in the Church is to see that the pew or sitting which belongs to them, because they have paid for it or rented it, is not taken and occupied by some visitor or stranger before the owner arrives. The Church, in other words, is erected for their use and comfort. The Rector is there to serve their needs; the Ushers are on duty to see that their rights and privileges are guarded. It is a religious club-house erected for the use of its membership. The best sittings are reserved, with a capital "R", and if the owner or renter comes into the service late, as often happens, and finds some stranger occupying his place, the looks of indignation the visitor is greeted with certainly do not tend to make him feel at home in the Father's House, nor offer much inducement for him to return. Sometimes the extremist even goes to the length of demanding the removal of the intruder, either personally or through the Usher, so that the worshiper who owns the pew may exercise himself in devotion without disturbing influences. Some of you may think this is an overdrawn description, but the writer has actually gone through such an experience in a few Episcopal Churches, much to his humiliation and chagrin.

WHAT IS AN USHER

Of course the above viewpoint of an Usher's duty is a narrow and selfish one. Thank God for it, such Churches are decreasing, institutions that in former days made fine refrigerating plants for the cold storage of conventional exclusive souls are becoming warm centers of Christian fellowship and brotherhood. A good deal, however, remains to be done in many Churches towards breaking down the popular idea prevalent in many minds that the Episcopal Church is for the exclusive use of the rich, the cultured aristocracy, and that its worshipers do not care to rub shoulders with the "oi polloi".

A SALESMAN IN RELIGION

The Usher, then, in a Christian-making Parish, that is striving to become efficient in its task, is a real factor in the enterprise. He is a salesman in religion. He is the advance agent who is to receive the prospective customer and prepare him for what is to follow by creating an atmosphere of fellowship and good will. Do these terms sound altogether too commercial for use in a religious institution? We feel they can be given a distinct spiritual emphasis. The language of religion has become so conventionalized oftentimes that it has no reality for that gentleman who is commonly known as the man on the street. What we are endeavoring to do is to take his language and translate it into spiritual opportunity and activity.

The chief function of the Usher is to look after the visitor who comes to the Church service, many times with mixed motives and hazy ideas, and make him feel not only that he is welcome there, but also that he is part of the common family. Without being too effusive and turning the Ushers into a buzzing reception committee, men in this branch of activity can do much in a quiet way to make the transient feel that this Church is a good place to come back to. The Usher becomes a point of contact between the congregation and the visitor. At the close of the service, a quiet introduction to a few of the members, and a cordial hand-shake, with a simple greeting of welcome, can be accomplished with dignity, and without destroying the atmosphere of reverence created by the place and service. An introduction to the Rector by the Usher may be in keeping. Sometimes the name and address of the stranger can be quietly secured. To a group of intelligent men who are keenly alive to their opportunities and privileges as salesmen of the Christian religion, many ideas will present themselves that will build up the attendance at Church worship, and make regular worshipers out of transients.

THE FOLLOW-UP MAN

Here is another avenue of activity for a good committee outside of the service itself. Supposing the name and address of the visitor on Sunday has been secured. He becomes a prospect for salesmanship. The name is turned over to a department of visiting Ushers and entered on a card catalogue by the Secretary. John Jones and Fred Smith are assigned the following week as visitors to our stranger, and either at his office or in his home he is again reminded by this visit that the Church where he went on Sunday has a personal interest in him.

THE NEW CHURCH FAMILY

If he is a new-comer in the community, and a communicant of the Church, he will naturally feel drawn to identify himself with a Parish that takes this kind of human interest in his welfare. Our cities today, and many of our smaller towns, are filled with former communicants who were active in the enterprise, but who have drifted out of the organization because the ice was too hard to break in a new community, or no special effort was made to make them feel at home in the new family relationship of the Church. Of course you say this is all wrong on their part, but let us not forget we are dealing with human nature, and with facts as they exist. Human nature is prone in the individual to fall short of its ideals, and if many of us need props to help us stand upright, why is it not good business, as well as practical religion, to supply the props?

THE NON-CHURCHMAN

If the visitor, on the other hand, is not a member of the Church, but who, for some reason or another, drops into the service, a visit of the kind described above might often prove the entering wedge towards getting him for Baptism and Confirmation. If a new-comer in the community, the average man would certainly welcome such a brotherly interest as a visit would imply. If an old resident, but a new attendant at Church, he certainly would not resent a practical manifestation of Christian fellowship and brotherhood.

The average man today, we are confident, is thinking more seriously about religion and spiritual things than we often give him credit for. If the non-Churchmen could find oftener in the life and viewpoint of the man who accepts the Faith and confesses it, that he possesses something that is vital and of supreme value, they would be drawn into Christian life and activity in much larger numbers and offer themselves for the process of Christian making with greater readiness. "By their fruits ye shall know them." When the men and women of our Parishes are ready to demonstrate in their lives the depths of their own convictions in the power and value of the Christian religion, by a practical manifestation of the spirit of Christian brotherhood, then converts to the cause will be multiplied, and the message of the Christ will be listened to and accepted in fuller measure. We very many times repeat the intercession, "Thy Kingdom come", and when one comes to the door of our Church and seeks admission, that he may find the Kingdom through our Parish, we turn him back in his quest by the coldness and indifference of our reception. Our prayers are annulled by our acts, and then we wonder why the Church does not grow.

A LAYMAN'S TESTIMONY

In the Questionaire sent out after the Parochial Conference referred to in this series of articles, one was returned to the Rector with the following comments under "general remarks". They fit in here most appropriately:

"Something should be done to make the stranger in the congregation feel welcome. Except for the Rector, Miss ———, and one old gentleman, who always smiles and says 'Good evening', no one has ever spoken to me without an introduction.

"I have found this to be true of every Episcopal Church I have ever attended. There is a feeling of brotherhood and good fellowship in the Methodist Church that is sadly lacking in our own. I mention this particular denomination because I have been a member of the M. E. Church. The fact that you have come to worship God in their Church is introduction enough for them, and they do try to make you feel that they are glad to have you there."

(To be continued)

The offerings of the Cathedral Church of St. Paul, Boston, Mass., on Easter Day for the relief of suffering in Europe amounted to $1,712.91. The offering has been held open, with the hope that it may be brought up to $2,000. The Cathedral has pledged $1,500 towards the equipment of a Massachusetts Army Chaplain, of which amount $973 has been given.

The young men of St. Andrew's Church, Chicago, according to a recent statement made by the Rector, the Rev. E. B. Chapman, believe that Uncle Sam should call soldiers by conscription. "Only a few young men of my Parish have enlisted," said Mr. Chapman. "All have declared their willingness to go to the war, if the country really needs them for service, but they have good jobs, and do not want to give them up unless they are obliged to. They think the Government ought to call them individually by a selective conscription, and all promise not to marry to avoid service. I personally stand ready to serve, if a definite call is made for my service."

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THE CHURCH AND HUMAN LIFE—HOW CHRISTIANS ARE APPLYING THE GOSPEL

EDITED BY GEORGE P. ATWATER

The Church Is in Harmony With the Labor Movement

A Remarkable Report Made by a Representative of Labor Before the Atlanta Clericus

A recent meeting of the Atlanta Clericus was of more than passing interest. The situation arising from the local street car strike led the Clericus to invite the President of the Georgia Railway and Power Co. to address the Clericus on the subject of "Capital and Labor", and at the same time the Atlanta Federation of Trades was invited to send a spokesman to present the same subject from the viewpoint of organized labor. The President of the Railway and Power Co. declined the invitation, but the Federation of Trades sent as its representative Mr. Jerome Jones, Editor of the Journal of Labor, and personal representative in the South of Mr. Samuel Gompers. Mr. Jones spoke on the significance of the labor movement in its social and moral aspects. Questions were freely asked by the Clergy present, and very frank discussion was the order of the day. The following paragraphs are taken from Mr. Jones' report to the Atlanta Federation of Trades, which report also goes to Mr. Gompers, and becomes part of the records of the American Federation of Labor:

"Three weeks ago a communication was received by the Atlanta Federation of Trades from Rev. R. K. Smith, representing the Clericus Association, an evangelical body composed of Episcopal ministers of Georgia, requesting the appointment of a representative to meet and present to the Clericus Association Labor's side of the question, 'Capital and Labor'.

"To me was intrusted this important mission and, as your representative, submit my report:

"I presented myself to the Association, and was most cordially received by Bishop Nelson, and the members, including our own Dr. Wilmer of Atlanta, who is known and beloved by all the people of our city.

"This Convocation, for so it might be termed, consisted of about ten clergymen of the Episcopal denomination of Georgia, presided over by Bishop Nelson, one of the most learned men in the South. The spirit of Christian Democracy was so charmingly expressed during the session that it should be mentioned as one of the features of the meeting.

"In all my experience in the labor movement, and it covers a vast territory, and I have had the honor of representing Labor at many gatherings, social, political, economic, and religious, all more or less notable, this particular one impressed me more than any or all others. These men seemed more in earnest to get real facts; their questions were not purposeless, but rather to develop something deeper and of greater importance. They talked as men dealing with a vital issue, and one that was of grave concern to them.

"The members of the Clericus were concerned as to the methods and policies of Labor Unions, but were much more concerned as to the soundness of our philosophy and the correctness of our principles. Does our philosophy lead men to higher and better living? Does it tend to develop the best in the men and women of Labor, morally and intellectually, that is in them?

"To accomplish our ends, do we rely on physical force, or moral and intellectual influence? What is the effect of our teachings on the physical body of man? Does our movement make for character, and does it develop the highest attributes of man?

"These were some of the interrogatories, and all answered by your representative to the best of his learning.

"At the conclusion of the session, each of the representatives, including Bishop Nelson, expressed a desire to be remembered to you, and bid me say to you personally, and as a body, that the Church represented by them is not unmindful of the daily struggles of the men and women of Labor; the Church is not deaf to the appeals of the men and women of Labor for social and economic justice, and will gladly give such aid as lies in its power to bring to a full fruition the doctrine of the Fatherhood of God and the Brotherhood of Man.

"Let me take this occasion to say: We make a great mistake when we hold ourselves aloof from the Church; we do violence to our own cause in denying or discouraging a closer alliance with any religious institution, Jew or Gentile.

"It has been my belief for years that the Church is in harmony and sympathy with the Labor movement."

53 Years of Church History in Idaho

Trials of the Pioneers—Bishop Tuttle Arrived in the Territory Looking Like an Arsenal

The Very Rev. Alward Chamberlaine, Dean of St. Michael's Cathedral, Boise City, Idaho, reviewed the early history of Church work in Idaho and Boise in an address given in the Cathedral on Palm Sunday. He contrasted the efforts which had to be put forth fifty years ago and now in promoting the work of the Church in that district. The Idaho Statesman gives the following outline of Dean Chamberlaine's address:

"In recounting the history of St. Michael's Cathedral, we must go back to the arrival in Boise of the Rev. St. Michael Fackler. He had been the first Clergyman of the Episcopal Church to minister to the fast growing population of Oregon, and now became the pioneer of the Church in Idaho. On August 7, 1864, the first service of the Episcopal Church was held in an adobe building on Idaho Street, opposite The Statesman office. It was a most unpretentious building with a dirt floor and slab seats.

"On September 2, 1866, the second important step in the advancement of the work of this Parish was taken. This was the date of the opening of the new Church for the worship of Almighty God.

"In October, 1866, the Rev. Mr. Fackler departed for the East to raise funds for the work, going by way of California and Panama, but fever and cholera broke out aboard the ship and Mr. Fackler, with assiduous kindness, ministered to the sick as Pastor and nurse. Finally, he was attacked by the disease, and died in June, 1867, at Key West. During the two years that Mr. Fackler served the Church in Boise, he never accepted a cent of salary.

"The second chapter of our work in Boise opens with the coming of Bishop Tuttle. The field to which he was assigned was Idaho, Montana and Utah. St. Michael's Church, which had just been completed, was the only Episcopal Church building in the whole district. May 23, 1867, the Bishop started westward. It was a formidable journey, especially for one who had never been farther than Niagara Falls. The railroad then penetrated only about 250 miles west of Omaha. From thence to Denver was a stage ride of two days and nights, and from Denver to Salt Lake City, five or six days and nights, according to the state of the roads.

"Arriving at North Platte, the terminus of the railroad, the difficulties and dangers of western stage travel were encountered.

"The Indians were on the warpath. The agent reported that the incoming stage from the West had been attacked and the driver killed. For five days the Bishop and his party awaited an opportunity to proceed. Only one room could be secured in the uncomfortable and high priced hotel, and each night the Bishop slept on the floor with a revolver under his pillow. In preparation for the journey, they purchased rifles. Recalling those days, Bishop Tuttle writes: 'We carried about 25 rifles * * * 30 revolvers and nearly 4,000 rounds of ammunition. It would have made you smile to see Mr. Goddard with me on the stage top, each of us carefully holding our rifles, and me with a carbine pouch slung over my shoulders carrying 50 balls.'

"In this fashion Denver was reached in safety, and there another delay occurred. When the journey was finally resumed it was under an escort of U. S. cavalrymen. It was a rough trip over the plains without any semblance of road, and crossing ravines, out of which the coach had to be extricated with pick and shovel. At one point six hours were required to cover 14 miles. For many miles the plains were white with soda ash, and hills covered with sagebrush.

"Probably no Prelate ever arrived in his Diocese garbed as Bishop Tuttle was; cartridge pouch in front, pistol behind, trousers tucked in his boots, and face covered with an accumulated dust of the plains. The journey from Omaha to Salt Lake City occupied just one month.

"Accompanying Bishop Tuttle was his brother-in-law, the Rev. G. D. B. Miller. After remaining a few days in Salt Lake, Mr. Miller came on to Boise. He immediately took charge of St. Michael's Church and called a meeting of the congregation for definite organization. This meeting was held on August 29, 1867, and the Parish organized under the name of St. Michael's, in memory of the saintly life of its first Rector and founder, the Rev. St. Michael Fackler.

"Bishop Tuttle arrived in Boise October 12, 1867. He visited Silver City and Idaho City and established the work at those points, which were then flourishing mining towns considerably larger than Boise.

"In 1886 Bishop Tuttle resigned his work in Idaho and accepted the Diocese of Missouri. The Rt. Rev. Ethelbert Talbot was elected Bishop, and arrived March 27, 1887. His district comprised the states of Idaho and Wyoming. He made Laramie his See City.

"Bishop Talbot resigned his district in 1898, and Bishop Funsten was consecrated July 13, 1899. He arrived in Boise shortly afterwards and made this city his Episcopal See, and St. Michael's was offered and accepted by him as his Cathedral.

"On September 7, 1899, with appropriate services, ground was broken for the building of the new Church. In course of time our present beautiful Church was completed, and under the wise direction of Bishop, Deans and Chapter has gone forth upon its noble mission of winning souls to Christ.

"Looking back over these past 53 years we cannot fail to note a steady growth and advancement. Many, indeed, have been the difficulties encountered, yet God's guiding hand has led you safely through them all. A more loyal and faithful band of Christian workers could not be found than those who, through years of struggle with financial difficulties, have stood together for the furtherance of the work of the Living God in Boise. Many have been the sacrifices and the self-denials; many the earnest prayers and loving service. Each stone in this building, and each object around us is a silent witness before God and man of your consecrated devotion."

Appeal for "Assyrian" Christians

By the Rt. Rev. Bishop of Ottawa, Formerly Prof. General Theological S. N. Y.

"The needs of our nation are very great." So writes Surma, the sister of Mar Shimun, Patriarch of the Ancient East Syrian Church. Those who have read the story of the recent awful suffering through which these Christian people have been passing will know the terrible truth and tragic pathos which lie behind these simple words.

War at least is a great teacher of geography. It has also the effect of linking age with age, and clothing with urgent modern interest ancient peoples and ancient places.

From the point of view of the student in seminary days, it was perhaps not always easy to maintain our interest at its highest when we studied Nestorius and Cyril, and the Council of Ephesse. They seemed remote from modern life in America and other great problems and claims of the Church today in great cities in the West, in China and Japan. And yet we did give our minds to the study, and we had some insight also into the later history of the great Church of the East; its personal loyalty to the Patriarch Nestorius, whether his special tenets were understood or no; the removal ever eastwards of the center of its influence, to Edessa, to Nisibin, to Ctesiphon and near to Bagdad; its great ecclesiastical expansion into, in the zenith of its prosperity, some 25 Metropolitans owed allegiance to the Patriarch; its great missionary activity when Nestorian Missionaries carried the Gospel and grace of Christ to Arabia and India, to China and Tartary; its fate in the fourteenth century under the ravages of Timur, the scourge of God, when only a feeble remnant of the great Church was left along the upper waters of the Tigris and in the mountains of Kurdistan. Names and places of long ago, but today these same names and places are prominent on the map. They mark vital points in the advance and retreat of British, Russian and Turkish armies. In the midst of these great war movements the poor Christians of the East, survivors of the tragedies of long ago, have been for two years under the very harrow of the vindictive and rapacious barbarities of Turks and Kurds.

But the Nestorian Church has for us more than an historical interest. In the American Church, some of us at any rate, have long been in personal touch with Mar Shimun and his people. Under the leadership of Dean Hoffman, Dr. Body and Mr. Woodbury G. Langdon in New York a committee was formed to act in concert with the Archbishop of Canterbury's Mission of Help sent out to the Patriarch near Urmi more than thirty years ago. In this practical way we have learned of the Apostolic Order of the Ancient Church under Patriarch and Bishops, of the light hold in their present theology of Nestorianism, as we have understood it, of their Sacraments and of their ancient liturgies, one of them probably the most ancient of any liturgy now in use in Christendom. We have had a share in teaching and training the Priesthood, in establishing schools in the villages, and in promoting industrial work. Two of the General Seminary graduates, members of Mar Shimun's flock, have come to us and have returned again to work among their people; Mr. Neesan as a Priest in American orders, Mr. Paul Shimmon as a Layman in industrial work.

The East Syrian or Nestorian Christians seem quite near to us now. It is not difficult to feel a wide-awake and keen interest in their needs and sufferings. The latter others will describe. I have read the documents that Lord Boyce has published, and for which he vouches. They seem to me to compare with the letters from the Martyrs, of Lyons and Vienne endom in the 2nd Century.

Eastern Christians and Americans have confessed Christ; they have added to the horror of Christian Martyrdom; they have lost their all.

Now some 80,000 of Mar Shimun's people are refugees, safe at last, thank God, behind the Russian lines, but wanting all the barest necessities of life.

"The needs of our country are very great." This is the message from Mar Shimun and his sister, touching in its simplicity and self restraint. It comes to us with threefold force. We hear in it the appeal of the ancient Church of the East, of men and women with whom in the Anglican Church we have been in personal touch for many years, and the appeal of bitter, urgent need of human folk than whom none have suffered more in this prolonged and terrible war.

F. N. — (The present number of Christians in Persia, including the refugees of the Mar Shimun, is estimated at 50,000.)

Dissent from a Bishop's Utterance

SUPPORT PLEDGED PRESIDENT WILSON

A recent utterance in a public address of Bishop Jones of Utah has been the occasion of considerable comment and active disapproval on the part of the Church people in his jurisdiction. The occasion of his address was a socialistic meeting in Unity Hall, Salt Lake City, at which the Bishop delivered the principal address and criticised the speeches made at a patriotic mass meeting of citizens on a previous evening. Bishop Jones is reported in the press to have said: "The speakers at the Tabernacle Monday put democracy, loyalty and truth in terms of guns, fighting and bloodshed, terms that this new world, if not the old, has grown beyond. No adequate reasons were presented by any of the representatives of the state or federal governments for entering into war. There was nothing but an emotional appeal and the people were carried off their feet. There was no appeal for democracy or for suffering humanity in Europe." There was an immediate, openly expressed dissent from the Bishop's views on the part of leading Laymen and Clergy in the jurisdiction, who in numerous interviews, publicly expressed disapproval of the Bishop's stand and emphasized the fact that in these views expressed, he was speaking not as a Bishop of the Church, but simply as a private individual.

Later the Vestry of St. Mark's Pro-Cathedral, together with the Very Rev William Fleetwood, Dean, prepared the following resolutions which are signed by twelve Vestrymen and the Dean:

"We, the undersigned, the Dean, Wardens and Vestrymen of St. Mark's Cathedral of the Episcopal Church in Utah, disavow the expressions attributed to the Bishop of this Church relating to the national crisis as reported in the public press. We assert that the expressions used were only, and could only have been, the views of an individual.

"We approve and most heartily endorse the statement made by the Bishop of Massachusetts March 4th, 1917: 'At the moment when the President is laying his right hand on the Bible and taking his oath of office, I venture to place on record what I believe are the feelings and convictions of the great body of the people of Massachusetts. Since the war beban most of us have learned some things and have changed our point of view. We are not quite so sure as we have sometimes been as to just what the President ought to have done in each crisis. We have learned that self-restraint and patience in the leader of a great, unamalgamated people of diverse races and interests are often justified. We have gradually turned our gaze from ideals of peace and international comity to hard and cruel facts. Some of us have begun to think that those who ten years ago worked and argued for a big navy and a strong army were wise in their day. We have been compelled to revise many of our judgments in the light of facts. We have, however, the satisfaction of feeling that if we have erred it has been on the side of self-restraint and a longing to keep the peace and sustain ideals of international comity.

"'On this fourth of March, 1917, our thoughts have become firmer, our convictions have crystalized. We look no longer backward, but forward. Our President has spoken strong words in behalf of humanity, of the rights of nations and of this nation; the right to life, to trade, to succor others; the right as a nation, to be. To those he has pledged for us our lives and fortunes. We believe that he will stand to this pledge. We citizens of the commonwealth now demand that he stand to it; and we call upon him in this juncture to use to the full the powers with which the constitution invests him to protect the citizens of this country on sea and land, to prepare the nation to meet every emergency which may endanger its liberty, and to lead the people to defend at all costs the integrity of the nation. The people of this country are not wedded to ease and wealth. We are not lovers of safety, nor of peace at any price. When, however, the country is in danger, when liberty, justice and the rights of humanity are at stake, the lives and wealth of the citizens of the commonwealth are at the nation's service.'

"And we also endorse the action of the Massachusetts Clergy in sending to the President of the United States the following telegram: 'The Massachusetts Clerical Association, composed of the Clergy of the Episcopal Church in the Diocese of Massachusetts, join with Bishop Lawrence in his statement published in the press of this day and as citizens of the commonwealth respectfully call upon you in this juncture to use to the full the powers with which the constitution invests you, to protect the citizens of this country on sea and land, to prepare the nation to meet every emergency which may endanger its liberty and to lead the people to defend at all costs the integrity of the nation.'

"We earnestly approve the sentiments expressed in the pastoral letter of the whole House of Bishops of the Episcopal Church in America in October, 1916, including the following declarations: 'God hates a godless and empty peace as much as he hates an unrighteous war.' 'The peace that smothers the souls is as ruthless and inexorable as the war that mangles the bodies of its victims.' 'The nations now at war whom thoughtless people pity have as much to teach us as we have to teach them. * * * They rebuke our spiritual poverty by the splendor of their spiritual eagerness, which out of their tragedy brings new visions from God and breeds new virtues in men; they shame our self-indulgence by a degree of self-sacrifice that is royal in that the Priests that offer are the victims offered.'

"We call upon our President to use his lawful powers to protect the rights, the lives, and the liberties of our people on land and sea, and we pledge him thereto our loyal support."

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WOMAN'S WORK FOR THE KINGDOM

"EXCEPT IN SUMMER"

So the notice ran, "the G. F. S. meets in the Parish Hall every Monday night"—and then the appalling omission! "But, my dear," exclaimed Mrs. Ready-to-Halt, "I simply slave my life out for those girls all Winter, and that is all the Rector can expect of me. Besides, they wouldn't come—you know this is a **Summer resort,"** as though that were a clinching argument!

Against this extraordinary case of short-sight, let us set the splendid example of the G. F. S. Branch at Trinity Church, Asbury Park, New Jersey—a Branch which follows a normal round of work during the Winter, but wakes with the Spring to plan for a "drive" of super-normal proportions—**because it is a Summer** resort. Not for itself only does this excellent Branch prepare a round of charming festivities, but with a clear and watchful eye toward the girls from city Branches, who drift to this part of the coast for their vacation. With a fine sense of community responsibility, the Branch authorities from the first have recognized the especial function of a Summer resort in ministering to the pleasure and safety of visiting girls.

So week by week notice is given from the Chancel that G. F. S. members visiting in the Park are cordially invited to the meetings of the Branch, and the invitation is accepted by many during the course of the Summer. The meetings are of varied character, and are held outdoors whenever possible. A beach party, with a frankfurter or marshmallow roast, is one favorite feature. Again a large launch takes the girls up one of the beautiful lakes for a picnic supper and moonlight ride afterwards. Or it is a cold night, and supper is served in the Parish House; or all go upon a "movie party", for the sensible Associates are very ready to join in the pleasures of the girls. Or there may be a garden party and supper given by an Associate. Or it is too hot for even such leisurely diversions, and so the whole party go to sit together at the end of a pier and talk over many matters of common interest. And the outside members, made welcome and happy, often return to their home Branches with a new love for the Society and a host of pleasant memories with which to beguile the Winter months. Doesn't it sound eminently worth while?

Now we can see more clearly what is amiss with Mrs. Ready-to-Halt. She conceives of herself as part schoolmistress, part "forelady", part probation officer and part example,—all tiresome roles, and small wonder she wants a holiday. But she is really, on her social side, a charming woman, with an unusual gift for entertaining, and if she would only let this pleasant light shine into her Branch, what a difference it would make to all concerned! If she would only let the Branch hibernate in the Winter for a couple of months, and specialize more on the Summer time, with its unparalleled opportunities, how far and wide the results of her work might spread! It is the time of the Spring planting; this is a seed worth the sowing.

Do you live in a Summer resort?

Does your Branch close in Summer?

Are you ready-to-halt?

DON'T.

THE BEST THING OUR AUXILIARY HAS DONE

The best thing our Auxiliary has done is to teach what the Woman's Auxiliary is. This sounds ridiculous. Yet we have found it very necessary. An astonishing number of women think that the aim of the Woman's Auxiliary has been accomplished when a new carpet has been bought for the Church or a new lamp for the Rectory. One Parish Branch, indeed, reported this year that they had spent the Winter making surgical dressings for the allies, and therefore had no time or money to give to Missions. The idea seems to be fairly prevalent that the term Woman's Auxiliary means Woman's Auxiliary to the Rector, or to the Parish, or, in this case, to the allied armies of Europe. Of course it is quite possible and very commendable that the women of the Woman's Auxiliary should help the Rector and the Parish, or even, from certain points of view, the allies, but it is necessary to the life of the organization that they should know and feel deeply that the Woman's Auxiliary is Auxiliary to the Board of Missions, and not to any one Rector or Parish or philanthropic organization.

The confusion arises possibly from the common use of the first part of the title without the second. As soon as we understand how general the misunderstanding was, we decided that the best thing we could do was to impress on its members the significance of the whole title, "Woman's Auxiliary to the Board of Missions". Our problem was to link the Woman's Auxiliary to the Board of Missions by unbreakable bonds. The result desired was that every member of the Woman's Auxiliary should take a vital interest in the work of the Board of Missions. Our method was **Mission Study.**

It has been frequently urged that the women of the Woman's Auxiliary are too busy or not inclined to be busy; or too young; or too old; or too much interested in the work of the Branch; or not interested enough, to undertake any study of Missions. In spite of all which, it is still true that the best thing any Diocesan or Parish Branch of the Woman's Auxiliary can do is to organize and foster a thorough system of Mission Study. How can any woman be a member of the Woman's Auxiliary to the Board of Missions if she has only a vague idea of the work of the Board of Missions? True, she can go to a meeting now and then, or occasionally give some gift to its work. But how valuable as members are those who do only this? How vital are the aims of the Woman's Auxiliary to them? A woman can become a valuable member of the Woman's Auxiliary only by gaining a knowledge of the Board of Missions, its policies, its problems, and its actual work in the field, and then giving herself to assist the work of the Master in which the Board is engaged. To give this knowledge by means of Mission Study, to make our Branch of the Woman's Auxiliary a real Auxiliary to the Board of Missions, with its one object to help in the extension of Christ's Kingdom, is the best thing our Auxiliary has done.

(Written for THE WITNESS by Laura F. Boyer, Educational Secretary of the Diocese of Bethlehem.

April 14th, 1917.

EVERY-DAY RELIGION

By DR. JAMES E. FREEMAN

ARRESTED DEVELOPMENT

It is recorded that in the history of the Children of Israel when they moved from the land of bondage and were on their way to the land of promise, they came ultimately to Mt. Seir, and there for some unknown reason they camped indefinitely. What caused indecision in the movement is not related, but it is stated: "We compassed Mt. Seir many days," until ultimately the command came: "Ye have compassed this mountain long enough. Turn northward." Whereupon the great camp struck its tents and moved on its journey toward the land of promise.

It is an illustration of how a people, as well as an individual, experiences what the physicians call, "arrested development." Something happens in the life of a body and immediately it ceases to grow and expand, and we are told that when the body ceases to grow it begins to die. We constantly observe this in the life of peoples and individuals. In his splendid book "Mr. Britling Sees it Through," Mr. Wells describes the situation in England before the war in the following way: "Nothing changes in England because the people who want to change things, change their minds before they change anything else," and again, "Unless something tumbles down here we never think of altering it, and even then we just store it up."

It was a case of arrested development, and what is true of England is undoubtedly true of much of our own American life. We come to the rut-periods where we get just about so far and then begin to move in circles, and the unfortunate thing is that we think movement necessarily signifies progress. In our great Civil War there was a long period in which there was a good deal of movement, but no progress, until at length an unattractive man without any gold braid on his uniform emerged from the Middle West, and Lincoln found in him the master of the situation. In passing it is interesting to note that it is not always men who wear the most gold braid who do the most work, either in public or private life.

One of the causes of arrested development in either corporate or individual life is conceit, arrogance, or self-pride. We adopt the dangerous policy to "let well enough alone," and when any people or individual adopts this policy they are doomed to disappointment and defeat, and ultimately to annihilation. Let the business man think he has reached the climax of his efficiency, and let him begin to move in circles, and we know what follows. We have compassed our Mt. Seir long enough, and the challenge is irresistible to us as a people and as individuals to "move forward."

This has a striking application to our moral or religious habit of life. Somehow or other in this particular we seem more prone to suffer arrested development than in anything else. Perhaps we think ourselves good enough or as good as other people. In our religious life, cultivation and discipline are imperatively demanded. There is no easy road to goodness or perfection of any kind, and we are in a bad way when we feel satisfied with ourselves. Dissatisfaction marks, as a rule, the beginning of a change of some sort, and one of the convictions we hold is, that it is about time we had some very definite change so far as our moral and religious life is concerned. We are drifting too much. We are too much affected by fads and fancies. As a matter of fact we are too utterly self-satisfied with what we are. This whole matter of arrested development touches every phase of our individual and corporate life. Is there not a great call to the world at large today to "move forward?"

(Courtesy of the Minneapolis Tribune)

WHY SHOULD I GO TO CHURCH?

BY DR. D. C. WHITE

Third Reason

For the past two weeks we have considered this subject: first from the community standpoint and our responsibility for our example and influence; secondly, from the standpoint of the need man's higher nature has for realizing itself and its kinship with the highest ideal in communion with God.

Today, let us look at another reason which we may well regard as the highest of all, for it is the Christian answer to our question. We are Christians, not only because we admire the character of Christ, not only because we believe in the superiority of His moral and ethical teaching, but we are Christians because we became Christians by a definite act which established a special relationship of ourselves to Christ and by a formal acceptance of that act, its obligations and its responsibilities, made by us. When we were baptized we promised to accept the Christian faith and to obey God's holy will and to walk in the same all the days of our life. And when we were confirmed we renewed most solemnly, in the presence of God, in His House, and in the presence of a congregation of His people, our fellow Christians, these our baptismal promises. And by these two Sacraments we were made members of Christ, members of His Church, a body of men and women called by His Name, indwelt by His Spirit, engaged to worship and serve Him. And we were given and assured of His continued presence with us and that grace would be given us to do His will and service if we continued faithful.

Now it is as plain as day to a thinking person, if he is to receive help that he needs, he must go where that help is to be had and ask for it. So we do when we need the help of a physician, the help of a friend in our work or our business. If you will to lead a decent, moral, upright life and you very soon become conscious of the fact that you need the help of One mightier than yourself, where will you go? If you feel this life is not all and you will to learn of the Life Beyond, where, again will you go? St. Peter answered your question, when he said: "Lord, to whom shall we go? Thou hast the words of eternal life." You go to Him, Who has incorporated you into His Church at your Baptism, Who has given you of His Spirit at your Confirmation, for strength and knowledge. And where will you find Him? You say when I pray to Him in secret, in my own room. That is true, but there is another place where He is and where special blessings attend those who seek Him there. He said: "When two or three are gathered together in My Name, there am I in the midst of them." That promise we claim every time we meet together in God's House for prayer and praise. This assembling of His people has the direct sanction of Christ. He gathered His disciples into a place apart for prayer and for instruction. He gave them the Last Supper and instituted the Holy Communion in a place apart from the Passover multitudes. He came to them with His word of peace when they were assembled together in an upper room on the first Easter Day. He sent down the Holy Spirit to abide with them and to guide them into all truth when they were all with one accord in one place. And His Apostle, St. Paul, who went everywhere preaching His word and establishing congregations of His Church in every city, exhorted the men and women who had accepted Christ and had been made Christians, that they forsake not the assembling of themselves together. Our Lord wills that we, His people, meet Him in His House that we may learn His will for us, hear His Holy Word and receive help and guidance.

But man, and Christian man, has a higher duty than that of hearing and asking. It is a part of man's unique and supreme endowment, which distinguishes him from all the rest of created beings, that not only can he understand what the will of God is and can come to God as a child to its father, but that to him is given to render worship and praise to God. He can own God, not in thought only, but in words and in outward actions such as his fellow creatures can take note of. He can come into the presence of God and worship Him and render Him homage in the sight of men and angels. And this command to worship God and to confess Christ openly before men is laid upon all Christians. God said to His ancient people: "Whoso offereth the sacrifice of thanksgiving glorifieth Me." The Psalmist exclaimed: "I have not hid my righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy loving kindness and Thy truth from the great congregation." Christ said: "Whosoever shall confess Me before men, him will I confess also before My Father which is in Heaven." Again, He said: "Let your light shine before men. " St. Paul writes: "With the mouth confession is made unto salvation." For this worship we have the example of Christ and the Apostles. Christ frequented the synagogue. He offered up the accustomed worship of a Jew in the temple which He called His Father's House, a house of prayer for all people. The Apostles went up to the temple to pray at the appointed times. St. Paul sought out the synagogues on his travels and worshiped therein. The disciples instituted a form of worship and prayers centering around "the Breaking of the Bread."

Finally, it is in this common worship in God's House that we obey the great command of Him, in Whom we believe, and receive the Divinely appointed means for the sustenance of our souls and bodies here and the assurance of our eternal salvation. For He said to His disciples and through them to us, when He took the bread and blessed it and the cup and gave thanks and gave it to them, "Do this in remembrance of Me." And this according to His promise which He had spoken before, "He that eateth My Flesh and drinketh My Blood hath eternal life and I will raise him up at the last day."

Men and women, called by the name of Christian, consider this reason why you should go regularly to God's House to hear His Holy Word, to pray to Him for yourself and others, to witness to Him, to confess Christ as your Lord and Master before men, to offer unto Him your sacrifice of praise and thanksgiving and to receive the inestimable benefits of His Sacrifice and Death for you in the Holy Communion, that you may dwell in Him and He in you.

The Mite Box Offering of Grace Church, Grand Rapids (the Rev. G. P. T. Sargent, Rector), was the largest in the history of the Parish, and was due to the fact that the children practically earned all the money themselves. "Don't ask father; earn it yourself," was the slogan, and the children took it literally. The offering amounted to more than $425.00. The Boy Scouts of Grace Parish lately won a fifty-two piece cooking outfit as a prize in Scout competitions held in this city. They have also won a handsome silk flag, and a telegraph outfit as a result of their good work in the various Scout contests. Grace Parish had a large Confirmation Class recently, making sixty-four confirmed this year.

We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the Passion. We must pity if we would redeem. We must bleed if we would be the ministers of the saving blood.—Jowett.

James Potter Franks

The following biographical sketch of the late Rev. Dr. James Potter Franks appeared in the Boston Transcript under date of March 27th, signed "W. L.," which is supposed to have been written by the Bishop of Massachusetts, the Rt. Rev. Dr. Lawrence:

"A shaft of light has been cut off from Salem, and the people feel it. James Franks, who for almost half a century had shed radiance in the homes and streets of the city, has passed on.

A pastorate of over forty-six years was not exceptional a century ago. Today it is notable. Why is it that our pastorates are so short now? is a question frequently asked. The familiar answer is that only men of such intellectual force, eloquence and dominant character as filled our early pulpits can hold the people for many years. The fact is, however, that in Salem a Pastor who had no unusual intellectual power or dominance of character has shepherded a loving people for almost half a century. Rev. James Franks was not a preacher, and in Grace Church the social and institutional devices of many modern Parishes were at a minimum. Yet three generations came to Church and worshiped. The people loved him, and now mourn him.

"He had qualities even more rare than intellectual force or eloquence—simplicity, charm, humor, genius for friendship, a Christlike humility, and rare pluck. If the character of a man can be judged by his friends, James Franks was a rare character. Phillips Brooks, when Rector in Philadelphia, first discovered the frail youth. In the same Confirmation Class he presented Franks, whom he instructed in the rudiments of Greek, and Weir Mitchell, with whom, as a part of his preparation for Confirmation, he read and studied in the original the Epistle to the Romans. The call of war found Franks as a captain's clerk on the U. S. S. Minnesota tossing off Hatteras and the Southern ports on the blockade. No sooner had Brooks settled in Boston than he commended Franks to the people of Salem, and until Phillips Brooks' death, Trinity Rectory was James Franks' second home. The giant preacher basked in the humor and sunny disposition of the frail Pastor. William McVickar, a successor of Phillips Brooks in Philadelphia and Bishop of Rhode Island, another giant, was to him as a brother. Arthur Lawrence, for a generation an ideal country Parson in the beautiful village of Stockbridge, was another dear friend, and to the lovely Rectory Franks slipped off two or three times a year for refreshment.

"Perhaps the climax of Franks' life in friendship was the summer of 1882, when Brooks, McVickar and Richardson, the architect, three giants, with their two satellites, James Franks and Herbert Jacques, then a cheery, light built, young architect, toured through Europe. On shipboard, in hotels, on the diligences in Switzerland, in the city squares of Spain and Italy, they held the center of attention. The people stared and ran out from side streets to see this strong company of Americans.

At the time Mr. Franks came to Salem a great deal of the social atmosphere of the days of its prime was there. Mrs. Franks, a woman of beauty and rare charm, kept open house and was beloved by all. Mr. Franks began his routine of pastoral calls which for forty-six years carried him into the homes and hearts of the people. His cheery spirit and pleasant humor, his sympathy and spiritual discernment, made him welcome to his people in the days of joy and sorrow. He lived at peace with all men. Having a true emphasis of the Christian faith, he counted all those who worked and worshiped in Christ's name, not as against, but for the faith. While his evangelical spirit won the confidence of the most conservative, his reading cropped out in delightful talk and a sane philosophy of life.

"With the passing of the years deep sorrows came—his wife, Brooks, and the rest dropped out one by one. It seemed to his friends as if his frail life, so dependent upon friendship, must go out with them, but year after year he worked, worshiped and called upon his people. Cheerful, serene, self-forgetful, he thought of others, nourished his friendships, and made new ones. He presented his last class for Confirmation the day before he was taken ill, and like a plucky soldier he saw life through with confidence and cheer. The great company of mourners in Salem, and scattered now through this and other countries, cherish the memory of one who has given them the inspiration of a loving Pastor and a faithful friend."

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The Witness

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

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THE NEW BISHOP OF SPRINGFIELD

CONSECRATION OF REV. DR. GRANVILLE H. SHERWOOD IN TRINITY CHURCH ROCK ISLAND, ILLINOIS

With a beauty, devoutness and simplicity not always found in services of consecration to the Episcopate, the Rev. Granville Hudson Sherwood, D. D., was elevated to be a Bishop in the Church of God, in the Parish Church of which he has been Rector for some twelve years past, Trinity Church, Rock Island, Illinois, on St. Mark's Day, Wednesday of last week.

Amidst a people that loved him as pastor and friend, and with a congregation in which there were many visiting Priests and Laity of the Diocese of Quincy, in which he has been such an honored and active Priest, and of the Diocese of Springfield, to which he goes as its new Bishop, Dr. Sherwood became the successor of Bishop Edward W. Osborne, D. D., who for reasons of health resigned that See in December last. The Presiding Bishop, the Rt. Rev. Daniel Sylvester Tuttle, D. D., acted as consecrator, the co-consecrators being the Rt. Rev. Charles P. Anderson, D. D., Bishop of Chicago, and the Rt. Rev. Edward Fawcett, D. D., Bishop of Quincy. The Epistle was read by Bishop Fawcett and the Gospel by Bishop Anderson.

The service of consecration of a Bishop is always one of deep solemnity and dignity, and this is especially true when the Presiding Bishop acts as the consecrator. Though he has performed this function more often than any Bishop in the American Episcopate from its beginning, "Age cannot wither nor custom stale" the impressiveness and the power with which Bishop Tuttle performs the duties of this office.

The sermon, preached by the Rt. Rev. Theodore Irving Reese, D. D., Bishop Coadjutor of Southern Ohio, was notable and unusual among the many fine consecration sermons that have been delivered in the past. That the readers may have the benefit of this remarkable discourse, we print the same in full, and make no apologies for so doing.

The presenting Bishops were the Rt. Rev. Theodore N. Morrison, D. D., Bishop of Iowa; the Rt. Rev. Arthur L. Williams, D. D., Bishop of Nebraska, the latter also acting as precentor for the Litany, and singing it as he among all our Bishops only can do. The attending Presbyters were the Rev. Charles E. Deuel, D. D., Rector of Trinity Church, Santa Barbara, California, an old and valued friend of Dr. Sherwood's, and the Ven. Edward J. Haughton, Rector of St. Paul's Church, Springfield, Ill., thus linking the old and the new. Dean Marmaduke Hare of Trinity Cathedral, Davenport, situated across the river from Rock Island, a neighboring Priest for many years, acted as Registrar. The service, despite the fact of its many details, which might have detracted from the worship of the people, was reverently and faultnessly rendered, largely because of the excellent supervision of the Master of Ceremonies, the Rev. George Long, D. D., Rector of St. Paul's Church, Warsaw, Ill.

The order of procession included the Wardens of Trinity Church, Rock Island, the Crucifer (a son of the new Bishop), the Choir, the Flag Bearer, lay members of the standing committees of the Dioceses of Quincy and Springfield, the Chancellors of the Dioceses of Quincy and Springfield, the visiting Clergy, the Clergy of the Diocese of Quincy, the Clergy of the Diocese of Springfield, the clerical members of the standing committees of these two Dioceses, another Crucifer, the Master of Ceremonies, the Bishops not officiating, the attending Presbyters, the Bishop-elect, the Presenting Bishops, the preacher, the co-consecrators, the Chaplain of the Presiding Bishop (Rev. Harry L. Bowen, Rector of St. Paul's Church, Peoria, Ill.), the Presiding Bishop.

The excellent Choir of the Parish Church rendered the music with simplicity and expression.

On the Monday evening previous to the consecration, the Men's Club of Trinity Parish, Rock Island, tendered a dinner to their retiring Rector, Dr. Sherwood, and the visiting Bishops and many invited laymen. On this occasion an Episcopal ring was presented to Dr. Sherwood by the Rev. Dr. Long, in behalf of the Clergy of the Diocese of Quincy. The new Bishop was also the recipient of a pectoral cross from the Guild of his Parish, and his Episcopal vestments from the parishioners. Bishop Tuttle and Bishop Morrison were among others present at the dinner who delivered a number of bright and witty speeches.

Bishop Sherwood will be followed to his new work with the love and affection of his people and the respect of his fellow townsmen and fellow citizens, who through a leading editorial in the Rock Island Argus voiced their sense of loss in his removal, because of his service to the community.

The parishioners of Trinity Parish were most hospitable in their entertainment of visiting guests, and tendered a luncheon at the Rock Island Club to them at the conclusion of the service.

A Parish Celebrates its 50th Anniversary

St. Paul's Church, Malden, Mass., celebrated its fiftieth anniversary last week. The Church has had five Rectors, the Rev. Messrs. George Putnam Huntington, John Milton Peck, George Alexander Strong, Samuel Richard Fuller and Frederick Edwards. The present Rector is the Rev. William E. Dowty. State Auditor William D. Hawley, the Senior Warden, was the toastmaster at a banquet given on the Tuesday evening of the celebration. The speakers included Professor H. B. Huntington of Brown University, a son of the first Rector, and Mr. William B. de las Casas, who gave an historical address. The ministers of Malden attended in a body, and four of the members were called upon to speak.

Ordination of Mr. E. H. Carhart

The ordination of Mr. Edmund H. Carhart to the Diaconate by the Rt. Rev. Dr. Talbot, Bishop of Bethlehem, took place in Trinity Church, Easton, Pa., on Saturday, April the 14th. The Rev. A. H. Bradshaw, Rector, presented the candidate, and the Rev. Francis B. Blodgett of the General Theological Seminary preached the sermon. The Rev. George H. Young of Washington, N. J., read the Epistle, and the Rev. Samuel N. Kent of Lehigh University read the Litany. Mr. Carhart is a graduate of Lafayette College and a member of the Zeta Psi Fraternity. He has been appointed Curate in Grace Church, New York. He is the son of former Mayor and Mrs. E. H. Carhart of Belvidere, N. J.

What Constitutes a Successful Parish?

There are two words very popular today, which some religious persons view with questioning suspicion, namely, "Success" and "Efficiency". They are generally overworked, and it may be interesting to note and perhaps suggestive, that neither word is found in our English Bible. Therefore, one feels some hesitation in trying to formulate an answer to the above question, for we are not all likely to agree as to what constitutes a "successful" Parish.

To be successful, I presume, is to succeed in that for which we aim. A successful Parish, I take it, is one that very fully, at least, brings all within its reach and influence into the knowledge and service of God through Jesus Christ our Lord—at least it aims so to do. But the methods so vary with communities, circumstances and clerical characteristics, that it would be impossible, in a brief article, and perhaps uninteresting and of little practical value, to enumerate them.

Generally speaking, the "successful" Parish lays the chief emphasis on worship. It has daily services, often Communions, careful and constant pastoral visitation to the sick, the "whole" and the unchurched; earnest preaching—for people still like a good sermon—positive, not negative, instructions in the faith, as well as exhortations, explanations of the customs, symbols and distinctive principles of the Church—with the largest charity for those who see not with our eyes. Of course, pastoral visitation includes the gathering in of children for Baptism, arranging for the "Cradle Roll", the "Little Helpers", etc., the oversight of the Sunday School in general, including plans for "home study" for the shut-in; and this last in itself (the Sunday School) would afford matter for a full article. Closely related to these will be the organization of Altar Guild, Woman's Auxiliary, Junior Auxiliary, Brotherhood of St. Andrew, and perhaps the "Boy Scouts", Sunday School teachers' meetings, provision for "children's services", reception to the Confirmation Class, Mothers' Meetings, etc.

Leaving, then, the more distinctly religious part of the work, a successful Parish will endeavor to find work in some one or more of the Parish organizations for every member of the Parish. It is unnecessary to give a list of these, for their number and character vary according to conditions and circumstances. Two only may be mentioned, namely, the Governing Board of the Parish and the Men's Club. The former, whether, as in this Parish, a Board of Trustees, or that of Wardens and Vestrymen, should be composed only of communicants of earnestness and intelligence, who meet with the Rector for business and counsel at least once every month, and who are responsible to him for the temporalities, including, of course, all finances, the Rector reserving to himself the absolute direction of everything which may be included in the term "worship". The Men's Club and Men's Bible Class should also have an important part in the life of the successful Parish, for men are as ready to serve as women, if given the opportunity, and a place found for them where they can do their "bit". They, too, largely can serve as Ushers, perhaps teach in the Sunday School, and take charge of the social and athletic features among the men and boys. These necessarily imply a modern Parish House.

And, lastly, a successful Parish keeps its books and records as neatly, correctly and carefully as does a good business firm, with a card list of families, communicants, etc.

JAMES J. BURD, Rector.
Memorial Church of the Holy Cross,
Utica, N. Y., Feb. 15, 1917.

DIOCESE OF ATLANTA ELECTS A BISHOP

DR. COUPLAND OF NEW ORLEANS IS ELECTED SUCCESSOR TO BISHOP NELSON ON 17TH BALLOT

The annual council of the Diocese of Atlanta convened in St. Paul's Church, Macon, Ga., on Wednesday, April the 18th. A memorial service for the late Bishop of the Diocese, the Rt. Rev. Dr. Nelson, was held at 10:00 a. m. The Bishop of Mississippi, the Rt. Rev. Dr. Bratton, delivered the memorial address. The principal work of the council was the election of a successor to Bishop Nelson. The Council convened at 12:30 p. m. and proceeded immediately to the election of a President. The Rev. C. H. Lee, Rector of St. Paul's Church, and a member of the Standing Committee, received thirty-four votes, and the Rev. H. F. Saumenig, Rector of St. Peter's Church, Rome, received thirty-two votes. Mr. Lee was declared elected by the temporary Chairman, the Rev. George E. Benedict, of Cedartown. The afternoon session was taken up with the consideration of matters pertaining to the discussion of methods of procedure in the election of a Bishop, and as to the right of Clergymen engaged in educational or missionary work in other Dioceses but holding canonical residence in the Diocese of Atlanta to have the right to vote. On Thursday there were placed in nomination for Bishop, the Rev. Dr. Robert Sanders Coupland; the Rev. Dr. C. B. Wilmer, Rector of St. Luke's Church, Atlanta; the Rev. Dr. H. J. Mikell, Rector of Christ Church, Nashville, Tenn., and member of the Board of Editors of THE WITNESS; the Rev. Troy Beatty, Rector of Grace Church, Memphis, Tenn.; the Rev. Henry D. Phillips, of the University of the South; the Rev. Samuel A. Wragg, Rector of Trinity Church, Columbus, Ga.; the Rev. Earl Wheat and the Rev. Charles H. Lee. At a conference held Thursday, the Rev. Dr. Wilmer withdrew his name and urged the members of the Convention to give Dr. Coupland a unanimous vote. Dr. Coupland was elected Wednesday morning on the seventeenth ballot and the election was made unanimous. On the last ballot Dr. Coupland received twenty-six clerical votes and Dr. Wilmer, three. Dr. Coupland received the eighteen votes of the Laity. Dr. Coupland is a native of Williamsburg, Va., and is forty-six years of age. He was brought up in the old Brouton Parish near Jamestown, Va. He is a graduate of William and Mary College and of the Virginia Theological Seminary. He was ordained Deacon in 1894 by Bishop Whittle, and Priest in 1895 by Bishop Randolph. He had been assistant in St. Luke's Church, Norfolk, Va.; Rector of St. John's Church, Covington, Ky.; of the Church at Charleston, Va., and of the Church of the Ascension, Baltimore, Md. He has been Rector of Trinity Church, New Orleans, for about five years. He was elected Bishop Co-adjutor of the Diocese of Southern Virginia, but declined. The election came to him as a surprise and he has taken it under consideration, but there is some doubt expressed as to his acceptance. He is at present confined to his home recovering from a recent operation for appendicitis.

Votes were cast for the following Clergymen: The Rev. Messrs. Wilmer, Coupland, Mikell, Phillips, Wragg, Beatty, Lee, Wheat, L. L. Weller, L. B. Richards, Whittaker and Bunting. On the 7th, 10th, 11th, 12th, 13th, 14th and 16th ballots Rev. Dr. Wilmer received a majority of the clerical votes cast, and throughout the balloting received the largest clerical and lay vote until the 17th ballot. Dr. Coupland received his first votes on the 7th ballot and from the 10th to the 16th ballot he received each time 12 clerical and 14 lay votes. Through the gracious action of Dr. Wilmer the election of Dr. Coupland occurred on the 17th ballot and was made unanimous.

Death of the Rev. Mr. Trimble

The Rev. David L. Trimble, a non-Parochial Priest of the Diocese of Arkansas, died at his plantation home, about six miles from Pine Bluff, on the afternoon of Easter. Mr. Trimble was a highly educated man, a classmate of Bishop McKim at Nashotah, and also a fine specimen of physical manhood. But he was so seriously handicapped by deafness and the loss of an eye that active work in the ministry was too great a tax on him. So he had done little ministerial work during the past thirty years. He had extensive plantation interests near Pine Bluff, and was successful as a planter. His father, the Rev. Robert Trimble, was founder of the Church's work in Pine Bluff, and remained in charge of it for over twenty years, or until within a few months of his death.

Good Example Set By Arkansas Parish

St. John's Parish, Helena, has the record in the Diocese of Arkansas this year for Easter offerings. The amount given by the congregations fell just fifteen dollars short of seven thousand. When the parishioners learned this, one hundred of them contributed fifteen cents each additional, so as to make the seven thousand. The Sunday School contributed $212, in addition to this. St. John's Parish also led the Diocese in the number of Communions. The women of this Parish have pledged themselves not to place on their tables, during the war period, other than the simplest of food. At their social functions they will eschew elaborate refreshments, and as individuals will deny themselves such indulgences as ice cream and confections. They are going among the women of the Negro race—that country is overwhelmingly Negro in population—and teaching them what to plant in their gardens, how to preserve the fruits of the earth, and the economics of living. The work is being carried on very earnestly and methodically. The men of the Parish have pledged themselves to support by their attendance the Wednesday night services.

Only Two Rectors in Sixty-nine Years

The Rev. William A. Beardsley celebrated his twenty-fifth anniversary as Rector of St. Thomas' Church, New Haven, Conn., on the first Sunday after Easter. In the course of his anniversary sermon he referred to the remarkable fact that although St. Thomas' Church had been established since 1848, the Parish had only had two Rectors, his uncle, who had served as Rector of the Parish for forty-four years, and he himself, who had just completed his twenty-five years of service.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

FOURTH SUNDAY AFTER EASTER
THE COLLECT

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

How well we know what "unruly wills and affections" mean! Wills and affections that cannot abide the disciplines of life; that shirk and dodge the immediate call of duty. How much we have suffered from these unruly wills and affections! And how much suffering we have caused others by these same unruly factors in our own lives! God is the only one Who can "order" them, says the Collect. How is God going to ORDER our wills, our affections? "Not by might, but by My Spirit, saith the Lord." A fixed heart does the business. "Therefore, my beloved brethren," says St. Paul, "be ye steadfast, immovable, always abounding in the work of the Lord." A heart that is "fixed where true joys are to be found" is not immovable through inertia; it is "fixed" in the same way that the needle of the compass is fixed by the North Star. Sensitive to the influence of that mysterious pull, the needle is always swinging in the direction of that star, and so men are able to decide in what direction they themselves are heading. Somewhat in the same way does God "order our wills and affections." "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is everyone that is born of the Spirit." We cannot tell the comings and goings of that mysterious Influence, but we know that when we are born of the Spirit our hearts are fixed with the joy of the Holy Ghost, a joy which no man can take from us and then it is that we respond with joy to His pull.

Already you see Mother Church in this prayer is turning our hearts and minds to the next step in the development of the Christian life. It cannot be "all Christmas," nor "all Good Friday," nor "all Easter." The way is still further onward and upward. There are too many changes and chances in this mortal life to make it intelligible or worth living if your heart is not in the right place. "If ye then be risen with Christ seek those things which are above." We begin to see the necessity for the Ascension; we begin to feel the need of "uplift." "Oh for the wings of a dove!" Even the great truth of the Resurrection does not complete the cycle of revealed religion; there are still higher heights to climb.

God's commands are intended to draw out our love; God's promises are to kindle our desires. If they do not do this, dear reader, you had best look after your heart's moorings. You most likely are drifting.

THE EPISTLE

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.—St. James 1:17.

"Every good gift and every perfect gift is from ABOVE." See how we are reminded to examine the comparative values and the sources of gifts on which we might be tempted to set our hearts. God is the only giver of gifts that are "worth while;" the gift of the ability to be on the lookout for His voice,—that rare ability to be a good listener; the gift of patience which enables us to be "slow to speak," and "slow to wrath,"—the gift of such a spiritual attitude toward life that we are able to calmly set to one side filthiness and all other very human acts which, when uncontrolled, are naughty to a superlative degree: these virtues are gifts from Him Who changeth not, which is the reason why we poor frail mortals are not destroyed by our own unruly wills and affections. They are gifts which make a man or a woman a "fit" person to live with. Why not make a special resolution this very day to be swift to hear the Voice of God in Conscience, in the Church and in the Bible? And let us also resolve to set a watch at the door of our lips so that we may be "slow to speak all words that may do hurt." And furthermore let us look up to God for help to avoid the sins of irritability, impatience and other forms of anger which oftentimes we fail to recognize and confess as deadly sins.

"The wrath of man worketh not the righteousness of God." Let us beware of climbing up into the judgment seat of Christ, especially when we are angry. Never strike in anger. If we are "first fruits of His creatures," it scarce becomes any of us who are under authority ever to "take the law into our own hands." In view of the lessons written for our learning in this Epistle how very important is it for us to remember that it is God who must "order our affections" if we are to be His handiwork.

THE GOSPEL

Jesus said unto his disciples, Now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.—St. John xvi:5.

"Nevertheless I tell you the truth." In these words and their context we see that our Lord would have us love the truth even when it brings sorrow. The reason truth brings sorrow is because it unveils the insincerity, the deceitfulness, the unreality of persons and things whose existence is bound up in terms of the temporal. Pray that you may be real. Pray never to be a temporizer. Pray to know the truth as it is in Jesus. In order to know the truth you must will to do His commandments; and you must love those commandments; and it must be your ambition and heart's desire to attain the promises which He has made in His Word and through His Church.

"When He is come He will reprove the world" is better translated, "He will convict the world;" that is, the Holy Spirit's business will be, by residing in the Church and acting upon the members of the Church, and through them reaching the world, to bring home to the worldly minded the issues that lie in rejecting Christ. The members of the Church are very slowly yielding to the Holy Ghost, that is the reason the worldly are not convicted. This Gospel should give you much food for thought about your relation to God the Holy Ghost. Let me recommend three books on the Holy Ghost; one, by the Rev. Dr. Barry, called "Meditations on the Work and Office of the Holy Spirit;" another, by the Rev. G. F. Holden, called "The Holy Ghost, the Comforter," and a third, by Dr. Davison, entitled "The Indwelling Spirit."

Perhaps you have stopped in your religious thinking with the Resurrection of Jesus, and your thought of His coming again at the Last Day. If so, then this fifteenth chapter of St. John must be a meaningless and hopeless chapter to you, and God the Holy Ghost must be very vague; and you cannot have realized that when you let your will and affections go unruled that you are grieving the Holy Ghost Who is God!

Dean Abbott says in his "Help From the Hills" that there is a scarcity of Saints in the Church because men so largely neglect the Holy Ghost; and that the truth about the Church is obscured, Christendom is divided, and men have lost God as the Comfort of their lives, because they do not know God the Holy Ghost. Are you conscious of any of these loses in your personal life? If you are, then let this Sunday mark a new effort on your spirit to know and to come under the influence of God in action. F. S. W.

THE IDEAL LAYMAN

By REV. WILLIAM GALPIN

Has the ideal Clergyman ever been found? If you think so, just listen in any congregation to the criticism of the most faithful pastor, the best preacher, the wisest organizer, and the most capable, all-round Rector they have ever had.

Very apt was the reply made by an American Bishop to a Vestry Committee who had told him the qualifications needed for their Parish. The man they wanted must be tactful, eloquent, a builder-up of the Sunday School, conciliatory to the various factions, winning the community respect, a bringer-in of increased income, a good visitor among the people, etc., etc. "Gentlemen," was his quiet answer, "you had better visit Paradise; for such perfection as you seek has never been known this side of the grave."

Not sure are we that the ideal Layman is on this earth, but it may do us all a little good to picture such a person before our hearts.

Sunday by Sunday this faithful Layman acted as usher at Church services. Morning and evening he had in his pocket a copy of the list of Parish members. A whole lot of dots and other marks indicated who were at worship each service. That is how the Rector knew who were getting careless in Churchly attendance. And another list which helped the Rector so much in his work was the names and addresses of new people that were coming to worship.

At the funeral of Sir John Norton, in 1687, his Rector spoke these words: "His grave and exemplary behaviour in this place always showed what an entire affection he bore to the whole service of the Church; for by his humble gestures, his devout and audible responses, and his exact conformity to all the outward decency prescribed, he was in a manner a living rubrick to the whole congregation; and by his hearty amen to every prayer he animated the devotions of all that were present."

She was much embarrassed by Sunday afternoon callers, when she wanted to attend the 5:00 p. m. service at Church. The way she met her difficulty was to put on her hat and take in hand her gloves an hour before service time. Then when she answered the door bell and visitors asked if she were going out, she replied: "Yes, after a little while I am going to Church; and I want you to go with me." Many a person did she bring with her to the evening worship in this way.

What an ideal Laywoman she was!

When the new Rector came, a Parish home made this resolution: "We are not going to undermine this man's influence with petty picking of flaws in him or in his sermons; the last man we had was really a good, faithful clergyman; but we, with other families, got into a mean sort of a habit; we talked him to ruin in our homes and magnified his shortcomings in this conversation of ours; our children heard it and passed it on to other children, and we passed it on to other parishioners, until that worthy Rector lost his influence and had to go elsewhere. Now this time let us uphold our Rector and talk him up at home and wherever we can, and make his work as successful as possible."

At his Confirmation he came to his Rector and said, "I have by this service renewed my Baptismal vow wherein I promised to be a faithful soldier of the Faith. I want something to do in the Parish,—in the Sunday School, or wherever I am most needed, to show my soldiership."

When he asked for a class of boys in the Sunday School, he learned that no teachers were then needed. By his genial manner he at once got in touch with the news boys, etc., he met, and soon built up a new class,—the largest in the whole school, from among those who formerly ignored all religious influences.

Not for a moment did the workers in that Parish have any doubt that he was an ideal Layman.

Everyone, almost, was asking that day where Mr. J. was. He had not been in Church for two Sundays. Had some other parishioners been at worship that day, it would have been noticeable, because so unusual. But that man was so regularly in the House of God on Sundays that his absence caused wonderment and inquiry. In that respect Mr. J. was an ideal Layman.

This family were well informed on Churchly matters. No one ever gave a thrust at the Prayer Book worship and the Church's customs without knowing there was a reason and a spiritual beauty in all our ritualistic acts and ecclesiastical polity. And these critics came to respect the Church for this reason. They did not form the idea that no explanation for our Churchly practices could be given, as they would have done had there been silence when they attacked the Church.

There was need for an increased Parish income. Extra expenses were coming on the congregation from repairs, Missions, pavements, etc., etc. His own salary was small. But cheerfully did he sign the subscription paper that was handed him. And not only did he sign it, he went to some of his fellow Church members whose names were not on the paper and quietly asked them how they could reconcile their expenses for automobile upkeep, this and that luxury, etc., with their refusal to help the Church now in the extra demands. Gently and smilingly did he put the matter before them, until they realized that they could give and ought to give.

In fact, this man often said that while his own giving and time for Parish work could not be very much in itself, yet he could perhaps be sort of a kindling wood to get up a fire of zeal and interest in others.

Blessed be this type of Laymanship! Be a kindling-wood Church member and you will fill a need in any Parish where you belong.

It was an exceedingly warm Sunday and when she went to service that morning some of her friends said, "Why, I wouldn't go to St. Paul's today to hear any man preach." "Nor would I go just to hear a sermon," was her gentle and apt reply, "but suppose you thought of God and the Church, and not of yourself; would not this higher motive have an appeal to your heart? I am sure it would. Come and go with me."

And they went, while she proved herself an ideal Church member.

"That family did not leave their Christianity down in Cleveland, when they came up here."

What a strange remark! But their was occasion for it. Their temporary abode was a summer resort. At a neighboring recreation place for July and August the people found plenty of time for boating and golfing, etc., on Sundays, but no time for Church.

But the family from Cleveland kept Sunday; their prominence influenced others. The mission church was filled every Lord's Day morning.

No one ever came to the Church services without a welcome from her. Some how she seemed to see every stranger and visitor present; and at the service's close she was in the vestibule to welcome them and ask them to come again. No wonder her example became contagious and that a homelike feeling evinced itself constantly in that parish and helped so much to grow.

The story is told of a disciple of olden time that he said to the priest whom he was visiting, "Stop, please, father, right at this point. I have heard enough for this time. Let me go and practice this for a while; and then when I have well learned what you have advised me to do, I will come again for further instruction in a good Christian life."

And if the above hints for ideal Laymanship be practiced in our congregations, this endeavor may fully engage their energies for quite a while. And further suggestions may well wait until later on.

The Rev. Gustav A. Carstensen, Rector of Christ Church, Riverdale, N. Y., has gone to Porto Rico to be present at the transferring of the work of the Church in the Virgin Islands from the English to the American Church. Dr. Carstensen will be accompanied from Porto Rico to Christianshed by Bishop Colmore of Porto Rico. He officially represents the American Church under a commission from the General Board of Missions.

I regard "Christian" as the permanent adjective by which we must define the growing ideal of humanity.—Caird.

COMMENTS ON THE NEW LECTIONARY

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

FIFTH SUNDAY AFTER EASTER

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
4 S. after E'st'r	Num. 21:1-18 Ezek. 11:14-end	John 3:1-21	Job 19	I Cor. 15:1-22
M.	Num. 21:21-end	Matt. 4:23; 5:12	Deut. 12:17-end	15:20-34
Tu.	22:1-20	13:1-23	14:22-end	15:35-49
W.	22:21-end	13:24-43	16:1-15	15:50-end
Th.	23	13:44-52	17:8-end	II Cor. 1
F.	24	Mark 4:21-34	18:9-end	4
S.	26:1-4 51-end	Luke 12:22-40	24:14-end	5
5 S. after E'st'r	Num. 27:12-end Isa. 33:5-22	Heb. 1 and 2	Dan. 10:1-14	Rev. 1:1-18

The great desire of mankind is for happiness, and we cannot make much of a success on any plane unless we are happy in our task. The Christ offers us blessedness rather than happiness—a well-spring of joy within, not dependent on conditions or on what happens. Nay, even adverse circumstances are made to minister to that joy through our using them to suffer with Christ, and so rise with Him. Does the world need anything more than it does guidance into true joy amid the sundry and manifold changes of the world? That means that we must go through the same experience that the disciples went through, dying to carnal notions of life and rising to the spiritual plane. It means that the Pentecostal gift must take the things of Christ and show them unto us; nay, that the whole experience of the Christ, birth, life, death, resurrection, ascension, must be reproduced in us. Thus only is sorrow turned into joy. But if we do not **love** the things God commands, and **desire** that He promises, how shall we succeed or be happy? While we are on life's journey toward heaven, if we complain of the length of the way, or for any other reason, then are we bitten of serpents (Num. 21); and the only cure is faith in the Crucified One, who was "lifted up", even as Moses lifted up the serpent in the wilderness. The source of all our complaints against the ways of God is found in the carnal nature within us, which must die; and that comes to pass not through pursuit of ethical ideals or good resolutions, or culture, but through the fixed gaze of faith on Him who took our nature upon Him and nailed it to the Cross, "in whose death our sins are dead". This is the gist of the meaning of the morning lessons, as they supplement the teaching of Collect, Epistle and Gospel.

The second lesson in the evening is St. Paul's exposition of the Gospel of the Resurrection, the grace of God expressed in the facts of the Gospel record, and all answering the vision of Job: "I know that my Redeemer liveth, and that He shall stand upon the earth", etc. The week day lessons continue the course readings of Numbers in the morning and Deuteronomy in the evening, each being paralleled with New Testament selections bearing on the great themes of the Christian life as taught by our Lord, the words of truth referred to in the Epistle for the week, the present gift of the Spirit, our resurrection, as growing out of His, and the resurrection body, "the house not made with hands, eternal in the heavens".

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CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XIX

THE ASCENSION

That Jesus "Ascended into heaven and sitteth on the right hand of God" is one of the great elements in Christian doctrine. It is stated both by the Creed, and by the fact that one of the chief feasts of the Christian year is set to commemorate it.

The Ascension is vastly more than our Lord's "good-bye" to the world. It introduces an entirely new element altogether distinct from Easter. At Easter He passed from the life of the intermediate state to the life of heaven. On Ascension He "sat at God's right hand"—upon God's throne. We shall enter the heaven life at our Resurrection, but we shall never share Christ's Ascension.

WHAT ASCENSION MEANS

The going up until a cloud received Him out of their sight was an accomodation to human ideas—without it the Apostles could hardly have understood the real meaning of the Ascension. Today, with our knowledge of the earth as a sphere, "up" has lost any meaning. But we are so only helped to understand the Church's teaching that Christ was enthroned, that He entered upon the exercise of God's government of the Universe. "All power is given unto me in heaven and in earth" expresses the full truth of Ascension Day.

CAN GOD GAIN IN POWER?

But is it possible to think of the Son of God, "by whom all things were made," as gaining an increase of power? How can Omnipotence be increased without having been less than Omnipotence before? Yet something like this we are forced to believe. Jesus said, "I if I be lifted up will draw all men unto me." He reigns from the Cross. Ascension Day comes after Good Friday, and through Good Friday. The Son of God left the throne of heaven and became Incarnate, that through the Incarnation and death for man's redemption He might ascend a higher throne, over the hearts of men.

JESUS ON GOD'S THRONE

There is another field for meditation in the fact that it is the Incarnate Son of God Who sits on God's throne. He Who spoke the Beatitudes now rules heaven and earth. He that said "whoever will save his life shall lose it, and whosoever shall lose his life for my sake shall find it" is at God's right hand. That philosophy which scoffs at the Beatitudes and said "Blessed are the war makers, for they shall conquer the earth," is a false philosophy, and the present events of the world demonstrate its falsity. After all it is right which rules instead of might. The nation which takes the sword for conquest shall perish by the sword. Lowell was a truer philosopher than the German, for he says, "But dig down, the past unbury, When empires towered which were not just, Lo the skulking wild for scratches in a little heap of dust."

Jesus rules, and not militarism and frightfulness.

OUR CONFIDENCE

The Christian who has the vision of Jesus on God's throne, ruling the world, will never worry lest Christianity may prove a failure, or the Church perish, or religion or civilization decay. Such fears reveal unbelief. Christ rules from the Throne of God. Clouds and darkness may be round about Him, His throne may be obscured at times to our mortal eyes, but He rules, none the less. St. Paul's application of the Easter message applies still more to the Ascension Day truth: "Therefore my beloved brethren be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

J. H. Y.

A SERVICE AT ST. PAUL'S

Service of Significance Held on the Occasion of Entrance of United States into Great War

[The following appeared in a recent editorial in the New York Times:]

A SERVICE AT ST. PAUL'S

In its more than two hundred years of stately life, St. Paul's has seen no other service of so deep a spiritual and moral significance as that of Friday, on the occasion of the entrance of the United States of America into the great war for freedom." It symbolized and proclaimed to the mind, as did the Stars and Stripes and Union Jack side by side at the Choir entrance and at the peak of the Victoria Tower in Westminister, the reunion of brethren, the common hopes and purposes of two great democratic nations, joined with other democracies to establish the rule of the people, to safeguard ordered liberty, to break down the last citadels of absolutism.

In all that congregation, brilliant with the decorative and amiable royalty which the British democracy maintains as a sort of historical flag and emblem of the unity of a widely scattered people, amid princes and princesses, and famous names, ambassadors and statesmen, officials, military and naval officers, the representatives of the British commonwealth, the Archbishop of Canterbury, the mind's eye dwells on those Americans in Australian, Canadian, New Zealand uniforms who had anticipated the choice their country would make; on that little band of veterans of the civil war; on Bishop Brent of the Philippines, added to the United States in a war which brought us invaluable proof of British friendship when we had no other friends. It is the American Bishop whose words we carry away from that great symbolic ceremony, and their spirit is that of "The Battle Hymn of the Republic" and "The Star Spangled Banner," strange and noble, surging over that mighty rotunda:

This, I venture to say, is not merely the beginning of a new era, but of a new epoch. At this moment a great nation, well skilled in self-sacrifice, is standing by with deep sympathy and bidding godspeed to another great nation that is making its act of self-dedication to God. * * * This act of America has enabled her to find her soul. America, which stands for democracy, the cause of the plain people, must fight, must champion this cause at all costs.

A new era and a new epoch! New for most of the civilized world, for Great Britain and the United States, new in an especial sense. Standing together in the sharpest peril of government by the people, the people of the two countries discard old jealousies, remembered feuds, legendary causes of bitterness, kept fresh here by calculating politicians. Peacefully, gradually, in the last fifty years with irresistible gathering power, the American Revolution has conquered Great Britain. Only with the aristocratic oligarchy was our quarrel. With a democracy even more democratic than our own, we must be friends. Our law and political precedents and institutions, our great traditions of liberty, derive from English sources. We bettered the instruction. We maintained our liberties against the bungling autocracy of poor old George III. In the supreme conflict for liberty, Americans and British are together. It is a memorable moment in the history of both.

Whatever our share or fortune in that conflict, after it the relations of the two nations will be closer. With all parts of that vast democracy the United States will be bound by the ties of a common cause, manfully upheld in war. For American interests everywhere, for the durable peace of the world, this Anglo-American Entente, resting on the deep basis of democracy, cannot but be potent.

How far away and ludicrous now seems that ancient thunder in the index of "Fifty-four, Forty, or Fight." Mischevious men may try to nurse the old hostility. They cannot. The spirit of American nationalism and democracy and the spirit of British nationalism and democracy are one in the last fight for freedom. No social consideration enters into the union. It is moral. It will endure.

ROCK ISLAND'S BISHOP

City of Rock Island Contributes Member to the House of Bishops

[Under the above caption, the Rock Island **Argus** speaks as follows in a leading editorial of the new Bishop of Springfield.]

The city of Rock Island today attained the distinction of contributing a member to the House of Bishops of the Protestant Episcopal Church of America, the individual honor falling to the lot of one who will be the youngest man identified with that august religious body. He is Rt. Rev. Granville Hudson Sherwood, D. D., who came to Rock Island just a dozen years ago to assume the Rectorship of Trinity Episcopal Church at a critical time in its career. His remarkable record in that charge was directly responsible for the high call that recently came to him, and in which he was consecrated today.

The ceremony attending the consecration of Dr. Sherwood in the new service that he is to render to his Church was marked by all the pomp, splendor, beauty and impressiveness provided by the rituals of that denomination for an occasion of this character. To those who had not been witnesses of a previous ceremony of its similarity, the picture was one that will long remain in memory for its gorgeousness, solemnity and dignifiedness. To those outside the denominational affiliation especially it was significant in the seriousness and weightiness the Church attaches to the office to which Dr. Sherwood has been elevated, the highest in the gift of the denomination. It was expressive of the high expectations of the Church of one summoned to such exalted service; of the complex and exacting demands made upon the recipient of the sacred mission; of the hope and confidence of those summoning him to greater fields of usefulness, and of the appreciativeness and humility of the bearer of the added burdens accompanying his further journey into the vineyards of the Lord's labors.

Bishop Sherwood is leaving to take charge of the Diocese of Springfield, followed by the well wishes of the people of Rock Island, irrespective of their religious leanings, for he has been one of the community, an industrious Churchman as well as a valuable citizen, always ready to do his share in any movement that had for the well being of the community. Bishop Sherwood won a warm place in the affections of the people of Rock Island, admired for his conscientious labors as the head of his Parish, esteemed for his love of his fellow men inside and outside his Church, and appreciated for his ideals of citizenship and his readiness to shoulder his portion of the demands of community service. He proved himself, early in his residence here a minister who possessed the happy faculty of knowing how to be thoroughly democratic, without sacrifice of his Churchly dignity—a virtue that strengthened instead of lessened with the prolongation of his stay in Rock Island.

Dr. Sherwood has been effective as an organizer among both young and old, as the growth of Trinity Church so handsomely testifies. He is a Priest of convictions and with the courage to proclaim them. It is this attitude toward worldy things that soon won him the respect and confidence not only of his own congregation, but of the people at large. He is a man who knows how to get close to men, gain their confidence and sympathy and hold it.

It was not to be expected that a Priest of Dr. Sherwood's ability would remain permanently in Rock Island. Had it not been for his youth, doubtless he would have been called higher before now. It is conceded throughout the jurisdiction of the Episcopal Church, and especially in the Diocese of Quincy, where he is best and most intimately known, that the Springfield Diocese has secured the services of one of the coming big men of the Church.

The people of Rock Island, of all creeds, join with the parishioners of Trinity Church in congratulating the Diocese of Springfield and in wishing Bishop Sherwood success, and the prayer for God's richest blessing upon his labors.

Bless those who minister in hospital and camp, and grant them skill and patience. Be merciful to the wounded and sick and dying, and put underneath them Thy everlasting arms. Give peace in our time, O Lord, and guide Thou our land, that we may evermore walk after Thy commandments and do Thy will; through Jesus Christ our Lord. Amen.

WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

The Sacraments

(Continued.)

It is not the purpose of this work to discuss theories, for their name is legion, and we believe that these discussions are as unprofitable as they are unconvincing. We present the fact and leave the reader to hold his own theory; but here we would say that we believe the fact that the Eucharist is, as Christ said, His Body and Blood. We believe it but cannot explain it. It demands an act of faith on our part and we cheerfully yield that faith to the fullest import of our Lord's words, as the only statement which will adequtely satisfy the demands of the institution and of the discourse which we cannot separate from the act.

It does require an act of faith, but "we walk by faith and not by sight"; and we do not expect that we can understand all, but we trust Him and accept what we believe to be the legitimate conclusion from the facts. And we note further that in doing so we justify the assertion that the fundamentals of Christianity consist in the logical sequence of facts that have succeeded one another under the providence of God,—that the sin offering of the Hebrews finds its fullest completion in the Incarnation, in which Christ identifies Himself with our humanity; that the Day of Atonement finds its realization in the Sacrifice and Death of Christ or His Atonement when He entered the Holy of Holies with His Blood, there to make intercession for us; that the Paschal Feast finds its reality in the Holy Eucharist, in which we are permitted to eat the Flesh of the Son of Man and to drink His Blood "that our sinful bodies may be made clean by His Body and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us;" for we believe that the facts of our redemption are the greatest and most profound realities in the world.

This principle of accepting the fact of our Lord's institution and teaching as against someone's theory about that fact, is borne out by the Church's testimony in the names given to this sacrament. "The Eucharist," or Thanksgiving (as the word means) bears out the fundamental principle of the Passover Feast. First of all it was a Thanksgiving for deliverance. "The Communion" carries with it the other Paschal idea of union with God in eating at His Board and also of our fraternal bond therein. "The Lord's Supper" contains the principle which our Lord attached—"My Flesh is meat indeed, and my Blood is drink indeed."

The Lord's Supper is all of these, as well as a Memorial, and not one of these ideas necessarily excludes the others. We can give thanks, we can experience fellowship with God, we can feed on Christ, we can remember His Passion, all in one service; all of these ideas are contained in the liturgies, or Communion Offices, that come down to us from the earliest days. It is not essential that we attempt to give an explanation of the mystery, for Christ asked His disciples to accept facts and not theories.

RECEPTION OF SACRAMENTS

The receiving of the Eucharist is therefore an act of faith in the Sacrament which Christ instituted and which He adequately described — an act which can be performed by the simplest peasant as effectively as by the most learned theologian.

This Sacrament is, moreover, the great bond of unity in the Christian Church. Since the day of Pentecost, it is probable that every day, somewhere on the earth, some faithful people have celebrated this service; and history knows no greater miracle than this, that the simple command of a dying Man, having no greater weight than that which faith in His Person could give, has been observed continuously for nineteen centuries. And not only has it been observed continuously, but it is now, after a lapse of nineteen centuries, being observed universally; so that I doubt if you could go today into a single country in all the world where, at least on each Lord's Day, the Lord's Supper is not celebrated.

Moreover, the Holy Communion is, as a matter of fact, the most real bond of union among Christians: for wherever you find an historic ministry, there you will find the Priest consecrating bread and wine in almost identically the same words, whether he be Greek, Roman, or Anglican; and whatever difference in ritual there may be, and whatever difference in administration there may be, this one fact is true, that each Priest is repeating over the Bread and Wine the words of our Lord Himself.

Thus by the Sacraments of Baptism and the Holy Communion our Lord has bound together His Church in a real and vital unity with Himself, no matter what may be the breaks in administration or in external relationship between various branches of His Church. And so the individual who accept these Sacraments and uses them has an assurance of a corporate relationship with Christ, which is vital and real. It is a viewpoint very different from that modern conception of union with Christ, that, if we have the correct opinion about things, Christ will accept us for our ingenuity. He calls us, not to a school of philosophy but to a brotherhood, and invites us, not to argue but to sup with Him. In short, He places our union with Him on our obedience to Him—"If ye love Me, keep My Commandments"—and on our acceptance of His gifts. For if He gave us the Sacraments, what shall we say?—that His gifts are meaningless or worthless or powerless? It was not thus that the humblest sinners accepted Christ's gifts when He was on earth.

The mere fact that Christ instituted the Eucharist, emphasized it, commanded it, makes it a sacred and a central duty for us to believe, to obey, to accept. And if the acceptance of His Word demands faith, it is but the price of our allegiance: for "we walk by faith and not by sight," not a faith in someone's opinion about a thing but in the very thing itself.

St. Andrew's One Hundred Years Old

Easter Day Marks One Hundredth Anniversary of St. Andrew's Church, Philadelphia

Four thousand dollars was asked of the members of St. Andrew's Church, Philadelphia, as an Easter offering to liquidate a debt on the Parish amounting to that sum. The Rector, the Rev. William J. Cox, announces that not only the necessary $4,000 was contributed but that the fund has reached a thousand dollars over. Easter Day was the one hundredth anniversary of the Parish. The Philadelphia Record says:

"St. Andrew's Parish was organized in 1817, in that section of West Philadelphia known as Mantua. In 1853 a Church was built at Thirty-Sixth and Sycamore Streets. This was later sold and the congregation moved to another building at Thirty-Sixth and Baring Streets in 1865. The second building was used as a Chapel when the present Church building was erected in 1883. When the present Rector took charge in 1911 he found the Church in debt to the extent of $20,000. Since then, through his efforts, it has steadily decreased until yesterday it was entirely wiped out. The Church was beautifully decorated yesterday. A cross of flowers illuminated with electric lights was erected in the chancel, under the direction of Richard H. Watson, one of the oldest members of the Parish. The words, 'Christ Is Risen,' were written in flaming letters by the use of small gas jets above."

How pure and absolute the mercy of God! He forgives all, hopes for all. How comforting is this in the light of the guilty past! And what an obligation it imposes upon us for the future! How can we sin against such magnanimity? — W. L. Watkinson.

The Rev. Albert L. Whittaker recently celebrated the tenth anniversary of his Rectorship of Grace Church, Honesdale, Pa.

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

The Choir of Grace Church, Muncie, Ind., gave a sacred concert Monday afternoon for the benefit of Belgian children.

The $15,000 necessary for completing St. John's Church, Bangor, Me., has been secured, and work will begin at once.

The Rev. C. J. Tinker of Sandusky, Mich., has been extended a call to the Rectorship of St. Peter's Church, Hillsdale, Mich.

The Rev. George T. Gruman of Berlin, Wis., has offered his services to the Adjutant General as Chaplain of a regiment.

The Guild Room of St. Paul's Church, Beloit, Wis., is opened one day each week for the use of the local Red Cross Society.

Archdeacon William F. Hood of the Diocese of Milwaukee, has been commissioned Chaplain of the Third Wisconsin Infantry.

The Rev. C. L. Reese, formerly Rector at Ellensburg, Wash., has taken up his work at Port Townsend, in the Diocese of Olympia.

The Rev. Ernest Inman MacNalty has begun his work as Rector of Christ Church, San Jose, Cal., succeeding the Rev. A. L. Mitchell.

A contract has been let for the erection of a new church building at White Fish, Mont., which is to be completed by July 1st.

The Rev. John H. Davis, M. D., Rector of St. Mark's Church, Crystal Falls, Mich., has offered to serve as physician or Chaplain with the United States army.

The Rev. Herbert Ivan Oberholtzer has entered upon his new work as Rector at Ellensburg, Wash. He was formerly Vicar of St. James' Church, Spokane, for five years.

Plans are under way for an extensive addition and improvements upon the Parish House of St. Barnabas' Church, Trenton, N. J., the estimated cost of which is $20,000.

The second Sunday after Easter was observed throughout the American Church as "Seaman's Day". Special services appropriate to the day were held in a large number of Parishes.

The Rev. W. D. Maxon, Rector of Christ Church, Detroit, Mich., has accepted the appointment of Chaplain, with the rank of Captain, with the Dr. Burt R. Shurly's hospital unit.

The Rev. Harry M. Babin has resigned as Rector of St. Paul's Church, Marshalltown, Ia., to take effect May 1st. He has accepted a call to the Rectorship of St. Luke's Church, Dixon, Ill.

An offering of $200 towards the Pension Fund was made by the Missions at Rosslyn and Cle-Elum, Wash. The Lay Reader, Mr. W. A. Sharp, is a most devoted and energetic worker, and is a candidate for Holy Orders.

The Boys' Club of the Church of the Good Shepherd, Ogden, Utah, have rented a tract of land and put in a number of gardens, competing for a prize for the best garden during the Summer.

The Rev. H. H. Hadley, Rector of St. Paul's Church, Syracuse, N. Y., has offered Lockwood Memorial Parish House to the National Committee of Home Defense and to the National League for Women's Service, in which to hold their meetings.

The following appeared in the Church announcements made through the columns of the Daily Palo Alto, Stanford University: "11 a. m., Divine Worship and Sermon. Preacher, the Rev. Dr. Charles Gardner. Anthem, 'Happy and Blest Are They Who Have Endured'."

St. Luke's Church, Evanston, at the morning service on the Sunday after Easter, by a unanimous rising vote, instructed the Rector, the Rev. Dr. Stuart, to wire President Wilson, informing him that the members of the Parish heartily approved the passage of law prohibiting the liquor traffic during the duration of the war.

The Editor of the funny column, "A Line O' Type or Two", in the Chicago Tribune, was asked by a correspondent for his opinion of the English Rector who, addressing a Confirmation Class, said: "The young ladies will meet in the Vestry and the young women in the School Room." The Editor gives his opinion in the short sentence, "A Nice Distinction".

A very unusual service took place in St. James' Episcopal Church, Kent, Washington, on the Saturday before Easter, when the Rector, the Rev. Rodney J. Arney, baptized ten Japanese, nine children and one adult, from the Japanese Mission School at Taylor, conducted by Mr. Paul S. Shigaya.

The special Easter offering at St. Andrew's Church, Bridgeton, N. J., including the Sunday School Lenten offering of $100, totaled $859. This is a splendid offering for this Parish, which has less than two hundred communicants. When the amount of the offering was announced at the morning service on the Sunday after Easter, the congregation rose and sang, "Praise God, From Whom All Blessings Flow".

A patriotic service was held in St. Paul's Church, Flint, Mich., the first Sunday after Easter. The local civic and social organizations were invited to attend the service by the Rector, the Rev. J. B. Pengelly, and there was a procession of High School Cadets and Boy Scouts to the church. A patriotic souvenir program was presented to those in attendance upon the service.

An Altar of Italian marble has been given to St. Andrew's Church, Caledonia, N. Y., in memory of Mrs. John C. Wilson, by her three children. It is of Gothic design, having three front panels with delicately carved moldings. On the base, at one end, is the inscription: "Her children rise up and call her blessed." The Altar was blessed by the Rev. Walter G. Raines, a former Rector of the Parish.

The daily papers announce the death of the Rev. B. Hitchings, D. D., at Mishawaka, Ind., at the advanced age of eighty-seven years. He was the Rector emeritus of St. John's Cathedral, Denver, Col., and in the early days of his ministry had served as a Curate in Trinity Church, New York. He was a graduate of Trinity College, Hartford, Conn., ordained Deacon in 1857 and Priest in 1858 by the Bishop of Connecticut, the Rt. Rev. Dr. Williams.

At a recent meeting of the Clergy of the Diocese of Massachusetts, Bishop Lawrence, in suggesting to the Clergy the ways in which they could best serve the nation, remarked incidentally that total abstinence is essential to military efficiency. The Rev. Dr. Worcester, the founder of the Immanuel Movement, put this statement into the form of a resolution, and it was unanimously agreed that "Military efficiency demands total abstinence on the part of all the people."

The Spring Convocation of the Archdeaconry of Columbus and Dayton, in the Diocese of Southern Ohio, was held at Columbus on Tuesday, April the 17th, in Trinity Church. Bishop Reese presided at the business session and conferences. Officers were elected as follows: President, the Rev. Mr. Lewis P. Franklin; Secretary, the Rev. A. A. J. Gruetter, St. John's Church, Worthington; Treasurer, the Rev. Mr. David Archer, Columbus; Lay Member of the Executive Committee, Mr. W. O. Frohock, Columbus.

The Convocation of the Southeastern Deanery of the Diocese of Kansas assembled in St. Timothy's Church, Iola, on April 24, 25 and 26, Rev. Harry Perry, Deacon-in-Charge. The opening sermon was preached by Rev. A. P. Mack of Independence. Action was taken on certain recommendations to the Diocesan Convention on Deaneries, and on the election of the Archdeacon. A conference was held on the work of the Deanery, and arrangements made to revive the Church work at Baxter Springs and at Cherryvale. Good reports of Lenten and Easter services were given. The most remarkable Easter offering was from St. John's Church, Girard, Rev. R. W. Rhames Rector, of $537 to pay off a pavement debt and $2,000 for a pipe organ.

The Rev. Colon C. Walker, D. D., has, owing to continued illness, tendered to the Vestry of St. Ann's Church, Brooklyn, N. Y., his resignation, to take effect June 1st. He has been the Rector of this important Parish over ten years, succeeding Dr. Reese F. Alsop, Rector Emeritus. It is understood that Dr. Walker will rest for some time at his country home at Montauk, on the Delaware River, where he and Mrs. Walker have been for a month. He was first taken with rheumatism, which was followed by neuralgia, and then by a general nervous breakdown. His condition has improved, but in all probability he will not be able, at least for some time, to resume the responsibilities of Parish work.

Tennessee Notes

The Convention sermon will be preached by the Rev. W. B. Capers, President of the Columbia Institute.

The Rev. Geo. O. Watts has resigned the Rectorship of Holy Trinity Church, Memphis.

The Rev. R. M. W. Black has left Columbia with his family and assumed his new duties at Zion City, Long Island.

A union service of all the Sunday Schools of the city of Nashville was held April 22 in the Church of the Advent. An address was made by the Rector, and a program, consisting of numbers by each of the Schools, was rendered.

The W. A. Pilgrimage of Prayer was observed in the Nashville Churches during the week. A Corporate Communion of all the Chapters was held in Christ Church on Wednesday (St. Mark's Day). The Rector of the Advent, the Rev. P. A. Pugh, was the preacher.

Notes from Bishop Page's See City

The Rev. Charles E. Tuke, Rector of St. Paul's Church, Walla Walla, Wash., has accepted a call to succeed the Rev. E. B. Woodruff as Rector of St. Clement's Church, St. Paul, Minn., and purposes to enter upon his new work the latter part of May. The Rev. C. E. Tuke has been Rector of Walla Walla since 1911, and his departure is keenly regretted, for he has rendered excellent service both to his Church and also to the public interests of the city, having taken an active part to promote the best interests of every good and worthy object that came along. He has also acted as Chaplain to the St. Paul's School for Girls, and the Church owes much to his untiring energy and enthusiasm.. The new Wells' Hall is nearing completion, and will be ready for occupancy in the Fall. The School has 36 boarding pupils and 45 day pupils, and Miss Nettie M. Galbraith, with an efficient staff, are doing their utmost to to keep the School at the highest pitch of excellence. Bishop Page, at his last visitation to St. Paul's, confirmed 17, some of whom were from the School.

Grace Church, Dayton, Wash., has a Vested Choir, and interest in the Church is steadily growing. They contributed $70 to the Pension Fund.

The Rev. John Leacher, Vicar of St. Peter's Church, Pomeroy, Wash., has also charge of Holy Trinity Church, Starbuck, Wash., at which place a Confirmation service was held recently.

Christ Church, Glenrose, which was opened for service by Bishop Page Sunday afternoon, April 15th, reports that their Sunday School will be commenced early in May. Their apportionment and assessment for the year ending April 30th has already been paid, and delegates to the Convention appointed. There is a Vested Choir of twelve young people, and the outlook is most encouraging.

The Twenty-fifth Annual Convocation will be held at All Saints' Cathedral, Tuesday, May 22nd to the 25th.

Great interest is taken by the District in the work of the Red Cross, and, aided by a staff of energetic women, Mrs. Herman Page reports progress all along the line.

The Colored People of St. Thomas' Church have been worshiping in All Saints' Cathedral for many years. Under the inspiration of the ministrations of their present Vicar, the Rev. James A. Palmer, they are expected shortly to erect a church on their lot in Hillyard Street, Spokane.

The Church Home for Children at Lidgerwood, Spokane, is outwrowing its present quarters, and strenuous efforts are being put forth to secure a new building in the near future.

Mrs. J. S. Whiteford, the Educational Secretary of the District of Spokane, is away in the East attending various Conventions and gathering material for her Fall work. She is to be home in time for the May Convocation.

The Clergy of Spokane are maintaining a monthly service at the Edgecliffe Sanitarium for Consumptives, a service which is much appreciated.

Mrs. Herman Page is doing a splendid work in behalf of the Red Cross organization, and has been giving addresses on the work in various parts of the State and Idaho. It has meant a great sacrifice of time and energy, but she has proved herself more than equal to the occasion, and is setting a splendid example for the rest of the ladies to follow.

During the last few weeks Archdeacon Alfred Lockwood has held Missions at Kennewick, Pasco, Ritzville, Colville, and Palouse. Bishop Page confirmed six at Kennewick as a result, and it was the first Confirmation held in Kennewick since he became Bishop.

The Protestant Episcopal Suffrage Association of New York gave a patriotic service dinner at the Holland House, New York City, on Wednesday evening, May 2nd. The speakers were Mr. Robert H. Gardiner of Maine, Mrs. Simkhovitch, Col. Edward Olmstead and Miss Vida Scudder.

The work at All Saints' Cathedral, under the able leadership of the Very Rev. W. C. Hicks, continues to make most satisfactory progress. The Easter offerings placed the Cathedral entirely free from debt, and $1,000 has been contributed towards the new Cathedral, which is sorely needed to keep pace with the growing work of Spokane and district.

Missionary Notes

A Missionary in the "Sand Hills" region of Nebraska had a quaint experience lately. He had great difficulty in reaching the place where he was to hold an evening service, but finally arrived at 9:30 and found some of the congregation still waiting, though there were no lights. "But," he says, "we had a service in the moonlight out on the prairie. We sang the parts of many hymns we could remember, then, after prayers and a sermon, we went home all feeling that God had blessed us in our little outdoor, moonlight service."

Bishop Winchester of Alabama recently took an interesting walking trip through the mountains with one of his Clergy. As a result he decided on opening a school for mountain boys. A combined building for chapel and school purposes could be erected for about $2,000. One scholarship has already been promised. A school for mountain girls—the Helen Dunlap Memorial School—has been in existence for some years, doing good among the people of the Ozarks that cannot be estimated. Forty girls are given an excellent general education and are thoroughly trained in housekeeping, cooking and sewing. No servants are kept at the school, as the girls do all of the household work under the direction of the teachers. The Bishop on his trip visited several homes where the houses were beautifully kept by young women who received their training at the Helen Dunlap School.

A STEP FORWARD IN CHINA

The fourth synod of the District of Anking was held at Anking on the 1st, 2nd and 3rd of February, 1917. The synod is composed of the Clergy, all foreign male Missionaries who have been in the country two years, four representatives of the catechists, four representatives of the school teachers and delegates from all Parishes having thirty or more communicants. As only three foreigners were able to be present with nearly thirty Chinese, it is obvious that it was a thoroughly Chinese gathering.

Sitting as a Diocesan Board of Missions, the synod took important action. The most important city in the Diocese where we have no work is Kingtehcheng, where the finest of Chinese porcelains are made. It is a city of at least 200,000 inhabitants and has very little Mission work in it of any Church. A sum of $500 was voted for opening work there. Another town of considerable importance, about forty miles from Anking, is Chienshan, and from this town we have many patients in the hospital and in consequence a number of inquirers. We have long wished to open work here and the sum of $200 was voted for that purpose.

On the whole the action of the synod seems to me to have been of a more aggressive and useful character than that of any previous synod of the district.

Today the Son of God is verily walking through the fire and speaking in no uncertain voice to the nations that love righteousness:
"Wilt thou adventure for My sake,
And man's, apart from all reward?"

Mobilization of a Parish for War Service

Fifty men and women of St. Luke's Parish, Evanston, most of them leaders in the work of the various organizations, met at the call of the Rector, Dr. George Craig Stewart, on Friday evening, April 21, at St. Luke's Church. After a preliminary address by the Rector, in which the purpose of the proposed council was outlined, four committees were appointed, as follows: On Women's Work; on Men's Work; on Service of Intercession and the Mobilization of Prayer; Publicity. These several committees immediately met in separate rooms and organized for action. Mrs. Theodore W. Robinson was elected Chairman on the Committee of Women's Work. Surgical Dressings will be in charge of Mrs. C. J. Swan and Mrs. A. P. Bowen, assisted by Mrs. W. C. Danforth, Mrs. G. F. Slaughter, Mrs. C. E. Clifton and Mrs. F. P. Davis. Garments and the provision thereof will be in charge of Mrs. W. C. Danforth until May 30, and after that in charge of Mrs. Earle Barker.

The young women of the Parish will be mobilized by Mrs. E. E. MacLeod, assisted by Mrs. H. E. Clyde, Mrs. C. E. Field and Mrs. W. J. Gunthorp. The solicitation of Red Cross memberships will be in charge of Miss Margaret Field.

The men of the Council elected as their Chairman Mr. F. W. Harnwell, and appointed a committee consisting of Messrs. A. P. Bowen, F. P. Davis and Joseph A. Rushton to investigate activities required, and to secure as large a degree of unified effort in Evanston as possible. They also appointed a committee of Messrs. W. F. Gunthorp and D. L. Gunthorp to prepare immediately an organization of the young men of the Parish of St. Luke's who have already enlisted, and to stimulate enlistment.

The Committee on Daily Intercessions and the Mobilization of Prayer elected Mr. T. T. Lyman Chairman and Mr. J. G. Hubbell Secretary. This committee will distribute the prayers authorized by the Bishop of Chicago, and will start a campaign immediately to secure a pledged attendance at once of all communicants of the Parish upon the daily services of intercession.

The publicity will be in charge of Mr. Roy R. Bailey, assisted by a corps of expert publicity men and women.

Reassembling to listen to the various reports of the committees, the Council proceeded to organize as a whole, and elected the following officers of the organization: President, Rev. George Craig Stewart; Vice President, Mrs. C. E. Clifton; Secretary, Mrs. F. C. Crofts; Treasurer, Mr. W. F. Taylor. The Executive Committee consists of all the officers and Chairmen of all committees, together with the assistant, the Rev. Frederic C. Grant.

New Educational Secretary for Diocese of Sacramento

Miss Agnes Isabel Clark, a Senior in the Deaconess Training School of the Pacific, located in Berkeley, Cal., was set apart as a Deaconess on April 7th by the Rt. Rev. J. H. Johnson, D. D., Bishop of the Diocese of Los Angeles. The service took place in the Chapel of the Neighborhood Settlement of Los Angeles, where for four years prior to her entering the Training School Miss Clark had worked under Deaconess Anna and Deaconess Mary. Miss M. S. Blakey, one of the workers of the Settlement, was set apart at the same time. Deaconess Clark will graduate on May 11th, and will at once go to Sacramento, where she has received an appointment to do work under Bishop Moreland as Educational Secretary of the Diocese of Sacramento. St. Margaret's House, the home of the Deaconess Training School of the Pacific, is used also as one of the accredited boarding houses for women students of the University of California. At the present moment arrangements are being made to have Red Cross classes conducted in the School. These classes will be open to members of the Episcopal Church, and to others if there are vacancies.

At a recent Confirmation at St. Matthew's Church Spokane, a class of twelve was presented by the Vicar, the youngest of which was 14. There were two mothers and their daughters, a mother and her son, one man from the newly formed Church at Glenrose, and the others were old enough to realize the importance of the step they were taking, and it is hoped they will form a valuable help to the Church, as the Church surely will to them.

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Editorial

CONDITIONS

It is a crude western town of five thousand inhabitants. There is a fine brick building devoted to the education of the young, and there are bright youngsters there, but somehow the United States spends more money for education than any two nations in Europe and gets mighty little post-prandial culture.

There is a brand new library dedicated to the memory of Carnegie and to the propagation of current fiction.

There is a fine new postoffice, costing $80,000, dedicated to the memory of the esteemed politician who pleased his constituents by getting his hooks into a juicy, fat piece in the national pork barrel.

So much for education, culture and states—manship—of which these buildings are parables in brick and mortar.

One can see the horny handed Scotchman toiling on, that a grateful public may feast upon "Vv's Eyes," or Abraham Lincoln going through his Gethsemane that the Hon. Mr. Boggs may put an $80,000 postoffice in Podunk.

But what of religion in Podunk?

It is there in brick and mortar and stucco and vermillion,—three temples and nine synagogues.

The temples are fearfully and wonderfully made. The synagogues are dry goods boxes, each surmounted by a soap box,—all indicative of profit and loss, in the business of religion. One of the temples is a copy of a Greek temple with all of its paganism and little of its beauty. Another is a cross between a Hindu temple and a Chinese pagoda. The third is a Turkish mosque garnished with the trimmings of an aristocratic villa.

Not one line of Christian symbolism except the discredited rooster, which reminds one of Peter's denial of our Lord.

The competition between these Christian temples is such that instead of Christianity becoming the gospel of love, it has become the gospel of petty meanness and legal righteousness. The total effect of the Christian propaganda is most depressing for instead of striving to lift the people to the graciousness of Christ, it lowers reverence and worship to the demands of the people.

The whole body is possessed by a statistical devil, and the measure of sectarian success is determined by the flamboyant ugliness of the buildings which violate all the canons of good taste; and, following the sin of David, the numbering of the hosts of Israel.

The result is that it develops a shallow and rather vulgar ministry and a smug and censorious population. The whole effect of a study of the situation is the impression of spiritual poverty.

Into such surroundings one goes to take the offices of the Church.

The Church ought to have been there ages ago to have leavened the lump. It did make the attempt but the minister who was sent was an ecclesiastical derelict, who drifted into the —— because he was known in the East, and some eastern Prelate salved his conscience as he calmly dumped his garbage into a western back-yard, and gave him a certificate of good character. Ichabod! He was an offense to the nostrils. He should have been returned to that Diocese from which he came as damaged goods.

The little group of Church people that had gathered around him fled in dismay at the sneers of legal righteousness. Years afterward, when the flock was scattered and the Church discredited, a new attempt to occupy is made.

The Bishop who attempts the opening is told that the town is over churched and that there is no need for the Episcopal Church.

No town ever needed anything more.

It has indulged itself in every hair-splitting difference of discipline and doctrine, which survive in the dozen parables heretofore mentioned. But with it all, there is no reverence; no conception of sacramental grace; no idea of ecclesiastical authority.

To build another temple is hopeless. To erect another synagogue is useless. All that can be done is to secure an upper room where one can meet with a very small remnant and break bread with the disciples.

The above is not a specific instance. It is a composite photograph of a dozen experiences which a new Bishop has found in his field.

Nor is it a question in which the whole Church seems vitally interested. Since it is a Diocese and not a Missionary jurisdiction, the Church expects that it shall contribute its share to the general need. It is purely a Diocesan problem.

It contributes generously to the Pension Fund; gives three times as much as it receives to the Mission field; that is although it has less funds and more unattempted work than the Missionary districts that adjoin; yet it contributes to the needs of the latter out of its own sore need.

If we gave all that the General Board requested us to give we would be giving more to the Missionary districts about us than we could raise for our own needs.

Are we complaining?

No! We hope to see the time when the Diocese in question pays its full quota of expectation. We believe in loyalty to the full extent of our ability to the powers that be, for they are ordained of God. But we do criticize the policy which ignores facts in the exploitation of a theory.

We merely ask the question, "How much investigation of conditions in the various units of our national strength precedes the apportionment that is made upon the resources of the separate Dioceses as compared with the strength of the Missionary jurisdiction for example? How far can a Diocese assert its self-respect when it is the true boast of neighboring jurisdictions that their Clergy who live in small hamlets receive a larger compensation than the Diocese can pay its Clergy in large towns?

It is folly to criticize a condition without suggesting a remedy. What is the remedy?

That any board which operates (and operates well) shall make a searching investigation of conditions in each Diocese before it lays a burden upon it which it may not be able to bear, by sending into each Diocese and Missionary jurisdiction a commission which shall survey the work to be done and the means by which it is to be prosecuted. Why not?

When I reflect upon the local conditions in several of the western Dioceses with which I am intimately acquainted, I want to say that, though they do not pay their apportionments in full, the mite that they give is frequently more than they all, for they give out of their scarcity and not out of any abundance.

We thoroughly deprecate any attempt to discredit our Boards in the work that they do, because we cannot always agree with the methods which are employed (for who sinneth not?); but we do feel that the Church in the United States is a unit, and the administration of the whole should be preceded by a thorough investigation of each small part of the family.

THE STORY OF THE CHRISTIAN CHURCH

The fourth century is noteable for the battle for the Catholic faith, in which, as in the first three centuries, the ultimate issue of battle was not to the strong, but to the truth,

But this same century is also noteable for the rise of an ecclesiastical power which was destined to become a force both for good and evil in the future development of the Church's life.

HEBREW CONTROL

For the first generation the Church was dominated by Hebrews. All of the Apostles, including St. Paul, were Hebrews, and so until the fall of Jerusalem in A. D. 70, the Hebrew influence was the dominant one.

Whether during this period St. Peter ever exercised a Diocesan jurisdiction over the City of Rome is a matter of dispute that can never be settled in all probability.

That he was an Apostle in Rome there can be little question, but how long he remained there and what jurisdiction he exercised there is a matter of absolute silence. Certainly when St. Paul wrote the Epistle to the Romans, A. D. 50 (?), he would not have ignored the Vicar of Christ had he been occupying his office; and surely when he wrote II Timothy from Rome, A. D. 65 (?), in sending greetings from Rome to Timothy he would not again have omitted all mention of an infallible superior officer.

It is what Puller calls a "conspiracy of silence" as to any such powers exercised by St. Peter.

The Hebrew control attempted to limit the Catholic Church to the Hebrew genius by requiring all Gentiles to become Jews before they could become Christians.

But this attempt to make a Jewish Catholic Church resulted in failure. The wine burst the bottle and spilled over.

GREEK CONTROL

After the destruction of Jerusalem, the Greek element gained control of the Church for three centuries. The New Testament was written in Greek and Greek was the official language of the Church. Even in Rome itself, the literature was Greek. Of the first ten Bishops of Rome, nine had Greek names. Such writers as Irenaeus (of Gaul) and Justin Martyr, who lived in the latter half of the second century, wrote in Greek.

The General Councils (325 A. D., 381 A. D., 431 A. D., 451 A. D.) were summoned by Emperors who lived in Constantinople; the proceedings were conducted in Greek and the canons written in Greek. The leading figures in the Councils were Greek.

In short, up to the time of Leo the Great (450), the Christian Church received its faith and exercised its discipline under Greek leaders, none of whom recognized in any way that we can trace the existence of a vicarial power in the Roman See. But the Greek control had its dangers. The Greek had an argumentative nature and from defining the faith he took to splitting hairs over the faith.

The more practical Latin looked coldly on as the Eastern Church became more and more involved in inextricable disputations.

The Greek Catholic Church ceased to be the dominating power that it once was through the limitations of its qualities.

THE LATIN CONTROL

We can now see how, when the Greek lost his supremacy through his interminable argumentations and consequent division, that the Latin would next assume the leadership, especially when you consider the marked personal ability of the Roman Bishops, noteably Leo (A. D. 450) and Gregory (A. D. 600). Moreover, there was, in an age when such things counted, an unquestioned tradition that both Peter and Paul had exercised jurisdiction in Rome. We are coming into the age when veneration of the Saints became a distinct cult.

Rome laid claim to the chief of the Apostles (nay, both chiefs), and who could gainsay this proud boast of the Eternal City. Nor was it denied. But the deductions which were made by Rome from the fact was denied. Certainly other cities were visited and presided over by these Apostles, but the very eminence of Rome compelled such cities to seek a less ambitious patron than Peter and Paul. For the only rival to Rome, Constantinople, since it was founded about 300 A. D., could not well lay claim to any Apostolic patron.

So Rome fastened upon a historic tradition (that St. Peter had exercised his Apostolic office in Rome), and a couple of texts ("Thou art Peter and upon this rock," etc., and "Feed my sheep") and putting them together argued as follows:

(1) Peter was the rock.
(2) Peter was the first Bishop of Rome.

Therefore, each Bishop of Rome succeeding Peter is the Infallible Vicar of Christ.

We shall pursue in a subsequent article the historical development of this syllogism, which makes up in vividness that which it lacks in logic.

Four Sons of a Priest Enlist for War Duty

The four sons of the Rev. Dr. Arthur Rogers, Rector of St. Mark's Church, Evanston, Ill., and Mrs. Rogers, have enlisted for war duty. Samuel, 22 years old, and Arthur, who is 20 years old, sailed May 1 for France, where they are to join the ambulance service. Paul, 18 years old, has joined Battery C, Field Artillery, and Horatio, who is 16 years old, has made application for membership in the Mosquito Fleet.

Earns $3 Getting Subscriptions for The Witness

"The missionary spirit manifested in St. Peter's Sunday School, Hazelton, Pa., under the leadership of the Rev. A. E. Clattenberg, deserves special mention," writes a correspondent. "We have a regular attendance of only 88 pupils, but our Lenten offering this year amounted to $143.76. The two classes having the largest amount have the honor of sending a delegate each to Reading, Pa., to present the Missionary offering. A boys' class of twelve members is sending as their representative a little Japanese, aged 10, who earned $3, and this principally by getting subscriptions for THE WITNESS. All the commissions from the 48 subscriptions secured by this Parish for this most excellent paper were turned over to the above mentioned boys' class offering, which totaled $29.04. The competing class, which had the same number of girls, had an offering of $28.79."

The Rev. Dr. D. E. S. Perry of Cambridge Springs, Pa., has accepted a call to St. John's Church, Lafayette, Ind.

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THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

Extension of Christian Influence via Famliy Life

If any young man is being held back from entering the Ministry by fear of the deleterious effect of that calling upon his possible offspring, he may gather assurance from an article in "The Country Parson" and reprinted in "The Church News" of West Texas. The essential facts appearing in this have been stated many times and in many places probably for centuries back. But that doesn't seem to make any difference. There is a queer streak in human nature that loves to assert that Clergymen's sons are a bunch of scape-graces. The fact that it is hard work to find a man that hasn't known a good many Clergymen but still harder to find one that has ever known the son of one of them to turn out a bad lot, ought to count for something. But it doesn't. Pathologically considered it is too attractive a proposition to die for want of the fact to sustain it. Close economy, daily prayer and the fear of God don't make for the raising of useless and profligate men. You find one once in a while among Minister's sons just as you find leaden coins in an alms basin. But neither the one nor the other is met often in the lifetime of any and not at all in the lifetime of many. While we are on the subject, would you mind counting up to see how many such you really know or do surely know of? It was from a cold count that the following came.

"DO MINISTERS' SONS GO WRONG?

"They don't. Sporadic cases are responsible for this popular and age-old fiction. The success of ministers' sons in life's activities is eighteen times greater than that of the sons of any other class of men. In 'Who's Who,' every name in twelve is that of a minister's son. Among the noted men of English history it was found that 350 were the sons of doctors, 510 the sons of lawyers, but 1,270 were the sons of ministers. Of the ninety-nine foreign members of the French Academy of Science one in every eight is a minister's son, and of the foreign members of the English Academy of Science one in every six was reared in the atmosphere of a parsonage. The French scientist, De Candolle, says that 'the sons of the clerical families have actually surpassed during two hundred years in contributions to the roll of eminent scientists the similar contributions of any other class of families.' Among the most brilliant men in every profession in America today ministers' sons are pre-eminent. Beginning with President Wilson the list is unparalleled. Is not their success largely the fruit of good parentage and careful and more or less rigid training in an atmosphere of purity? Does not such wholesome discipline show that the old scripture, 'Train up a child in the way he should go, and when he is old he will not depart from it,' has not yet outlived its usefulness? Does not the habit of Church going in childhood have a beneficial effect of incalculable worth upon the after life of the child? If we would judge a home by the value of its human products, there is no other place comparable to the humble home of the minister for the making of real men."

Church Extension of 150 Years Ago

WHO CAN TELL OF THE CORNER-STONE?

.."**Old St. Philip's, at Brunswick.**—On the Cape Fear River, some miles below Wilmington, is the site of the old town of Brunswick, now without so much as a standing chimney left to mark its location. Many scattered tombs of bygone worthies may still be seen there; and there likewise stand the ruins of St. Philip's Church, where Governor Tryon and other dignateries, as well as the untitled tillers of the soil, united to worship in the thriving town which was then the capital of the colony.

St. Philip's Church was begun before 1765, and probably completed shortly after that time. Governor Tryon made a personal contribution of forty guineas toward finishing the building. The dimensions, as shown by the walls still standing, were seventy-six and a half feet in length by fifty-three and a quarter feet in width, with walls still rising twenty-five feet above the ground. When the capital of North Carolina was moved to New Bern, St. Philip's shared the waning fortunes of old Brunswick, and soon became a deserted ruin. In 1865, during the operations around Fort Fisher, the ruins of St. Philip's were enclosed within the earthworks of Fort Anderson, and the escape of these venerable walls from the shells which destroyed many neighboring tombs, seems almost miraculous. The corner,stone did not escape, however, as the Federal troops tore it from the walls. What it contained has never been known. The thriving Church in Durham, known as St. Philip's, is a namesake of the old Parish at Brunswick."—Mission Herald, Diocese of E. Carolina.

Interference of the Church With Secular Business

Bishop Lloyd, the President of the Board of Missions, who has recently returned from a visit to the Missions in Porto Rico, finds that although the work the Church has done on the island does not look large in the tables of statistics, it is excellent in charac ter. Naturally the Church's sanity and essential freedom appeals to the intelligent. The question is, can the mass of the people catch and hold the ideals the Church presents to them? The final answer to this was given in a Mission located in a remote rural district. There the simple folk have been led along the Church's ways for several years. The effect on themselves was evident in their alertness and cleanliness and their appearance of having been well provided with food. The help that that Mission has rendered the State is suggested by statements made with regard to the people. The Chief of Police said that though it had been formerly a most turbulent community, there has been no occasion for arrest in two years. The Superintendent of Education advised all the children in the public school to go to the Sunday School when he saw how the children from that Mission took the first place in school.

Where Some of the Christmas Angels Were

A pleasant contrast to the sun dance of the Arapahoes is the gathering of the Christian members of the tribe for their Christmas celebration of the Holy Communion. Coming from all sides they formed a great company. The only place large enough to hold the congregation is the lodge, which this year gave particular evidence of its inadequate protection. The snow drifted in through the sides and roof The Rev. Mr. Roberts, our veteran Missionary of many years, says: "It was bitterly cold, even with a big bonfire in the center and some stoves, but they did not help much in the cold open-roofed place. A great many men and women, kneeling on the ground, received the Holy Communion. The paten in my hand was white with snow. There should be some kind of an assembly room at St. Michael's Mission."

Will the War Restore the Seamless Robe?

THE EASTERN MISSION

"The Jerusalem and the East Mission, which was officially recognized in this Diocese at the last Convention held in Easton, by being made one of the interests of the Diocesan Board of Religious Education, makes appeal to the Clergy and Laity of the Diocese to remember its work especially upon Good Friday. This work, though sadly interrupted by the great war, which has closed every Christian institution and inhibited every bit of Christian work within the confines of the Holy Land, is being continued by the Bishop from Cairo, Egypt.

"From the center Bishop MacInnes sends out information of a growing intercourse between the Eastern Churches, especially the Coptic, Greek, Armenian and Syrian Churches, with the Anglican Communion; describes the part that he has been able to play in the enormously important relief work amongst the stricken masses of Syria and Armenia, and outlines the plans that are already under way for the rehabilitation of the scholastic, medical and evangelistic work of former days, and the inauguration of new work in new ways and places as soon as the war is over.

"Bishop MacInnes especially desires that in this Lenten season and centering in Good Friday, prayer and intercession shall be made for the Christians in the Holy Land, the restoration of opportunities for the Church to continue work amongst the Jews, Moslems and others there, and for the enlarging of the vision of the unity of the Church that is coming through the relations of our Communion with the various branches of the Eastern Church."—Diocese of Easton.

THE PARISH

Edited by JAMES WISE

A Christian Making Institution

RECTOR — VESTRY

How a Parish Makes Christians — Through Its Organized Activities

EDUCATION	WORSHIP	SOCIAL SERVICE	CHURCH EXTENSION
The Church School	The Choir		
Font Roll	The Altar Guild		
Kindergarten	The Server's Guild		
Primary	The Ushers		
Junior	Corporate Communion		
High School			
University			

WORSHIP

(Continued.)

There may be other organized activities in some Parishes connected with the Church services that we have not mentioned in our previous articles. The agencies we have described are common to practically every congregation.

We pass on now from the organized Guilds connected intimately and closely with Church worship to consider some features of the thing itself.

WHY DO WE GO TO CHURCH?

The question, of course, is almost as old as the hills and has been discussed from every point of view and perhaps worn threadbare. The answers you get are as varied as the colors of the rainbow. Put it to yourself, gentle reader, and answer it honestly. What do YOU do it for?

SERMON TASTERS

The popular preacher is still able to fill pews that are mostly empty when he is absent. Men tell us frankly that they are willing to go to Church when they can hear a good sermon. I suppose really good sermons are the exception and not the rule. Sometimes this man who honestly gives that as his reason for Church attendance argues that he can read much better sermons in his library than he can hear in Church. Then the interesting part about it is, that as a matter of fact he does not read the sermon at all but goes off and plays golf or spends Church time in doing something else and really thinks his failure to be in his pew is reasonably excused.

The criticism of many Laymen aimed at the pulpit is no doubt justified in a large measure. We Clergy should be honest enough to recognize that we often fail in fulfilling our ministry as preachers. We were ordained to the prophetical office as well as to the Priestly, and our sermons ought to convince the hearer that we are absolutely persuaded of the truth that we proclaim from the pulpit. I sometimes feel that the real difficulty with many sermons is not their lack of polish and intellectual attainment but rather their failure to meet the needs of the man in the pew because we have no vital point of contact between our sermon and the needs of his every-day life. We speak in language he does not understand and he gets very little out of it that he can translate into the terms of every-day experience.

We do need a real revival of the preaching ministry and one of the encouraging signs of the times is the recognition of this need throughout the Church and the attempt to remedy it in the Nation Wide Preaching Mission. Most of us who have this tremendous responsibility as preachers need to meditate very often and earnestly on the meaning of St. Paul's utterance when he cries out, "Woe is me if I preach not the Gospel."

THE ALTAR AND THE PULPIT

Now, my dear Layman, that we have frankly confessed our clerical shortcomings and our many failures to deliver the goods, as you might frankly express it, let us get back to your reason for going to Church, viz., to hear a good sermon. May we say to you quite as frankly that you are missing a lot in your religious life that is extremely valuable. You will note that there is a real distinction between the interior architecture of an Episcopal Church and that of the denominational bodies. The latter have magnified the pulpit and the sermon at the expense of a vital part of the Christian religion. In these Churches the pulpit and the organ stand as a central point of attraction and importance. In the Episcopal Church, however, such is not the case. The altar and not the pulpit is the article of furniture that occupies the central place; the position of honor and first importance. Why? Because it teaches a vital lesson we need to learn. It is a fine thing to attend Church and to be able to leave it with heart uplifted and courage revived and go forth to meet the issues of life more bravely because we have been inspired by the burning eloquence and zeal of a preacher who, as God's prophet, has given us a new vision of the truth and the possibilities of our life. It is a fine thing to get that to take away with you as your possession. There is a finer thing, however, that the Christian religion makes possible when presented in its fullness and we have fully understood its complete purpose. The Altar stands to us for a greater gift than preaching. No more and no less than God's most precious gift of His dear Son's abiding presence in our lives. That, dear Layman, is the greatest gift of all. That is the real reason why we ought to go, nay, rather, why we delight to go to Church, that He, the Life Giver, may feed us with the Bread of Life. The Holy Communion to you may be simply a long and sometimes tiresome service, but to many of us it is the richest part of our Church attendance because we take away with us something so far beyond the highest flights of eloquence that there is no comparison between them. We realize in actual experience, the tremendous value of the truth Christ Himself declares. Because we went to Church and knelt before the Altar in penitence to receive that holy food partaken in the Holy Communion we know that He Himself, the Living Christ, now dwells with us and we with Him.

WHAT IS WORSHIP?

We are now better able to give an answer to this question. The Church is something more than a place of assembly for the hearing of sermons and addresses, no matter how inspiring or dull they may be. The Church is something more than a concert hall where we may go to listen to the music rendered there, no matter how religious it may be. The Church is the place of worship where the human soul holds communion with its Creator and its God. The Church is the home of the Heavenly Father and His family of earth-born children. It is the trysting place we enter to meet Him we dearly love. "Where two or three are gathered together in My Name, there am I in the midst of them." In the midst of our busy lives so full of care and trouble and perplexing problems we need so much this contact with Him. "Come unto Me, all ye that are heavy laden and I will give you rest." Of course He is everywhere and comes to us in many ways outside the walls of our Churches, yet do we not all need that definite time and place He Himself has appointed that we may make the Christ a living reality in our lives?

WORSHIP AN OFFERING

There is another side to worship we ought not to forget. We go to Church not only to get but to give. We all have something to give to God as an offering that He eagerly desires. No, my friend, it is not your money I am going to mention. It is something more valuable even than your money, no matter how much you have. It is yourself. Again in the Holy Communion service that side of worship is beautifully emphasized. In that profound prayer of Consecration can human lips give voice to a higher human ideal of life than is to be found in the words, "And here we offer unto Thee, O Lord, ourselves, our souls, our bodies, to be a reasonable, holy and living sacrifice unto Thee"? Would that we might take these words out of the realm of conventional and unreal utterance and make them the expression of an honest vital desire. Then would we learn to value Church worship at its true worth. Then would we delight to say with the Psalmist, "I was glad when they said unto me, Let us go into the House of the Lord." Then would we become a greater power in the community as Christian makers and better fulfil the purpose of the Parish.

CORPORATE COMMUNIONS

We have spoken of this phase of Church worship from time to time as we discussed various organized activities in the Parish. We pause to emphasize it again in a general way. Surely no better way can be found in a Parish that is engaged in the business of training its members in Christian making than to gather them regularly around the Altar for Corporate Communions three or four times a year outside of Christmas and Easter. The Parish, as a whole family, the Vestry, the Church School, the Choir, etc., each assembling monthly perhaps, on different Sundays, as separate units, offering their special prayers and intercessions for their particular needs.

Let us as Laymen magnify Church worship in the pew and we will get better sermons from the pulpit. Let us as Clergy endeavor to make our sermons the expression of our spiritual experience and not simply that of book theology and we will more abundantly convert men and women to an acknowledgment of the truth of the Gospel of our Lord.

(To be continued.)

A Communication

To the Editor of Religious Education,
The Witness, Hobart, Ind.

An article in THE WITNESS recently about the influence of the Boy Choir on the members reminded me of the impressive sight we beheld each Christmas and Easter for years after the passing of the Boy Choir in St. Paul's Cathedral, Erie, Pa. The former Choirmaster, who loved his boys dearly, sent word to each boy that there would be a Corporate Communion. The "boys," now grown men, sat with the Choirmaster and he led the procession, often of twenty or thirty "boys," to the Altar rail.

One of the dearest recollections of that Chancel Chapter is the acquaintance and friendship with the forty men and boys of the Choir.

The following form of service was given to the Chancel Chapter by the late Bishop Spalding, when he was Dean of the Cathedral:

(All standing.)

R. Behold now praise the Lord.
A. All ye servants of the Lord.
R. Lift up your hands in the Sanctuary.
A. And praise the Lord.
R. The Lord that made heaven and earth.
A. Give thee blessing out of Sion.
Gloria Patri.
R. The Lord be with you.
A. And with thy spirit.
R. Let us pray.

(All kneeling.)

O Lord our Heavenly Father, who has called us to take part in preparing for the worship of Thy Church: We pray Thee of Thy great mercy to guide, strengthen, and sanctify us by Thy Holy Spirit, that always doing Thy Holy Will, we may, both by our services in Thy House and by our

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daily life, please Thee and glorify Thy Holy Name; through Jesus Christ our Lord. Amen.

The Lord's Prayer.

The Grace of our Lord Jesus Christ, etc. Amen.

This Chancel Chapter had a constitution which all members were required to sign. In the absence of the Dean, the President of the Chapter opened the meetings, beginning the service at the words, "Let us pray."

THE WITNESS is filling a big place in our Church life and I am sure our lives will be made "purer and stronger." Very truly,

(Signed) MISS LETITIA R. ODELL.

Denver, Colo., April 22, 1917.

EVERY-DAY RELIGION

By DR. JAMES E. FREEMAN

THE GREAT BEGINNINGS

"In the beginning,—God."

This is the first word in the Bible, and most appropriately so. It marks the opening passages that describe the creation of all things. No matter how the scholar or scientist may regard this amazing story, it stands unchallenged as one of the greatest things in the world's literature. In majestic order of sequence, it tells of the vast movements of the Creator when the worlds were called into being, and life began, but it was,—"In the beginning,—God".

What is true as related here, is true of all the varying phases of human life and its experiences. Robert Louis Stevenson once said: "No man may say that he has made any success in art until he can write at the top of the page—'Enter God'." What a difference such a conception as this makes in one's life. The trouble with most of us is that we begin with ourselves. In the great count, we are "number one", and we carry this practice into all our dealings. The boy begins with the maxim from his elders: "Always be number one," and with this conception he grows up to be selfish and self-centered. The young woman emerging upon the larger field of her action is admonished by her admiring parents: "Always try to be first." The motive behind these recommendations is usually a high one, but it gives a wrong outlook to life. The average of us starts in each day with the thought that we are supremely important and indispensable to the task in which we are engaged. Everywhere and in everything this conception of importance seems to obtain. Why not get a larger and finer conception of life than this? Why not begin each day with the thought that all life springs from the great Father, and that all inspiration and power proceed from Him? John Quincy Adams would not begin the day as President of the United States without a half hour in the presence of God. William Ewart Gladstone would not attempt to direct the great concerns of the British Empire until he had sought for and received inspiration from the All-Father. If we could only discover and disclose it, we would be amazed to find how many of the world's greatest men and women have found the inspiration of their genius in an unfailing practice of the presence of God.

Some one says: "It is a splendid thing to come to a new beginning," and so it is, but, on the other hand, what a dreadful thing it is to come to a new beginning without the consciousness of power, or to start from a new beginning without the consciousness of destiny. Our study, our work, our play, if they are to have behind them the driving power of a great conviction, must begin with a stronger and more vitalizing influence than that which self-consciousness gives. We have always liked that word recorded of a great prophet: "A man sent by God," the implication being that he carried to men in His very person the credentials of His Divine commission. This reminds us that a great writer has said: "The Almighty has written a letter of credit on some men's faces which is honored wherever presented." The men and women who are the bankrupts of the world carry no such self-evident and Divinely given letter of credit.

The point we want to make is this: As life issued forth from a Divine Creator, so it is conserved, preserved, inspired and stimulated by the daily consciousness of His presence. We sometimes think He broke time into fragments of twenty-four hours each that He might give us daily the opportunity for a fresh start or a new beginning. Therefore we say with each sunrise, with each new task, with each new venture,—"In the beginning,—God."—Courtesy of the Minneapolis Tribune.

A LITTLE SERMON FROM THE PEWS

By DEAN SHIRLEY

SHORTAGE OF CLERGYMEN

Much has recently been written about the shortage of Clergymen. At best it has been a sort of apology in support of our present system which has never worked well, and which is bound to go from bad to worse except some drastic measures are taken to rid the Church once and for all time of what is obsolete, worn out and impractical by substituting something up-to-date and business-like.

1. The Priest at his ordination should acquire the canonical, inherent and unalienable right to a cure of permanent life work until he is incapacitated for actual service. (sic 68.)

To submit young men to a long course of special training which in a marked degree unfits them for secular life, and after setting them apart for this sacred office, to let them be at the mercy, beck and call of a vicious Vestry system, appears to be nothing sort of criminal. No parents in their senses will sacrifice their sons upon the altar of this Lay-ridden system. Why should they?

2. To this permanency of cure there must also be added a solemn pledge or contract from the Bishop who ordains that a living wage shall be paid directly by the Diocesan Treasurer, so as to eliminate all financial relation and obligation between the Priest and his people. Make the Parish responsible to the Diocese, and the Diocese to the Priest.

To ordain young men to the sacred Ministry without first providing an adequate living is openly dishonest. There is not a responsible business firm anywhere, that would think of employing a clerk even on a mere weekly wage without first knowing where that wage was coming from to pay him promptly. Here the Church fails absolutely where she ought to set the standard. It is nothing short of a dishonest practice which has been borne by the Clergy for a century or more.

This Church of ours, it is said, has enormous wealth and should not come short in this most vital and important matter of adequate clerical support. It only needs a business-like equalization of means to ends by a just system of apportionment where each and all should bear a due share of the burden.

3. To accomplish this, our present Vestry system must be wiped out, root and branch. This pernicious system has not only been the means of erecting "Episcopal tombstones" all over the country, but it has also created among the Clergy an itineracy which has driven them to inefficiency, poverty and almost vagabondage. Today the Clergy of our Church are moving more often than the itinerant Methodists. Hence this Vestry system must go, or else the shortage of Clergymen shall continue, and continue with a vengeance!

4. Some needed remedy:

(a) Instead of the present Vestry system there should be appointed annually by the Bishop, upon the nomination of the Priest, a board of five communicants in good standing (preferably two men as Wardens and three women) who, with the Priest as Chairman, should look after the temporal affairs of the Parish for the fiscal year.

(b) All appointment to cures should be made by a competent Diocesan Board composed of the Bishop, two Clergymen and two Laymen elected annually by the Diocese and the two Wardens of the Parish seeking the services of a Priest. This appointment should be in the form of a mutual contract between the Diocese and the Priest with a stipulated and adequate living.

(c) Each Diocese should have a Dean, whose duties should be to visit every parish and mission twice a year to audit the books and make full reportport to the bishop, in order to prevent arrears, or rather, stimulate a desire to keep the business and financial system strictly up-to-date.

(d) There should be no transfer of the clergy from one diocese to another wihout an equal exchange. The present system does not only overman wealthy dioceses but it also often depletes the weaker ones and the missionary field of their best and most needed men. It also causes unrest, prevents systematic promotion, and lessens efficiency.

(e) Parish boundaries are an absolute necessity to the Church's growth, in country, town or city. A man with his family should attend church where he lives and help it with his support. This is a duty which he owes to himself and to the Church. Too often he is "a wandering sheep!" It may be beautiful for thousands such to say on bended knee, "we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy Holy Laws, etc." I once assisted a New York City Rector to revise his communicant list with the card index system, and after I had scoured the whole city, with a fair sprinkling from Brooklyn and Newark, we did not hesitate to go as far as South Dakota for more! In that way it was possible to report over 1,000 communicants! In a favored corner of the same Diocese there are people who will pass as many as five open Episcopal Church doors in order to attend their special Parish Church. Though this may mean twenty cents car fare and five cents for the Church collection! Strict Parish boundaries would stop all that and more, and would do worlds of good.

(f) All Church property and trust funds should be held by the Trustees of the Diocese with the Bishop as Chairman, in trust for each respective Parish or Mission.

There can be no doubt that our present bad system and our poor management are the sole means and cause for this shortage of Clergymen. We have today 3,700 Parishes and Missions without resident Priests to celebrate the weekly Eucharist. We have today 76 per cent, or over 6,000 Parishes and Missions with less than 100 communicants, as the basis of self-support. While nearly 1,800 of our Clergy, nearly one-third of the entire list, are without permanent cures! Can anything be more alarming? More pitiful? Scores of the Clergy are yearly leaving the Church's altars by deposition or for secular employment. Many more would do the same if opportunity could only offer! In all our present liturgical enrichment (?) was there a prayer proposed in behalf of these secularly employed servants of God that they might be restored to the exercise of their holy office? No, not a word, though everything else seems to have got a hearing with the Almighty! In all the great sermons recently delivered by Bishops calling for more men for the Ministry, do they ever plead with these secularly employed Clergy to return to their life work? No, not a word! Nay, this very class of Clergymen who to a marked degree create this shortage, many of whom have given their best years to the Church, are to be summarily cut off from the Pension Fund which is declared to be "for ALL the Clergy." Yet the Dioceses will soon merge their individual funds into the General Pension Fund, much of which these very Priests of the Church have helped to secure. Is that right?

The shortage of Clergymen is not the lack of men. Scores of the very best could be placed on the waiting list. It is not the lack of money. The Church has enormous wealth. But it is the lack of a proper, business-like, up-to-date system. Why not give up what we know to be obsolete, outworn, a failure and a curse? If the Church could only be baptized with a full baptism of common horse sense, the right thing would come and come speedily.

CHURCH MUSIC IN CHICAGO

THE ELDERLY PERSON TOURS THE CITY

In a recent issue of the Music News, Chicago, there is an interesting article under the caption "The Elderly Person Goes to Church on Easter," in the course of which the writer records his impressions of a number of the services held in our churches. He notes the fact that "Easter cannot be fully understood without Good Friday. The two go together and the Elderly Person records the musical message of each in one report." He begins with Maundy Thursday evening when he heard part of

"CRUCIFIXION" AT EPIPHANY

Dr. Hemington and his forces were in good trim, and the traditions of the church were well lived up to. One rather wondered at the pace at which the tender "Come Unto Him" was taken. It lost some of its definite appeal by the haste. * * * Good Friday night was given to

GAUL'S "PASSION MUSIC" AT TRINITY

In these columns there have been many commendatory notes made as to the standards, and their expression, of Irving Hancock, organist and choirmaster of Trinity. There have been times, too, when reserve obtained. But, in a long while, he has never touched so high a point of technical efficiency, musicianly feeling and truly religious fervor and ardor as in this service. The most unhesitating praise goes to all concerned for something beautifully rounded out and made complete by the devotion all the factors employed. The work is not obvious. It is mystical. It is intended to suggest more than to explain or state. But if viewed from the purely spiritual angle it cannot fail to touch and inspire. There is small need to note its varied contents and their interest, because the moods were thoroughly projected. Adelaide Proctor's "Beautiful River of Death" lends itself admirably to create the climax. But nothing was done with rarer search for the text's meaning than Blissard's own hymn, which closes the work for which he had cooperated with Gaul.

There are no strictly early services on Easter morning. Even the Catholic churches provide no special masses with music to usher in the day of the Queen of Feasts. And yet the narative of the first Easter morning begins by saying: "On the first day of the week, very early in the morning." Seven o'clock may be "very early" for some persons, but it hardly comes under that caption. But if other creatures were not astir, the dawn was not overlooked in greeting. The day was full of superb music,but the real thrill came from the sweetness poured from the throat of a robin. Forbidding as were the skies, he saw the sunshine beyond the shadows. There was a bitting wind all day to contend with, but his prophecy came true. The Elderly Person traveled on schedule. It would have worked better if those who printed notices had given the hours of service. When one figures on 10:30 and finds 11 is the time, things get complicated. It is to be said that there was good music everywhere. Nearly everybody measured up to the stature rightly set for them. Everywhere were great crowds of people. And everywhere men were in marked evidence. Flowers were profuse, and in many places the Stars and Stripes were put to the front. In the Episcopal churches where "Onward, Christian Soldiers" is so often the processional, the American colors were dipped right behind "the cross of Jesus going on before." One might easily intimate that this initiative, which will become precedent, of so linking Church and country, came from Bishop Anderson, a splendid man of courage and vision.

The assignments for the morning were for the West Side. Therefore a commendable weakness (or is it discernment?) led the Elderly Person for the early service to Epiphanv Here the lights were burning, the star shining, the flowers beautiful, and the organ preluding the processional. The united choirs sang, which means that about a dozen women's voices were added to those of the men and boys. This ingredient gives a tonal quality to the body that makes for firmness and cohesion. It is for a general strengthening of the music, and altogether to be applauded. With excellent soloists, from the regular choir, and Dr. Hemington in a most grandiose mood, the service reached the best traditions of this stronghold of exalted liturgic music. And when that is said, little more need be added. With all that is best of churchly training, Dr. Hemington is familiar, and he has been at the helm of this music for nearly twenty years. He has set some fine standards and always strives to keep them active.

Frank L. Moir wrote a number of songs that are but casually remembered. His Communion Service in F is a heritage to choir lofts that will abide for long to come. The "Agnus Dei" is of exquisite texture, and the uplifting chords which close the Creed and Gloria in Excelsis may rightly be said to be inspired. In addition the service list included the Gounod "Sanctus" and good anthems by Vincent and Coombs and a lovely Recessional setting of "Welcome, Happy Morning."

The sun, which had been striving to be felt, burst the barriers and poured prisms of rich light through the eastern windows just at the climax of the "Sanctus".

The next port of call was a 9 o'clock service at

THE CATHEDRAL

If you don't know where the Bishop's Church, in Chicago, is located, you can't quite appreciate its surroundings. Peoria street and Washington boulevard once was a residential district, and the Church represented the culture and taste of the people who had the means to build it. And whenever a Boy Choir is seen it is to be remembered that Canon Knowles was its pioneer leader. Near where the Elderly Person sat was a tablet remembering him. Now all about the building is business, much of it not pleasant, and, in the background, the poor and needy. There are still those of former days who are loyal with purse and presence—but they were not at this service. One got a real, a heartfelt glimpse of what the Dean has to work with and for. And in every way it seemed well worth while. The Elderly Person confesses to decided and potent influences. As he has said often, "it all depends upon what you take with you—what you will receive". And he listened to the mellow tones of the great flock of girls, who sang with the abandon of happy birds the tuneful service compiled from Tours and Smart. With but small stretch of his imagination he could imagine himself in an English village church, and the children of the Parish School in the Choir stalls. The vestments worn accented this, and quaint caps in particular. And each little maid had ample "hair ribbons", that insignia of being properly dressed.

The afternoon was reserved for the elaborate festival service at

ST. JAMES' EPISCOPAL CHURCH

Without doubt many were turned away from the doors of this imposing and historical church. The seats were filled with a rush, and the audience was held until the last chords of the stunning finale of Guilmant's First Symphony for Orchestra and Organ. And those swelling phrases were but the echo of all that had gone before. Without any thought of appearing fulsome, the occasion placed John W. Norton in a position where he may be spoken of as a leader among his brethren. His program at this time was a marked document by means of its proportion, variety, fitness and symmetry. His lists usually have these qualities, but this one was a model. His Choir stalls were filled. Palmer Christian was on the organ bench; there was a small orchestra of Thomas men, and Mr. Norton led these forces. The church itself provided an atmosphere, the lavish use of flowers on every conceivable point being one means of furnishing it. Lutkin's "Magnificat" and "Nunc Dimittis" can stand comparison with the best of English settings, and the remarkable voicing of the "Gloria Patras" lent themselves well to the orchestra. The trumpet calls seemed to demand the tonal triumph that followed. A. H. Lansing has written a lot of Church music that finds ready use, yet which may be called mediocre in that it seldom rises above a certain level. But his "As It Began to dawn" is quite another affair. It has style. It has a real tang. It grips by its suggestion. The men and boys took hold of it royally, and with the instrumental stimulant reached great heights. So, too, with Shelley's short cantata, "Death and Life", the large work of the day. It has importance in its manner of expression, and Mr. Norton grasped this excellently, and his aids seconded him in a way that made the pictures vivid. Some a capella singing that had a tense, ringing vividness found place. The solos were in the hands of the regular soloists, and were done capitally. Notably tender and well done was a duet for soprano and baritone. Mr. Christian and Mr. Norton do so much work together that their sympathy and understanding count for much in results. The finale was something towering in its bigness of sweep and style. It bristles with problems for the organist, but Mr. Christian met these with his own swift ease and poise, and the ensemble was equally spirited. The service was the climax of the day, and can be spoken of only in the most pronounced terms of admiration and approval. It has not been surpassed.

There was not much time between this and the 7:30 service at

CHURCH OF THE ASCENSION

where Lester H. Groom is Organist and Choirmaster. He has a good organ, one of the old make, with rich diapason stops and deep pedals that do not growl. He gave an enjoyable hafl hour recital, using a Tschaikowsky march, very unusual in rhythm and accent, but imposing; Gigout's scherzo, the Bach air, and some other neatly played numbers. He is a well poised player, deft, sure and accurate, but not extravagant in tempo or excessive coloring. Everything was sane and pleasurable and thought out sincerely. He has a good Choir of men and boys. He paid his compliments also to Dean Lutkin in using his canticles.

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THE LEADERSHIP OF THE SPIRIT

SERMON PREACHED BY BISHOP REESE AT CONSECRATION OF DR. SHERWOOD AS BISHOP OF SPRINGFIELD

"Take the sword of the Spirit, which is the Word of God." Eph. vi:17.

We are assembled and met together to consecrate a Bishop of the Church of God, who is to exercise his office and ministry in this Church, as the Bishop of the Diocese of Springfield. Though a self-supporting Diocese, in character it is essentially missionary. The Church within it is numerically weak, one communicant to every 520 of the population. When you realize that the average ration in the whole Church is one to 99, it is five times weaker than the average strength of the Church.

It is a Diocese in the great Middle West, the most strategic field of the whole Church. It is a part of the country where the soil is not congenial to the growth of the Church, and where the work must be done in the face of prejudice and misunderstanding. Truly the man consecrated leader of the Church in such conditions faces an heroic task and a great opportunity. What does the Church require for such a work? What is the essential equipment which this Bishop shall possess and which his life shall manifest? "Take the sword of the Spirit, which is the Word of God."

The Church is most careful to make this clear. When the retiring Bishop of Springfield gave his final charge to his Diocese, he said: "The Holy Spirit has been given to direct, inspire and guide. He dwells in you to enable you to choose the right man according to the will of God." We believe that he whom today we consecrate for this great task has been called and chosen by God's Spirit.

Before we consecrate him Bishop, we will sing an ancient hymn invoking God's Spirit to inspire and consecrate him. We will lay our hands upon his head and say, "Receive the Holy Ghost for the office of a Bishop in the Church of God", and when he enters upon his work he will lay his hands in benediction upon those who need the Spirit's strength, and ordain by the spirit, those who are to be ministers of God's word and Sacraments.

If the Church from the days of the Apostles has been most concerned that the choice, commission and work of a Bishop should be associated with the thought and power of the Holy Spirit, must we not consider that the Church expects him above all else to be a man of the Spirit, and that this Spirit, proceeding from the Father and the Son, shall find through him full expression and manifestation.

It is not accident that in the Apostles' Creed the affirmation of the belief in the Holy Spirit follows with the belief in the Holy Catholic Church, for the Church is the Divine organism for the embodiment and expression of the Spirit. Therefore, when we consecrate a Bishop of the Church of God, to be a shepherd of his people and a leader of the Church, the leadership which this Church and our age expects is the leadership of the Spirit.

The work of administration of the Diocese is important for the preservation of its unity, discipline and business efficiency. It may be necessary for a Bishop to raise money, but he is infinitely more than a financial agent. In fact, some Bishops have had the heart taken out of them by this responsibility being thrust upon them. One of the most imminent dangers to Bishop and Clergy is the sectualizing of this kind of work; unconsciously it quenches the Spirit.

"Take the sword of the Spirit, which is the Word of God." The personal utterance, manifestation of God's life and Spirit. This embodied incarnate in us becomes the positive, aggressive and unconquerable weapon of the Church. She has no other. She trusts no other. With it her leaders are to lead.

Every age has its needs and turns its eyes to the Church to answer them, but today, in America, it seems that above all else the people are looking to the Church for this leadership of the Spirit. Where else shall they find it? What other institution under heaven is so equipped to give it? It is a leadership the people have a right to claim from us. It is a challenge we must meet with a glad response.

The claim of our generation is clear. We face a broken social order in which the forces of greed, selfishness and sin spread a poisonous influence which thwart the life-giving forces of justice, righteousness and purity. We look into the tired, worn faces of men, women and little children, their best self held in the bondage of corruption, waiting to be released. We know well the economic and political panaceas which are offered as a way to freedom and the entrance to a golden area, but because we are disciples of Him who knew what was in man, we know that we cannot live by bread, the full dinner pail, by the equal distribution of wealth alone, but by every word that proceedeth out of the mouth of God. We know that whatever evils lurk in our social order, goodness is natural, and the evil is the intrusion in human life. To this the Church must bear firm witness. To the skepticism of man and the doubt of man's spiritual capacity for goodness must be brought the strong impact of those moral and spiritual convictions of honesty, purity, love and service, by which alone man lives and claims his manhood. To the pressure of the material we bring the power of the spiritual and eternal. There never was a time when people had a deeper interest in religion, when men were more eagerly seeking for a sure foothold in the midst of the changes and chances of this mortal life. Any man today with a living message is sure of a hearing. There is a hunger for reality. "The Spirit of the Lord God is upon me because He hath anointed me to preach the glad tidings to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, and to set at liberty them that are bruised."

This Church, freed from political alliances, freed, I believe with all my heart, from the control of either capital or labor, can give this leadership which the age expects. She is free to serve, free to feed. The Church, therefore, girds herself to respond to the needs of our generation.

Does not our nation, does not America, claim from us this same leadership? We are standing on the threshold of a new era. The heritage of the past, the heritage of liberty, justice and righteousness which the past has given we now give to answer the world's needs. Our days of national isolation are over. From henceforth, whatever the past years have given us in terms of conviction, regarding the principles of free government, we now gladly bequeath them as a permanent and abiding possession to the nations of the earth. If we draw the sword, let us be sure that a righteous arm holds it, that our eyes and heart be cleansed from all hatred, vengeance and malice, and our feet shod with the preparation of the Gospel of peace. But from what source may our citizens receive the strength for our righteous arm, and the steadying power to keep heart and mind cleansed from those base elements which in every such conflict are waiting to find permanent lodgment in the human heart and bring to the surface low motives. Is there any other organization but the Church able and equipped to furnish this power?

We are in this conflict because we wish to be true to the principles which gave this nation birth. When we recall that two-thirds of the men who signed their names to these principles and formulated the Constitution of this nation were Churchmen, when we recall that both the Constitution of Church and nation were signed in the State House in Philadelphia, is it not inevitable that this Church should be qualified for a leadership now in this present conflict. The flag of our country, first made by a Churchwoman, is today in practically every one of our Churches from Maine to the Philippine Islands,

Was it chance, or, in the words of our forefathers, shall we call it Divine Providence, that the day in which this nation committed herself to the conflict was Good Friday, the day of the Cross, the day of the Crucified. Back of the flag, interpreting the sacrificial glory which gathers in its folds, stands the eternal symbol of the Cross. If the day which ushered in a new era for this country is the day of the Cross, let us accept this great symbol as giving to us the spirit in which we shall go forth to render our service to the needs of others, and to keep our national life true to those standards of righteousness, justice and liberty which our forefathers bequeathed to us.

If we are the only Church in America in which these two great symbols of our life are found, is there not laid upon us a special responsibility and leadership to the needs of the American people to consecrate their patriotism by the Cross of our Crucified Redeemer.

"What is the need?" says Dr. Scott Holland, looking out at his countrymen, who, forsaking every worldly ambition, are giving their lives in sacrificial service to their country. "Can the Church of England answer their spiritual need? These men are looking for some spiritual channel down which to discharge the energy of their sacrifical ardor. Can we draw them to the Church; can we use them; can we give them free and glad release?" Only as we today make men see that the Church of Christ is possessed of such a life of the Spirit that through the Church they can find the channel for the daily inspiration of their sacrificial motives, and the sustaining strength by which to guide and steer their true course to the haven where they would be.

We can, indeed, meet this challenge, but only by confining and focusing our message and service upon the power and glory of the Cross, thus making clear the path of sacrifice we must walk with conquering feet, thus releasing the best in our citizenship for enduring service to our country. God helping us, we cannot do otherwise.

We are called to bear witness to Christ and His Church in our age and generation, and when the challenge is given the response must be to man's essential need. When the rock is struck by thirsty souls longing for spiritual power, the living water must come forth for the refreshment of their souls and for the answer to those spiritual needs by which men live.

How shall this response be discharged? How may this leadership be maintained? Only through personal service and personal contact with the life of man, which needs vitalizing by the touch of God's Spirit.

How has the life of the Spirit been transmitted by the Church from age to age? Not by word of mouth, nor by transmitted documents, but by the personal contact of the laying on of hands. Behold this in our midst today when we lay our hands upon the head of him who is to be consecrated a Bishop in the Church of God. By what process does this Church commission her leaders to recognize and reinforce the Spirit in the life of men? By the laying on of hands in Confirmation. It is the constant witness to the truth that the continuity of the spiritual life in the organism of the Church is transmitted by personal contact. The Spirit of God has no meaning except in terms of personal character. It finds expression only through personal life, the instrument of the Spirit. The grace of the Spirit constantly associated with its impartation was a word coined by the Apostles to express the complete self-giving of God to men's need revealed in the personal self-giving of Christ for us and for our salvation. "The Word of God became flesh, became personality, and dwelt among us, we beheld His glory full of grace and truth." By personal service, by personal contact, Christ transmitted His vitality. The ordaining commission of the Priesthood still holds a Bishop of the Church of God to this expression of his office: "Be thou a faithful dispenser of the Word of God and of His Holy Sacraments." As he brings his life in personal contact with the life of his people, through him the Word of God, the sword and power of the Spirit, touches the hidden springs of God's life in man, and brings it forth into full active service. This is the expression of the Priesthood of one who bears the needs of his people in his heart and gives himself for their salvation.

If a Bishop is to be a leader and shepherd of his people, he must know his sheep and be known to them. In a large metropolitan Diocese, given of necessity to administration and organization, this personal expression of the office is difficult, but it is significant that one of the consecration vows peculiar to the office of Bishop is, "Will you show yourself gentle, be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?" and that the exhortation to the newly consecrated Bishop should be, "Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost". Could there be a more explicit admonition to personal service? It is a vision of a Bishop going in and out among his people, knowing their needs and ministering to them, everywhere expressing a spiritual leadership. The Clergy come and go, but the people are always shepherded and look to him for spiritual help, counsel and leadership, conscious of his personal love and devotion to them.

Just because a Bishop in this Church is a Bishop in the Church of God, his responsibility and personal service is wider than the ecclesiastical lines of his own Church. "He must have a good report of them that are without." No human need to him is alien. Every effort and movement for the advancement of God's Kingdom has upon him a claim. The prejudice and misunderstanding with which this Church is regarded, can be met not by controversy, but through personal contact in terms of service. The sword of the Spirit is the only unconquerable weapon. We must bring love and sympathy to our task to dispel the mists of ignorance. All people duly baptized are members of the body of Christ, and as such are our brethren, to be greeted as such, recognized as such.

In the Middle West, the title of Bishop to those who are without carries no glamour and claims little attention or respect. The title is duplicated by many other religious bodies. In fact, the word Archdeacon has more of a halo of official dignity than the word Bishop. The leader of the Church of God is therefore forced to rely for his influence and power upon the inherent strength of his spiritual life and the inherent dignity of his character, and thus make a direct appeal to the spiritual life of man, and thus win his leadership. It is a great test of reality to which we are subjected, one that at every point is a direct challenge to the Church to bear witness to the Spirit. It was the test to which Christ subjected Himself, upon which He relied to win the leadership of the world and to draw all men unto Him.

Here are the claims of our age and country creating our responsibility for the service to their needs. Here is our great opportunity for the leadership of the Spirit, which we gladly give, and with us, as we go forth, is the unconquerable power of the Spirit, which Christ hath promised to be with His Church unto the end of the world.

With God, in co-operation, in companionship with Him, all things are possible. It is His work to which we are called. It is His battle and His Kingdom we are advancing. The results are in His keeping. Strong, then, in the Lord and in the power of His might, we take the sword of the Spirit, the Word of God, through us, and having put forth our best, having done all, we stand, stand upright, our feet still upon those unshaken, eternal spiritual foundations upon which the Church is built, against which the gates of hell cannot prevail.

My brother, called to this leadership of the Spirit today to be consecrated a Bishop of the Church of God, we bid you Godspeed as you come forward for the consecration of your life to this heroic task before you. Yours will be a missionary field, and you will follow in the footsteps of one who for years has been trained in the Mission work of the Church. We have no doubt as to your ability, with God's help, to perform your work. Back of you, with you, is the whole Church, stretching back the past ages to the little company of men who looked Christ in the face and heard Him say, "As the Father sent Me, even so send I you". He who sends you forth will give you sustaining strength with which to perform your work, and whatever power and influence your life may manifest in the coming years, you will rejoice to lay it at His feet and win His approval and benediction.

It was not my privilege to share your friendship until yesterday. The tie of the past finds expression in the fact that we both graduated from St. Paul's School, Concord, New Hampshire. The tie of the present and future will be our common life, responsibility and privilege as Bishops of the Church of God.

I charge you, my brother, that whatever difficulties and trials await you in your work, whatever temptations beset your path to the over emphasis of your administrative executive functions, today committed to you, that at all costs you keep strong and dominant the life of God's Spirit within you. Keep the door open for that personal self-giving of yourself to the needs of the people. Covet to be known and loved as a man of the Spirit. "Thus will you save your people, bless your heritage, govern them, and lift them up forever."

The beautiful chimes of Trinity Church, Columbus, Ohio, will ring out Dispatch says: "The Trinity Church chimes have long performed their peaceful, prayerful mission in Columbus, bringing peace to the hearts of men and women outside the Church, as well as within; but now, with the world aflame, and America jumping to the breach in the defense of liberty, humanity and righteousness, Trinity's chimes are to sound the tocsin of war. They will strengthen the hearts of patriots who may soon be at grips with democracy's enemies, and the hearts of those who also serve at home, less ostentatiously, but with patriotic melodies once a week hereafter at the noon hour. The Columbus equal patriotism."

WOMAN'S WORK FOR THE KINGDOM

Another Successful Auxiliary

The two articles in "Woman's Work for the Kingdom" in the April 21st issue of THE WITNESS contained each a statement that ought to be impressed upon every woman in the Church, as well as upon each Auxiliary.

In 1835, it is recorded, at the General Convention, a new era began in the growth of the Church, when every baptized person, man, woman and child, was recognized as a member of the Missionary Society; therefore, it must be understood that **every woman is a member of the Auxiliary to the Board of Missions by virtue of her Baptism.**

This is a responsibility she must be made to realize, and when she does, as was stated in the first article, "we would be blessed beyond measure". It is upon this foundation we have been building up our Auxiliary for the past several years, and consequently our meetings have increased in interest and attendance beyond our most sanguine hopes.

In the preparation of our Year Book of Mission Study, each baptized woman in the Parish is given an assignment—some duty to perform at one meeting, at least of the nine monthly gatherings. Our first effort on this plan was most difficult, for very few considered themselves members of the Auxiliary, and we had to secure the consent of each before having the Year Books printed.

This last year we reaped the result of patient, quiet perseverance, and what is the remarkable outcome of the awakening? It is no longer necessary to solicit the privilege of making an assignment. Dues have been abolished. Our pledges were met this year by voluntary contributions, and more—we unanimously raised the pledges for the coming year.

The abolishment of dues was in the second article referred to, which says the plan was successful in Macon, Pa., for five years; it has been tried out in other places, with the same success, so why should it not be generally adopted?

It does not seem right that Mrs. A, whose income is less than half that of Mrs. B, should be taxed the same in order to be a member of a Missionary Society. It is the woman herself we want, her presence, her interest; that is what we work and pray for.

The giving comes naturally after enlightenment brought about by attractive, regular study of Missions and personal contact with those who are interested.

This bond is strengthened by our meetings in the homes (a hostess is appointed for each meeting, and her name is in the Year Book). We find the few minutes spent over the teacups, in review of the program, and social intercourse has brought about a wonderful evolution in our Parish.

MRS. HARRY C. GERHART,
Corresponding Secretary Trinity Branch of Woman's Auxiliary,
Clarksville, Tennessee.

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The Witness

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

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A CONFERENCE OF BISHOPS AND EXAMINING CHAPLAINS AT CHICAGO

HOW SHALL WE TRAIN MEN FOR THE MINISTRY?

Representatives from nineteen Dioceses in the four Western Provinces assembled in Chicago on May 2nd and 3rd, and discussed various changes that should be made in the Church's methods in training men for the Ministry.

The Conference was called by the General Board of Religious Education and was part of a carefully organized plan by which the Board is endeavoring to learn the mind of the Church on the changes that should take place in Theological Training, so that it can fulfill the commission of the recent General Convention and present at the next Convention a plan for the training and ordination of men to the Ministry more in line with the needs of the modern times than the present Canon.

The following Bishops, Examining Chaplains and representatives of other educational agencies were present: Rt. Rev. Nathaniel S. Thomas, D. D., Bishop of Wyoming; Rt. Rev. William Walter Webb, D. D., Bishop of Milwaukee; Rt. Rev. T. I. Reese, D. D., Bishop Coadjutor of Southern Ohio; Rt. Rev. H. L. Burleson, D. D., Bishop of S. Dakota; Rt. Rev. G. H. Sherwood, Bishop of Springfield; Rt. Rev. J. R. Winchester, D. D., Bishop of Arkansas; Rev. W. W. Barnes, Chairman, Examining Chaplain of Nebraska; Rev. H. P. Nichols, D. D., Chairman of the Council, New York; Rev. F. L. Palmer, Examining Chaplain of Minnesota; Rev. Lester Bradner, Ph. D., Director of Department of Parochial Education, G. B. R. E., New York; Rev. E. H. Rudd, Examining Chaplain of Iowa; Rev. J. R. Stalker, Examining Chaplain of Ohio; Rev. Charles E. Byrer, Examining Chaplain of South Ohio; Very Rev. S. A. Huston, Examining Chaplain of Wyoming; Rev. George Long, D. D., Examining Chaplain of Quincy; Very Rev. B. I. Bell, Examining Chaplain of Fond du Lac; Rev. James E. Wilkinson, Examining Chaplain of Western Michigan; Rev. E. P. Miller, Examining Chaplain of Oklahoma; Rev. W. C. DeWitt, S. T. D., Dean, W. T. S., Chicago; Rev. William Burrows, Examining Chaplain, Indianapolis; Rev. J. H. McKenzie, D. D., Examining Chaplain, Michigan City; Rev. F. F. Kramer, Ph. D., Warden, Seabury Hall, Faribault, Minn.; Rev. W. L. DeVries, D. D., Examining Chaplain, Washington; Rev John H. Page, Examining Chaplain, Springfield; Rev. Frederick S. Penfold, Examining Chaplain, Milwaukee; Rev. P. C. Wolcott, D. D., Examining Chaplain, Chicago; Rev. F. L. Carrington, Examining Chaplain, Dallas; Rev. William E. Gardner, D. D., Secretary G. B. R. E., New York; Rev. L. C. Lewis, Professor, Western Theological Seminary, Chicago; Rev. B. S. Easton, Professor, W. T. S., Chicago; Rev. Theodore Foster, Professor, W. T. S., Chicago; Rev. S. A. B. Mercer, Ph D., Professor, W. T. S., Chicago.

The Conference was opened by Dr. Nichols, Chairman of the Council on the Education of Postulants and Candidates for the Ministry. He stated that this Conference was the first of a series which the Council plans to hold for the General Board. He stressed the importance of ascertaining the mind of the Church on the requirements essential for the Ministry of the present day and at the same time to familiarize the Church with the complexities attending the determination of those requirements, and the putting of the same into effect. He informed the Conference that the Council would be greatly helped in its work if they would discuss the following questions:

"Can there be an irreducible minimum in the educational requirements of candidates for ordination?" "What should that irreducible minimum be, and what normal or standard qualifications should be provided for admission to the Deaconate and for admission to the Priesthood?" "In what way should a standard be modified for men who apply under peculiar circumstances, such as maturity of age, from a foreign race or of a foreign speech, or from the Ministry of other Christian bodies?"

Dr. Nichols urged that the Conference form its own organization by electing a Chairman and Secretary. Rt. Rev. H. L. Burleson, D. D., Bishop of South Dakota, was chosen Chairman, and Rev. W. W. Barnes, Chairman of the Provincial Board of Examiners of the Seventh Province, was elected Secretary.

The members of the Conference were guests of the Western Theological Seminary, and much of the success of the Conference was due to the very liberal hospitality arranged at the Sherman Hotel by Dean DeWitt.

The following day the Council on the Education of Postulants and Candidates for the Ministry met at the Western Theological Seminary. A large number of the members of the Conference attended the meeting of the Council. Most of the day was spent in discussing the very valuable suggestions made by the Conference to the Council.

As the work of this Council is still in its formative stage and will continue to be so for at least another year, any conclusions in discussions and the formulation of a proposed canon cannot be determined until many conferences have been held and the whole subject of Theological Training has received a Church-wide study.

The Council decided to prepare and put forth for the information of those especially interested, a summary of its discussions and of those of the Chicago Conference. A committee on such a statement was appointed, consisting of Dr. Nichols, Dean DeWitt, Dr. DeVries and Mr. Palmer. This statement will present the various points of view that have been before the Council and the outline of the plans involved and the discussions that have ensued. It will be circulated from the Central Office of the General Board within a few weeks, with the hopes that a beginning can be made on a Church-wide discussion of the subject during the summer and at the Provincial Synods which meet in the autumn.

The next meeting of the Council will be held in the early autumn.

The "America Day" Service in London

IS REPRODUCED AT GRAND RAPIDS, MICH.

A patriotic service of more than local interest was conducted by the Very Rev. Francis S. White, Dean, in St. Mark's Pro-Cathedral, Grand Rapids, Mich., on Sunday, April 29th, at 11 a. m. It was a service of intercession and recognition in behalf of the army and navy and other organized forces of the United States and of the allied nations. It was a reproduction, with minor changes, of the service held April 19th in St. Paul's Cathedrayl, London. Bishop McCormick preached the sermon, taking as his text II. Maccabees, 12th chapter, verses 13 and 14, being the text used by Bishop Brent of the Philippines in his sermon at St. Paul's, London. Representatives from all the military organizations and of other organized forces of the city were present, including the Grand Army of the Republic, Loyal Legion, National Guard, Naval Militia, Boy Scouts, Sons of the American Revolution, Daughters of the American Revolution, Sons of St. George, Association of Commerce, Rotary Club, Triangle Club, City Commissioners, and the officers of the Reserve Corps. Bishop McCormick, in his sermon, made a special request that the newspapers print his text in full, asserting that the text was better than any sermon upon it: "And Judas, being apart with the elders, before the king's host should enter into Judea, and get the city, to go forth and try the matter in fight by the help of the Lord. So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin: And having given the watchword to them that were about him, Victory is of God." The Bishop said: "This is what America has done. This morning we rejoice at the news that Congress has passed the bill for selective draft, and that for this war the United States would have a fair, democratic and efficient system of military and industrial service, which we trust may be followed later on by universal compulsory training as an established part of the life of our country. To be so drafted is now not a disgrace, but the highest honor which can come to any American citizen. This service is not only in behalf of the army and navy, but of 'the other organized forces of the United States and the allied nations—that is to say, the commercial, the manufacturing, the agricultural, the scientific, the educational, and the religious forces, war relief and the Red Cross. Every one of you must be ready to find or be put into a place. Military experts tell us that the war will likely last through the year 1919. By that time it is probable that America will have 1,000,000 or 2,000,000 troops in the field. So today, as i did nineteen years ago, when our men left for the Spanish war, I beg you to join me in prayer and intercession for those who now go forth. And we shall also salute the flags of the allied nations, and especially those of England and of France, the countries whose representatives are now on our own shores to help us to prepare out of their experience and advice for the tragic and terrible matters that lie ahead of us and of all the world. We now go forth like the Jews of old to 'try the matter in fight by the help of God, committing the decision to the Lord of the World, and giving to our men the watchword, "Victory is God's".'" After the sermon, the flags of Russia, Servia, Italy and Japan were unfurled by Boy Scouts, and then, during the playing of the "Marseillaise" the French tri-color was unfurled. The "Marseillaise" was followed by "God Save the King", during which the British union jack was brought into the Chancel. Then there was a pause, while another Boy Scout walked into the Chancel, took Old Glory from one of the Servers and waved it on high. As the American flag was raised, a bugler blew "To the Colors", and those men who were there in uniform came to attention and saluted the flag.

A CALL TO THE COLORS

BY DR. JAMES E. FREEMAN

It seems but a short time ago that the great nations overseas issued their mighty summons to their sons—calling them to the colors. The readiness and promptness of the response was thrilling as we witnessed it during the fateful weeks in late July, 1914. After all, it was only a human call to a great service in defense of national honor and pride, and the maintenance of the integrity of the state. The call came to a people steeped in selfishness and gross indifference to the high claims of God. Said Admiral David Beatty, as with brutal candor he surveyed English life at the beginning of the war: "England remains to be taken out of the stupor of her self-satisfaction and complacency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue."

In other words, the world at large has heard a summons, a call to other standards than those of the nations. It is a trumpet call to the mighty standards proclaimed by God Himself. Standards that are revealed in the age-old experience of humanity; yes, standards upon which our boasted civilization is builded and without which it cannot endure. What of America in this pregnant hour? What is the call here? Is it to an enervating, a soul-destroying prosperity? Is it a kind of bigness in things commercial? Is it to a so-called "broader culture?" Is it nothing more than these? Then let us prepare for the great judgment: "As the nations which the Lord destroyed before your face, so shall ye also perish."

Surely, it is a call to higher standards of corporate and individual living that man is bidden to today. Europe has nobly answered this call, and, says H. G. Wells: "Our sons have shown us God." Out of the storm, the peoples of Europe will emerge purified, "yet so as by fire." We owe it to the state, to the fireside and the altar, to answer now to the call to Divine standards of living. If our religious motives have been mixed with selfish ambitions; if our individual and corporate life has been lived on low levels; if in our "proud isolation" we have grown careless to the claims of a purer and finer moral life; yes, if we have forgotten God and His eternal laws, let us to our knees for forgiveness. As true patriots of the state, as lovers of men and obedient sons of God, let us pledge anew our fealty to our great standards, that "this nation under God shall not perish from the earth."

"If drunk with sight of power, we loose
Wild tongue that have not Thee in awe;—
Such boastings as the Gentiles use
Or lesser breeds without the Law;—
Lord God of hosts, be with us yet,
Lest we forget—Lest we forget."

—Courtesy of the Minneapolis Tribune.

Bethlehem Schools Give $5,566 Offering

The Church Schools of the Diocese of Bethlehem sent representatives to Christ Church, Reading, Pa., on Saturday, the 28th of April, at which time the Lenten offering was presented. The service of presentation was preceded by a luncheon served in Wood Memorial Parish House for the Clergy and delegates. There were 15 of the Clergy of the Diocese present, and delegates from the majority of Parishes. Bishop Talbot presented the offering, which amounted to $5,566.56, which was $200 more than what was given at the service the year before. It is hoped that when all the Parishes are heard from the Diocese of Bethlehem will be able to give $6,000 to the Board of Missions from the Sunday Schools. The Rev. Mr. Bettcher of the Church Missions House preached a very inspiring sermon.

A Story Worth Passing On

Bishop Frederick Foote Johnson quotes, in "The Church News", the following from a communication written to him by a faithful missionary working in the Diocese of Missouri: "You were kind enough to say that you are glad that I am in this part of the country. It does get lonesome at times. But the work is so big and important! * * * Just think! By actual count, seventy-six per cent of the people of this city belong to no Church, and do not regularly attend Church! It's slow, hard work. But it's so worth while! I sometimes feel as the boys in the army must feel after just marching and marching day after day, and then marching some more. And then a sight like Easter comes, with forty-eight people to be fed from God's Altar; and I then wonder why God ever let me, so imperfect, have such a big task; and my heart cries out:

"Oh, lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh, feed, me, Lord, that I may feed
Thy hungering ones with manna sweet."

The Bishop says: "If such a letter were sent to the Board of Missions from Alaska or South Dakota, or Arizona, it would seem to the Board worth while to print it in The Spirit of Missions. It is from a congregation which reported thirty communicants in 1911."

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

FIFTH SUNDAY AFTER EASTER
THE COLLECT

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

This prayer keeps us going onward and upward! All good things come from God. Why is it that so many of us forget to acknowledge Him as the Source of good things? God is the Source of a good home, good parents, good food, good clothes, "good everything." Yet how many parents help their children realize that God is using them as His agents, His representatives, in the giving of good things? And by the way, what do you call "good things?" And how do you get them? Are you suppliants to God for these good things?

The Collect seems to infer that God would inspire us to think good thoughts. And He will if we only give Him a real inside chance. "Think those things that are good." Mother Church wants us to lift up our minds in religion as well as our hearts. We must implore the help of the Inspirer. "His that gentle voice we hear." God does not commandeer our mind life. No brag, no bluster, no bluff with God. He makes our religion sweetly reasonable. So many emotional forms of religion are so unreasonable! This Collect reminds us that if our daily lives are to be full of good works they will be "good" in God's sight only in so far as He inspires. He directs or guides them. "God longs to bestow His gifts, but He longs still more that we should seek them from Him, so that we may receive them profitably and with the fulness of His blessing." How patiently and persistently Mother Church keeps reminding us that without God we can do no good thing. From Him alone proceeds "all holy desires, all good counsels, all just works." St. James is most emphatically right: "Every good gift and every perfect gift is from above."

A risen life is an upward looking life; as I saw it put the other day: "When the outlook is dark; try the uplook." The more we "look up" the easier will it be for us to "look out." Easter involves the Ascension; when we lift up the eye, when we lift up the heart we soon find that we must also lift up the voice. Rogation is the act of one who ceases interrogation long enough to say: "Speak, Lord, for Thy servant heareth."

THE EPISTLE

Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—St. James 1:22.

"Deceiving your ownselves." You can "fool" yourself, you can "fool" your neighbor, but you cannot "fool" God; and yet, alas, that is what a large part of many religious observances so often involves—playing a part, looking into a mirror, praying with one's self.

Remember the rich man in the Gospel story who fooled himself and his neighbors, and began his plans to tear down old barns and build bigger ones, and then God says: "Come home, poor fool!" A fool in God's sight is a man who looks into a mirror thinking to see his real self. He is one who points out the road but never goes along that road himself; he is the preacher who does not practice; he is one who holds the mirror up to nature and "plays a part." Life may be playing a game, but it never was playing a part, Shakespere to the contrary, notwithstanding. "Life is real, life is earnest." Religion is life, that is the reason it is real and earnest. "If any man seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." "To be, rather than to seem to be," is a good motto; but a better one is, "to seem and to be." Why bridle the tongue? Because unbridled speech is what more often makes a man foolish than any other one function of his mental life.

Pure religion has two aspects as far as the world is concerned; viz.: to do something to prove the sincerity of one's professions; and also to win for one's self "the white flower of a blameless life." No "fool" can successfully do these two things; and when one has done these things he has only done the outside religious things, which will prevent his fooling himself and his neighbor in the sight of God. After that he must get down to the inside things with God alone looking on. The Gospel shows us how to make religion a real thing between a man and his God; a job which is no slight-of-hand or tongue-work either when you get down to business.

THE GOSPEL

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

"In My Name." Here is the key to the right religious attitude towards God. Bishop Doane, in his comments on this Gospel, says: "The contrast in this Gospel is between speculative wonder, idle curiosity, impertinent questioning, useless attempts to comprehend the incomprehensible, and the ASKING for what we can receive. We lose the connection somewhat because the Gospel begins in the middle of the verse, and because we translate two words by one word. 'In that day,' the day of Pentecost, the Pentecostal period which lasts on till Christ shall come again, 'in that day ye shall ask me nothing,' would better read, 'on that day ye shall question nothing, for ye shall be guided into all truth.' Doubt, uncertainty, curiosity, shall fade before the fulness of faith, which the substance of things hoped for, and the evidence of things unseen. Every form of anxious and reverent, or of curious and cold hearted inquiry shall give place to the certainty of knowledge."

The other "ask" of this Gospel is the asking of prayer. In this very promise of the power of prayer comes the first fulfillment of that word, "ye shall not inquire;" the beginning of that time when Christ should "no more speak in proverbs, but speak plainly."

Prayer is the means of insight into things before unknown. That is why the Collect asks for inspiration, and why Christ bids us ask "in His Name." We cannot ask for what Christ would not ask. Any answer to prayer must be to fill up joy, not to protect us against that tribulation which is necessary to sift chaff from wheat.

Again note that in your religion you are to "cheer up." "Faint heart never won fair lady." Your religion if it does not promote a cheerful life, does not fill you with the joy of the Holy Ghost Who is the Life Giver, and hence the Inspirer of the joy of living, will not win anyone to that religion. If you want the good things of life, then you must ask the Father for inspiration to **think** out clearly what "life" means, and "good" means, and "joy" means. And the answers to these questions you will find in Him Who came forth from the Father into the world, and yet left the world to go to the Father. And in His giving left "earth crammed with heaven." And if you say where do you find the warrant for this statement, I reply, in the Ascension, and in Pentecost, which, to adopt a phrase from Bishop Doane, "have inspired me to turn my interrogations into more earnest, patient and continuous rogations, and so given me inner peace and quiet, joyful faith."

F. S. W.

The Power of Self Discipline

Our spiritual Lent is over, but with the call to war there comes to us from every side a summons to self discipline.

Mr. Lloyd George told the English some time ago that what they needed was a national Lent and now our leaders are telling us the same thing. We must deny ourselves, we must give up many luxuries, we must discipline our appetites, we must cease our American waste and grow economical. And we will not find this easy.

In the "Imitation of Christ" there is a famous chapter on "The Examples of the Holy Fathers."

"Consider the lively examples of the holy fathers in whom true perfection and religion shined; and thou shalt see how little it is, and almost nothing, which we do now in these days. The saints and friends of Christ served the Lord in hunger and thirst, in cold and nakedness, in labor and weariness, in watchings and fastings, in prayer and holy meditations, in many persecutions and reproaches. O how strict and self-renouncing a life led these holy fathers. What rigorous abstinencies did they use. In the day they labored and in the night they attended to continual prayer. Therefore, they were poor in earthly things but very rich in grace and virtues. Now he is thought much of, who is not a transgressor and who can with patience endure that which he hath undertaken."

If the contrast was so great between those who gladly endured self discipline and those in Thomas a Kempis day who could not discipline themselves, what shall we say of our own time?

Francis Thompson expresses our own attitude to self discipline when he says: "To our generation uncompromising fasts and severities of conduct are found to be piteously alien, not because, as rash censors say, we are too luxurious but because we are too intricate, nervous, devitilized. We find our austerities ready-made. The east wind has replaced the discipline. Merely to front existence is a surrender of self, a choice of ineludibly rigorous abnegation."

And now the demand comes that an intricate, nervous, devitilized civilization must not only front existence, but present a valiant front to an existence stripped bare to the east wind of self-denial, and it may be, of sorrow and distress.

We will do this cheerfully and willingly at the call of Patriotism, but we will do this more willingly and certainly more successfully and efficiently if behind the call of Patriotism there is the motive power of religion.

We must think anew of the Christian life under the simile St. Paul so often used—an athletic contest, a race hard and long, for the winning of which the runner must strip himself of all that would impede his progress. "Let us lay aside every weight and the sin that doth so easily beset us."

We must recover the lost idea of the severity of religion. Like the rest of our life we have made religion very easy. We have lured worldly people into the Church by telling them that they will not have to give up much of their worldliness. We have preached the "comfortable" gospel of Jesus Christ.

We must now win ourselves and win others by a higher appeal—the appeal of the suppression of self, the appeal of self-sacrifice. If we are not to be slackers and shirkers we must remember that our old ease and comfort and self-indulgence can "come forth by nothing but by prayer and fasting."

The fact of material war ought to make us enlist anew in its counterpart, the spiritual warfare. And if we are warriors in the spiritual warfare we shall more likely be victors in the material war. It is only a Christianity which shares the sufferings of Christ which will be worthy to have a share in the victory of Christ over injustice and cruelty and international crime and barbarity.

Now that the call has come to think more seriously, let us think more seriously of our religion. Now that the call has come to live more seriously, let us live our religion more seriously.

We are in a world of war in which everything must be sacrificed to victory.

Let the presence of daily danger, let the call to daily sacrifice, let the summons to what is brave and heroic in our nature awake in us a determination to do our full duty as citizens in the Kingdom of God, soldiers in the Christian army.

H. J. M.

COMMENTS ON THE NEW LECTIONARY

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

FIFTH SUNDAY AFTER EASTER

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
5 S. after E'st'r	Num. 27:12-end Isa. 33:5-22	Heb. 1 and 2	Dan. 10:1-14	Rev. 1:1-18
M.	Num. 31:1-31	3 and 4	Deut. 25:13-end	Matt. 6:24-end
Tu.	32:1-33	5 and 6	26	Luke 11:1-13
W.	36	7	27:1-10	John 6:24-40
Ascension Eve	.....	.....	Gen. 5:18-24	Luke 24:44- end
Ascension Day	Lev. 16	8 and 9	Zech. 14	Eph. 4:1-10
F.	Deut. 31:14-26	10:1-18	Deut. 28:1-14	4:11-24
S.	34	10:19-end	28:15-48	I Pet. 3:8-end
S. after Ascen.	32:45-end Isa. 43:16; 44:5	Col. 2:8; 3:7	Zeph. 3:8-end	Acts 1

We are now within a few days of the commemoration of the Ascension of our Lord, and are approaching Pentecost. The Collect, Epistle and Gospel have to do with both. In the Gospel, our Lord declares, summing up His whole life, "I came forth from the Father and am come into the world; again, I leave the world and go to the Father." The Holy Spirit is only implicitly contained in Gospel and also in Epistle, but in a remarkable manner. Without the regenerating influence of the Holy Spirit, belief in the Christ is unavailing. "Ye shall be scattered every man to his own;" and the mirror of consciousness in which the unregenerated man beholds himself does not carry with it true self-knowledge; nor is such a man able to see into or abide in "the perfect law of liberty." The Collect supplements this negative implication of the need of the Spirit by a positive petition for inspiration. How, now, does the New Lectionary at this point fit in with these fundamental and timely teachings? In the life of Christ (Sunday evening) we anticipate the Ascension by a message from the Ascended and Glorified Lord, "the first begotten of the dead and Prince of the kings of the earth," who "has the keys of death and the unseen world." This message comes fittingly through one who was "in the Spirit on the Lord's day."

The accompanying Old Testament is from the book of Daniel, which occupies the same relative place in the Old Testament that Revelation does in the New. In the Old Testament historical course (Sunday morning) we have the account of Moses going up into Mount Abarim and appointing Joshua as his successor—a man in whom was the Spirit, anticipatory of the higher Pentecostal gift of the Indwelling Christ. The second lesson covers the life of the Lord, as does His declaration above quoted from the Gospel: His coming into the world and at last sitting at the right hand of the Majesty on High. The Old Testament alternative is a vision of Jehovah as exalted and dwelling on high; a state to be shared by everyone that walketh righteously; whose eyes shall see the King in His beauty and the land that is far off; from whence also He will save us.

The principal week-day, of course, is Ascension, on which we employ in the Old Testament historical course, the Levitical law of the High Priests entering into the Holy Place to make atonement there by offering the blood of the slain, the life that has passed through death; and this is explained in its Christian fulfilment by the second lesson; the Christ fulfilling and abolishing the Levitical Priesthood. In the evening, we give St. Paul's treatment of the Ascension, backed by Zechariah's vision of the complete triumph of holiness, so that "every pot in Judah shall be holy."

Session of Archdeaconry of Reading

The Spring session of the Archdeaconry of Reading, Pa., was held in St. Gabriel's Parish, Douhlassville, Pa., the Rev. William du Hamel, Rector, on May 1st and 2nd. The opening service of Evensong was on Tuesday evening, with greetings from the Rector and a reply from the Archdeacon, the Ven. H. E. A. Durell. The Rev. Walter C. Roberts, Rector of St. Mark's Church, Mauch Chunk, preached a very stirring sermon on "The Church and the Nation". After a celebration of the Holy Communion at 7:30 a. m., on Wednesday, and a breakfast, the Clergy met for the business session and the hearing of papers, with discussion. The general theme was, "The Church in War Times". A paper on "The Church, tht Army and Navy" was read by the Rev. A. E. Clattenberg, Rector of St. Peter's Church, Hazleton. "The Church and the Red Cross" was the subject of a paper by the Rev. James B. May, Rector of Trinity Church, Lansford, and the Rev. J. D. Hamlin, Rector of Trinity Church, Bethlehem, spoke on "The Church at Home". A very helpful Quiet Hour was spent in the Church from noon until the hour for luncheon, conducted by the Rev. Charles F. Scofield, Rector of St. Mary's Church, Warwick, Pa.. Although the Bishop was unable to be at this Archdeaconry, as he was meeting with the women at the regular Auxiliary meeting at Towanda, he sent a message of cheer.

It is the Bishop's hope to meet all his Clergy for conference and spiritual inspiration regularly twice a year. The first meeting is planned in conjunction with the Sunday School Institute at South Bethlehem the latter part of June.

Bishop Tuttle's Surplice Catches Fire

While officiating in St. Stephen's Church at Ferguson, Mo., on Sunday morning, April 29th, the Rt. Rev. Dr. Tuttle, the Presiding Bishop of the American Church, narrowly escaped serious burns as a result of his surplice catching fire from a candle on the Altar. A number of members in the congregation immediately started towards the Sanctuary to assist the Bishop in extinguishing the fire. The Retcor of the Parish, the Rev. James D. Simmons, who was standing near the Bishop, stepped forward and quickly beat out the flames. After a few minutes quiet in the Church was restored and the Bishop continued with the service.

Stars and Stripes in St. Paul's, London

A telegram from London in the secular press states that the Stars and Stripes are to have a permanent place in St. Paul's Cathedral along with the flags deposited there by the famous British regiments. The Dean of St. Paul's has expressed himself strongly in favor of the suggestion to deposit flags of five American battalions, known as the American Legion, in the Cathedral. There will be a commemorative tablet giving the names of the officers and the numbers by which these American battalions are designated, which are the Ninety-seventh, Two Hundred Eleventh, Two Hundred Twelfth, Two Hundred Thirteenth and Two Hundred Thirty-seventh.

Rector Addresses Oddfellow Lodge

The Rev. Stephen H. Alling, Rector of St. James' Church, Sault Ste. Marie, Mich., delivered the annual address before the Sault Ste. Marie Lodge, No. 123, I. O. O. F., and seventy members of the Bessemer and Arthur Lodges of Sioux, Ontario, Canada, on the occasion of the celebration of the ninety-eighth anniversary of the founding of Odd Fellowship in the United States, on April 22. The members of these Lodges attended St. James' Church in a body. The members of the local Lodge escorted their Canadian brothers to and from the ferry. Mr. Alling took for his subject, "National Preparedness". Mr. Alling was the organizer of the first patrol of Boy Scouts in the Soo; now there are five.

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WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

Worship

OBLATIONS

The most important element of the worship of God is that of offering; an intelligent and sincere Christian goes to Church to offer something. We ask our readers to consider carefully their offerings in connection with their worship—what do we offer?

In all services of the Church we offer prayer, and in all but the Litany, we offer in addition thanks and praise, and quite often at all services there is an offering of alms. There is only one service in which we formally offer Oblations, and that service is the Holy Communion.

The word "Oblation" occurs six times in the service of the Holy Communion, but it is not to be found in any other of the services of the Church, except as it may be read in Scripture lessons.

The word is found three times on page 228 of the Prayer Book, and three times on page 235. The first of these pages gives the word in connection with the offering of the alms, and the second with reference to the offering that Christ made himself with the Eucharistic memorial of that offering. Our present purpose is to consider the use of the word "Oblations" on page 228, leaving the other page for a future article in THE WITNESS.

We print below that portion of page 228 in which the word "Oblations" is found:

"Whilst these sentences are in reading, the Deacons, Church Wardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

"And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.

"And when the Alms and Oblations are presented, there may be sung a hymn, or an offertory anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.

"Then shall the Priest say:

"'Let us pray for the whole state of Christ's Church militant.

"'Almighty and everlasting God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully (*to accept our alms and oblations, and) to receive these our prayers, which we offer unto thy Divine Majesty.'

"*If there be no alms or oblations, then shall the words (to accept our alms and oblations, and) be left unsaid."

It is the usual custom in the American Church for the people to stand when the alms are placed upon the Altar by the Priest at any service. After the Wardens have passed the alms basins to members of the congregation, they bring them to the Priest and remain standing before the Altar until he has placed them upon it. This custom has become almost universal, and has been practiced for many years. Everyone taking part in this act understands that the Wardens and congregation stand to express their co-operation in the offering being made to God. Moreover, this act of standing is expressive of the Priesthood of the Laity—"Ye are a royal priesthood."

Referring to the second rubric printed above, we see that in the service of the Holy Communion, after the alms have been placed upon the Altar, the Priest is to place upon the Altar bread and wine. In the third rubric are these words, "And when the Alms and Oblations are presented." It is evident that the Oblations are presented as well as the Alms; that is to say, they are also offered to God as are the Alms. As nothing else is directed to be presented at this time, the bread and wine must be the Oblations.

There are some inconsistencies in this matter to be found among the customs of many congregations. If the Oblations are to be presented after the alms, why do the Wardens leave their positions before the Altar before the offering of the Oblations? If their act of standing before the Altar at the offering of the Alms be to show their co-operation and to express the Priesthood of the Laity, should it not be equally expressed at the offering of the Oblations?

In many of our Churches at early celebrations of the Holy Communion, when there may be no collection and offering of Alms, the congregations kneel after the Creed and remain kneeling during the offering of the Oblations, thus failing to express their co operation by virtue of their Priesthood in this sacrificial act. Many of these same congregations are most particular to stand when the Alms are presented, even at Morning or Evening Prayer. We note with satisfaction that the congregations of some Churches are not guilty of this belittling of the offering at early Celebrations, but the inconsistency will be found in many Parishes otherwise careful of their postures in worship.

We believe that it is plainly evident to any candid mind, reading the rubrics that we have quoted, that the bread and wine are the Oblations to which reference is made in them, and that the acts of both Priest and people are to be the same in offering the one as the other.

ALMS AND OBLATIONS

The Alms of a congregation may be in various forms placed upon the plates at the collection. When the plate is presented at the Altar, there may be in it, coins, bills, checks, and some form of promissory notes. A coin has intrinsic value; that is, if it be a gold coin, the gold has value aside from its form as a coin; if the coin be melted it is still of worth.

A greenback has no value, except that given it by the government of the United States through its denominational figure and the signatures it bears—it is a piece of paper of no intrinsic value whatever, but so long as the integrity of the nation is maintained it is worth its face value.

A personal check is also only a piece of paper, save for the worth of the name with which it is signed and the solvency of the bank upon which it is drawn. Unlike a greenback, the check is of value only to the person to whom it is made payable—three parties are required to maintain its value, the bank, the signer, and the endorser.

Sometimes a member of the congregation desires to make a considerable offering, but does not feel able to spare the amount he would give at the time of the collection; in this case, he may make a written promise that he will contribute a certain sum on a designated date. Such a note has no legal value, it is an evidence of the intention of the signer having a value solely dependent upon the honor of the individual offering it.

If a particular collection be one aggregating a large amount, its intrinsic value will be very small, because the coins will be few, while greenbacks, checks, or promissory notes will compose the bulk of the offering. In other words, the value of a very large collection is dependent upon the integrity of the government and of the banks concerned, as well as the worth and honor of the signers of the checks and notes it contains. To conclude, the more generous the collection, the more promises will it contain, while its value will rest upon the honorable association of a large number of individuals in government and commercial institutions.

OTHER OFFERINGS

But money and promises of money are not the only offerings that one may make to God in the worship of the Church. The attendance of any individual at a service is an offering to God, consciously or unconsciously. Five hundred persons in Christ next Sunday morning will in some ways make more effective the worship than would fifty only. We do not mean that God would be more truly or sincerely worshiped, but the effect upon the community would be greater. In such a congregation their would be a great variety of motives for attendance at the service; some might be present for very low motives; but every one present would add to the offering, just as would a nickel, given for appearance only, add to the collection.

Attendance at a service therefore is like a coin added to the collection; it has an intrinsic value; it may be gold or it may be copper, but in either case it has a value aside from the marks it bears. Many persons who are most generous in adding to the amount of collection of funds for a church are very stingy in making an offering of themselves, as church attendance requires.

If the appeal were made for an offering of money greatly needed for some purpose, within or without the Parish, the Rector feels sure that he would receive a most generous response, but the appeal for an offering of self upon the part of each member of the Parish at this service requires another kind of generosity. He begs of you not to be stingy but most generous in meeting this appeal. The Church needs this kind of generosity even more than it needs your cash; will you not make this offering of a coin, at least, as an aid to the work of the Parish for God?

(To be continued.)

PRAYER BOOK REVISION PAPERS

By DR. EDWARD L. PARSONS
Of the Joint Commission on Prayer Book Revision and Enrichment

III

THE WORK ACCOMPLISHED AT ST. LOUIS IN 1916

Facing the conditions and needs which have been suggested in the previous papers, the Joint Commission of Bishops, Presbyters and Laymen appointed at the General Convention of 1913 began its work. Bishop Whitehead of Pittsburgh has been its wise and able Chairman from the start. Its first Secretary was the late Rev. Dr. Samuel Hart, Dean of the Berkeley Divinity School and Secretary of the House of Bishops, who had himself been a leading figure in the revision of 1892. After his resignation on account of pressure of other duties, Dean Moses of Garden City served as Secretary until his lamented death a year ago. He was succeeded by the Rev. John W. Suter, the distinguished Massachusetts liturgiologist. The Commission organized for work by the appointment of a number of Committees on various parts of the Prayer Book, held from three to four meetings a year, each meeting occupying at least three days, and in the summer of 1916 presented its report to the Church.

Part of that report was adopted at St. Louis in 1916 and is now before the Church for discussion pending final action in 1919. Part was debated in 1916 and action upon it taken by one House or the other; but failed to be adopted by concurrent action of both Houses. Part was referred back to the Commission by the Convention without any action at all for further report in 1919.

Under such circumstances the clearest way to consider the matter will be to take these three parts in that order in successive papers. That will give us a view of the actual status of Prayer Book Revision in the Church today. We have first then to look at the changes in the book which were adopted in 1916 by General Convention and which, after the discussion of three years in the Church, will come before the Convention of 1919 for final action.

Those changes cover Morning and Evening Prayer, the Special Prayers and Thanksgivings and the use of the Psalter. They were all adopted by votes so large as to amount almost to unanimity. Indeed, in the House of Deputies, the final votes on Morning and Evening Prayer, after the proposals of the Commission had gone through the fire of debate in the Committee of the Whole, were unanimous in the clerical order with one exception, and the next day that Diocese asked leave to change its vote. Such unanimity was striking evidence that revision was no mere fad of a few radicals, but the desire of the great body of the Church.

As would be natural, the dominating thought of the changes in the Morning and Evening Prayer was that of increased flexibility, so that the services might be better adapted to the ever-growing variations in need which modern life and missionary conditions present The opening sentences are worked out on a far more consistent plan so that instead of the present three divisions, with the large number that are penitential in character, there are seven general sentences bidding to worship followed by others appropriate to the different seasons of the Christian year. A distinct improvement is made by giving to the Evening Prayer an almost entirely different set of selections from those of Morning Prayer. Congregations all over the Church will welcome the discretionary rubric which will make it unnecessary for the long Exhortation to Confession to be read week after week; and the same sense of relief will be felt in the new proposals as to the use of the Psalter which, although contained in a separate resolution, may most appropriately be considered here.

There are three commonly made criticisms of the present use of the Psalter. (1) The division by days is adapted for daily services so that congregations meeting weekly lose often for long periods some of the richest Psalms; while persons attending only in the morning will practically never use those for the evening. (2) The selections are excellent, but there is little guidance as to their appropriate spirit and they are too few. (3) Finally both the daily divisions and the selections and Proper Psalms are apt to be very long. On Good Friday morning for example the wonderful Twenty-second Psalm is more impressive used alone than with the additions of the Fortieth and Fifty-seventh. To meet these objections the Convention adopted a new rubric which, while preserving the arrangement for reading the Psalter through once every month "in places where it is convenient," gives permission to use one or more of the Psalms for the day of the month or one or more of the Psalms in any selection. On days for which Proper Psalms are provided, one or more may be used. The new rubric gives flexibility. It is supplemented in the interest of richness by eight new selections, the addition of a number of Proper Psalms, and the insertion of titles before the selections which give a hint of their character. The first selection is entitled, "Godliness," the second, "Morning," the third, "Evening," and so on. There is thus opened to the Clergy and congregations a fine opportunity for a large and discriminating use of the Psalter.

Turning back now to Morning and Evening Prayer the next change which will strike the eye is the printing of the Te Deum and the Benedicite, so that their divisions or stanzas are apparent. The Revision Commission had recommended in the interests of the small Church and the poor choir both a rubric giving permission to use only one of the portions of the Te Deum, thus marked out, and also the inclusion of a brief chant. The former recommendation was not adopted. The House of Deputies objected to the "mutilation" of the Te Deum. They were told of the remark of a Deputy that there were worse ways of mutilating the Te Deum than by singing only a part of it; but even that excellent reason did not overcome the objection. But the other recommendation was adopted. The brief chant called the "Benedicite Es", which is found in The Apocrypha as the preface to the Benedicite or Song of the Three Holy Children, is inserted after the Te Deum to the undoubted advantage of the service in many a small Church.

The next noteworthy change is the permission to pass immediately from the chant following the First Lesson (any one of the chants in Morning Prayer may be used) to the Holy Communion. At the present time, when Morning Prayer and the Communion are used together, the congregation listens to three lessons from the New Testament; the Second Lesson proper and the Epistle and Gospel. The Creed must be used twice or else one of the services suffers an unauthorized deletion; and the essential sentiment of the petitions in Morning Prayer is repeated in the course of the Communion Service. The new plan gives to the people that portion of the Morning Prayer which is altogether wanting in the Communion (the Psalter and the Old Testament Lesson) and makes unnecessary the duplication. It ought, if finally adopted, to lead to much more habitual use of the two services together, a change much to be desired.

The above are the most important revisions; but in addition, there is a fine new prayer for the President, and a rubric permitting the congregation to join in the general thanksgiving where it is desired.

Quite as likely to attract attention as anything which we have already considered is the substantial body of additions to the Prayers and Thanksgivings. Some needed changes are made in the order of the prayers, and new ones are added under the following titles:

For Courts of Justice; for the Ar-

Continued on page 4)

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XX

The Ascension and the Church

There is an immediate and vital connection between the Ascension of Christ to the Throne of God, and the life and work of His Church on earth. Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them * * * and lo I am with you always." The Church's whole life and work depends upon the fact of His Ascension. She is to proclaim Him to the world as the King who has the sole right to man's allegiance; she can have no hope of success except as all power in heaven and earth is His; she can offer Sacramental Grace to make men fit for His Kingdom only because He exercises the supernatural life-giving power of God, and is able to endow the Sacraments with Divine Grace.

PREACHING CHRIST AS KING

The Church's message is that of Christ's sole authority over the hearts and wills of men; His claim to be the Absolute Monarch over our conscience. He will not share the Throne with any other; He will accept nothing but undivided allegiance. "Ye cannot serve God and mammon." "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me."

A gospel which gives Christ any lower plane than the Throne of God over human hearts is not the Gospel of Christ.

SUCCESS THROUGH ASCENSION

Only through the fact of Christ's being on God's Throne can the Church have any hope of success. Humanly speaking, nothing could be more absurd than for the little infant Church in Jerusalem to imagine that it could have any effect upon the world. How could unlearned men revolutionize the world's philosophy, poor and obscure men change the whole form and spirit of the world's institutions and civilization? Among so many world religions how could those few men hope to introduce that which should become the world religion? The only possible hope of success was in the fact that He Who sent them was on the Throne of God. Christ a dead prophet, and failure is certain, even though He be the greatest of the prophets. Christ on the Throne, and success is certain, because "all power in heaven and in earth" is behind the Church. So they went everywhere, and preached with boldness, sure of the Church's victory through the Ascended Christ.

THE SACRAMENT AND THE ASCENSION

The Ascension was not to take Christ out of the world, but to bring Him into closer touch with the world. Through the Ascension it becomes possible for Him to be "where two or three are gathered together in His Name." Through the Ascension it becomes possible for Him to endow the Sacraments with Divine Grace, and to give to man the Holy Spirit, as otherwise it would not have been possible. "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I go I shall send Him unto you." There is mystery here, no doubt, whose depths we may not hope to fathom. Yet in some very real sense the sending of the Spirit, and the power of preaching and the grace of Sacraments depends upon Christ's "going away" to the Throne of God.

MISSIONS AND THE ASCENSION

The Church is the Kingdom where Christ rules, the body of men in whose hearts His Throne is set up. The Church is also the army which is to extend His Kingdom even to the ends of the earth. The Church's mission is to proclaim Him as the world's Supreme King, the Church's hope of success in that mission lies in the fact that He is King. "All power in heaven and earth is given unto me, go ye therefore and make disciples of all nations."

J. H. Y.

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

Ten thousand dollars has been given to St. Thomas' Church, Winn, Me., by an anonymous donor.

A large number of Parishes throughout the country are making their Guild Halls and Parish Houses the center for Red Cross Society work.

Plans have been completed for a new Church and Parish House, which it is expected will be erected this year by Trinity Parish, Houston, Texas, at a cost of $75,000.

The Rev. Dr. Floyd W. Tompkins, Rector of Holy Trinity Church, Philadelphia, conducted a Mission at St. John's Church, Jamaica Plain, beginning on Sunday, April 29th.

A proclamation by King George, urging the people to economize to the extent of 25 per cent in the consumption of food, owing to the gravity of the situation, was read in all the Churches of England last Sunday.

Mrs. Crockett, a cousin of J. Pierpont Morgan, and wife of the Rev. Stuart Crockett, Rector for nine years of Holyrood Church, New York City, who died last March, has announced that she will pay the incumbrance of $60,000 on the Church property.

The Brooklyn Eagle says that the Rev. Charles A. Brown, Rector of All Saints' Church, Bayside, is going to contribute his bit toward adding to the country's food supply. He has just secured the privilege of tilling a plot of ground 80x100 feet, which he has planted with potatoes.

Bishop Burleson of South Dakota, in his diary, says that whenever he visits Lemon he is so near the border that he finds it necessary to walk in the center of the Milwaukee Railway track, lest he intrude on the jurisdiction of the Bishop of North Dakota.

On Sunday, April 29th, Dean Carroll Davis of Christ Church Cathedral, St. Louis, blessed a large-sized silk American flag, which was presented by Mrs. George M. Tuttle, daughter-in-law of the Rt. Rev. Dr. Daniel S. Tuttle, Presiding Bishop of the American Church.

The Rev. W. M. Cleaveland, who has had charge for a number of years of Christ Church, Collinsville, St. Andrew's Church, Edwardsville, and of the work at Glen Carben, Ill., has resigned and has accepted a call to St. James' Church, Bozeman, Mont. He expects to remove his family to Bozeman early in June.

The Treasurer of St. Mark's Church, Minneapolis, reports for the fiscal year ending May 1st, total receipts of $39,354.38. Of this amount, $10,837 is credited to the Benevolence Fund and $5,000 to the Building Fund. This does not include the sums received and expended by the Branches of the Woman's Auxiliary or the Altar Guild.

At an organ recital given recently in Trinity Church, Houghton, Mich., by Mr. Frank Emerson Fuller, the Organist, a short sketch of the life of each composer of the numbers was printed on the programs.

The Rev. J. T. Kerrin has resigned as Rector of Christ Church, Burlington, Ia.

"A gift of $10,000, to be held in trust, and the income to be used for General Missions," says the Boston Transcript, "has been received by the Board of Missions from a Philadelphia man, who has been in the habit of sending $250 to the Board each Christmas and Easter for the same purpose."

The church building at Cardington, Ohio, is being removed to Mt. Gilead, six miles away, and will hereafter be used by the congregation of the Church of the Transfiguration at the latter place.

The Rev. John Boden, who has done a very successful work during the past four years, as Rector of St. Mary's Church, St. Paul, Minn., has accepted a call to the Rectorship of the Church of the Holy Communion, St. Louis. Mr. Boden's abilities and experience peculiarly fit him for his new work, which he will begin about June 1st. He will doubtlessly prove a worthy successor to Bishop Wise in the Rectorship of the Church of the Holy Communion.

Dr. Leighton Williams, a prominent Baptist minister, was recently privately confirmed, together with Mrs. Williams, by Bishop Burch, in the Cathedral of St. John the Divine, New York. Dr. Williams has served thirty years in the Baptist ministry. He has been received as a candidate for Holy Orders, and is serving as a Lay Reader in the Church of the Holy Communion, New York, of which the Rev. Dr. Mottet is the Rector.

Mr. and Mrs. George L. McElroy of New York have presented to St. James' Church, West Somerville Mass., a beautiful silver chalice and paten, of Gothic design. The gift is in memory of the donors' niece, Hilda White, who died February 19, 1917. It was used for the first time last Sunday morning. Four flags recently presented to the Parish were dedicated with impressive outdoor and indoor services at the 4 p. m. service. Mayor Cliff delivered an address from the porch of the church, and Dean Hodges preached the sermon. The Rector of this Parish is the Rev. W. H. Pettus.

The Clergy of Portland, Oregon accompanied the Bishop of the Diocese, the Rt. Rev. Dr. Sumner, in the great patriotic parade in that city on April 19. Practically all the Churches of the Diocese of Oregon have flags either on the exterior or the interior of the buildings, or both. The Boy Scouts of St. Paul's Parish, Oregon City, made the flag pole for the church, on which the new flag purchased by the Vestry will be raised.

Mr. Raymond A. Hoyer sometime Director of the La Salle-Peru Township High School, Social Department, La Salle, Ill., is leaving to assume the Directorship of Trinity House, a Settlement House maintained by Trinity Cathedral, Cleveland, Ohio. Trinity House has been in operation since January, 1916, and is located in a particularly interesting neighborhood that is in special need of some such agency for good. Mr. Hoyer will find a productive field for social work there.

On Monday evening, the 30th of April, the Churchmen's Club of Berks County, Pennsylvania, entertained the Bible Classes of several Reformed and Lutheran Churches in the Y. M. C. A. Hall, Reading. About 400 men sang patriotic songs together, and listened to a most stirring and eloquent address by the Rev. H. P. Silver, Chaplain of West Point, on "Patriotism". On Tuesday, Chaplain Silver addressed several hundred boys at the Boys' High School, and also spoke at the Rotary Club luncheon.

A meeting of the Dayton Convocation was held at Troy, Ohio, beginning on Monday evening, April 25th. A large number of the Clergy of the Deanery were present. The opening address was given by the Rev. Gilbert P. Symonds of Glendale, on Missionary work in Siberia. The Rev. Otto Dumper of Dayton gave a book review, and the Rev. George Torrence of Hamilton read a paper on "The Place of Music in the Church Services".

The Archbishop of Canterbury sent a message by telegram to the Church in the United States, through the British Ambassador in Washington as follows: "Link already well proved which unites our Churches receives fresh strength from this new fellowship of our peoples in great and terrible task for world's safety and freedom wherein our linked forces are sacredly engaged."

"If the United States needs me on the firing line, there is where I will be," announces the Rev. Earl Cleeland, Rector of St. Andrew's Church, Seattle, Wash. He is reported by the Seattle Times to have made the foregoing statement as he signed his name to an application for admittance to the Officers' Reserve Corps Training Camp at the Presidio, Cal., beginning May 15th. He told Col. Kessler, head of the Seattle Examining Board, that he would serve either at Chaplain or at the firing line, wherever his services would be most useful. "If I can serve my God and my country equally as well as Chaplain, I will accept an appointment as such. If not, I will go into the trenches."

The 23rd Annual Convocation of the Archdeaconry of Buffalo was held in the Church of the Ascension, Buffalo, N. Y., on April 24th. The Rt. Rev. Dr. W. D. Walker, Bishop of Western New York, presided. There was a celebration of the Holy Communion in the morning, the Ven. G. W. S. Ayres, celebrant, assisted by the Rev. Chas. J. Broughton. The afternoon session was devoted to reports by missionaries. The following were elected members of the Board of Missions for the Archdeaconry: The Rev. Charles H. Smith, the Rev. Charles A. Jessup, the Rev. G. S. Burroughs; Messrs. Henry C. Hodge, F. H. Boynton and H. N. Yates. The Treasurer reported a balance of $4,046.05 on hand.

Scientists and Christ

It is not unusual to suppose that Science and Religion are contradictory—one of those popular and unreliable conclusions which have expressed themselves in a sort of aphorism.

The other day a paragraph went the rounds of the papers that the great majority of scientific men disbelieve in a Personal God; but this unbelief is not shared by men of really scientific eminence. Farraday, the founder of Electric Science, had a little chapel of his own in North London, where, to a handful of people, every Sunday he expounded the Word of God. Clerk Maxwell, the originator of the Kinetic Theory of Matter, and an eminine mathematician, died with a well-thummed Bible under his pillow. Lord Kelvin, the prince of scientists, reached the conclusion that "there must be a Creator", and Lady Hope published this beautiful reminiscence of Charles Darwin. She writes:

"On one occasion I found him propped up with pillows, gazing upon a far-stretching scene of woods and cornfields glowing in the golden light of the sunset. He waved his hand toward the window as he pointed out the scene beyond, while in the other hand he held an open Bible, which he was always studying.

"'What are you reading now?' I asked, as I seated myself at his bedside. 'Hebrews,' he answered, 'still Hebrews; the royal book, I call it. Isn't it grand?' Then placing his finger on certain passages, he commented on them. I made some allusion to the strong opinions expressed by many persons on the history of the creation, and their treatment of the earlier chapters of Genesis. He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face as he said: 'I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything, and, to my astonishment, the ideas took like wildfire—people made a religion of them.' Then he paused, and after a few more sentences on the holiness of God and the grandeur of the book, holding the Bible tenderly all the time, he suddenly said:

"'I have a Summer house in the garden which holds about thirty people. It is over there,' pointing with his finger through the open window, 'and I want you very much to speak there. I know you read the Bible in the villages, and tomorrow afternoon I should like the servants on the place, some tenants and a few of the neighbors to gather there. Will you speak to them?'

"'What shall I speak about?' I asked. 'Christ Jesus,' he replied in a clear, emphatic tone, adding in a lower tone, 'and His salvation. Is not that the best theme? And then I want you to sing some hymns with them. * * * If you take the meeting at 3 o'clock this window will be open, and you will know I am joining in with the singing.'"

The man whose name opens the latest chapter of scientific work well said: "Christ Jesus and His salvation. Is not that the best theme?"

At the end of it all, that is the only theme!

H. MARTYN HART.

Why I Am an Episcopalian

The Rev. E. W. Averill, Rector of Trinity Church, Ft. Wayne, Ind., by special request, preached at the First Presbyterian Church in his city on Sunday evening, April 23rd on "Why I Am An Episcopalian". He took for his text, "They continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in the prayers". Acts ii:42. The preacher followed the usual lines of thought familiar to students of ecclesiastical history, reviewing in a forceful way the history of the Anglican Communion. In closing, he said: "I cannot in conscience conclude this address without the statement that the Episcopal Church regards the present disordered state of of Christendom a sin and a disgrace. Christ prayed on the night of His betrayal that His followers might be one. And today the Church is rent into countless sects and divisions. But Christ is still the Divine head and center of unity. As we come close to Him, we come close to one another. Out of the present world strife there will come a truer democracy of humanity. When the war is over, the great truth of the brotherhood of man will shine forth again resplendent. Will it not also bring together again the East and the West, and the many divisions of Christians today into one great Christian brotherhood? Less than one half of the world is Christian today. Mohammedanism, Buddhism and Hindooism are stronger numerically than Christianity. It is only a united Christianity that can win the world for Christ."

Rev. H. B. Hitchings

The mortal remains of the Rev. Horace B. Hitchings, D. D., were laid to their rest on Wednesday, April 18th, under the east wall of the Cathedral in Denver, for which a special ordinance of the City Council had been granted.

Dr. Hitchings was the Rector of the mother Parish of Denver from 1862-1869. Bishop Randall, whom the House of Bishops sent out to this arduous Diocese at the very end of his efficient life, would never have been able to do what he did if it had not been for the continuous and zealous support of Dr. Hitchings, who went with him everywhere, and by his far-seeing advice laid foundations which have since well supported the prospects of the Church in Colorado.

For four years he was one of the Vicars of Trinity Church, New York, and it was not a little due to his influence that Dr. Potter became the Bishop. Many of the Trinity boys have good cause to remember his fatherly care and assistance. It was only the other day that he gave $5,000 to the Pension Fund as a memorial to Dean Grosvenor, who was one of "his boys".

He never lost his interest in Colorado. He was frequently in Denver, and proved a staunch friend to Dean Hart in many troublous times. By his will, he devised many legacies to his friends, and from the residuary estate, the Cathedral and S. Luke's Hospital will each receive some $75,000, which will relieve both these notable Church institutions of all debt.

Dr. Hitchings was indeed a faithful and devoted servant of the Church, and now rests with "the dead in Christ", under the shadow of the great Church which in no small measure he was the means of erecting to the glory of God, and a witness to that "truth which was once for all delivered to the saints".

The Cathedral, Denver

It is a well known fact that every American considers it essential to salvation that he shall attend an Easter service. In order to obviate an unseemly crowd, and secure for regular worshipers a part in the Easter service, tickets of admission are issued with great care, and this really difficult process was brought to such perfection that not a single person was turned away from the Cathedral, and no two persons attempted to occupy the same seat.

An orchestra greatly enriches any service, and it is the custom in the Cathedral of Denver to sing the Gloria in Excelsis and the Credo from the greatest and most effective of mass music—that of Gounod's "Messe Solennelle". The offerings amounted to $1,250. The day was superb. The Dean preached on "The Valley of Dry Bones", which he applied to the present fearful state of war, and the effect that God's chastisement is having upon the indifferentism of the allied nations; and everybody felt that it was indeed a warning to the Church in this country to set its home in order, lest the Lord should deem it necessary to bring the Spirit from the four winds with the cannon's roar to breathe upon our slain that we may live.

Convocation of Deanery in Oregon

The opening session of the Convocation of the Northern Deanery of the Diocese of Oregon was held after Evening Prayer on St. Mark's Day, in All Saints' Church, Portland. The subject, "Better Business Methods in the Church", was ably presented by two laymen, Mr. Vincent of St. Michael and All Angels' Mission, Portland, and Mr. Huggins of All Saints'. Mr. Vincent's paper will be printed and sent to the lay communicants of the Diocese as a concise and timely presentation of the principles involved in the recommendations of the General Convention. At the morning session, on the following day, Chaplain Howard of the Diocesan Social Service Commission, presented the subject, "How to administer Relief to Needy Churchmen Not Definitely Connected With Any Parish". In the afternoon, Mrs. A. C. Newell of Trinity Church, Portland, read a paper on the position of woman in the Church. The Bishop of the Diocese celebrated the Holy Communion on the morning of the 26th, and was present throughout the morning and part of the afternoon. The Rev. John Dawson is Dean of the Convocation.

Philadelphia Convention, Brotherhood of St. Andrew

The Philadelphia Convention of the Brotherhood of St. Andrew is to be held in Philadelphia this year, beginning October 10th, and running through Sunday, October 14th.

The committee in charge of the preparations are actively engaged in perfecting all arrangements, and promise one of the most successful meetings in the history of this organization. The program is practically completed, and shows unusual strength, beginning with the banquet on Wednesday evening, at which George Wharton Pepper will preside and make the opening address, and Bishop Williams of Michigan and Hon. John Stewart Bryan of Virginia will be the other speakers. There will be one or two mass meetings, the Sunday meeting probably being at the Metropolitan Opera House.

The Convention itself will hold its sessions in Horticultural Hall, on South Broad Street, where similar meetings were held in 1904.

The usual arrangements for transportation, halls, publicity, registration, music, entertainment of visiting Clergy, etc., are being made by the various sub-committees. A novel plan is the invitation by members of the local Brotherhood to Brotherhood men in all parts of the country, asking them to come. These invitations are going out in the form of personal letters, and are making a splendid impression, insuring a large attendance at the Philadelphia Convention. It is not unlikely this Convention will reach the high water mark, particularly as these gatherings of late years have become conferences of Churchmen in general, as well as members of the Brotherhood.

Missouri Notes

The Clericus of St. Louis presented last week to the Vestry of All Saints' Church (Colored) an Altar service Book, in memory of the late Fr. C. M. C. Mason, whose obituary appeared a few weeks ago in THE WITNESS.

The first of May, St. Philip's and St. James' Day, was observed by the Presiding Bishop as his 50th Episcopal birthday. He celebrated the Holy Communion at the Church of the Holy Communion, and was the recipient of many congratulations on this the actual day of Consecration fifty years ago. A sight that will long live in the memory of those witnessing it was the venerable Bishop at a special service for the Babies' Branch of the Woman's Auxiliary, held at Holy Cross House, St. Louis. There wre over fifty babies, with parents and friends, present. The Bishop baptized three, holding them aloft as he received them into Christ's flock, and sealed them all with a large Episcopal kiss. The mothers were delighted. After, each babe toddled up the aisles and brought to the Bishop their red mite boxes, and bright youth and snow-crowned age made a happy and unforgettable picture.

Prayer Book Revision Papers

(Continued from Page Three)

my; for the Navy; Memorial Days; for Religious Education; for Children, and a long Bidding Prayer to be used before sermons and at other times, at the direction of the minister. Especially noteworthy at this time is the prayer for Memorial Days:

O Almighty God, God of the spirits of all flesh, we give Thee thanks for all those who have laid down their lives for home and country; and we commend them to Thy Fatherly care and protection, beseeching Thee that we, with them, may have our portion in the life of the world to come; through Jesus Christ our Lord. Amen.

Such are the proposals which are now before the Church. The most careful consideration is due them. Clergy and laity alike should study them, talk them over, form careful judgments and help the next Convention to act wisely and in a manner fully expressive of the mind of the Church.

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Editorial

There is no greater compliment that can be paid to a man than to say that he is a man of his word.

The Lord appreciates the same quality: "Promise unto the Lord thy God and keep it."

It is a fine test of a man in business that his word is as good as his bond. But it runs all through life and gives to the man who will not lie, the heart of oak.

The man who stands at God's Altar and promises God to keep the woman whom he has chosen until death do them part, "for better or for worse," and then because he has promised does all that he can to keep her.

But it is so hard on the man to keep that vow. True, she may become insane, or develop lingering consumption; or she may abhor him or desert him, but because he has promised he cleaves only unto her, and to no other, until death do them part.

Or he stands before the judge and takes the oath of citizenship, repudiating his former allegiance, and when war comes, he may be called to fight against what was once his fatherland, but he does not allow sentiment to stand between him and his oath, although his heart bleeds at the sacrifice.

Or he stands at God's Altar and takes the vow of Holy Baptism at his Confirmation, "to fight manfully under Christ's banner against sin, the world and the devil unto his life's end."

The man who keeps his vow does not get angry at some fancied slight or real insult and leave the Church.

He does not quit when he has a poor preacher or disagreeable pastor. He does not grow weary in well-doing, or if he does grow weary, he plods on because he has promised.

It is an age when men take many vows. Every lodge which he joins takes a vow which it tries to make more solemn by book and by candle. Some of these vows are most solemn in language and most trivial in the man's life. They are out of proportion to the necessity of the obligation.

So men sometimes chatter in unctious language.

It is bad, very bad, for a man to take any pledge or vow that he does not propose to keep to the full measure of the language used. Especially is it bad when the obligation is at the basis of family life or patriotism or religion. For it is so easy to deceive ourselves and to become liars.

St. James brings this out when he says: "Be ye doers of the word and not hearers only, deceiving your own selves."

To deceive oneself about oneself is very easy. It was the sin of the Pharisee. It is the sin that doth so easily beset religious people. To make a vow to God to be a soldier and to fight, and then excuse ourselves from every self-sacrificing service that God lays upon us.

I remember once a woman saying that when asked by her Rector to do a service, she was more afraid of saying "no" than of saying "yes;" for fear that her Captain might be speaking through His minister and she would be refusing to obey orders. That was a fine sense of honor to a vow. We need just that discipline.

For Captains are not in the habit of asking soldiers to do nice things, or pleasant things; but when a soldier will only do the thing that he wants to do, how much of a soldier is he? And yet that is what so often happens. If a Captain asks a soldier to drill recruits, he does not say "no;" but how many soldiers in Christ's army refuse to drill a class of children when the Rector asks them so to do.

To be advanced to be a sergeant or a lieutenant is something that a soldier rejoices in, but how many, when asked to be the Warden of a Church or the head of a Guild, think of their pleasure and say "no!" And yet Christ is the Master of Men.

Can't we see that the Christian religion is neither a sentimental sensation nor a passive philosophy, but that it is enlistment, with a soldier's vow, a soldier's obligation and a soldier's honor?

THE STORY OF THE CHRISTIAN CHURCH

THE PETRINE CLAIMS

There is no evidence in Holy Scripture that St. Peter ever exercised any such infallible and imperial power over the Apostolic Church as the modern Roman Pontiff claims.

It is true that our Lord gave him certain extraordinary distinction and that he did exercise the power of the keys in opening the door to both the Jewish and the Gentile world; but if he opened the door to the Gentiles, St. Paul was the Apostle to whom that work was entrusted by Christ Himself (Acts xxvi) and St. Paul exercised whatever ecclesiastical authority was subsequently exercised.

Nor did he, or any other Apostle, appeal to St. Peter to exercise any such authority; on the contrary, he "withstood him to the face because he was to be blamed," nor did he ever himself appeal to the chief of the Apostles, whom he publicly stated that was not one whit behind.

If it is impossible to show that St. Peter ever exercised such vicarial power as the modern Pope claims, it is equally impossible to show that, during the first three centuries of Christian history, the Church ever deferred to the Bishop of Rome as Christ's spokesman on earth, although it is equally certain that the Bishop of Rome was regarded as the leading Bishop in the Church, for at the Council of Nicaea, in 325 A. D., where the aim was manifestly to preserve the ancient customs, he was declared to be first in honor, which is a very different thing from being sole Bishop to whom all other Bishops are merely suffragans.

For he neither called the Council of Nicaea nor is there a scrap of evidence to show that the Council deferred to his judgment as to what its decisions should be. Indeed, he was represented by two Presbyters who, while they were distinguished members, in no way usurped the function of being the mouthpiece of Christ.

In fact the four general Councils have always been a hard nut for those holding modern views of the Papacy to crack, for at least one of the four (Chalcedon, 451 A. D.) refused to carry out the demands of the great Leo, and its Canon 28 was long rejected by the claimants of Papal supremacy.

It is a long cry from the foremost dignity in the Church, to absolute power over it. The first was consistent with the democracy which the Church manifested in its early days; the latter is the product of conditions which the Church learned under its imperial patrons.

THE FIRST CLAIMS

The first attempt at the exercise of autocratic power by the Roman Pontiff was made by Pope Victor (190 A. D.) in a controversy between himself and some of the eastern Bishops, as to the time of keeping Easter; in which some of the Asiatic Bishops were following a local custom in defiance of the rest of the Church.

In this controversy Victor was not asked by the Church to settle it, but rather outraged the sense of justice in the Church by the way in which he set himself up as an authority and excommunicated these eastern Bishops.

His brother Bishops remonstrated with him for his harshness.

Later on Pope Stephen (about 250 A. D.) interfered in North Africa with Cyprian, their Bishop, in a controversy over the validity of Lay Baptism, in which Cyprian denied the validity, and Rome asserted it (modern Rome seems to forget this in rebaptizing Anglicans); but Cyprian roundly rebuked him for interfering in another Diocese and was sustained in his remonstrance by Firmilian, an Eastern Bishop much respected for his ability and sanctity of life.

There was no attempt of the Bishop of Rome in the first three centuries of the Church's life to exercise universal jurisdiction that was quietly accepted by the Church, although it was always ready to recognize the high dignity of that same office. These claims of Victor and Stephen stand out, because they showed two things, the essential orthodoxy of the early Roman Church, and its itching for power. These too not infrequently are found together.

THE PATRIARCH

Whence then came its imperial power? It came about in this way:

The early Church had a departmental system. It was divided into Dioceses and Provinces, as was natural in accordance with the civil divisions of the Roman Empire in which it lived. (Just as our Dioceses naturally follow State lines.)

Over each Diocese was a Bishop, and in each Province of the Roman Empire was an Archbishop.

But the Church went further than this and each group of Provinces recognized one of the five great Roman cities as its center, and the Bishop of that great city as a Patriarch. Thus there was a Patriarch of Rome, who exercised appellate jurisdiction in the suburbican districts of Italy within a certain radius of Rome. There was a Patriarch of Alexandria, who was first in Egypt and Libya. There was a Patriarch of Antioch, and later one of Constantinople. There was also, for sentimental reasons, a Patriarch of Jerusalem, but his jurisdiction was a very limited one after the fall of that city.

The Council of Nicaea recognized these Patriarchs, and placed them in this order: Rome, Alexandria, Antioch and Jerusalem; and later, by a subsequent Council, put Constantinople next after Rome.

Each of these Patriarchs loved to trace the origin of his See back to the Apostles, excepting Constantinople, which was greatly handicapped in this particular. She was far too modern. In this way Rome, which was the Imperial City, came to trace her power to St. Peter and St. Paul, thus adding to her already great distinction. Perhaps she did so justly, but her deductions were increasingly imperialistic, the truth of which is not so apparent. Certainly she had an advantage over Constantinople, which, while it was an Imperial City, had no Apostolic origin,—yet absolutely refused to take any dictation from Rome.

At the Council of Chalcedon the matter came to a crisis. Leo, the then Bishop of Rome, requested that the Council meet in the West; Marcion, the Emperor at Constantinople, ordered it to meet in the East.

Leo demanded that the Council should not further define doctrine, but the Council ignored his demand. Leo requested that the Council award the first honor to Rome because it was the See of Peter. The Council, following Nicaea, awarded the first honor to Rome, but not because it was the See of Peter, but because it was the Imperial City. The Roman delegates were furious, but the Council was obdurate, and thus was settled, by a General Council, the validity of the Petrine claim. It was deliberately rejected.

But the Petrine claim, which was never acknowledged by the East, nor by a General Council, was built upon another foundation, which we will endeavor to show in the next article.

Suffice it to say here that the Petrine claim demands five things to establish it. It must show:

(1) That in giving to St. Peter the keys of the Church, he was bestowing an infallible supremacy over the Church.

(2) That if he did bestow such power on St. Peter, that he bestowed it in his capacity as head of the Church in the City of Rome.

(3) That St. Peter ever was Bishop of Rome in the sense in which it is claimed.

(4) That if he was Bishop of Rome and had such power in Rome, that he was given such power to pass it on to those who should succeed him in that office.

(5) If the doctrine be Catholic, that it was so recognized by the Primitive Church and at least implicitly acknowledged by a General Council.

Five propositions, any of which would be difficult to prove.

Bishop Anderson's Son to France for Ambulance Service

C. Patrick Anderson, son of the Rt. Rev. Charles P. Anderson, Episcopalian Bishop of Chicago, has sailed from New York to join the American Ambulance Field Service in France.

Mr. Anderson will drive an ambulance purchased and maintained by the Christ Episcopal Church of Waukegan. The ambulance is the project of W. Scott Kieth, Senior Warden of the Church. It will be known as the Chicago Diocese Ambulance.

From May 29th to 31st, the Annual Council of the Diocese of Southern Virginia will convene at the Church of the Epiphany, in Danville, Va., the Rev. J. Cleveland Hall, Rector.

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AN APPEAL

Constructive Mission Work in the Mid-West

Saint Peter's Mission stands in the midst of a live and growing community, whose conception of religion and worship is modern liberalism of the most destructice type. This has produced a very serious condition of social unrest, moral laxity and spiritual deadness. A devoted Priest is doing a small but splendid work in offering real worship to starved souls. The few loyal Churchmen are working people with small salaries, and are unable to meet an unprecedented opportunity of developing the work further without a suitable church. Henry Clay says: "The stability of our government depends upon the perpetuation of two institutions. The most important of the two is the Episcopal Church; the other is the Supreme Court of the United States." Dr. Howard B. St. George of the Prayer Book Revision Committee says: "Here is a strategic point which the Church ought to seize."

A lot has been purchased in the best residential district. Will you help us at this critical time to establish the Church here in a way that will attract to her ranks those who in time will be able to carry the full responsibility?

The Vicar has arranged for special intercessions for funds from Ascension Day to Whitsunday. Will the faithful pray with and for us, and will the Clergy offer the Holy Eucharist with special intention on one of the intervening days?

Checks may be sent to the Treasurer, Mrs. Edward Cole Jones, 416 Jones Ave., Fort Atkinson, Wis.

(Signed) Frank Talmadge, Frederick Snover, Leo Hoffman, Clarence Olson, Norman Becker, Finance Committee.

"I strongly commend this appeal. The Rev. Roy W. Mason is doing a very remarkable work at Fort Atkinson. The little church he has is altogether too small and in a bad location. We have a great opportunity, if we can only take advantage of it."

WILLIAM WALTER WEBB,
Bishop of Milwaukee.

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THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

The letter appearing below was written to THE WITNESS with request for insertion in its columns. As it seemed appropriate to "Church Extension," it was forwarded to that department. If this column can do anything for those who are accorded the privilege of foraging straw for the Church's bricks it is open to that kind of service.

In a New England city in the seedy end of a busy street there stands a miserable looking building in a row of similar buildings, the ground floor of which, of some fifteen feet frontage, is occupied by, presumably, an evangelist. Large letters in white paint upon the front and only window tell the passerby that this is JOE'S MISSION. It would seem that nobody knows who Joe is and it is certain that nobody cares. Joe may have the words of life or he may not—there is no testimony upon the subject. The window is lighted at night, which indicates that sufficient business is being done to meet the gas bills. Somebody must pay the rent. But too much must not be concluded from such evidence for Joe may have other sources of revenue. Being sympathetically inclined toward religious endeavor myself, I sometimes linger of an evening opposite Joe's Mission to see if I can find out what is doing. I take good care to stand on the other side of the street lest this manifestation of interest encourage Joe to subject me to compulsory entrance. Not knowing Joe I cannot be sure of his methods. Ignorance induces doubt and doubt engenders suspicion. From without nothing can be seen of what is going on within, for Joe always keeps the window curtain down, whether from modesty or expediency I don't know. Maybe the roller is broken. One night I heard singing in Joe's Mission but the volume of sound was not great and might very well have been compassed by Joe's family—if he has one. I never saw anybody go into Joe's Mission or anybody come out. Whether these two facts are related or not I do not know for I don't know Joe. I never expect to know him. Nobody that I associate with knows Joe and so there is nobody to tell me anything about him. I can't see through that curtain any more than a Japanese can see through a board fence, and what I can see of the outside of the building, I don't like. More than that, my family for generations past has been religiously connected with an institution that has set forth a doctrine that is not only widely accepted, but generally acceptable. There may be at some time in the future a clearer interpretation of God's relation to man than the one I have been taught and, conceivably, there may be one being preached now somewhere that is fuller than that officially set forth by the system to which I belong and to which my fathers before me belonged. Even a Christian may not consider revelation closed. But am I likely to find that fuller interpretation being set forth at the squalid end of a city street in an ex-barber shop, behind a yellow curtain back of a greasy window labelled JOE'S MISSION? Joseph, goodnight! I don't know you and I shall never try to, unless you move. Not that I disdain poverty from lack of association, for I have had little else in my lifetime. Not that I disdain it by profession, for the Lord was born and reared in it and the roots of the Church were established in it. But there is something about **your** poverty that suggests a poor cause. You have been on this job to my certain knowledge over ten years and I don't know how much longer. If you had a message of value, it seems to me that you would by this time have gained a few friends who would have fixed you up better than this. Now I know a fellow by the name of Sunday. They say his friends—but I must be going now, so goodnight, Joseph, **goodnight!**

In a street in Kumagaya there stands a Japanese. He is a heathen of course, but he doesn't know it. Nobody cares to tell him that in just that way. There is something about a westward Pacific trip that qualifies expression and constrains one to state unpleasant facts in a very pleasant manner. Maybe that is why it is called the Pacific Ocean. This Japanese, as far as he knows himself, is an honorable man of an honorable family. He is a citizen of a country upon whose soil he stands of whose history and religion he sees no reason to be ashamed. They are the history and the religion of himself and of his fathers. It took centuries to establish his consciousness as he holds it. It is a consciousness not easily to be overthrown.

The Japanese lingers a moment opposite a high board fence. Behind it sticks up into partial view a "semi-foreign" building, whatever that is—maybe a pagoda roof on a Harlem frame of forty years ago. It is an insult to the temple in front of which the Japanese stands, but then it is American and the Japanese are used to having Americans rub things in. On or over the fence there is, presumably, a board bearing an inscription which signifies EPISCOPAL MISSION. The Japanese looks the premises over as far as they may be seen. Then he glances at his own temple. The latter has not given him all that he would have and he knows it. But it were indeed a bold adventure to repudiate it and all that it stands for and, crossing the street, seek fuller life of that which has so few friends there and apparently none abroad. He is too wise a man to not know that there are some good books in cheap covers but he also knows poor books are more generally in cheap covers. He hasn't time to voyage for discovery. And so he resumes his way. And the high board fence and the dingy shack are left behind with what for him is—goodnight!

HERE IS THE LETTER

Philadelphia, Pa.

To the Editor of The Witness.

Dear Sir:

The Board of Missions has authorized me to appeal for $8,000 for Church and school buildings to be erected in Kumagaya, Tokyo District, Japan. Some explanation of what is proposed is due to those to whom the appeal is made and I beg permission to use the columns of THE WITNESS for that purpose.

1. A Church Building. Services have been conducted during the past two years in two small rooms of a semi-foreign built house, originally intended for and occupied by a woman Missionary who was later moved to a larger field of labor, and the house being unoccupied, the Bishop allow the native catechist to occupy one part while the two lower rooms came into use as the Church.

Nothing I could write would give any adequate idea or convey any real conception to the mind of the readers what this building looks like either from the outside or within, still less the effect upon the mind of the aesthetic native unbeliever.

One room is occupied by the Altar, organ, prayer desk, three unsightly doors, two windows and an alcove. The second connected with the first by four others paper doors is for the Christians. The house is in the rear of the lot, which is surrounded by a high board fence. We have, therefore, been waging such an up-hill fight that the Board of Missions felt the Church in this country would no longer allow, were the facts properly presented. Bishop McKim has appeaded for this work several times.

Opposite our Church is a beautiful Buddhist Temple, costing more than fifty thousand yen and one of the finest outside Tokyo. Why is it, said a Buddhist friend to me, "that you Christians, calling yourselves disciples of the only **true** religion and worshiping one whom you claim to be the Creator of heaven and earth, can be satisfied to worship Him in a place like that? We make no such claim for our religion, but here stands both our temples to testify to the firmness of our respective faiths." There seemed to be no satisfactory reply to be made to that, and hence I am begging for this $8,000 to enable us to place the Church in a proper position and shed the light of the Gospel around.

2. A Kindergarten. The present little building has done excellent work among the children and through them the parents, and has been the means of making many friends in the city. It has no play ground, which is contrary to Japanese law and, even with our present number of sixty, a new building is an absolute necessity if we are to continue.

No one will be surprised at any difficulties we may meet with when I state the building is about twenty years old and cost three hundred and fifty dollars.

Will not some kind friend who loves God and little children give us One Thousand Dollars towards this object?

3. An Industrial School. Thus far the Church has done nothing in Japan to save what I call the bodies of people. To the poor the Gospel is preached, and this last is a new venture of faith in an attempt to meet the needs of the times.

There is not space sufficient to discuss the reasons for such an institution, nor is it necessary for the same reasons exist everywhere, and the only work done in Japan is by the Salvation Army.

In my town I can daily find scores of women dragging carts with babies, perhaps a week old, strapped to their backs, and one or two more on top of the load; but who would give me Five Thousand Dollars for example, to found a day nursery?

People get into mischief and sin very often because first they have nothing to do and second they could do nothing if they had. This school is an attempt to fill that need among the young women and girls in Kumagaya. They are taught housekeeping, dressmaking, embroidery and such other things as are necessary in the life of a Japanese woman.

It is also a Christian school and several converts already made and baptized give evidence that our system is one of the best and that it meets with the demands of the school.

Like the kindergarten, it has already gained the good will of the people, evinced especially last year when, after a few months of work, we gave our first exhibition of what has been accomplished, more than one thousand persons visited the school to show their interest and good will.

Donations for one or three objects may be sent to the Treasurer of the Board of Missions—marked: "Kumagaya Church Building Fund," or to (Rev.) R. W. Andrews, "Montrose"—47th and Baltimore Avenue, Philadelphia, Pa.

April 30, 1917.

Editor's Note (apropos at this request)—A bitterer thing than one may write, Is that disregard which means —Goodnight! Apologies to Mr. Whittier.

THE PARISH

Edited by JAMES WISE

A Christian Making Institution

RECTOR — How a Parish Makes Christians

VESTRY — Through Its Organized Activities

EDUCATION
- The Church School
- Font Roll
- Kindergarten
- Primary
- Junior
- High School
- University

WORSHIP
- The Choir
- The Altar Guild
- The Server's Guild
- The Ushers
- Corporate Communion

SOCIAL SERVICE

CHURCH EXTENSION

WORSHIP

(Continued.)

Before we leave this field of study in the Parish program, we desire to present two plans that have been tried and found successful in cultivating the spirit of worship in children. Their aim is to connect the pupil of the Church School with the worship of the Church.

WORSHIP FOR CHILD LIFE

To meet the immediate need of our schools and to give concrete directions for the conduct of services which will train children in the worship of the Church, we have secured from some Clergymen who have given considerable attention to the subject these descriptions of methods that have been found successful. For services held in the morning the Church offers either Morning Prayer or the Holy Communion. A workable method of using each of these services is here given in detail. It is understood that the services shall be held in the Church, in order that the children may feel the atmosphere of reverence for the service and the holy place.

MORNING PRAYER FOR THE CHILD

These services have been arranged with the idea of training children in the habit of Church-going and in the worship of the Church. The aim is to make each service as complete and beautiful as any of the regular services. The service occupies about thirty-five minutes. The plan is to familiarize the children with the various services of the Prayer Book. Therefore, the Prayer Book and Hymnal are used, and it is customary to announce the number of the page on which the various parts of the service are to be found. It will be noted that all the various canticles in both Morning and Evening Prayer are sung except the Te Deum. The Te Deum may be sung, but it is rather long. When the service was first started the method was to begin with the Venite and have the children sing it a sufficient number of times until they become familiar with it. Then the other chants were gradually used. In the course of the service it is wise to say a few words about the different parts and urge the children to join. Frequently they are asked to repeat in concert the Gloria and the Versicles. This helps the little children to become familiar with them.

A selected number of Collects are used and the children are asked to join with the Minister in repeating them. In this way they have gradually become familiar with a considable number of Collects. One distinct advantage of the service is that the children become thoroughly familiar with matter that otherwise would have to be memorized as a part of the regular corriculum. A rather limited number of psalms are used and they are frequently repeated, the object being to make the children thoroughly familiar with them.

It will be observed that the plan here followed is to use the Ante Communion the first Sunday in the month in its regular Prayer Book form. The other Sundays the service is based on Morning and Evening Prayer, the outline being practically that of shortened Evening Prayer with only one lesson. The General Confession is omitted.

THE LESSONS

The Lessons have been chosen as far as possible with the idea of presenting something concrete. The effort has been to select stories. The following list was made with the idea of emphasizing the subjects chosen for the sermons or addresses, but a selection could well be made on an entirely different basis—for instance, with the idea of following the Bible stories both in the Old and New Testaments.

THE ADDRESSES

A list of subjects for short sermons or addresses is given. This list was carefully prepared with the view of presenting a series of most important topics. Of course, there would be certain Sundays in the year when it would be best to break away from the scheme and use something else. This list of sermon topics could be greatly improved. At present in St. Paul's we are departing from this list and are simply telling Bible stories. If this plan is continued it will involve a re-arrangement not only of the topics, but of the lessons. In the addresses the main thing is to tell some story or use very concrete illustrations. We all recognize the power of stories with children.

MUSIC

Three hymns are usually sung, a Processional, a Recessional and one during the service. The selection is made from a limited number of hymns, based on a choice made by a committee of the Massachusetts Sunday School Commission, a Chicago Churchwoman who is a teacher of music in one of our best known schools, and on our own experience. At St. Paul's we have a vested choir composed entirely of children in the Sunday School. No others are allowed to belong. An Offertorium is sung when the offering is taken. This seems desirable in Churches where the regular congregations are used to the custom.

IN GENERAL

Four boys—two from the older school and two from the Infant Class —take up and present the offering. The Altar is as carefully vested as for the regular services and no effort is spared to make this as beautiful and dignified as any service in the Church. One of the Clergy is always present and of course vested. The invocation and ascription are used before and after the sermon.

Experience now of over four years has more than justified the effort that has been expended on this service. Attendance has steadily increased, the parents of the children frequently attending, and the children are learning to take their part in the worship of the Church. It is an interesting fact that no children are more interested and keen in their enjoyment of the service than the infants. The older children, however, are equally attentive because of the inherent force and dignity of the service.

The following list of services is arranged from September, 1912, to June, 1913, and of course must be changed year by year to meet the modifications of the Church year, and to provide Ante Communion the first Sunday in each month if this plan is followed.

We give here a rather full outline of the normal service: Processional, Opening Sentences, Versicles, Lord's Prayer, Collects, Versicles, Canticles, Psalm, Lesson, Canticle, Creed, Versicles, Collects and Prayers, Notices, Offertory (Anthem), Hymn, Invocation, Sermon, Ascription, Closing Prayers.

THE HOLY COMMUNION FOR CHILDREN

How shall we train children to take their part in the Communion Service? The first step will be to teach them the story of the SAVIOUR'S life on earth, and especially the events of Good Friday, Easter and the Ascension. This will naturally be done in the regular course of the lessons. Every child who knows this story will find his heart responding with love as he follows it step by step through the worship of the Church.

FINDING THE PLACES

Before bringing the children to participate in the Communion Service some careful preliminary work must be done. The Rector should have the children take their Prayer Books and then drill them thoroughly in following the service until they can readily find their places and heartily take their part in the responses. Certain portions of the service should be committed to memory, such as the Kyrie, the Gloria Tibi (and the Laus Tibi, where it is used), the Creed, the Confession, the Sursum Corda and the Sanctus. In Parishes where they are used the Benedictus Qui Venit and the Agnus Dei may also be committed. As a matter of principle we recommend the use of the Prayer Book and Hymnal rather than cards or leaflets. The older children should be encouraged to have Prayer Books of their own.

EXPLAIN THE VESSELS, VESTMENTS, ETC.

When the children have become familiar with the service of the Prayer Book, they should be assembled in the Church and taught the symbolism and the use of the ornaments and furniture of each part of the building, the Nave, the Choir and the Sanctuary. The names of the sacred vessels, the veils, the linens, the vestments of the Clergy, the servers and the choir, their meaning and why they are used, should be clearly and simply explained.

DESCRIBE THE SERVICE

The children will now be ready to receive a clear, definite, explicit description of the service as a whole. This may begin with the explanation that what we are about to do is to follow the command of our SAVIOUR, and to join with the angels and archangels and all the company of heaven in offering to GOD "The Sacrifice of the Death of CHRIST." The LORD Himself has taught us how to do this, "For in the night in which He was betrayed He took bread, and when He had blessed it He brake it and said, Take, eat, This is My Body which is given for you. Do this in remembrance of Me." In this way He instituted the Sacrament of the Holy Communion. As we read in the book of the Acts, the Church has continuously obeyed Him, and this service of the

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Holy Communion has always formed the very heart of her worship. In this service we see in symbolic act and word the love of the SAVIOUR as He gave Himself for the life of the world. He is now in heaven, at the right hand of the FATHER, where, as our Great High Priest, He "Ever liveth to make intercession for us." In our Communion Service we are pleading here in His Temple upon earth the same perfect and sufficient sacrifice, oblation and satisfaction that He offered on Calvary, and which He now pleads before the Throne of Grace for us. In this service earth and heaven are brought together. We try to pattern our service on earth as closely as possible after the vision seen by St. John, in order that we may learn here to love the worship of Him into Whose Presence we hope some time to come.

It will add greatly to the appreciation of the service if the Rector will explain to the children how the various parts of the service portray the events of Good Friday, beginning with Gethsemane, and finally issuing in the triumph of Easter and the Ascension.

THE SERVICE

When the hour for the service has arrived, let the Altar be prepared with as much care as for the regular services of the Parish. Children love color, light and movement, and they will appreciate and enjoy symbolism and reverence which sometimes adults fail to understand.

THE CHOIR AND SERVERS

The music should be carefully prepared. There are numerous simple settings of the service. Where it is feasible, much may be added to the affectiveness of the service by a choir of girls, who will be attired in some specifically feminine habit (a cape and a simple veil are often used). The older boys may be used as crucifers and servers, while others may act as ushers and take up the offering. Everyone who is to have a part in the service should be well trained, to avoid any confusion, which may destroy the spiritual atmosphere of the service.

Until the children are thoroughly familiar with the service, it helps them to have an officer of the school (the Curate or the Superintendent) kneel in his cassock at the entrance to the choir, and announce the page upon which the service is to be found. This can be done quietly, and when just a word of explanation of the meaning of this part of the service is given, it is very effective.

At the close of the service, this officer can tell the children what Psalms, prayers or canticles will be helpful to use privately as acts of devotion while the Celebrant is performing the ablutions. They will heartily accept the suggestion to kneel quietly to thank GOD for His great Gift, before they leave the Church.

To revive the art of worship and to train our children to find a real and holy joy in it, is perhaps the most important and difficult parts of the work of our Church Schools. The atmosphere of the generation is lethargic. There is much inertia, and sometimes a prejudice and ignorance, to be removed. But we have a tremendous advantage in the fact that it is our LORD'S will that we do it. He has created the souls of children with the power and the desire for worship. He has given us the Divine ideal as our pattern. He has entrusted to us the Book of Common Prayer with the Liturgy of the Church. He has sent to us for instruction the children whom He wishes us to train for Him.

What an inspiration it gives us as we see the work in all its wonderful possibilities, and then find ready at hand the means for accomplishing it. Every Priest we know who has first carefully prepared his children, and then devoutly entered upon this work has felt the thrill which comes from being in the very Presence of GOD, and from contact with souls which are aflame with His love.

C. H. YOUNG.

In order to answer the many questions which arise in the minds of amateurs in agriculture, a meeting of the section on food and agriculture of the Cathedral Service Unit was held in the Cathedral rooms of the Cathedral Church, St. Paul, Boston, on the evening of Thursday, May 3rd. Professor John T. Wheeler of the Department of Horticulture of the Massachusetts Agricultural College was the speaker, who gave those present an opportunity to ask questions regarding the food supply, and in regard to successfuil and practical methods of raising food crops.

How to Conduct a Parochial Mission

By REV. J. A. SCHAAD
Canon-Missioner, Diocese of Quincy

The literature on Parochial Missions has been greatly increased and enriched during the past three years. The splendid Manual which was published by our Commission on the subject, together with the many excellent articles which have appeared from time to time in our Church papers, would seem to leave little to be said.

And yet, the editors of THE WITNESS, probably in response to a demand for it, want more articles on the subject. Let this be my excuse for writing further about Parochial Missions. I shall confine myself chiefly to a consideration of the things which a Parish Priest and his people can do to make their Mission a success. The question of methods by which a Missioner shall do his work is a subject by itself for which we must look to experts and larger experience for guidance.

1. The first essential to a successful Parochial Mission is the intelligent decision to have one. At least the Rector, Vestry and a group of other faithful Laymen should have quite clearly in mind both the nature and prime purpose of a Mission. It is to be feared that in some quarters the word Mission has been looked upon as a sort of fetish,—a thing with magical power to do something for a Parish which it has been too indolent to do for itself. Or it may be anticipated by some as an emotional dissipation, which of course it is not.

If it is once understood that the late Nation-Wide Preaching Movement was an attempt to bring the Church back to the Pauline basis of operation,—"Do the work of an Evangelist, and make full proof of thy ministry," then much present misapprehension about Parochial Missions will disappear.

The Church in each community, and not merely the Missioner who may come for a short time, is to be the Evangelist,—ought to be that the whole year round. It is to make up somewhat for this deficiency that special periods and efforts are used. The prophets were the original Missioners to God's ancient Church. Our Christian year is a hint for the same purpose.

The chief work of a Mission is conversion of sinners,—both within and outside the Church. If a Parish does not want to hear this special word of repetnance from some modern prophet, and is not willing to engage its own efforts along those lines, it should not undertake a Mission. A religious conference, or school of instruction, is then much more to the point; for a true Parochial Mission is an intensely spiritual thing, expressing a veritable thirst for souls.

A Mission is an earnest reaching out after souls, in which work the Church may use any sane method (even if unconventional). In this kind of work lies the larger hope for our Church in the future. And the Parish which intelligently participates in such a campaign is sure to be richly blessed.

2. A second vital requisite for a successful Parochial Mission is PREPARATION,—and then some more preparation. In fact, preparation is almost "nine points" of success. A Missioner is almost helpless if this work has not been well done.

There must be preparation of the public, the Parish and of the Rector-Priest. I know of Clergy who have taken half a page in the local papers, sent out many hundreds of letters to communicants, the baptized, families who had been touched by their ministrations in sickness, marriages, burials, or whose children attended the Sunday School; they placed window cards in stores, used street car advertising and bill-boards; and personally called or had committees call upon every parishioner on the books. And then, for personal preparation, went into retreat for at least a day under the ministrations of a brother Priest in sacrament and meditation. That their Missions were satisfactory in results was therefore only natural.

When in addition to everything that man can do by the use of material agents, we secure the help of God then success is inevitable. On the other hand failure awaits all plans which do not take the Holy Spirit into account, no matter how up-to-date the material preparation has been, or what the reputation for real power the Missioner may have; for victory is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

In Parishes where a Mission prayer was prepared for use in homes and in public services, and where perhaps a third of the communicants had signed pledges for advance daily prayer and subsequent daily attendance at the Mission services, it was no surprise that a large number of Resolution Cards were signed during the Mission, that there were Baptisms and Confirmations, and that the spiritual tone of the Parish was deepened and enriched. The most heartbreaking task a Missioner can have is to come into a Parish where the material preparation has been limited and the spiritual advance work left largely undone.

If a Priest and his Parish are not willing to do the work of preparation thoroughly it were far better for them not to undertake a Mission at all. In fact willingness to prepare is a valid test of the worthiness or ability of a Parish to receive the blessings which a Mission may bring.

3. Another vital factor in a successful Parochial Mission is the selection of just the right Missioner. I do not now refer to the mental and spiritual equipment of the Missioner, for a Mission is more than a series of brilliant sermons. I mean that there should be a certain adjustment of type between the Parish and the Missioner chosen for the work. Churchmanship is by no means a negligible quantity here.

While it is desirable that a Mission should stir up the whole Parish, that stirring should be **spiritual,** and not academic or ecclesiastical. A split Parish may easily result from maladjustment in this respect. No congregation is likely to agree with everything a Missioner may say—**should say**—about personal religion, if he be honest and fearless. But unless a Parish Priest desires to change the type of Churchmanship of his people, and is willing to run the awful risk of parochial discord, as well as personal pain to many, he should be sure that the Missioner chosen represents the best Churchly traditions of the Parish. And he should be quite frank with his Missioner in stating local conditions to him at the time arrangements are being made.

There should also be a clear understanding as to the nature of the Mission to be held. Is it to be a teaching Mission, whose chief function is to awaken and develop a community interest in the doctrine, discipline and worship of this Church? Is it to be an evangelistic (in its best sense) Mission for the purpose of converting sinners? Or is it to be general in its scope, stressing perhaps the spiritual life of the individual, both within and without the Church? Both the preparation and the selection of the Missioner depend largely upon the nature of the results desired. Any misfit between the Missioner and the parochial object of the Mission means disappointment for all concerned. Each Missioner has his own peculiar gifts in this respect. Few men are so versatile as to be able to do all three lines of work with equal force. Therefore, to preparation, add careful selection of the Missioner. (A whole chapter might be written on the need in our Church for Missioners.)

In most Parishes, careful thought should also be given to the place which children and youths are to have in a Mission. My own conviction is that a special time and method should be devoted to a "Junior Mission" in most Parochial Missions. This phase of the work merits a chapter by itself, for it is a most important, but quite neglected, field.

3. The next stage of a Mission is one of which no one man can speak for another. The question, How shall the Mission itself be conducted? depends so largely upon local conditions and the varying equipment of Missioners, that few rules would hold good everywhere. But this much may safely be said: The local authorities, having once committed the conduct of their Mission to a particular man, must give him a free hand, and must co-operate with him in any way he may deem necessary.

Some men work better with a Choir; others want only congregational singing, and would be hampered otherwise. Some will have an after-meeting to clinch results; others prefer to trust to private conferences. Some will make the question box serve as a very efficient adjunct, which is intended chiefly to attract people to the Mission. Others will use it as an opportunity both to take the spiritual pulse of the community, with a view to future sermonic medicine, and to do perhaps the most intensive work of the whole Mission. In some Parishes a daily forenoon service, with a Meditation, has become the center of spiritual power for the whole Mission.

Probably few Missioners use the same methods in succeeding Missions. Also, another Missioner could come into the same Parish and use entirely different methods with equal success. There is only one thing about a Mission which one may say dogmatically, and that is that the methods and machinery of every Mission should be focused upon some one objective, and that the terminal facilities must conform to that. Not only must the sermonic scythes be thrust into the community harvest, but the harvest of souls must be gathered and brought in from the field. A resolution card, specific and clear in form, will be of great service in this.

5. The final stage of a Parochial Mission is one too often and too largely neglected. I refer to the aftermath. Of course the Parish Priest will look after those who wish to be baptized or confirmed, together with any other special requests or indications which the resolution cards may contain. But how about fanning the new flame of spiritual zeal which may have resulted from the Mission? If the Mission really had a **mission,** a very important something ought to be done at once after the close of the special services. Else the net result of the Mission will be a Parish "slump".

If the Rector starts a Bible Class to meet the awakened interest in Bible study, his parishioners ought to attend it regularly, in order to retain the spiritual advantages gained during the Mission. Perhaps local conditions may point to the organization of a Young People's Society, with special weekly services. It may be the one thing which will safeguard the spiritual life of the youth of the Parish. And the fact that it may not be conventional should not militate against it. Weekly conferences on personal religion have also been found most helpful in holding and increasing the benefits of a Mission. But in any case, either some new spiritual agency should be set in motion immediately after a Mission, or better use made of old ones—otherwise the mission of the Mission will not be fulfilled, and the fruits of the Mission may be lost.

Over Six Millions Contributed to New York Cathedral

At the Annual Meeting of the Cathedral League, Bishop Greer announced that a contract had been let for work on the nave of the Cathedral of St. John the Divine, aggregating $200,000, which is to be completed by March, 1918. $6,911,263 has been contributed to the Cathedral since its erection was begun. Of this amount, $1,300,000 is in the Endowment Fund. The Annual Budget is $95,000. The Bishop is of the opinion that in order to safeguard this, the Endowment Fund should be brought up to $2,000,000. But the Bishop advises that those who are able should contribute first to the war, and afterwards to the Cathedral. Mr. James W. Gerrard addressed the League. He described the ruins of Cathedrals in France and Belgium, and gave a vivid account of atrocities he had seen. He said it was not the ruins of buildings that counted so much as did the ruin of faith in the brotherhood of man, the broken faith emphasized by the invasion of Belgium, and the drifting in the seven seas of the bodies of American women and children.

Present Struggles of the World Justified

The Rt. Rev. Dr. Frederick W. Keator, Bishop of Olympia, gave the principal address at the annual banquet of the Washington Society of the Sons of the American Revolution on Thursday evening, April the 19th, at the University Club in the city of Olympia. In the course of his remarks the Bishop asserted that, "The sacrifices of the revolution, the sacrifices of the rebellion, made in blood and confirmed by struggle, have been worth a thousand-fold their cost. We have watched the present struggles of the world, wondering wherein they would be justified, wherein they would be proved worthy of the greatest price the world has ever paid. And now we begin to see that they, too, shall be proved worthy of the cost, and that from the sacrifices and struggle of this hour is coming a world democracy, a brotherhood of man under the fatherhood of God, which shall follow the utter overthrow of an irresponsible autocracy which has run amuck." The Bishop was elected Chaplain of the organization.

The Rev. C. E. Tuck, Rector of St. Paul's Church, Walla Walla, Wash., has resigned, and will become the Rector of St. Clement's Church, St. Paul, Minn., the latter part of this month. He succeeds the Rev. E. B. Woodruff, who recently became Dean of Calvary Cathedral, Sioux Falls, S. D.

A LITTLE SERMON FROM THE PEWS

BY A. LAYMAN

PESSIMISM IN THE PULPIT

(Through the courtesy of the Newark Churchman we publish the following, which originally appeared in the columns of that excellent Diocesan journal.—Editor.)

Too many sermons today are compounded as follows: Lamentation, three parts; refutation, one part.

Men and women go to Church to worship and pray, but also to derive heartening and enlightenment from an exposition of the truths of the Gospel. What they hear from the pulpit for fifteen minutes is too often this: "Unbelief is predominant throughout the world; scholars, men of science, reject the old Gospel; they insist that Christ was merely a man, or a myth; Lent is disregarded; golf and the automobile keep men of the Church from the sanctuary; materialism is rampant; though two thousand years have passed since Christ came into the world as the Prince of Peace, barbarism in the form of war still exists and civilization is in ruins." And so on.

Then for five minutes comes the refutation: "The spiritual will triumph over materialism; 'God's in His heaven, all's right with the world'," etc. Sometimes flagellation takes the place of refutation. The avowed disbelievers in revealed religion and members of the Church are often alike the objects of the preacher's severe censure.

Many years is it since I have heard a sermon on prayer, the Eucharist, a Parable, one of the Commandments, or St. Paul's great ode on Charity. Once or twice only in the last decade has a sermon on sin, repentance and Christ as the Restorer of the soul been preached in my hearing. But I have scores that were a wail over the decline of Christianity, ending with an attempt to resist the attacks of the hosts of infidelity—defensive sermons, that create more doubt than they cure. I long for positive preaching; a proclamation of the truths of our religion.

I wonder how long Masonry would survive if its devotees heard in their lodge rooms repeated weeping over its failure and the faithlessness of their brethren; how many men would apply for membership in the order if at its open meetings they heard that it was declining, in fact, had ceased to exert influence in the world. With so many Jeremiahs filling the Church with their lamentations it is strange that many Parishes did not become extinct long ago.

What we need in all Dioceses and Parishes today is an outpouring of the Divine gift of optimism. We have long enough been weeping beside the waters of pessimism.

Diocese of Albany

TRINITY PARISH, PLATTSBURG

Following an attack of influenza, the Rev. Albert Gale, Rector, is suffering from a slight break-down, and has been sent by his parishioners to the celebrated Lake Placid Club for rest.

Three years ago Mr. Gale came to Plattsburg, a Parish run down and discouraged by a rather heavy debt largely made up of annual deficits. During his incumbency, in spite of business depression and loss of population, each year's expenses have been met, the debt has been paid, and a small amount is on hand which will be used for much needed repairs on the Church. The Parish is also able to report over forty per cent increase in the number of parishioners. Among other things done during the present incumbency, Branches of the Junior Auxiliary and Girls' Friendly Society have been organized, the Woman's Auxiliary increased ten-fold, an Acquaintance Club formed for the women of the Parish, the Sunday School graded, and the Missionary apportionment paid in full for the first time. By unanimous consent it has become a Parish custom that retiring Vestrymen cannot be re-elected for one year, thus insuring a continuous change in the membership of the Vestry. A Parish Council is annually elected to cooperate with the Vestry. Parishioners have promised to make the Parish beneficiary under their wills to the extent of $10,700. It is hoped to increase this to $25,000 before the one hundredth anniversary of the founding of the Parish in 1921.

Perhaps the most striking features in the life of the Parish today are the interest shown by the men as well as the women in every phrase of Church work, and in the splendid good feeling which exists.

WOMAN'S WORK FOR THE KINGDOM

"The Best Thing Our Auxiliary Has Done"

It has come to my notice as an interested member of the Woman's Auxiliary to the Board of Missions, that the active Parish branch of this organization is, generally speaking, the least, both in numbers and interest, of all the guilds of the Parish. The reason for this is, many will say, that people are not interested in Missions as they should be. This may be one reason. However, there may be another cause.

I am speaking now of Parishes that have several working guilds. In this busy day and age, when so many interests are demanding the attention of our women, in a social way, in their club work, and in the many and varied amusements—that if they give up one day in the week to guild work, there is no time left for the work of the Woman's Auxiliary.

A solution of this problem may be in having, instead of a weekly or fortnightly missionary meeting, a monthly meeting, held on a day that does not conflict with the Parish guilds, and include in the membership all members of the Parish guilds who are willing to come to these meetings, and help by prayers, gifts or study, or all of these privileges combined, in extending the borders of Christ's Kingdom. (It is understood that a person must be baptized to be eligible for membership.). The object of these meetings is to increase interest in Missions, and this may be done by very interesting programs. This is one of the best things we do in our Parish Branch at St. Paul's Church, Des Moines, Ia.

I would like to go a step farther and make a suggestion that if any Missionary boxes are to be prepared the members of the Auxiliary divide up the work and have it done in their respective guilds during Lent.

May I make one other suggestion? When the problem is the Auxiliary in the smaller Parish, where all the active women workers of the Parish are putting all their efforts into the one guild of the Church, and the membership is small at the most, the Woman's Auxiliary is generally a mere handful or there is no Branch at all. Could we not increase the interest in Missions in this Parish if the Rector and the few women who are interested in Missions, would suggest a combined guild and Woman's Auxiliary, giving up one of their guild meetings each month for a Missionary day with some kind of a program as in the larger Parishes? If the Parish happens to be near a city, a speaker along Missionary lines can generally be secured from the city Parishes. If no other program could be gotten up, the "Spirit of Missions" could always be read and discussed and special prayers on that day be offered for Missions. The guild could also, in Lent, give up that time for the Missionary box.

May we all pray that we be not ill with the disease of Parochialism, but may have strength and zeal given us to help in sending the knowledge of our Lord Jesus Christ to all who are in darkness.

HARRIET E. LONGLEY,
Des Moines, Ia.

Aside from all tangible things the Woman's Auxiliary has done in the fifty odd years of its existence, namely, works of charity; the support, education and training of women for Missionaries; the building of Churches, schools, homes and hospitals at home and abroad; leading boys and girls of heathen nations to Christianity; uplifting the Negro and Indian races; caring for the afflicted in nearly every country on the face of the globe; each and every deed noble and good, yet I believe the greatest and best thing our Woman's Auxiliary has done is having a common interest in the progress of the Master's Kingdom, which unites us all. MRS. GEO. L. FIELD.

The best thing that our Branch of the Woman's Auxiliary has done, is taking up Mission Study in an intelligent way.

One of our members planned her summer trip to include ten days at the Missionary Conference in Black Mt., N. C. Here she not only learned how to conduct a class, but stored up such a fire of missionary enthusiasm that it has kindled the flame in other hearts.

As a direct result of this conference six Mission Study Classes have been successfully conducted in our Parish and we are now in the midst of a most fascinating study of Latin-America, using Dr. Gray's book, "The New World."

We use a large wall map, in our study, and assign a speaker to answer each question, allowing ample time for the discussion of the questions.

An important feature of this class is that one of its members is a man. He is a gifted speaker, much in demand as a Masonic orator, and his talks are of great assistance, especially upon such subjects as the "Monroe Doctrine," or "Expansion."

Women will naturally pay more attention to a man's views upon such subjects as these than that of a "mere woman."

A very important part of our plan is the use of the Prayer Cycles, published by the Board of Missions. They are not only used by the members of the class, but our Rector called the attention of the congregation to their use and copies have been distributed, with the view of having the whole Parish unite in the prayers.

Although it is considered best to have one leader for the entire course, we have found it a good plan to have members of the class act as leaders in rotation. We trust this will be a step forward in the work of training future leaders.

Last, and best of all, we have reached the ideal of having all our Sunday School teachers as members of the Mission Study Class.

MRS. R. T. LOCKETT,
Camden, Ark.

Kentucky Experiences

In the Diocese of Kentucky we have just finished what many of us consider one of the most valuable features of the year's work in the Woman's Auxiliary—our United Lenten Meetings. These meetings are held on the Friday afternoons during Lent up to Holy Week, in a different Parish each week. We open them with a hymn, the Creed and prayer led by the Rector of the Parish, after which one of the Diocesan officers of the Woman's Auxiliary takes the chair and conducts the business session, which lasts about fifteen minutes. This consists of the minutes of the previous meeting, reports from Diocesan officers and committees, as well as reports from the various Branches on the Lenten work. The business session is followed by a missionary address, either from a visiting Clergyman or one of our own women. This year we were fortunate in having the Clergymen who were conducting the noon-day meetings to give us the addresses. Whenever possible we ask them to speak on some field with which they are personally familiar, as Bishop Partridge on St. Agnes' School, Kyoto, or sometimes we have a concerted program extending throughout the entire series. After the address, we have the roll call by parishes, which gives us a record of the attendance from year to year and we are glad to say that each year the attendance is a litter better than previously, the average this year being 125. The diocesan board determines what shall be done with the offerings at these meetings, after setting aside one collection for the expenses of packing the boxes. This year three of these offerings were given for the Diocesan Apportionment for General Missions and two were applied on the pledges made by our delegates at the Triennial. We then close with prayer in time to attend the united Lenten service which is held each Friday in the Parish where our meeting has been held. During the Lenten season, each parochial branch has sewing meetings, where the women work for the united Lenten box, which is usually divided between two domestic Mission stations. To this united box the Parishes throughout the Diocese send contributions, even though they cannot attend the meetings. Thus it is truly a united gift from the Auxiliary of the entire Diocese. The contents are displayed and packed during Easter week and in this way each Branch knows what the others are doing and is brought into close contact with her sister Branches. We believe these united Lenten meetings have been a powerful factor in uniting the Woman's Auxiliary and in overcoming that unhealthy spirit of parochialism, which will spring up. It is one way of bringing the people together and making all realize that the Church is bigger than any Parish, and that "our work is service for the Master" regardless of where we may be placed, whether in Cathedral, Parish or Mission Station.

NANNIE HITE WINSTON,

Work of the Rev. Mr. Weller in Alabama

Mrs. Frank Stollenwerck, Diocesan President of the Woman's Auxiliary in the Diocese of Alabama, recently visited a number of interesting points in and around Talladega, which is under the care of the Rev. Charles K. Weller. At Talladega she met the twenty-one women representing the Woman's Auxiliary of St. Peter's Church. There occurred an informal discussion of the ways and means of arousing interest and obtaining results in the work of the Auxiliary. From there she started out with a party of five, including the Rev. and Mrs. Weller, their son, George, and the Misses Williams, to Piedmont, the most remote point under Mr. Weller's care. The long trip was made in the Missionary's car without mishap over the red clay hills and muddy valleys, until they were in sight of their destination, when they were compelled to dismount and walk the remaining short distance, while Mr. Weller and his son, with the help of an accommodating passer-by, pried the car out of the mud into which it had plunged up to the axle. At Piedmont Mrs. Weller had organized a Branch of eight members, who listened attentively to a talk on Auxiliary methods by Mrs. Stollenwerck, after which a delicious buffet luncheon was served. From Piedmont, the party went to Jacksonville, where, on reaching there on an afternoon, in St. Luke's Church they met with the members of the local Branch of the Auxiliary. From Jacksonville they returned to Talladega, and set out on the following morning for Nottingham, where another of the several chapels built years ago by the Rev. Mr. Mellichampe has been opened, after being closed for many months. Recently, a number of candidates were presented from this Mission in the last Confirmation Class, in which there were twenty-one members. Eight more are ready for Confirmation, which is a fine record for less than a year's service in the field. Mrs. Weller is a most helpful assistant to the Missionary, being an earnest, cheerful helpmeet in every way. Altogether, they had traveled 168 miles in the auto in two days, visiting every Mission except Sylacauga, for which time and weather were not granted. The long ride which followed the talk and refreshments, for the more cordial dispensing at Alpine by their hostess, Mrs. Gorman Cook, carried them part of the way over the Jacksonville highway, which runs through Sylacauga to Tallageda. In her report, Mrs. Stollenwerck says that she has no space to dwell on the natural beauty of the scenery through which they were whirled, or the charming hospitality everywhere extended. "Our one thought was—how great was the devotion of this man, whose ardor could not be dampened by Winter freshets or mountain climbing, when doing the Master's work."

The Flag

Mishop Garrett of the Diocese of Dallas, Texas, lately visited the Parish of St. James' Church, Texarkana, Rev. Edwin Weary, Rector, for Confirmation. At the close of the service, he blessed the beautiful silk flag presented to the Church by the Junior Guild. He made the following presentation address, which made a profound impression on the vast congregation that thronged the church:

"The Stars and Stripes, the flag of the United States of America, is the symbol of government of a free people, for the people and by the people. It demands of every one loyal service to the utmost capacity of the power of each. If you do not wish to be loyal to the ideals for which the government stands, then take away the stars and let the stripes remain to be formed into whips for the chastisement of the unworthy; but if you wish to be loyal, then shall these stripes be woven into bands of gold to hold these stars as shining jewels in the crown of liberty. To the noble cause you must consecrate your wealth, your influence and your life; thus shall you guarantee to your sons, to your daughters, and your country the rare tribute of liberty, equality and fraternity.

To secure this object, it is essential that you work together with love and generous service in the support of the honor and dignity of the flag. This is a sacred emblem to stand within the Sanctuary of God's Church, to show that patriotism and the religion of the gospel of redeeming love are ever bound together in the hearts of loyal men."

A CITY CHURCH WITH A COUNTRY HOME

By Rev. David M. Steele, Rector Church of St. Luke and the Epiphany, Philadelphia

PART I
A CITY CHURCH

You do me the honor to ask for an article of a couple of thousand words telling your readers what this Parish, as an example, has accomplished along certain lines and what the Rector of such a Parish feels to be a "possible program in any field of endeavor that will purify and elevate human life." You ask me to tell of work being done and something of methods employed. I am willing to do my best, if I may state some facts merely in terms of facts and figures, and if I may outline a method without comment or explanation, argument or extenuation.

We have here, practically in the center of a city with a million and a half population, a Church building that will seat 1,200 people. We have a Parish House that, although old and rambling, is spacious and commodious. Both buildings have occupied this site for sixty years. Within that time, of course, every possible circumstance and condition of population and environment have changed. We are a down-town Parish. But that does not mean so much in Philadelphia as it means in some places, and it does not mean the same perhaps as it does in any other place. We are rather a center-town Parish; for the extension of this city's environs has been in all directions. Growth has been more like an expanding circumference from a hub as a center than in most other large cities, which have grown only in one direction.

The result is that we have two actually separate tasks of ministration combined in one. We have really two distinct congregations, of widely extreme types, with almost nothing between them. The problem of preaching to them at one time, at one service, is of course a preacher's problem. He must make his best effort to this end, and at present he does the best he can. The task of organization is one of bringing about cohesion. What I have found for myself is that this can best be done by reckoning frankly with facts and not by resorting either to subterfuge upon the one hand or to self-delusion on the other. We speak boldly and frankly to the people themselves. And we find that this pays. We refer freely to our "Downstairs Congregation" and to our "Gallery Congregation."

In the case of the former, all pews in the body of the Church are rented. In the case of the latter, they used to be free; but half a dozen years ago we began an envelope subscription system for gallery sittings and found that it met with such hearty response that at present we have 400 names thereon enrolled. I believe in this practice thoroughly. I have no more patience with the rambling talk about a free Church than I have with the same phraseology when applied to free silver, free love, or free anything else. Things are worth just what they cost. And the value of things is estimated by people in those terms precisely that they pay for them. This practice has begotten self-respect. It has engendered loyalty. And it has increased our Church attendance.

In the work of our Parish House, we have long ago come down deliberately to flat footing. We here follow that which I consider the only sane and sensible process. We have reversed the ordinary course of procedure by which people picture a Parish House as a sort of avenue through which to entice people into the Church. To change the metaphor, it is often considered a net or a trap thrown out in the open to catch nondescripts; Jews, Turks, infidels and heretics, as the Prayer Book so accurately, although uncharitably puts it. The theory seems to be that, by first playing pool or using a gymnasium they will then take a bath. Being bathed, and maybe fed, they will then allow themselves to be enrolled in some class. From this, the hope is that they may be enrolled in Sunday School. Then, slowly but surely—and all the while unconscious of what they are doing, or of what is being done to them rather—they may be dragged into Church attendance. This is the theory. It is an unworthy theory at best and as a matter of practice it fails. It fails ignominiously and always. And the more important point is that it ought to fail. Since it is dishonest, why should the results be disappointing?

We have established one only, one simple, inflexible rule. No person is eligible to membership in any club, society, guild, class or organization about the place who is not first of all a member of the Sunday School, or a communicant in the Church, or a contributor through the envelope system in some modicum at least to the Church's support, one or any two or all of these combined, depending on their age and circumstance and capability. We proceed upon the theory that the Church has three functions: Inspiration, education, recreation. And we submit that these stand in this order of relative importance; which order we will absolutely not reverse.

Thus it comes about that, of our actual congregation of about 1,200 souls, there are perhaps 600 who make up a group quite separate. And yet they are half of one larger group. With all alike we try to deal as a Christian ministry and to the end of Christian nurture. Once people have become "our people," in the first sense, we are willing to do anything in our power for them along the other two lines. Among these things there are tasks of quite distinctive sorts. One is that of Christian teaching. We have a Sunday School of about 400 members. But it is organized in four departments rather than in one school of a dozen classes. These sections or divisions meet at that many different hours on Sunday. And they meet essentially for study. Little emphasis is laid upon a single Sunday School service. This latter I have always discovered does more to detract from regular Church attendance than it results in any inspirational benefit on its own account.

Comes, secondly, the task of training along other lines. This is done on separate week-day evenings. We have a Mothers' Meeting for old people, a Boys' Club, and especially a Working Girls' Club, this last of about 125 members. These have classes, under the direction of paid teachers, in cooking, sewing, calisthenics, dressmaking, Red Cross nursing, etc. Of course there is value in this work apart from the mere products of the stove or of the needle. There is personal example set and good influence exerted by companionship with the associates who oversee the work. But all is done upon one basis. And for none of this is any charge made. There are no membership "dues." All money is passed through the envelope system of offerings. There are no cults or cliques or clubs in any sense of separateness. This is the work of the Church. It is paid for by the Church. Those pay for it who support the Church.

Lastly, all but negligibly—yet that only in its place of importance and not of course in terms of popularity—we have an organized series of entertainments for our young people once a month throughout the winter season. We allow them to dance. And why not? It is all in the family. And this Church is one family. There are problems that inhere in this particular matter in the heart of a great city which are unfamiliar to those who do work in country communities or in smaller civic centers. There is the problem, for example, of the open dance hall. To these otherwise the same young people would have easy access. It is to keep them from having recourse to such questionable resorts that we not only allow them but encourage them to do here that which we do not want them to do elsewhere. The reason is they do it much better here.

(To be continued.)

First White Woman in Mitchell, S. D.

An old friend, in a personal letter to Bishop Burleson, relates the following bit of early South Dakota history:

"I think I was the first white female settler in Mitchell, S. D.. We moved from Rockport to Mitchell in our little shanty in 1879, over the smooth, green prairie. Bishop Clarkson held his first service in our little home in Rockport. He came up the Jim River Valley from Yankton. A party from Decorah, Ia., were camped outside our little shanty. Among the party was a Rev. Mr. Gaynor and his Choir from Decorah. We found an old melodeon and hid the Choir with a big screen. Bishop Clarkson was so surprised and pleased. It was a fine service and an especially large offering."

A new church is to be erected by the members of Emmanuel Parish, Boise Idaho, at an early date.

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The Witness

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

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Death of the Bishop of Western New York

Rt. Rev. Dr. William David Walker Passes Away On May 2, 1917

The Rt. Rev. Dr. William David Walker, third Bishop of the Diocese of Western New York, died of angina pectoris, at 6:30 a. m., on Wednesday, May 2nd, at his Episcopal residence in Buffalo, N. Y. On the previous Tuesday he was in Rochester on official business and returned home that evening, retiring at 10 o'clock, apparantly in good health. He awoke about 5:30 a. m. and complained to Mrs. Walker that he was suffering from a stinging sensation in his throat. He soon lapsed into unconsciousness which continued until his death, an hour later. The Bishop had not enjoyed good health for several months, but his condition had improved and a few weeks ago he took up active work in the Diocese. The funeral occured from St. Paul's Cathedral, Buffalo, on Friday at 4 p. m. The body was kept in the Cathedral in state from 10 o'clock a. m. until 3 o'clock p. m. The Ri. Rev. Dr. Cortlandt Whitehead, Bishop of Pittsburg, officiated. The Rt. Rev. Dr. Tuttle, the Presiding Bishop of the Church, notified the Secretary of the Diocese, the Rev. Mr. Burrows, of his inability to be present. Two of the Bishop's favorite hymns were sung, "Abibe With Me" and the "The Strife is Over." The choir sang Shelly's Anthem, "Hark, Hark My Soul." The last eight priests ordained by the Bishop served as active pallbearers. The body was taken to New York City and interred in Cemseco Cemetery. Surviving the Bishop are his wife, who was Miss Bertha Beach, of Brooklyn, whom he married in 1905, one brother, Samuel Walker, and three sisters, the Misses Jane, Emma and Agnes Walker, all of Brooklyn.

Bishop Walker was born in New York City, June 29, 1839. He was the son of James and Mary Walker. He graduated from Columbia University in 1859, and from the General Theological Seminary in 1862. The Degree of Doctor of Divinity was conferred upon him by Racine College in 1884 and by Oxford University, England, in 1894. Several other degrees were conferred upon him by Columbia University and by Griswold and Trinity College, Ireland. He pursued special courses in several universities in Europe, and in King's College, Nova Scotia. He was ordained Deacon in 1862 and Priest in 1863 by Bishop Horatio Potter, and immediately became a Vicar of Calvary Chapel, New York City, serving the Chapel until 1883, when he was elected and consecrated the first Missionary Bishop of North Dakota. His consecrators were Bishops Clark, Coxe, Clarkson, Morris, Littlejohn, B. H. Paddock, J. A. Paddock and H. C. Potter. In 1896 he became the Bishop of Western New York, succeeding the Rt. Rev. Dr. Arthur Coxe. He was an intimate friend of President Cleveland, who appointed him a member of the United States Indian Commission. In 1897 he was selected preacher of the University of Cambridge, England.

The Annual Convocation of the Archdeaconry of Rochester was held on Friday, April 27th, in St. Luke's Church, Rochester, N. Y. The Rt. Rev. Dr. William David Walker, Bishop of the Diocese, presided. It was recommended that the Archdeacon's salary be increased $300, and that an increase of 10 per cent be made in the salaries of the Missionaries. The following were elected members of the Board of Missions: The Rev. Dr. L. Ferris, the Rev. Edward P. Hart and the Rev. William C. Compton of Rochester; the Rev. Pierre Cushing of Le Roy; Messrs. Eugene C. Denton and Albert C. Walker of Rochester; John Young of Geneseo, and John M. Prophet of Mt. Morris. The Rev. Mr. Compton was chosen Secretary and Mr. Walker, Treasurer of the Board.

Great Service Held in New York Cathedral

Two Thousand Boys and Girls Assemble to Take Part in Service for Presentation of Offerings

May 5th was a rainy, cold day in the City of New York, but not disagreeable enough to keep away a couple of thousand Church boys and girls, who assembled in the Cathedral of St. John the Divine to take part in the annual "Service for the Presentation of the Sunday School Lenten Offerings for Missions", from the Diocese of New York. It was a Saturday afternoon, a time when a religious service might seem undesirable; but few ecclesiastical processions at any time or in any place could be more imposing than this of Choir after Choir of various Sunday Schools, in many varying colors and vestments, as they marched through the long ambulatories, with banners, and flags, and crosses every few feet. The great organ had the aid of trumpeters to lead the singing; and the way those Junior Choirs sang as they walked was an inspiration in itself. One also got an idea of the vast size of the Chancel of our partly built metropolitan Cathedral, seeing these groups after groups, each differing from the other as much in costume as in Parish, pouring up from the nave into the great Choir, as they sang lustily, "O Sion Haste, Thy Mission High Fulfilling", crowding on and on, and yet never seeming to crowd the great spaces between pulpit and Altar. Bishop Burch, remarkable in presence and voice, was heard in every part of the difficult building as he gave the official Diocesan greetings in a five-minute gem of an address; and the Rev. Dr. Robert W. Patton made an eloquent effort to put into words the importance of the occasion, greater, he and the Bishop agreed, than any crusade of any time in its promise for the future. When the addresses were over, Vice Dean Nash announced the amount of the offerings on the plates as $10,206.62, the largest ever given at one time in this way—exceeding the high water mark of last year. When all the Diocesan Sunday School Offerings are received, the total amount is expected to be over $15,000. The banner for the largest aggregate offering from one Parish, as well as the highest per capita giving, was presented to Calvary Church, Fourth Avenue, New York, with a total of $1,102, an average for each child of more than $3. Holy Trinity came next, with $819.03, and St. James' was third, with more than $400. It was a thrilling service, however, not so much from the financial totals of the children's Lenten savings as from the impressiveness of the marching and singing of the little ones, who entered heartily and reverently into every part of it.

Dr. Coupland Declines Atlanta

The Rev. Dr. C. B. Wilmer, President of the Standing Committee of the Diocese of Atlanta, has received a communication from the Rev. Dr. R. S. Coupland, Rector of Trinity Church, New Orleans, declining the election of Bishop of the Diocese, as successor to the late Bishop Nelson. A special convention has been called by the Standing Committee to be held in St. Philip's Cathedral, Atlanta, on June 20th next. The Parish paper of Trinity Church, New Orleans, says that "The announcement of Dr. Coupland's election was read by our people with a mingled feeling of pride and regret; pride that he has again been selected to the highest office in the gift of the Church, and regret that there should be even a possibility that the ties that have bound him so closely to us for the past six years may be severed. Dr. Coupland was elected Bishop Coadjutor of Virginia one week after he took charge of Trinity, and since then his name has been frequently presented at various Diocesan Conventions when electing a Bishop. Should he accept, he will be the sixth Rector of Trinity to enter the House of Bishops.' Dr. Coupland underwent an operation on April the 4th for appendicitis. He has not as yet fully recovered his strength and it is hoped by the Vestry of the Parish that he will soon leave for his vacation. The Rev. Clarence Wyatt Bispham of Philadelphia had charge of the services in Trinity Church during Dr. Coupland's illness. He became the Rector of the Free Church of the Annunciation, New Orleans, May 1st.

St. Andrew's Church, Valparaiso, Ind., was consecrated on the first day of May by the Rt. Rev. Dr. John Hazen White, Bishop of the Diocese of Michigan City. A large number of the Clergy of the Diocese were present, among others Archdeacon Long of Kokomo and the Rev. D. L. Goodwin of La Porte.

SUGGESTIONS AS TO WAR CONDITIONS

BY BISHOP McCORMICK

Everybody can join the Red Cross. Here is something tangible, practical, accessible, and universal. Everybody can unite in insisting on adequate moral, religious, and medical protection for our boys in the camp and in the field—particularly for moral protection-zones around the great training camps. Everybody can unite in insisting that our sons be not sent to the battle line, either in the Army or the Navy, without adequate training and preparation and without skilled and competent officers. There is no need for a massacre of American boys. To send them hastily, ill-equipped and ill-officered, would be wholesale murder. Most of us can endorse the war-prohibition measure with its slogan, "Save eleven million loaves of bread a day," and its claims for enactment as a war necessity on both moral and financial grounds. Everybody can work, and watch, and pray. Churches should provide both special and regular Services of Intercession, and prayers should be continuous. The Clergy manifestly cannot all serve as Chaplains, though all would be willing to do so. Personally, I am often tempted to feel that in spite of the 83rd Apostolical Canon and the 7th Canon of Chalcedon and other ancient enactments, there might often be time and place in which certain of the Clergy, if not exactly bearing arms, might at least serve as enlisted men, doing their bit, shoulder to shoulder and heart to heart with other men. One has to reflect very seriously on such a book as Mr. Donald Hankey's "A Student in Arms," and one has to reflect very seriously upon the wonderful influence of the French Clergy serving in the ranks and the benefit accruing thereby to the French Church and to the cause of Christianity in general. Certainly the men in our theological seminaries may well do their share, and the seminaries, like the colleges and universities, should give them credit. A year with the colors on the part of all our seminary students might be better in the long run for them and for the Church than a year in seminary studies.

In cases in which our Clergy are accepted as Chaplains in the Army, the Navy, or the Red Cross, we can do our utmost to help them with their equipment and we can protect their work during their absence.

America is at the most critical moment of her history. Last year it was Mr. Britling's "Hugh" and Sir Oliver Lodge's "Raymond," and this year it may be your boy and mine and thousands like them. Wake up, America, and let the Church awake!

Dean Harry T. Moore Elected Co-Adjutor Bishop of Dallas

The Diocesan Council of Dallas (Texas) met on Tuesday and Wednesday of last week. On Tuesday there was a full discussion regarding the man to fill the office of Bishop Co-Adjutor to help Bishop Garrett in the administration of Diocesan affairs. It was made the special order of business for Wednesday.

On Wednesday morning five names were presented. Dean Harry T. Moore was elected on the first ballot by the Clergy, and ratified by the Laity on the second ballot.

Dean Moore has been in charge of the Dallas Cathedral for several years.

Dean Purves of St. Paul's Cathedral, Cincinnati, has just recovered from a serious case of blood poisoning at Christ Hospital, Cincinnati. Dean Purves was lately honored by the degree of Doctor of Divinity from Seabury Divinity School, Faribault, Minnesota.

A Bishop in Khaki

Since the call came to mobilize the Fifth Regiment, National Guards, for national service, the Bishop of Quincy, who is the Regimental Chaplain, has been under orders to remain with the regiment and to wear the khaki uniform. At the present writing the regiment is doing guard duty at Quincy. In addition to his duties as Chaplain, the Bishop has been requisitioned to act as post commissary, with rank of captain—a commission he holds from the national government. He has been exceedingly busy, and has been compelled to forego some of his Diocesan appointments. He preached notable sermons to the regiment at St. John's Cathedral recently, which created intense interest, and were published in the Quincy papers. The following is one among many striking passages with which these discourses abounded:

"There is a new world being born into the sweet sisterhood of the stars. It is a world which men will win by their spurning of the old world which was; and by their daring to give their lives in defense of the right. Multitudes may fall and like that Figure upon the Cross may seem to have failed; but they will not have failed —they will have brought in a resurrected world, a new and fairer world in which justice and humanity will prevail."

One of the Quincy papers said: "Fortunate is the community which has within it so eloquent and ardent an apostle of patriotism as is the Chaplain of the Fifth Illinois Infantry."

The Bishop addressed an open-air audience of two thousand on the afternoon of May 1, at Macomb, the occasion being a patriotic celebration of Dewey Day. He spoke with convincing eloquence, was frequently cheered, and received an ovation at the close.

He has also made several addresses in connection with the organization of the Red Cross movement in Quincy. Mrs. Fawcett is also actively and responsibly interested in that work.—The Light.

OFFERS USE OF PARISH HOUSE

St. Luke's Church, Scranton, Pa., to Give Building to Public Safety Committee

St. Luke's Episcopal congregation at the conclusion of yesterday morning's service unanimously passed a resolution placing at the disposal of the Scranton unit of the State Committee on Public Safety and Defense the Parish House on Wyoming Avenue. The action followed a talk by the Rector, Rev. Robert P. Kreitler, in which he told of the need of mobilizing the Church forces during the war to meet the increased demands for war relief.

Probably no other building in the city is better equipped or is more centrally located for a committee headquarters than St. Luke's Parish House. That the Public Safety Committee will accept the offer and speedily use it for some of its work is practically assured.

Another idea being worked out by the Vestry is the offering to the government of the summer home at Cresco to be used in whatever manner the government may see fit. It is proposed to turn the summer home into a hospital for the use of sick and convalescing soldiers from the training camp at Tobyhanna.

The Hon. George Pepper of Philadelphia, eminent jurist and Churchman, contributed a notable paper to the Saturday Evening Post, which appeared in the issue of May 5th, on the topic, "Abraham Lincoln and the Issues of the World War". It is the clearest and most forceful statement on the issues of the war that we have seen since the war began.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

Blessed be hope! This is the "day of expectation." At this season every year the Christian who lives by a Calendar which cycles about Jesus as its central luminary, is called upon to focus his gaze on "heaven," and to consider why his Risen Master had to find His permanent home away from earthly sights and sounds. It is a great thing—this upward look backed by an expectation which will not down. What kind of Christians would we be without hope? We would be comfortless Christians.

This Collect calls us to look up, and ask for help to keep spiritually on a high plane; an exalted plane where hope and enthusiasm run high. Many Christians do not spend much thought on the fact and meaning of the Ascension, and the Person and work of the Holy Ghost. Hence the spiritual slump so often noticeable after Easter. And did you ever notice that about this time of year in many parts of Christian countries the coming of spring, or the advent of midsummer heat, seems to lead people's feet away from the Altar? And if on Sundays our feet do not stand in the courts of the Lord's House, it is a safe wager that our hearts and minds are not where the Collect for Ascension Day wants them to be. Hence there is no widespread enthusiasm and exaltation over Ascension and Pentecost. But the response to the Church's call to exalted worship is often a weak and langorous one.

"Leave us not comfortless!" I wish we could be sure that many of us every-day Christians really took that phrase to heart. To comfort means to invigorate. A vigorless man is a hopeless man; a hopeless man is a helpless man; a helpless man never "looks up," never "expects," has no enthusiasm, is not stirred by the thought that humanity shares God's throne forever! His whole view of life is bound up in mortal terms. Let us resolve to be of that number who will ask God to invigorate us, exalt us, help us, maintain a distinctly cheerful, hopeful manner of life towards all men and all events. In such ways only can we expect to make progress toward that "same place whither our Savior Christ is gone before."

THE EPISTLE

The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.—I St. Peter iv:7.

"The end of all things is at hand." A thought which can stimulate and invigorate, and which was doubtless meant by St. Peter to be taken thus. It is a thought which gives dignity to the Christian's idea of life, and calls on him to avoid mere frivolity, and to be circumspect wherever his lot is cast. It is true that shiftless minded, procrastinating people would find no challenge in this phrase, but only an echo of despair. But to a man who hopes to meet his Savior at the end of his earthly life, this phrase is a challenge to him to do his very best, because God is glorified only by THE BEST that a man can DO, or BE, or OFFER.

If you are inclined to wonder about the admonitions to "use hospitality without grudging," just recall the times in which this letter was written, when a persecuted Christian had to have some haven whither he could flee for help and comfort. "In those days the exercise of hospitality was one of the first and most necessary features of Christian charity." I think this phrase is a pointed rebuke to those whose ideas of hospitality and entertainment consist in giving parties to "pay off" hospitality previously shown them. Absolutely a most vulgar form of entertainment!

Parish life will become a richer and more fruitful existence when everyone in a Parish realizes that all baptized people are God's ministers, and that it is a great mistake to think that the priestly office is the only form of ministerial life.

Did you ever think that your Confirmation was an ordination to your ministry in God's Church? And that the "manifold grace" of God was given you in Confirmation with the idea that you would daily exercise that gift, and so daily increase in grace, and daily "do your bit" for the glory of God?

THE GOSPEL

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.—St. John xv:26, and part of Chap. xvi.

Some people act as if the Holy Spirit was that type of Comforter Whose contact was a soothing, "mothering" kind of process which left one with flaccid muscles and drowsy eyes. Let us know once and for all that "God is a consuming Fire." That the Holy Spirit does not make molly-coddles and pink finger-tipped, doll-like, effeminate followers of Jesus Christ; but that His seal when duly stamped is an invigorating contact which puts iron into the blood, and steel into the nerves and tissues of the inner man.

"Ye also shall bear witness" means to a man who hopes to do something and be somebody before the "end of all things" comes to him, "Ye also shall be martyrs." The big thing about a martyr is his unbreakable will. If the martyr spirit seems to be lacking in your Parish Church you will most likely find that your Priest and your fellow "ministers" and you yourself have been looking for "soft snaps in religion," and have no spiritual muscle because you have been drifting, running with the crowd, and your wills are inert. This day's Epistle is a clarion call to your Christian virility. It is a prod to stir you into discontent with an easy-going, soft-cushioned religious life. It should lead you to look up to heaven, and see there no idle times, no lotus eating gardens. When the temptations to relax and droop and refuse to be exalted, and heavenly minded comes on you in these spring and summer days, do not be offended, do not stumble; but remember that you were baptized to be a soldier, not a slacker; a fighter for God, not a flirter with God; a martyr whose blood-shedding should mean life to the Church of your love and your devotion, even if some of the folks inside do not understand and want to put you out. F. S. W.

A Parish With an Enviable Record

Christ Church, Glendale, Ohio, has an enviable record for the number of workers sent to the front during these trying times. Two Senior Sunday School boys are apprentice seamen in the navy. On the Parish list there is one Major, one Captain, one Second Lieutenant and one private in the regular army. Two volunteers are still on the Mexican border. One war nurse and one hospital manager in France are from this Parish. There is also a missionary in Japan, two in China, and another going to China soon. At home, nearly everybody is working with a will at surgical dressings and supplies for hospital and mission field relief and support.

Organizing for Service

BY W. RUSSELL BOWIE, D. D.

(Contributed By Request.)

There is in the Church today a strong and growing feeling that her ideals of a redeemed life ought to be applied with practical power to the needs and problems of the communities in which the Church is set. Men feel perhaps more keenly than they have ever felt before the challenge embodied in those words in the Master's prayer — "Thy kingdom come; Thy will be done on earth." We cannot be content to think of the Church simply as an ark of salvation which gathers into itself a remnant of the people, while the world outside is deluged with evil. The modern conception of the Church is more militant. It thinks of the Church as a city set on a hill—a castle like that of Camelot, into which the needy and bruised can come for refuge, and out of which strong lives shall go in knightly service to all the points of temptation and of need.

Interpreting this ideal practically, we look out upon such problems as social vice, the commercialized liquor traffic, the over-crowding in the slums, dark tenements infected with tuberculosis and rented to the poor at exorbitant rates, the stupid barbarity of many jails and penitentiaries—at these and similar practical evils, and say that the Church ought to help remedy these things in the name of her Master, who was stern to all deliberate wrong, and pitiful to all suffering. The Church ought to make the cities of our country cleaner and sounder for both the bodies and souls of men. It ought to help stimulate in country districts the friendly co-operation in good works which will break down that narrow isolation which is the blight of country life. It ought to help men see the wrong of all social conditions which are built on injustice and greed, and it ought to furnish both the vision and the motive power for correction.

This is the truth on the one hand; yet, on the other hand, we are bound to recognize the very deep and instinctive reluctance on the part of men and women in the Church for that which they call mixing in politics. They feel that the Church is a spiritual organization, and that it cannot without loss become identified with factional disputes. The word "politics," as thus used, is of course, a vague and uneasy term. The root idea for those who use it is associated with the kind of action that might split the Church into hostile elements along the lines of some mere partisan cleavage. But the fear which is bred of this idea leads to the avoidance of any connection at all on the part of the Church with those practical affairs which must be worked out through public and civic action.

Our problem then is to live up to those ideals of widest service which so many in the Church are feeling today, without giving just offense to those who do not wish to see the Church committed to the kind of activities which would endanger the unity of her spiritual witness. The duty of every minister, and of all our thoughtful leaders among the Laity, is to solve this problem as best they can in their local situations.

Personally, I believe that the danger for most of us is that we should do too little, rather than too much, in the way of linking the power of the Church to opportunities of practical redemption. I believe that we who preach ought to be alert, and ought to try to be fearless, in sounding the definite message of the Church's responsibility for the moral and social problems that may arise in the community. If social vice is being tolerated, if there is such lax administration of law that drunkenness and crime and gambling are winked at, if there is injustice in our distribution of public expenditures so that great classes of people are made to live in sordid and unimproved surroundings, if there is a spirit among the rich which condones the kind of conscienceless investments that build fire-traps for factories and disease-breeding hovels for the homes of the poor—then the preachers of the truth of God ought to make these plain to their congregations and to their community. If, on any particular occasion of special need they can agree as a body through ministerial unions to bear their testimony at a given time unanimously, so much the better. But even without the co-operation of a number of others, a single man, telling the truth which he knows and can prove, and telling it in the spirit that hates wrong, yet has no bitterness of speech for the wrong-doer, may often set regenerative influences at work,—as many conspicuous influences in our own Church have shown.

In this connection it is well to emphasize what I have just suggested. One's preaching on matters of civic need or wrong ought always to be conceived, as nearly as we may do it, in the Christ's spirit of love. There needs to be much prayer, much humility, much thoughtful search for the right way of making the truth plain with no unfairness, and with a spirit that shall show even those who are attacked that it is not themselves, but the thing for which they stand, that one is hostile to. And if sermons of this kind are to have effect, they must be linked to some large and abiding spiritual truth of which the particular condition shall be made an instance. For thus only can the message be kept from being a mere secular lecture, and become empowered with the eternal verities of God.

But the preaching of sermons, of course, is only the beginning of attempted Christian service. It is the unfurling of the flag, but that is quite ineffectual until some sort of an army of organized effort is marshalled behind it. The practical need of the Church, therefore, is to organize its human forces in such a way that the power of the ideals preached on Sunday will be brought to bear in ways that count.

The reluctance of many persons as to the Church itself engaging in secular affairs enters at this point to make it inadvisable that one should attempt to commit the Church as a whole to definite social programs except in exceedingly clear issues. The wiser way is to organize within the congregation some voluntary body who can express with all the weight of such numbers as they can gather the ideals the Church has taught them to hold.

This very obvious method has been followed in our own Parish with good results. As a part of the Men's Association, and as a part of the Woman's Association — which two associations respectively are supposed to include all men and women of the Church—there has been formed in each case a Civics Committee. This committee keeps in touch with opportunities for social work, and enlists its members in actual service.

For example, the Civics Committee of the Men's Association found several years ago that the living conditions in the poorer parts of the city of Richmond — and particularly among the colored people—were exceedingly bad. It came to believe that some permanent organization ought to be formed to make a survey which would put before the city the actual facts in a vivid way, and rouse sentiment for improvement. As a result, there grew out of the effort of this committee an Association for the Improvement of Housing and Living Conditions, which raised a considerable sum of money to employ a trained Secretary who made a survey and report which was printed with illustrations, and remains as a very valuable source of information and guidance for future work.

At a later time, before state-wide prohibition had been voted in Virginia, there was an altogether undue number of saloons in the colored section. Some of the colored ministers and other earnest leaders of the race, made an effort through the Hustings Court to have renewal of the licenses of a number of these saloons refused. Some of the men of the Civics Committee made a personal tour of inspection of the districts affected one Saturday night, and their testimony at the hearing in the court was of help in bringing about the results which the colored citizens had sought. On other occasions the committee has lent its aid for progressive measures in the legislature. It helped in the establishment of a juvenile court in Richmond. It has worked also for the abolition of the present antiquated jail methods, and for the purchase of a city farm, in which jail prisoners can be employed in open air labor.

The committee from the Woman's Association has been interested in some of these same measures, and also in other opportunities which have come particularly to them. The net result has been that a number of individuals have been given a chance for real community service, and that an outlet has been presented by which the ideals of the congregation at large may be expressed in action. The moral and social forces of the community have learned to feel that they can look to the Church for help and not be disappointed.

Dr. Lyman P. Powell writes that three-quarters of the men of Hobart College have left Hobart College to enlist or enter the war in some capacity. Accordingly, there will be no Commencement this year. Bishop Wise was to have preached the baccalaureate sermon there. But Hobart, like Yale and Columbia, have been deprived of Commencement material, which the army has taken.

COMMENTS ON THE NEW LECTIONARY

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

SUNDAY AFTER ASCENSION

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
S. after Ascen.	Deut. 34 Is. 43:15; 44:6	Col. 2:8; 3:17	Zeph. 3:8-end	Acts 1
M.	Micah 4:1-7	Heb. 11:1-16	Deut. 28:58-end	John 14:1-14
Tu.	Is. 43:1-7	11:17-31	29	14:15-end
W.	Josh. 1:1-9	11:32; 12:2	30	15:1-13
Th.	1:10-end	12:1-13	31:1-13	15:14-end
F.	2	12:14-end	32:1-43	16:1-15
S.	Deut. 9:1-5	13	33	16:16-end
Whitsunday.	Josh. 3 Is. 10:33; 11:9	Eph. 2	16 5	Acts 2:14-36

This is a unique Sunday: the Christ gone, the Spirit not yet come. The Collect recognizes the one fact—interpreting it as the exaltation of the Lord with great triumph into heaven —and prays for the Spirit's coming, not alone to comfort us, the greatest instance of compensation human history affords, but also to exalt us to the same place whither our Saviour Christ has gone before. The Gospel describes the work of the Spirit as that of witnessing to the Christ, in which Christians are to have their share, while the Epistle fittingly and most instructively declares in anticipation of the Spirit's coming that "the end of all things is at hand"—fittingly, because one lesson the early Church had to learn, and one still not appropriated fully, was that the indwelling Christ marks our entrance upon the highest and last manifestation of God, and is truly the beginning of the end, which also on its pragmatic side is marked by "fervent love among ourselves". In the arrangement of the lessons for this day we have put in the New Testament historical course (evening), Acts 1, which repeats the story of the Ascension as given in the portion of Scripture for the Epistle on Ascension Day, and adds what was actually done by the Apostles during their days of "soberness and watching unto prayer". For the first lesson, we employ a shortened form of the present Prayer Book selection, a lesson on waiting, from Zephaniah, and an appeal to rejoice over the Lord's being in the midst of His people. Sunday morning, in continuation of the Old Testament historical course, we give the close of the earthly life of the great law giver, symbolizing not only a vision of heaven, into which the Christ has gone, but also the end of the discipline of the law, which brings us unto Christ and leads up to the gift of the Spirit on the following Sunday. For, as St. Paul teaches us, the righteousness of the law is fulfilled only in them that walk under the influence of the Spirit. The corresponding New Testament lesson pursues the same line of thought. It is a prophetic co-ethical appeal, based upon the death and Resurrection and Ascension of our Lord, that we should not undertake the impossible task of trying to be good through law, but, having died with Christ, and risen together with Him, we should "seek those things that are above". The Old Testament alternative is prophetic of the Spirit's coming. The week day lessons in the morning continue Old Testament history, filling in two days with topically related prophetical passages, in order to throw the crossing of the Jordan on Whitsunday, and parallel these with a discussion of faith in the Ascended Christ and its consequences from Hebrews; while in the evening Deuteronomy is continued, with addresses belonging to the eve of entrance upon the Promised Land, while promises of the Holy Spirit fill in between the waiting in Acts 1 and the coming of the Spirit in Acts 2 for Whitsunday.

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WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

II

Worship

THE OBLATION

Because we hope for a large offering on the Sunday designated, we have to have something more than the coin of your attendance—large offerings, as we have noted above, are always offerings of promises; bills, checks, and notes. But, the Church has only one service in which there is a provision for the reception of promissory notes on the part of the congregation, and that service is the Holy Communion. Such promises made to God are termed covenants or vows, and the making of them, an oblation.

After the saying of the Creed, the Wardens will take the collection and present it to the Celebrant who will place it upon the Altar as an offering to God; with this we are not now concerned, but with the act of the Priest and congregation which immediately follows the offering of the alms. By referring to the part of the Prayer Book printed in last week's issue of THE WITNESS, the reader will see that the Priest now places upon the Altar bread and wine after first presenting them, that is offering them to God, which he does by elevating them in the paten and chalice over the Altar. This act is that of the first Oblation, the second, coming later in the service, is not now the subject of consideration.

The act of presenting the bread and wine to God may mean very much or very little according to the will and intention of the worshipers. In the Prayer that immediately follows the Oblation we pray God to accept them —accept what? The intrinsic value of the bread and wine is insignificant, ten or fifteen cents perhaps, so it cannot be that we beg God to accept them. But, as we have seen in the case of the alms, the largest collections are composed of pieces of paper of no intrinsic value as paper, but they may be worth thousands of dollars because they are the formal promises to pay by corporate bodies or individuals. A blank check put upon the plate is of the nature of an insult to God, but properly filled out and signed may be a most sincere and generous offering.

Many times the bread and wine offered at the time of the Oblations are like blank checks, because they have behind them no intention, no signature, merely pieces of bread. The Rector is appealing for a generous and general Oblation at the mid-day service, worthy of devotion to God and His Church. The question for each member of the Parish to consider seriously is this: "How can I make this particular Oblation of real value to God and His Church?"

THE SYMBOLISM

The bread and wine offered as the first Oblation symbolizes our bodies and souls offered unto God. It is very easy to say the words, "We offer our souls and bodies"—it is more difficult to make that offering definite. When you offer yourself to some employer or friend you mean that you offer a certain portion of your time; tacitly you say to your employer, "I offer you ten hours of my time each day for five dollars a day; you may have a blind friend to whom you say, "I will read to you half an hour every day"—such offerings of ourselves are familiar expressions of every day life. What do we mean when we say to God, "We offer ourselves"? Generally we mean nothing at all. You may make your words mean something by saying that you will give a definite time to God or to His work among men.

The Oblation with its vow of service should be a part of our highest form of worship. The word, "Sacrament," comes from a Latin word meaning, "Oath." The Sacraments of Baptism, Confirmation and Marriage, are all oaths, as is also the Sacrament of the Holy Communion. If every time you assisted at the Holy Communion, you would make a promise to God that you would devote a certain time to His service, the effect upon the life of your Parish Church, as well as upon yourself would be of great value.

If the Oblations in the Church were many and sincere, the alms would take care of themselves—it is more important that the Oblations be increased than that the alms be increased. People who give themselves have no hesitation in giving alms most liberally. A better Church may be established, not by more money, not by welcoming strangers, not by bigger guilds, not by better music, not by better preaching, but by more frequent and more earnest Oblations.

SUGGESTIONS OF OBLATIONS

It may be helpful to some who have never made an Oblation to have some examples before them of such vows as are suited to the average member of a Parish in connection with Eucharistic worship. The vow should be made at the time that the Priest offers the bread and wine in the service of the Holy Communion, and should be made as a gift to God of some part of your life to come and the time so offered should be considered as belonging to God. It is somewhat as if you promised to give ten dollars out of your next month's salary toward building a Church; as an honest man you would consider that ten dollars, although not yet earned, as not being your own when it is earned.

I vow that for the next six Sundays I shall consider my attendance at Church at the mid-day service as an obligation to God.

I vow that I will devote ten minutes every day for a week to private prayer and meditation.

I vow that for the next four Sundays I will make every effort to increase the attendance at Evening Prayer on Sundays by being present myself and trying to get others to attend.

I vow that I will make a special prayer every day this week for strength to overcome my sin of ——.

I vow that I will make a memorial of the death of Christ next Friday morning by attending on that day the Holy Communion.

I vow that I will spend at least two hours this week in teaching religion to my child.

I vow that within the next two weeks I will attend some service in the Church that I have entirely neglected.

I vow that I will spend twenty minutes this week in self-examination and confessing my sins.

I vow that I will purchase a religious book and read something from it every day until I have finished it.

I vow that I will for the next two months cease to be a hanger-on of the Church, attending services when I feel like it, and become one of its active promoters.

I vow that I will receive the Holy Communion fasting, when I again receive it.

I vow that I will make an offering within a month for the General Missions of the Church.

It should be noted that these are only suggestions to be adapted to the individual's conditions, or to give direction to his own mind in making an Oblation.

Let us suppose that at the mid-day celebration of the Holy Communion every member of the congregation should sincerely make an Oblation of this kind; would not the result be really greater than if each put five dollars upon the plate. The five dollars would be soon spent, but an earnest fulfillment of vows of the kind indicated would be of lasting effect.

If the Celebrant on that morning could be assured that at the presentation of the bread and wine everyone present were making such an Oblation as he elevated the paten and chalice the act would mean more to him than the presentation of the alms basin with a thousand dollars in it.

An Oblation of this kind is equally open to the rich and poor. The part that a poor man can take in the offering of alms is necessarily less in value than that of a rich man; but in making an Oblation of this nature the poor man may make his of greater value than that of the rich man—all have equal opportunity.

GOD'S WORKS

To study properly God's works, one must take one subject and disregard the others for the time being. If it be the custom of the reader to take long walks frequently in the country surrounding his home, let him devote his attention solely to the trees he may pass for a month or more; then let him turn his eyes and mind to the varieties of shrubs along his way, and so on. By this systematic method he will attain a larger knowledge in a given time than if he allow his eyes and mind to wander at random during each day's walk.

The Holy Communion is just as much God's work as are the trees and shrubs of the country-side. Prayer, praise, thanksgiving, and supplication are parts of every service, but there are entirely different elements in the service of the Holy Communion; that is, we do other things than pray, give thanks, sing praises, and make supplications. For example, we make our Communions. Just as some people may confine their entire attention to trees during their walks, and neglect every other work of God, so some Church-goers pass over many elements of this service, but always make their Communions whenever they are present. If you question these persons, you will find that they are ignorant of many other distinctive elements of this service.

There are two Oblations made at every service of the Holy Communion —the Prayer Book distinctly states the fact—but these persons, who always make their Communions, rarely possess any knowledge of the nature of these Oblations, and consequently do not make them. Rarely, if ever, do these persons speak of the service as the Holy Eucharist, while they have not the faintest idea of the Eucharistic Sacrifice made in it.

The Call for Simplicity

BY DR. JAMES E. FREEMAN

"Let him do it with simplicity"—While modern life has become more complex and interrelated, and while on every hand we are witnessing changes that indicate that the world generally is demanding more conveniences and better facilities, as well as added luxuries, yet at the same time we believe that underlying all our so-called modern demands there is a persistent cry for more simplicity. This discloses itself in many ways. We have a revival of the old-fashioned furnishings of the Colonial days. Indeed, our architecture is in large part an attempt to reproduce in exterior and interior the New England home. The writers who affect us most deeply are the writers who tell of the homely, simple things of life. This is why Charles Dickens continues to be in many respects the most popular of novelists. Balzac, the great French writer, successfully attempted to interpret "The Human Comedy", and holds his unchallenged place in the French school. The poets who touch us most deeply are not those who obscure their meaning in fine phrases, but those who express the simple yearnings of the human heart, as does Robert Burns and our own splendid Whittier. Henry Ward Beecher, judged by class-room standards, might have been regarded as lacking form and style in his preaching. He was simple, homely, and illustrated his discourses from the common things of life, with the result that he was the greatest preacher of his age.

We sometimes think that our musicians make a mistake in trying to over-cultivate us. We believe in the classics and we study them, but we should hate to be fed on them forever. It is an interesting thing to observe that a sweet Irish singer of international fame, with his old-fashioned melodies can attract nightly audiences that equal those of the grand opera; and why? Because he appeals to the finer emotions; in other words, he touches the heart, and he does it in a song language that the people understand. Whether our wiseacres in literature, music or art will do so or not, the people are willing to go just about so far, and then they demand, for relaxation, the homely and the simple things. We cannot be fed on pate de fois gras and other delicacies all the time. It destroys our palates.

What is true in these other things is pre-eminently true of the things of religion. We have read some sermons of so-called great theologians that paralyzed every emotion of our being. True, they were learned and pre-eminently scholarly, but they made no appeal to the heart. They were born in the atmosphere of a refrigerator. We know other men who have no distinction as great preachers; yes, and we know some laymen of the same kind, and their simple utterances, unadorned with the flowers of rhetoric, and in some respects uninformed, as far as theology is concerned, go straight for and reach the heart.

Why cannot we be more simple, less affected, less superficial? Why cannot we bring up our children to realize that the best things in the world, and the only things really worth having, are the simple, homely things? Even beauty itself appeals to us more strongly where it is unaffected and unconscious beauty. Let us try to get back some of the old graces and simplicities of life, and even if we must live in an age of infinite change and variety, let us not lose out of our lives those elements that make for real happiness. (Courtesy of the Minneapolis Tribune..)

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XXI.

Gifts of the Spirit

The Church was put into the world by Christ to be the means by which the Holy Spirit might be given to mankind—it was to be the organ of the Spirit.

So Christ promised the influence and power of the Spirit to His Church. St. Mark xvi:17-18. These signs shall follow them that believe; in My name they shall cast out devils, speak with new tongues, lay hands on the sick and heal. Or, as S. John records evidently the same promise, although perhaps on another occasion, "The works that I do shall he (that believeth on Me) do, and greater works than these shall he do, because I go to the Father".

THE PROMISE FULFILLED

That this promise was amply fulfilled is evident from the Book of Acts. We read in it of wonders and miracles and evidences of the Spirit's presence continually. The lame man at the gate of the temple is healed, Aeneas, who had been confined to his bed eight years, is healed, Dorcas is raised from the dead.

But also the Holy Spirit is given to all who are baptized and confirmed—in Samaria at Confirmation (Acts viii)—to the household of Cornelius before Baptism and Confirmation, in order to signify to S. Peter that they were fit subjects, though Gentiles, for these holy rites.

So uniformly was the Holy Spirit given in these Sacraments that the gift of the Spirit became the test of the validity of the Baptism. When S. Paul asked the twelve men at Ephesus, Did ye Receive the Holy Ghost? and they expressed surprise at the Holy Ghost being given, he inquires at once into their Baptism (Acts xix). Every baptized Christian—if he had also received the laying on of the Apostles' hands, was naturally supposed to have received some spiritual gift.

NATURE OF THE GIFTS

The most prominent among these gifts was the "gift of tongues". Yet the prominence in the Book of Acts seems to reflect chiefly the feeling of the Church in that day. S. Paul's Epistle to the Corinthians (I. Cor. 12 and 13) shows that while they seemed to think tongues most desirable, the Apostle judged otherwise. He disparages the gift, and emphasizes others as of much greater importance. In the list of the gifts of the Spirit which he gives in I. Cor. xii:28, some are unfamiliar to us, but the majority are quite familiar. Apostles —the gift of Apostolic zeal and administration—we have great Apostles in the Church today. Prophets are well known, men with the gift of eloquence. Teachers we have in plenty, not only Clergy, but also Laymen and Laywomen, with the gift of teaching. Miracles and healings are unfamiliar, but "helps", the word means ministering to the poor, we have that. "Governments" means the gift of organization and leadership; we have that among both Clergy and Laity. And the three gifts which S. Paul says stand above all the rest, "faith, hope, love", the Church has not lost.

THE GIFTS STILL GIVEN

So the gifts of the Spirit are no less marked in modern Christianity than in Apostolic. Our Lord's promise to His Church still holds good. We have made the mistake the Corinthian Christians did, and overvalued the spectacular. The most important gifts then, as now, are what we would call natural gifts consecrated to God, and enriched and vitalized by the Holy Spirit. We need to look for this at Confirmation, and we need to use the powers so given and blessed of God for the good of His Church, as He intended them to be used.

Even the gift of "healings" is not so unfamiliar as we might suppose. We have only to look upon the physician, the surgeon, the nurse, as divinely called and given power by the Holy Spirit. These professions have taken over the work of healing, which in the early Church was spasmodic, and made it systematic. S. Luke, "the beloved physician", was the first of the new order, and after his appearance in the Church's history, the other "healings" are less prominent.

J. H. Y.

Meeting of the Board of Missions

The regular meeting of the Board of Missions, held May 9th, was a most interesting one. Twenty-seven members were present.

The Bishop of Minnesota, for many years a valuable member of the Board, died since the meeting in February, and the following minute was adopted by a rising vote:

"The heroic death of the Bishop of Minnesota, the Right Rev. Samuel Cook Edsall, removes from this Board one of its most valued and faithful members.

"Erstwhile a missionary himself, and for several years the Missionary Bishop of North Dakota, Bishop Edsall's vision of the Church's opportunity was broad and statesmanlike. A man of singular grace of bearing, of great fairness and generosity in debate, he won the unfailing regard of his colleagues on this Board.

"In recognition of its deep sense of loss, the Board has ordered that the foregoing be spread upon its minutes and a copy transmitted to Bishop Edsall's family and to the Diocese."

Announcement was made of the death of Archdeacon Thomson, one of the veteran missionaries of the Board in China, and the following minute was also adopted by a rising vote:

"The Board of Missions has learned with sorrow of the death of the Rev. Elliott Heber Thomson, D. D., Archdeacon of Shanghai. Archdeacon Thomson devoted himself with unfailing fidelity to the Church's work in China. To his steadfastness, faith and vision are due many of the most fruitful efforts of the Church to interpret the Christian revelation to the Chinese people. This is notably true of our great medical work in the city of Shanghai. It was begun more than half a century ago through Archdeacon Thomson's efforts and for many years received his fostering care, especially through his services as Chaplain of St. Luke's Hospital.

"As pioneer evangelist, as translator of the Scriptures and the Book of Common Prayer, as the trainer and leader of Chinese Clergy and other helpers, his life has deeply influenced the life of China. Modest, faithful, untiring, Archdeacon Thomson has shown the Church what a missionary can do and be. The Board of Missions thanks God for the life and work of this good and great servant, and rejoices that in the providence of God he was permitted to see before the close of his long and useful life some of the results of his self-denying labor.

"To Bishop Graves and all his associates in China, both foreign and Chinese, as well as to Mrs. Thomson and Archdeacon Thomson's children, the Board sends its assurance of sincere sympathy."

There were two vacancies in the Episcopal membership of the Board among those elected by the General Convention. Rt. Rev. Wm. Lawrence, D. D., for many years a member of the Board, but who felt it necessary for him to resign, to assume the heavy task placed upon him by the Church in raising the Clergy Pension Fund, was re-elected, in the hope that now that his work was so successfully accomplished, he would be able to again take active membership in this important work. The Rt. Rev. W. C. Brown, D. D., Bishop Coadjutor of Virginia, was elected to fill the other vacancy.

The Treasurer's report showed receipts of $680,318.38 to May 1st, being

(Continued on Page Seven.)

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

Trinity Church, Columbus, Ohio, celebrated its one hundredth anniversary last week.

The Rev. A. S. Attridge, Rector of Holy Trinity Church, Iron Mountain, Mich., has resigned.

The total amount of pledges and cash sent to the Church Pension Fund from the Diocese of Southern Ohio now amounts to $90,712.97.

A bequest of $100 to St. Mary's Church, Philadelphia, is included in the will of Miss Fannie Darrach, which was probated on April 30th.

The Annual Meeting of the Junior Auxiliary of Minnesota is being held today (May 19th), in St. John the Evangelist Church, St. Paul, at 10:30 a. m.

The Rev. George T. Gruman, Rector in charge of Trinity Church, Berlin, Wis., has offered his services to the Governor of the State to serve as Chaplain.

"THE WITNESS" was the subject of a favorable and interesting discussion led by the Rev. G. E. Taylor at the April meeting of the St. Louis, Mo., Clericus.

Forty acres of land at Ft. Berthold, N. D., has been purchased for work among the Indians, and a church building is to be erected at that point for the Indians.

The Rev. William P. Remington, Rector of St. Paul's Church, Minneapolis, has been appointed Chaplain of Hospital Unit No. 26 of the American Red Cross, and is expecting to receive orders to proceed to France at an early date.

The Rev. Samuel Ward, Rector of St. Timothy's Church, Massillon, O., has been appointed by the General Board of Missions as Commissary to the Bishop of Porto Rico. He will have supervision over the District of Haiti.

It is reported that the first gift made to the Bishop of South Dakota for the needs of his district was $10, which was made through the Rev. John A. Staunton by the Igroties of the Philippine Islands for the work among the Indians of South Dakota.

The Bishop of North Dakota announces that while in the East he secured the gift of one-half of his salary for a General Missionary in the District. The Bishop's problem now is, so he says, to secure the man who will be able to do this very necessary and rather difficult work.

"Clerica", composed of the wives of all the Clergy in the Diocese of Western Massachusetts, has recently been organized. Semi-annual meetings will be held, one of which will be held in conjunction with the Diocesan Convention.

The thirtieth anniversary of the consecration of Bishop Talbot will be celebrated at the forthcoming Convention of the Diocese of Bethlehem, which will be held on May 22nd and 23rd, in the Church of the Good Shepherd, Scranton, Pa., the Rev. Dr. Beach, Rector.

The Pilgrimage of Prayer was observed in the Diocese of Southern Ohio during the week beginning May 6th. The Clergy of the Diocese preached special sermons on prayer, and urged the importance of the week's devotions at their services on the previous Sunday.

St. Paul's Church, Lowville, N. Y., celebrated its one hundredth anniversary beginning Saturday evening, May 5th, with a series of services and social functions. The actual date of the establishment of the Church in Lowville was on Easter Monday, in 1817. Bishop Fiske was present and took part in the celebration.

One hundred of the old Choir boys of Trinity Church, Columbus, Ohio held their third annual reunion banquet on Saturday, May 11th, in connection with the hundredth anniversary of the Church. Late in the nineties the first Vested Choir sang in the church, and among those who were present at the banquet was the first Choirmaster, Mr. Julius G. Bierck.

The Rev. Dr. George Craig Stewart of Evanston, Ill., delivered the address at a patriotic service held in St. Paul's Church, Duluth, Minn., on Sunday evening, April 29th. The program of the recent patriotic service held in St. Paul's, London, was followed in part. The motto of the evening was, "Do more than follow the flag—carry the flag".

The address of the Rev. William Schouler, late Rector of Trinity Parish, Elkton, Md., is 3507 Springdale Avenue, Baltimore, Md.

The Drill Corps, No. 1, Pittsburg Commandery, N.o 453, of the Ancient and Illustrious Order of Knights of Malta, paid their first official visit to Grace Church on Sunday evening, April 29th, in such large numbers as to tax the seating capacity of the church. The Rector, the Rev. William Porkess, preached a special sermon, taking for his subject, "Our Eenmies". Ignorance, indifference, spiritual weakness and selfishness were emphasized as man's greatest foes.

The Rt. Rev. Edward W. Osborne, D. D., the retired Bishop of Springfield, has returned from Florida, where he spent the greater part of the Winter, and has taken a house on Lake Wawasee, in northern Indiana. His address is Syracuse, Ind. While in Florida, the Bishop gave Lent and Easter services to the little congregation at Holy Cross, Buena Vista, which were gratefully welcomed, the church having been closed for many months.

A silk U. S. flag, given to the Church of the Redeemer, Cairo, Ill., by the Daughters of the King, was dedicated and used for the first time on the third Sunday after Easter, when a service was held for the local militia company guarding the bridge over the Ohio. The church was crowded, the soldiers occupying the south side of the middle aisle. Well known hymns were sung with a heartiness that was inspiring. The Rector preached a sermon especially to the soldiers.

The Annual Convocation of the Deanery, San Diego, Cal., was held the latter part of April at Oceanside. For the first time, women attended and participated in the sessions. The Rev. P. H. Hickman of Oceanside and the Rev. A. K. Glover of San Diego read papers, which were discussed by those present. The Very Rev. C. L. Barnes of St. Paul's Church, San Diego,, was re-elected Dean, and the Rev. A. K. Glover of St. James' Church, San Diego was elected Secretary.

St. Peter's Church, Delaware, Ohio, celebrated its one hundredth anniversary beginning on Tuesday, May 8th. There was a celebration of the Holy Communion at 10 a. m., a reception tendered the Bishop of Southern Ohio from 3 to 5 p. m., and a class was presented to the Bishop for Confirmation at the evening service. On the morning of Wednesday, the 9th inst., there was a celebration of Holy Communion at 10 o'clock, a Parish dinner at 12 m., and addresses and the musical service in the evening. It was on the 9th day of May, 1817, a little group of early settlers held their first service of the Church in the town of Delaware.

The Rev. Charles P. Burgoon, Rector of Grace Church, Cleveland, Ohio, asserted in his morning sermon on Sunday, April 29th, that this is the last war, basing his prophecy upon the fourth chapter of Micha. "Within the last few months", said Mr. Burgoon, "I have seen so much exercise of Christian charity; I have seen so much individual sacrifice that this war has called forth; I have seen so much devotion and faith for the principles for which Christianity stands, that I am prepared to say, notwithstanding this awful war, that this prophecy of universal peace is nearer now to its fulfillment than it has ever been in the whole history of Christianity."

The Lake Geneva Missionary Conference will be held July 27th to August 5th. Last year, 82 communicants of the Church were in attendance upon the Conference. The Presiding Bishop of the Church, the Rt. Rev. Dr. Tuttle, was one of the preachers. It is recommended heartily by Bishops of the Fifth Province, in which Geneva is located. Miss Lindley, National Secretary of the Woman's Auxiliary, was one of the teachers. Mrs. George W. Moore, 465 Newton Avenue, Milwaukee, Wis, is Chairman of the Episcopal Continuation Committee, who will gladly give information to those who contemplate attending the Conference.

A meeting of the Church Club of the Diocese of New Jersey was held at St. Michael's Parish House, Trenton, on Monday evening, May 7th, being the eve of the annual Diocesan Convention. Mr. Augustus A. DeVoe of Spottswood, who was re-elected President of the Club, presided at the business meeting and the dinner that followed. Addresses were made by the Rev. C. W. Twing of Medford on his newly instituted work in the pine regions of the Diocese, and by Archdeacon Shepherd, on the Diocesan House and the possibilities of its fuller use. A committee of the Club was appointed to consider the last mentioned matter. The Bishop also spoke, summing up the thoughts of the other two addresses.

The sixth Provincial Conference of the Girls' Friendly Society of the Province of the Mid-West, will be held at St. Mark's Pro-Cathedral, Grand Rapids, Michigan, May 25-26.

"Good news comes from the Rev. Herbert W. Hopkins, at Irvington, N. J., says the Editor of the Newark Churchman. "A few years ago a house adjoining the church was purchased for a Rectory, and a mortgage left upon it. There were some street assessments also to be cared for. In January, a campaign was begun, and $1,300 raised, a friend having promised $100 if $900 more were raised by the people. Such an offer often makes a large undertaking successful. The result at Irvington has been that street assessments of $500 outstanding for some time, have been paid, the Rectory mortgage reduced by $700, leaving at present $2,100, about one-third of the cost of the Rectory property. So within a year $2,300 have been raised in the Irvington Parish to pay a mortgage debt and street assessments.

The Pilgrimage of Prayer was observed throughout the Diocese of Kentucky from April 30th to May 6th, inclusive. The women of the Woman's Auxiliary made their Corporate Communions, and in all the Parishes in Louisville quiet hours were conducted in the afternoon at 4:30 o'clock. The topics for meditation and prayer, and the leaders, were as follows: Monday, April 30th, Grace Church, "Peace", the Rev. L. E. Johnson; Tuesday, St. Andrew's Church, "Power, the Gift of the Spirit", the Rev. J. S. Douglas; Wednesday, the Church of the Advent, "The Indwelling of the Spirit", the Rev. H. S. Musson; St. Stephen's Church, "The Power of Prayer", the Rev. F. W. Hardy; Calvary Church, "The Power of Early Service in the Kingdom of God", the Rev. H. J. Simpson; Thursday, the Cathedral, "Consecration, the Power of Service", the Rev. J. G. Minnigerode; Friday, St. Paul's Church, "Fellow Workers With God", the Rev. D. C. Wright; Saturday, St. Mark's Church, "The Three-fold Aim of the Woman's Auxiliary", the Rt. Rev. C. E. Woodcock; Sunday, St. Andrew's Church, united service, 8 p. m. Addresses by the Bishop of the Diocese, the Rt. Rev. C. E. Woodcock.

Preaching Convocation

The Spring meeting of the Convocation of Southwestern Virginia was held in the Archdeaconry of the Southwest from April 29th to May 3rd. It was a Preaching Convocation, something new in Virginia. Fifteen ministers of the thirty-five in the Convocation were assigned to as many places in the Archdeaconry to hold services where only an occasional Episcopal service is had. After preaching at from one to five points. the ministers met at Graham, where an elegant supper was served at the Rectory, a lovely stone building adjacent to St. Mary's Church. The next day, the ministers took a forty-five mile auto drive through Bluefield and Princeton, W. Va., to Pearisburg, Va., where a one-day's business session was held, following Holy Communion. Rev. C. F. Smith of Lynchburg preached the Convocation sermon. Appointments for the Fall meeting in Covington were made as follows: Rev. Thomas F. Opie, preacher of Convocation sermon; Rev. Thomas D. Lewis, writer of theoretical essay; Rev. Thomas Howell, writer of practical essay. Archdeacon E. A. Rich and Rev. William J. Alfriend drove eight or ten of the ministers through the Archdeaconry during the week, covering about 200 miles. The Archdeaconry covers a tract of land embracing nearly 7,000 square miles, including twelve counties in the extreme end of Southwestern Virginia. The Convocation meets twice yearly. This was the one hundredth session. The officers are: Rev. F. H. Craighill, Wytheville, Dean; Rev. Thomas F. Opie, Saltville, Secretary; Rev. Thomas Howell, New Glasgow, Treasurer.

Deacons Ordained

On Monday, May 7th, in St. Paul's Church, Camden, N. J., the Bishop of New Jersey ordained to the Diaconate Mr. Wilson S. Hartzell of Vineland and Mr. Robert G. W. Williams of Camden, a member of the class of 1917 in the General Theological Seminary. Both candidates were presented by the Rev. Charles M. Perkins of Vineland. The sermon was preached by the Rev. Carroll M. Burck of Gloucester. Mr. Hartzell comes to the Church from the German Reformed denomination, and has been recently officiating as a Lay Reader at Christ Church, Millville. Mr. Williams is the son of an English Priest. He will take up the work of St. Wilfred's Camden. The details of the ordination service were under the direction of the Rev. R. E. Brestell, Rector of St. Paul's.

Church Will Care for Convalescent Women in Country

Plans were completed with the filing of an application for incorporation papers by the Social Service Commission of the Episcopal Church, Diocese of Missouri, for a non-sectarian institution to care for convalescent women discharged from the City Hospital, to be known as "The Country Home for Convelescent Women".

A 20-acre farm near St. Louis, on the Rott Road, just west of the Denny Road, with a large 10-room dwelling and outbuildings, has been purchased at an approximate cost of $20,000, and will be ready for operation by June 1, according to Thomas Q. Dix, Chairman of the Social Service Commission.

The Home will care for women who have no means to take several weeks' rest, with proper feeding, during the period of convalescence.

Because of the crowded condition of the City Hospital, Chairman Dix said patients are necessarily discharged as soon as possible, in order to make room for the new ones.

Dr. Shutt stated that the need for such a Home is apparent to any one connected with the hospital work, and should have the hearty support of the people. No charge will be made for food, nursing or shelter, the object being to aid women who, without such a place, are now sent back to their work, and are easy prey to disease and illness.

It is planned to maintain the Home by public subscription, there being no endeavor to realize a profit, according to Chairman Dix.

The incorporators, each of whom subscribed a portion of the purchase price, are Homer G. Knapp, President of Butler Bros.; Dr. Cleveland H. Shutt, Hospital Commissioner; H. G. Hurd, President Buick-Vesper Auto Company; Thomas Q. Dix, General Agent of the National Life Insurance Company; Rev. C. M. Davis, Dean of Christ Church Cathedral; and Rev. J. H. Lever, City Missionary for Episcopal Church.

The Death of an Indian Churchman

The North Dakota Sheaf, speaking of the death of Thomas Iyayahmani, says: "It gives us great sorrow to chronicle the death of the old man around whom so much of the Church's work has centered. Born and brought up a heathen, he was converted to Christianity and became a member of our Church comparatively late in life and has ever been most loyal. For some months he has been ill and has ever, even in his illness, been most anxious for the Church's good as well as for her services and administrations. Receiving the Holy Communion on a Sunday, he passed quietly away on the following Tuesday in the midst of his family and friends. His name will be perpetuated in the name of the settlement where he lived so long.'"

Moonlight Schools in the South

"Mr. Erwin A. Holt of Burlington, N. C., Senior Warden of Holy Comforter Parish, is intensely interested in the moonlight schools movement in the South," says the Carolina Churchman. "Mr. Holt credits Dr. A. E. Winship of Boston with asserting in an address delivered at Lincoln Memorial University, Cumberland Gap, Tenn.: 'Not only has the South patterned after the North in her educational system, but she has led the North in these later years by directly attacking the appalling problem of adult illiteracy; and under the unprecedented noble and brilliant leadership of Cora Wilson Stewart, the South has taught more adult native American illiterates to read and write in five years than the North has done in three centuries.'"

No Patience With Late Sleepers

The Ven. N. C. Hughes, Archdeacon of the Convocation of Raleigh, N. C., has received a letter from Mr. George Brietz, Superintendent of a Selma, N. C., cotton mill, in response to certain questions which the Dean had asked him, which is worthy of wide circulation: "As a busy business man, let me say that I have but little patience with the often advanced theory or statement that—I work so hard and such long hours through the week that I must sleep late and rest on Sunday. For the past thirty-five years I have spent at least sixty hours per week in the cotton mill and have been directly connected with the Sunday School as teacher and Superintendent for thirty years; and for the greater part of that time, twice each Sunday —morning and afternoon. During this time, in the providence of God, I have been Superintendent of nine Sunday Schools in five different states. In the town in which I now live, we organized a Sunday School two years ago. It now has an enrollment of two hundred, with an average attendance of about one hundred and fifty per Sunday. This is a cotton mill community. The best investment that I ever made was shortly after becoming of age, nearly thirty years ago, when I took the Lord in partnership with me by paying Him or to His cause ten per cent of wages or total income. While mine has been and is a strenuous life I have never felt any bad effect from it, and am as strong and healthy as ever."

Girls' School in South Carolina to Celebrate Anniversary

Saturday, May 12th, will be the seventy-fifth anniversary of the opening of St. Mary's School for Girls at Raleigh, S. C. On Friday evening, May 11th, exercises will be held in the auditorium, at which time addresses will be given by Miss Emilie W. McVea, President of Sweet Briar College, and Dr. W. S. Currell, President of the University of South Carolina. On Alumnæ Day, May 12th there will be a celebration of the Holy Communion at 8 a. m. in the chapel. At 10:30 a. m., student exercises in the auditorium. 2 p. m., anniversary luncheon in Clement hall, in honor of the Alumnæ, with brief after-dinner speeches. 5 p. m., anniversary festival in the grove, with students and Alumnæ participating. 8:30 p. m., a student entertainment in the auditorium, in honor of the visitors, the Chorus Class in Gilbert and Sullivan's opera, "Patience". Sunday, May 6th, was observed in the Churches throughout South Carolina in the interest of the School, with the purpose of raising $250,000 to be devoted towards liquidating a debt of $40,000; improvements and new buildings, $100,000; expenses of the campaign, $10,000.

Sunday School Convention in New Jersey

A Convention of the Sunday Schools of the Diocese of New Jersey was held in Trenton on the last week in April, at Christ Church Pro-Cathedral. There were about 400 persons in attendance from the Parishes and Missions of the Diocese. One of the most interesting features of the Convention was the presentation of the Lenten Offerings of the Schools, which amounted to $5,163.91, with several Schools to hear from. The Rev. Guy H. Madara of Chena, Alaska, and the Rev. C. W. Twing, Missonary in the Jersey Pines, addressed the Convention. Notebooks on various subjects, prepared by several of the best organized classes of the Sunday Schools, were placed on exhibition and passed upon by a committee of judges, consisting of Miss Mary R. Wood and Miss Anna Hoff of Trenton, who made the following awards: The Sunday School of St. Bernard's Church, Bernardsville, best notebook on the Christian Nurture Series; best book on "Christian Year", St. John's School of Salem; best "Combination Book", St. Mary's School of Burlington; best book on "Catechism", Trinity Church School, Trenton; best notes on the Book of Acts, St. Bernard's School of Gladstone; best book on the Old Testament, Christ Church, Trenton; and the best on Missions, St. John's School, Salem.

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Editorial

ON ANSWERING LETTERS

"Las October I wrote twenty-two letters to the Clergy of the Mission Churches in the Diocese, asking for information as to their work, and enclosed stamps for a reply.

I received a reply from five. One man wrote that he did not have time. Another wrote that I could learn all about his Mission in the April Churchman, which I did not have and failed to find."

This is a quotation from one of the officers of the Diocesan Branch of the Woman's Auxiliary in a certain Diocese. This woman was a voluntary worker endeavoring to stir up interest among the women of the Diocese in support of Missions which depend upon the voluntary enthusiasm of givers for support.

The letter was addressed to men whose salary depends in part upon the enthusiasm thus evoked. The answers indicate that three out of twenty-two were interested enough in her efforts to write a letter describing the work.

Next month the Board of Missions of that Diocese will make appropriations for the various missionaries, and we would guarantee that if the appropriation of any of the nineteen aforesaid gentlemen was materially reduced because of lack of funds on our part, or lack of enthusiasm on theirs, they would feel as though the Church was treating them very meanly.

The above comment indicates one of the chief causes of failure in the ministry today, which causes may be subdivided into three heads: First, a lack of business efficiency. The average missionary has more time than anything else. It is the thing in which he is richest, as may be evidenced from the above, for if there had been selected the three out of the twenty-two who were the busiest, it would be the three who answered the letter. Every busy man whom I have ever known has found time to keep up his correspondence. The man who does not belongs to that class who deceive their ownselves. "Busy" is not the word to use.

Secondly, it indicates a lack of enthusiasm without which no ministry can be efficient. Some ministers wonder why they do not succeed and feel aggrieved that their talents are not recognized. Much of their lack of success often comes from an unwillingness to oblige. They always think of themselves and their comfort first and last of co-operation in the general work of which they are a part. They fail to see that only as the whole is strong (to put it on the lowest principle) will that part of the whole, from which they hope to derive their income, be strong also. Parochialism is a form of selfishness which inevitably reacts upon the offender, both in the strength of the work which he is trying to do and also in his own breadth of view and charity. Men who sit around do not get promotion, just because they are sitting around.

Thirdly, a lack of self-respect. The Laity have an idea that the ministry are not a business-like lot. If they are any worse in business than the average Layman is in doing the business of the Church on Vestries and Committees (I take off my hat to the exceptions) they are a poor lot indeed, but it is still true that the difficulties of extracting an answer to a letter from most of our Clergy who have not succeeded in doing great things, is such as to justify the aspersion.

The truth of the matter is that it is from the man who is not doing business that it is the most difficult to get business done, and the man who does not answer a letter requiring an answer is digging his own grave, so far as his correspondent is concerned, and let me tell him that one opponent to his advancement will do him more harm than ten friends will do him good.

I can remember at least ten men from whom I have tried to elicit important information that could not get from me a $60 clerkship if they were to apply for it. There are some letters which one receives which one is not called upon to answer, and there are others of a purely social character which can be answered at one's convenience, but a business letter should not lie unanswered without some paramount excuse.

PROTESTANT EPISCOPAL

We are grateful to the Chronicle for an oversight in the title to the paper. As Editor-in-Chief I had not noticed that the word Protestant, to which, naturally, I do not object, was omitted. I have this day requested that the omission be corrected. Personally I like the word Protestant about as much (judging from his strictness on the historic Episcopate) as the Editor of the Chronicle likes Episcopal, but I have never refused to use it. Its omission was of the same sort as the Editor of the Chronicle made in the very next article to the one faulting us for omitting the word Protestant in which he says on page 546, top of second column: "Two seasons ago a tiny Episcopal Church was erected," and in which he ridicules the necessity of the Historic Episcopate. What, may we ask in all seriousness, does the Editor of the Chronicle mean by the word Episcopal in the title of the Church?

THE STORY OF THE CHRISTIAN CHURCH

The Church received its faith and sacraments from Christ. The Apostles also received their power and office from the same source. By the word of His mouth He created the Church, and by the touch of His hand He set in motion its organization.

But that organization was such that it could be readily adapted to men's needs and men's capacities. It was flexible in form. The Apostles had no hard and fast method which they were bound to adopt. They appointed Deacons when the need arose (Acts vi), and Presbyters or Elders to take care of the work as they organized it in various places. They retained the government of the Church as a whole, in their collective assembly (Acts xv) and gave to Elders and to Deacons such powers as they found necessary.

Out of this necessity for local administration, there arose two kinds of Elders, those who were called Episcopoi or Bishop Elders, like St. Timothy and St. Titus, to whom was committed a general oversight; and Elders who served individual congregations.

The fact is demonstrated by the universality of the practice a little later. Everywhere in the time of Ignatius (about 100 A. D.) we find these three orders. There were no exceptions to the general rule.

It is the same in a secular government. Take Great Britain. King and Parliament exist together; but in Henry VIII's time the King had 95 per cent of the power, the Parliament 5 per cent. Charles I argued from this the Divine right of Kings, and lost his head. Now Parliament has 95 per cent, the King only 5 per cent, if that.

But it is the same government. Through King and Commonwealth and Parliament, it preserves its identity as Great Britain. The variation of emphasis does not destroy the continuity of anything.

Likewise the Church. It has always had three orders, Bishops, Priests and Deacons; but the emphasis of power has varied with the circumstances which the Church has had to meet. But it has remained the same Church through it all. There is a vast difference between schism, which cuts off from the Church, and adaptation, which modifies its specific emphasis.

The Papacy was a development of this principle. Just as Henry VIII throttled Parliament and asserted the royal power, so the Bishop of Rome throttled the democracy of General Councils and assumed the prerogatives of the entire Episcopate.

HOW DID HE DO IT?

The Apostolic and Primitive Churches were essentially democratic and there is no evidence of the successful imposition of Papal power in either one. But there was an assumption of it, as shown by the actions of Victor in the Easter question, of Stephen in the controversy with Cyprian over Lay Baptism, and in Leo the Great in his demands upon the Council of Chalcedon.

But the success in pushing the claim was due to the aid of the secular arm rather than to any successful appeal to universal tradition. It was the Roman Empire and not the Catholic Church that made the Papacy. In order to understand the situation one must review the facts.

Emperors living in Constantinople had summoned the Nicene Council and various synods up to 375 A. D. But when Gratian became sole Emperor shortly before that date, he joined with him the great Theodosius, whom he established in the East, while he himself remained at Milan.

Gratian was a young man, generous and impulsive, and he loved the Church. He refused the ancient office of Pontifex Maximus, or High Priest of the Roman People, because of Christian scruples. Thus there was a vacancy in that pretentious office. What more natural than for the Bishop of Rome to put on this cast off robe?

It is a significant fact that the earliest authentic Papal Decretal (i. e. an authoritative decision of the Bishop of Rome similar to a Supreme Court decision in the law of the land) dated from the reign of Gratian. Why? On investigation we find that the Bishop of Rome had appealed to Gratian not for universal jurisdiction (as a modern Romanist would expect) but for the imperial power to sustain the Bishop of Rome in his claim for patriarchal jurisdiction over certain territory in Italy.

Gratian, in his impulsive generosity, not only granted the Pope's request but in the Imperial rescript which he issued gave to the Pope a wider jurisdiction including Gaul and North Africa.

But query?

Why invoke the secular arm? Manifestly because the Church had to be coerced.

Why make a claim for only partial jurisdiction? Why not universal? Because at that time such a claim would have been an intrusion on the powers of Constantinople and Alexandria which neither of those cities would have entertained for a moment.

It was seventy years later, Chalcedon, when they refused to acknowledge the Petrine claim, that such power was due to its being the See of Peter.

No wonder that it needed the forged Decretals to bridge over the hiatus between Peter and Siricius (the Pope in Gratian"s time).

And note that even the claim of Rome at this time was of local and not universal authority; it was for power to act as a court of appeal, not a claim of universal jurisdiction. There was no mention of infallibly representing the Christ as the head of the Church, but simply to do in Italy what Alexandria did in Egypt, and even in that it needed an imperial rescript to enforce the claim.

The Papacy arose out of the opportunities and necessities of the age.

Government has always been elastic, taking on various forms in the same continuity, as first king and then parliament get the upper hand. Moreover, the government of the Church is necessarily influenced by the environment in which it exists. So long as the Church was opposed by the Roman Empire, it adhered stubbornly to its primitive constitutional democracy, but when it was patronized by the Emperor it unconsciously aped the imperial order. If the State had one big man, why not the Church?.

If Gratian lays down the High Priest"s tiara, why should not Siricius pick it up?

If the highest officer of the State had absolute jurisdiction, and was not hampered by any parliament, why should not the Bishop of Rome pronounce judgment unhampered by any Synod? The Council of Chalcedon was right, as we should expect a General Council to be. Rome owed its primacy (and of supremacy there is no mention even) to the fact that it was the imperial city, and not that Peter transmitted any peculiar power thereto.

Itinerary of Miss Emery in the Mid-West

May 8th—Detroit. Annual meeting of the Diocese of Michigan.

May 9th—Ann Arbor. St. Andrew's Church Parish meeting.

May 10th—Battle Creek. St. Thomas' Church Parish meeting.

May 11th—Grand Rapids. Annual meeting of the Diocese of Western Michigan.

May 12th—Grand Rapids. Annual meeting of the Juniors of the Diocese of Western Michigan.

Sunday, May 13th—Milwaukee.

May 14th—Fond du Lac. Neighborhood meeting of Diocese of Fond du Lac.

May 15th — Milwaukee. Annual meeting of the Diocese of Milwaukee.

May 16th — Indianapolis. Annual meeting of the Diocese of Indianapolis.

May 17th—Kokomo. Annual meeting of the Diocese of Michigan City.

May 18th—Elkhart. Neighborhood meeting of the Diocese of Michigan City.

May 19th — Hammond. Neighborhood meeting of the Diocese of Michigan City.

Sunday, May 20th—Hammond.

May 21st and 22nd—Galesburg. Annual meeting of the Diocese of Quincy.

May 23rd and 24th—Springfield. Annual meeting of the Diocese of Springfield.

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THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

Influence of God Power Upon History Taps

Bishop Graves cables from Shanghai that the Venerable Elliott H. Thomson, D. D., Archdeacon of Shanghai, died April 23rd, in his 84th year. Of English birth, Archdeacon Thomson came to this country as a lad, his family settling in Fredericksburg, Va. He prepared for the Ministry at Alexandria. While there, he heard the first Bishop Boone, who had returned to this country to secure reinforcements for the China Mission, tell about the great need of that then little known country.

THE RECRUIT

He was ordained to the Diaconate in St. George's Church, New York, on July 7, 1859, and three days later, in company with Bishop Boone and a number of other Missionaries, after a farewell service in the Church of the Ascension, started for the Orient on a sailing vessel. It took 23 weeks to make the journey which can now be made in as many days.

THE FRONT

The early years of Archdeacon Thomson's residence in China were marked by an unbroken series of dangers and difficulties. The anti-foreign feeling, arising from difficulties with the English and French, were followed by the trying times of the Taiping Rebellion, and by the lack of support from home resulting from the Civil War. Illness drove some of the Missionaries home—death removed others, including Bishop Boone himself. In 1865-66 Archdeacon Thomson was practically the only representative of the American Church in the whole of the Yangtze Valley, where our great work is now located.

PEACE

When more promising days dawned upon the Church's work in China, the young man who had proved himself so faithful in trying times began to lay strong foundations for the future. It was Archdeacon Thomson who, with only $50 in hand, but abundant faith and the aid of a Chinese gentleman, started the medical work which has now grown into the great St. Luke's Hospital, Shanghai, with its sister hospital, St. Elizabeth's for Women, and its outpost, St. John's Dispensary, Jessfield. It was Archdeacon Thomson, also, who a little later, with the aid of the Baird family in Philadelphia, established in Shanghai a school which proved to be the forerunner of our St. John's University, with its nearly 600 students.

RECONSTRUCTION

The greater part of Archdeacon Thomson's time, however, has been given to evangelistic work. It was he who visited, as a pioneer, practically all the great cities of eastern China, such as Wusih, Nanking and Soochow, where the Church is now strongly entrenched. In those days, the arrival of a foreigner was apt to be the signal for threatening demonstrations on the part of the people. Archdeacon Thomson's unfailing courtesy, his genial kindness and good-fellowship won a way for him under most adverse conditions.

STABILIZING SOCIAL EQUILIBRIUM

One of Archdeacon Thomson's greatest contributions to the Church's work in China has been the training of Chinese workers. He has supervised, and frequently personally directed the training of three or four hundred catechists, teachers and other Lay helpers. Nearly 100 Chinese Clergy have been prepared for the Ministry either directly by him or in co-operation with others. The man who once stood alone as the Church's representative in China, lived to welcome more than 200 Missionaries from the American Church. He served under five Bishops, and was the trusted friend and counselor of them all.

STRATEGIC TEXT-BOOKS

As a translator, Archdeacon Thomson did important work as a member of a committee, in the translation of the Book of Common Prayer into popular Chinese, and as a member of the committee of the American Bible Society in the translation of the Scriptures.

The Pageant As an Instrument for Church Extension

Those who saw the Church Pageant at St. Louis last October must keenly sense the value of such method of bringing the fact and history of the Church to the public mind. The following article from "The Michigan Churchman" shows that the suggestion is not being ignored and its great possibilities lost:

THE PAGEANT OF DARKNESS AND LIGHT

"A great revival of interest in pageantry has sprung up in this country and abroad during the last few years. We have seen historical, patriotic and religious pageants in many of our towns and cities, but none of these have approached in splendor or in unity of purpose the 'Pageant of Darkness and Light,' to be given in the New Detroit Arena from April 28th to May 30th, next. Built around a set motive the pageant draws its scenes from four incidents of modern missionary history.

"The writer of the words is John Oxenham, an English novelist. The music was composed by Hamish McCunn, a Scotch musician. It is full of wild foreign melodies, dirges, invocations, choruses of jubilee and hymns of praise, and is regarded as some of the best sacred music written during the last century.

"The Northern Episode shows an Indian camp in the Northwest. The chief of the tribe and his wife lament the loss of their little daughter, who has strayed away. A band of Esquimaux come to trade with the Indians, who are incited by their medicine man to kill the visitors. Just then a missionary brings into the camp the little lost child and having thus gained the chief's goodwill, preaches to the people his message of light. This Episode should especially appeal to Episcopalians, as we remember the wonderful work being done by our own Church in the far Northwest.

"The Southern Episode takes the spectator to Africa, where David Livingstone, the famous missionary explorer, is resting from his journeyings. Here Stanley, who has been sent on an exploring expedition, finds him and begs Livingstone to return with him to England, but Livingstone declares his intention of remaining at his post "until his work is done."

"From African forests the scene quickly changes to the streets of a city in India as the Eastern Episode opens. A little child is seen vainly asking protection from the British Governor and the Missionary as angry relatives seek to carry her away to marry her to a man many years older than herself.

"Ten years elapse and the child, now a girl-widow, is about to commit "suttee" on the funeral pyre of her husband, when the British Governor announces that this cruel practice is forever at an end. The girl is rescued and the missionary party break out into a song of thanksgiving.

"Very dramatic is the Western Episode, where a wedding party is gathered on the coral beach of the Island of Hawaii. In the back-ground is seen the volcanic mountain of Kilauea. A Priest of Pele appears and demands that the bridegroom and a little flower-decked child be thrown into the volcano as living sacrifices to the angry goddess. As he is about to lead them away Queen Kapiolani, who has become a Christian through the influence of American Missionaries, appears, defies the power and wrath of the goddess—ascends the mountain, and standing on the edge of the crater, challenges the might of Pele. But there is no answer, and the power of the cruel goddess is broken forever.

"As the last notes of Kapiolani's triumphant song die away, the children of the Sunday Schools of the city are seen leading a grand processional down the aisles of the arena. Bearing golden palms and followed by the great chorus they come singing their marching song, 'To the Light! To the Light!' On the platform they are joined by all those who have taken part in every episode, and together the great throng lay down their palms of victory at the foot of the Cross which bursts into blazing light as the glorious strains of the final anthem rise—

'In Christ there is no East or West,
In Him no South or North,
But one great family of love
Around the whole wide earth.'

"The pageant was written and first produced in the City of London, England, and has been given in this country in Boston, Cincinnati, Baltimore and Chicago.

"In other cities where the pageant has been given the members of Episcopal Churches have realized that this has afforded them a great opportunity to perform a definite missionary service within their own Church, and also to influence many without the Church who are indifferent to, because they are ignorant of, the world-wide triumph of the Gospel of Christ."

THE PARISH

Edited By JAMES WISE

A Christian Making Institution

RECTOR — How a Parish Makes Christians

VESTRY — Through its Organized Activities

EDUCATION	WORSHIP	SOCIAL SERVICE	CHURCH EXTENSION
The Church School	The Choir		
Font Roll	The Altar Guild		
Kindergarten	The Servers' Guild		
Primary	The Ushers		
Junior	Corporate Communion		
High School			
University			

WORSHIP

One of the criticisms frequently heard about the Episcopal Church from some visitors to our services is that they cannot understand why we pray out of a book. Some of this criticism might well be described as carping and does not amount to much. They say the religion of "Episcopals" is a form and nothing else. It has very little, if any, real religion in it.

PRAYERS VS. HYMNS

The fact that the prayers of the Church are printed in a book and used in worship is of course no argument against them. I am reminded of an answer to this argument given by one of my Seminary professors:

Crito freely will rehearse
Forms of prayer and praise in verse.
Why must Crito then suppose
Forms are sinful when in prose?
Must my prayer be deemed a crime
Simply for the want of rhyme?

The voluntary testimony of many non-Churchmen more than offsets the criticism made against the use of a Prayer Book in Church worship. I remember very clearly a conversation that took place a good many years ago between a Churchman and a brilliant and well known Educational Secretary of one of the large denominational bodies. Next to the Bible this minister and scholar valued the Prayer Book as the richest compendium of devotion and worship he possessed. He used it constantly in his private prayers and found it wonderfully helpful in the building up of his spiritual life in worship.

READING THE SERVICE

Having said this much may we now say quite as frankly that we as Churchmen often lay ourselves open to this kind of criticism by the manner we render the service in public worship. Here again, we, as Clergy, are in many cases at fault. One of the prominent Laymen of the Church, a splendid type of the earnest devoted Christian who sits in the pew, said to me as I was leaving my Parish for my new field of labor: "My dear friend, you are now a Bishop of the Church. May I take the liberty of suggesting to you, as one of your most important duties, the need of impressing constantly upon your Clergy the great value of reading the service of the Church with the reverence and dignity befitting the worship of God?"

Out of a good many years of experience I feel my friend's point is well taken. I never could understand the particular value of reading the service, especially the prayers, as though one were trying to keep pace with a railroad train. The ecclesiastical voice is fitted neither for edification in worship nor does it impart any pleasure to the hearer. Some men in the Ministry seem to have the feeling that true Catholicity consists in rendering the service with a voice that is emptied of every particle of expression. The monotone is the only tone permissible in the expression of public worship.

THE USE OF THE BODY IN WORSHIP

Anyone familiar with the simplest laws of psychology readily recognizes that there is a close relationship between an attitude of the body and an attitude of mind. If reverence is to be the predominant note in our worship of God then there is a real reason for the teaching of the Church that kneeling on our knees is the attitude of body that best creates for us a reverent frame of mind. When one sees so many Laymen, oftentimes Vestrymen amongst the number, humped up in their pew, while all around them are on their knees, one is tempted to think that gout or rheumatism must be prevalent diseases amongst Episcopalian Laymen or else they have failed to catch the atmosphere of reverent worship that is an essential part of the Church's service.

RULES FOR WORSHIP

Here is a simple formula for bodily attitudes in worship that may impress upon us the importance of the body in its relation to the mind and soul of the worshiper:

Kneel for Prayer.
Stand for Praise.
Sit for Instruction.

Here is another used by a well known Missioner for use with boys and girls and not out of place for older worshipers.

THE RULE FOR PRAYER

Knees on the ground.
Eyes on the Cross.
Hearts in heaven.

Formalism is deadly in its effect upon the soul, but forms, when rightly used, are aids to orderly, reverent and heartfelt worship. Under every minute portion of the Church's worship, position, attitude, gesture, ornament, color, arrangement of the building, Altar, furniture, etc., lies a spiritual meaning, strongly helpful when recognized and intelligently used. Let us, as Churchmen, be loyal to the customs and usages of the Church in her worship. Let us, by our active and reverent participation in the service, both with voice and in bodily attitude, impress our visiting friends from other religious bodies, that we are not mere formalists, but through our use of forms and ceremonies, expressing the reverence and devotion of our inner lives as we hold communion with God in prayer and praise.

Referring back to our remarks in a former issue of THE WITNESS, in connection with this subject of worship, we conclude by quoting a clipping that has just arrived at our desk on

Ecclesiastical Refrigerators

Constant complaints are made to the Rector that the Church is cold. Strangers venture once within these doors, and on being met with icy stares, never enter again. It reminds us of the old saying, "All ye who enter here, leave hope behind."

A Refrigerator can only function properly when ice is supplied regularly. Have we unconsciously become purveyors of that commodity?

We have no desire to be known as the "Church of Frigidity." Being a cake of ice ought not be our chief characteristic. Coldness as well as lukewarmness should be absolutely divorced from the Church.

Come radiating warmth. Generate cheerfulness; greet strangers with your hand and smile, not with an indifferent cold stare, as if to say, "and who are you; and how did you happen to come here?" Grasp him by the hand and pass him on, but say his name so we can understand it and not mumble something under your breath.

It is well not to go into the cold storage business on each Lord's Day. Let us banish the ice plant, that is never natural, but always artificial. Leave your ice coupons without the Church door. Enter with your calories of sunshine and cheerfulness.

(To be continued.)

MUSIC AND THE PARISH CHOIR

By Dudley Warner Fitch, Choirmaster of St. Paul's Pro-Cathedral, Des Moines, Ia.

We hear a deal about "music in the Church," and many useful articles have been written in the different Church papers from time to time; still it is a subject which cannot be entirely exhausted in one article of this kind, I feel sure, and it is a good thing to get the viewpoint of different men along these lines.

With a space in THE WITNESS placed at my disposal, I take great pleasure in writing a few lines which I trust that if not new, will be at least a suggestion to the fellow who has not read much along these lines.

In the first place, let's think about the subject of "music IN the Church." That is easy. But how about "music OF the Church"? "Aye! there's the rub!" The whole matter is that many of the Clergy are not musical enough to see the difference between "Churchly" and "unchurchly" music, and the scantily equipped Choirmaster (or Mistress) sails on his (or her) way rejoicing, and perpetrating the Mietskie Te Deum, and numerous anthems by Simper and the like.

Yes; we even hear "The Perfect Day," and "The Rosary" sung. Now, don't mistake me; these are beautiful numbers, but they are not in "words of Holy Scripture," or of "the Prayer Book," nor yet from "the Hymnal." They are just secular love songs and in their proper sphere have a mission to perform.

I want it understood that I am not saying that this is the condition in YOUR Parish, but there are places where such conditions exist, and I could mention them! Now; what to do? In the first place, if the Rector is not musical, he at least knows the Hymnal, the Prayer Book, and the Bible (or ought to!) and can see to it that the Canons are observed. And in the second place, the Choirmaster can easily familiarize himself with the best and most Churchly music, if he but take the trouble to find out that which the standard Churches and choirs are using. I find that the "Anthem Catalogue" of Schiemers, which comes out each month, is a good thing to file away, and refer to. The publications of Novello and of the Parish Choir are standard, but they also publish numbers which are not intended for use in our Church.

So, let's in the first place have the music OF the Church sung IN the Church, just as we build our Churches to look like something different from a railroad station, and equip them with furnishings different from those we would find in our homes. Church music should be "distinctive," and the choir that performs it should be different from the chorus one would find at the opera.

May I suggest some service music that is worthy a place on your library shelves?

Communion—Eyre in E flat, Cruickshank in G, Field in D, Hall in C, Tours in F, Carpenter in C, Lutkin in C, Stanford in B flat.

Te Deum—Calkins in B flat, Field in D, Garrett in D, Hall in B flat, Stanford in B flat, Tours in F, Woodward in D.

Magnificat and Nunc Dimittis—Kimmins in E flat, Calkin in D, Cruickshank in G, Gadsby in C, Parker in E flat, Tours in F, West in B flat, Woodward in E flat.

The above suggestions are all of moderate difficulty, and should be within the scope of the average Parish choir. A list of anthems will be given later, together with some thoughts for the Choirmaster and Organist, and of different types of choirs.

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DEAN DAVIS GOES AS CHAPLAIN WITH BARNES HOSPITAL UNIT

DR. CLOPTON, PROMINENT LAYMAN, AS CHIEF ASSISTANT TO DR. MURPHY

The Church in St. Louis is furnishing two prominent figures for the Barnes Hospital Unit N. 21 of the American Red Cross. This unit is expecting daily to receive orders to proceed directly to France. The principal doctors and the Chaplain have already been enrolled as officers under the U. S. Government. This will be the first force, and thankful should we be that it is one of mercy, to go to the aid of the allies.

DEAN DAVIS

Dr. Clopton is one of the prominent Churchmen of the city. He is on the staff of St. Luke's Hospital, and is considered one of the most successful of the city's surgeons. He has already seen service in France under Dr. Blake, and goes with a thorough knowledge of conditions. He is a member of St. George's Chapel.

Dean Davis goes with the regret of all the Church people and Clergy. He will be missed more than any other clergyman, for, excepting Bishop Tuttle, he is the most dearly loved by Laity and Clergy of any St. Louis Priest. It will be a distinct loss to the city to have him even temporarily absent, as we learned when he was making a missionary tour of the Far East. When some one was speaking of this to one of the doctors of the unit, he responded, "Dean Davis is just the man for the large hospital unit—he will be the ideal Chaplain".

DR. CLOPTON

The administrative personnel of the unit consists of 150 persons—23 physicians, 2 dentists, 50 nurses, a corps of Washington University students as ambulance drivers, and a number of carpenters, blacksmiths, etc., are also enrolled. The unit is ready for instant mobilization; daily meetings have been held, and all materials are ready. Mrs. Jay Herndon Smith, a member of St. Michael's and All Angels' Church, in charge of the surgical dressings, says: that the 44,000 articles required are all ready. The total equipment cost about $50,000, part of the expense of which is being defrayed by Mr. and Mrs. John Fowler, members of St. Peter's Parish.

Preparation for the Mission

By Rev. Leonard Burbank Richards

In order to make adequate preparation for a Mission we must first have a clear understanding of what a Mission is and what it is for. Perhaps the best definition is that given by Father Bull. "A Mission," he says, "is a special effort to convert souls to God. It is a concentration of spiritual effort upon one place for a short time." A Mission, therefore, has a definite aim, the conversion of souls to God; it has a method, the concentration of spiritual effort in one place for a short time.

And first, let us permit our imagination to play upon our theme. There is a call here, and a challenge to spiritual adventure and enterprise. Parochial activities tend toward settled routine. But a Mission is a special effort, an "Adventure for God," an enterprise that challenges the heroic endeavor of those who love God and their fellow men for the one purpose of converting souls to God.

It may be asked, why have a mission? Is it not better to stick to the regular order of the Church? The purpose of a mission is not to upset the regular order of the Church, but to employ extraordinary methods to bring people, who are not touched by the regular methods of pastoral ministration, to hear the Gospel read and preached. And in this awful crisis, when the souls of men are in anguish, and the heart of the world is tortured every day by the day's record of death and woe, surely the Church of the Crucified Lord should in every way, regular or special, preach the reconciling Word of an Infinite Love and an all-embracing sacrifice. If a special effort, a concentrated effort for a short time, will help, and the testimony from all sides is unanimous on that point, then it is our duty to make such effort with all the concentration of spiritual endeavor that is possible in each individual case.

One other point should be made clear. Some people seem to think that Mission preaching means the denunciation of sin, and holding sinners up to reprobation. Such was not, I venture to think, the method of Jesus. Of course we are not to minimize sin. But people generally are quite fully conscious of it. It is their enemy, they feel its deadly power, they would gladly be rid of its burden. In his chapter on "How Our Lord Worked," Charles G. Trumbull says: "Always His enduring purpose seemed to be to convince men and women that they were dear to Him and to the Father just as they stood; faulty, sinning, unworthy, discouraged or hopeful, it mattered not if they would but let Him come close alongside." That, then, is our aim; to lead men and women to let Jesus "come close alongside." We are to bring souls to Jesus and let Him work His miracles of grace as He will. Plant and water as we may, the real increase is wrought by the Spirit of Jesus in His gracious action upon souls earnestly seeking after God.

Now every work demands preparation. What were the first disciples doing when Jesus called them? Making preparations for the next night's work were they not? Last summer I saw a crew of Illinois river fishermen draw a great seine. One draw was all they made that day, but the rest of the day, after marketing the catch, had to be spent just as James and John were spending theirs, in mending their nets where snags and rocks had torn them, that is, getting ready. Preparation is the keynote of American activity today. We are on the brink of war but we are not ready. We must prepare or frightful disaster may come upon us.

So, if we are to to do a special work of concentrated effort for the purpose of winning souls to God, we must prepare. The more careful and thorough the preparation the more fruitful of results will be the mission. We speak humanly, for all results are of God. And the preparation will be obviously of three groups of persons. There will be the preparation of the Missioner or Missioners, the preparation of the Parish, and the preparation of the community in which the Parish is located.

1. The preparation of the Missioners.

The Nation-wide Preaching Mission movement, as I understand it, aims at making Mission preachers or "evangelists" of the Parish Clergy. Hitherto the conduct of Parochial Missions has been considered a work to be done by a special class of men. The Nation-wide movement looks toward a vast increase of Mission preaching throughout the whole Church. Is not this reasonable? Do not the Parish Clergy know the hearts of men? Do they not know the deepest needs of the human soul? Have they not that burning love for God and human souls that is the first qualification of the Mission Preacher? If not, they ought to have it, and if they heed the call of the nation-wide movement they will have to get it.

Where did the Apostles get their burning love for God and human souls? From first-hand association with Jesus that are not open to all His Ministers? Is not Jesus a living person now, with whom we can have real, vital fellowship? Such questions answer themselves. We Ministers of the twentieth century may come as close to the heart of Jesus as did the Ministers of His first choosing. Brother Clergy, I speak from experience when I say that the "cares of this world," and other "thorns," too, are quite as deadly to the growth of the Word in the soil of the Priest's heart as in the soil of the heart of anybody else. But one thing is needed to make a Mission Preacher out of any earnest, spiritually-minded Priest and that is close association with Jesus, and we know the way. The Holy Spirit? Yes, and we have but to stir up the gift of God that is in us and we shall have power for any work of God to which He may call us.

2. The preparation of the Parish.

And first, a Mission, whether conducted by Mission Preachers from outside, or, as in many instances of late, by the Parish Priest himself, offers an exceptional opportunity for the enlistment of the rank and file of the people in distinctly religious and spiritual work. If we desire the Parish to be the Minister's force, not his field, a Mission can be made a great means to that end. We do not realize how many people long to do something worth while for Christ and His Church.

In preparing a Parish for a Mission it is necessary to keep the subject constantly before the people. This should be done, not by formal announcement, though that should not be neglected, but by short, pointed, confidential talks by the Priest to his people at the time of giving out the notices or as a prelude to his sermon. In these talks the people should be informed what a Mission is, why we have it, what is aimed at and how they can help. They should be urged to pray constantly for the blessing of God upon the Mission.

Most important of all is the preparation of the Parish through special prayer. Group meetings should be held in different parts of the Parish, and it is well to have them led by Laymen. Mr. Finney, Southern Field Secretary of the Brotherhood of St. Andrew, tells of wonderful group prayer meetings in a large southern city, all led by Laymen. These were held on the same night, so that all over the city little groups were meeting together and praying at the same time for the same thing. And never should that thing be forgotten. The purpose of a Mission is to convert souls to God. Prayer should be definite, that through the preaching of God's Word in the Mission many souls may be won to God.

The people must be made to feel that the Mission is theirs, that the responsibility for it rests upon them. "Unless the faithful Laity," says Father Bull, "realize that the Mission is their opportunity for saving souls, the Mission is not likely to have much influence on the Parish as a whole." The key words in the preparation of the Parish are interest, prayer, responsibility and organization for service.

3. The preparation of the community.

Use such advertising by way of the press, window cards, signs, etc., as the local circumstances may require. A very large sign in front of the Church is always useful. It should contain in fewest words possible the name of the Missioner and hours of service, and should be headed, "Come to the Mission."

The best preparation of the community, however, is through personal visitation. Here is one of the ways in which the Parish becomes a working force. In one Parish a solid square mile was visited in one Sunday afternoon and a card containing full announcements, invitations, etc., handed in at the door with a personal word of invitation. I have been thinking of using a letter, instead of the card, addressed to "The People of the Community," and signed by the Rector and members of the committee. I am quite sure that many people are kept from the Episcopal Church by a feeling that they are not wanted. If we can succeed in making the people of the community feel that the doors of the Church are open to them, not by courtesy, but by right, and that the people of the Episcopal Church want every sort of folk to come and worship with them, then the preparation of the community will have been of inestimable value.

That the Gospel may be heard above the din of battle in an anguished, bleeding world, let us prepare; and having prepared go forth to preach the reconciling word.

Meeting of the Board of Missions

(Continued from Page Three.)

increases in the offerings of the Parishes, Sunday Schools, United Offering and miscellaneous items, and decreases in individual offerings and in the offerings of the Woman's Auxiliary and Junior Auxiliary, and in interest. To date, the One Day's Income Plan has yielded $32,056.

A cable has been received from the Bishop of Kyoto, stating that his residence had been pronounced unsafe, and that it would require $2,500 gold to repair, although it could be rebuilt for $6,000 gold. The Board authorized him to proceed with the rebuilding, at a cost not to exceed $6,000 gold.

A committee representing the Diocesan Missionary Committee of New York appeared before the Board in connection with important matters in the District of Tokyo.

A very interesting communication was received from the Convention of the Missionary District of Mexico, sending to the mother Church its sincere and cordial salutation.

The estimates of appropriations from the Bishops of the Domestic and Foreign fields were considered, and the recommendation of the Executive Committee, appropriating $1,707,816 for twelve months, being an increase of $33,063 over the present appropriation, was adopted.

When the Committee on Apportionment for the next fiscal year made its report, the action of the Board taken at its February meeting was reconsidered, adding November and December, 1917, to the present fiscal year, to conform to the order of the last General Convention. In place of this action, the Board adopted a resolution adding November and December to the next fiscal year, instead of to the present fiscal year. The Apportionment Committee thereupon moved that the officers be instructed to issue to the Church an apportionment for fourteen months, from November 1, 1917, to December 31, 1918, on the basis of the new appropriation. It was further moved that the appropriation at the rate of $1,707,816, just made for a twelvemonth year, be made effective also for the two months, November and December.

Some slight changes were made in the By-Laws, the most important of which was to change the Fall meeting from the fourth Wednesday in September to the first Wednesday in October. The order of business was amended to give more time in the beginning of the meeting to the addresses of Missionaries and Provincial Secretaries. The quorum of the Executive Committee was changed from a majority to five members, and some changes were made in the Council of Advice.

Dr. Gray gave an account of his trip in March and April through Central America, and Bishop Harding made an address on the question of Chaplains in the army and navy.

The hearty congratulations of the Board were offered the Bishop of Bethlehem on the celebration of the thirtieth anniversary of his consecration as Missionary Bishop of Wyoming and Idaho.

Mr. Clark gave an account of the great missionary campaign held in Baltimore on April 29th to May 6th. This campaign was participated in by practically all the Churches in Baltimore and Baltimore County, comprising 18,000 communicants. An office was opened a month before the campaign in the Fidelity Building, with the Rev. L. G. Wood and Mr. David H. Brown in charge. The local committee, composed of nine Clergy and seven Laymen, was headed by Mr. George C. Thomas, a prominent attorney in Baltimore. Dr. Patton held daily conferences April 30th, May 1st and 2nd, both afternoon and evening, in Emmanuel Church, which was attended by increasing numbers until on Wednesday night the large Church was practically filled.

A supper was held in the Lyric on Thursday evening, limited to one thousand men. Bishop Brent, who has just returned from England, spoke together with Mr. John W. Wood and Dr. Patton.

An Every Member Canvass was made simultaneously in every Parish on May 6th. The results have not yet been received, but from preliminary reports we have assurance that a large increase in gifts for both Parish support and Missions will be one of the results. In addition to this there is also apparent a stimulation of the whole Church life in Baltimore.

The Executive Committee met the day before the Board Meeting, and appointed Miss Irma Dayton to Alaska, Mr. John W. Shannon to the Philippines, Miss Julia M. McBee and Miss Anne L. Wharton to Anking, Miss Louise J. Magnuson to Cuba, and Miss Kathleen M. Kinsley to Tokyo.

Approval was given to the temporary employment in the field by Bishop Aves of Miss Ursula Murphy as assistant teacher in the Hooker School.

The Rev. J. F. Droste, for some time employed in the field in Porto Rico, was regularly appointed, in accordance with the request of the Bishop.

Provision was made for the training in the Philadelphia Deaconess School for Miss Virginia Lee Page and Miss Amy B. Hofstetter, candidates for appointment.

The Board received and accepted the resignation of Mrs. Adella Cook and Miss Agnes Huntoon from Alaska.

The Rev. Guy H. Madara, for five years Missionary in Alaska, was, upon request of the Bishop, transferred to Seattle to care for the interest of the District of Alaska in place of Mr. A. H. Horton, who has for many years done this work and feels obliged to resign.

The Rev. Edward Walker of Hankow was granted indefinite leave of absence without pay to accompany a shipload of Chinese laborers who are being taken to England for service in connection with the war.

The Bishop of Porto Rico was given permission to appeal for specials amounting to $64,000 for equipment in various parts of his district.

An appropriation was granted the Bishop of Michigan City for the new Italian work at Gary, and one granted the Bishop of Utah for the care of the Japanese work in that district, and one was also granted the Bishop of Mississippi for evangelistic work among the Negroes in his Diocese.

Timely Topics

Here is an illustration of how one Rector is taking advantage of the times to drive home the message of the Christian religion. An attractive card is printed and distributed giving the dates and the following subjects for a series of sermons.

"These days call us back to fundamentals. I want to talk to you about some of them.

Christian enlistment—Baptism.

Christian mobilization — Confirmation.

Christian soldiers' equipment—The Creed.

Food for the Christian army—The Holy Communion.

Christ's army in action — Whitsunday.

The battlefield—Missions.

A Notable Work in St. Paul, Minn.

Christ Church, St. Paul, under the Rector of the Rev. W. S. Howard, is doing a notable work. It is located in the downtown district, and is beset with the financial difficulties which that usually implies. Yet during the past year it has presented the largest Confirmation Class in the Diocese (57 in number), and has made a net gain of 72 in membership. On April 1st last a new $10,000 organ was installed. The Parish had on hand for some time a small Endowment Fund; $1,000 has been added to this Fund the past year. The Parish is making a large and ever growing appeal to the community in which it is placed.

The season's closing meeting of the Men's Bible Class of Holy Cross House, St. Louis, was held on Tuesday night last. The leader was the Rev. George Farrand Taylor. Beginning with four men, who pledged themselves to attend every meeting, the class grew to forty-one in number. Only two have dropped, and the attendance has always been excellent. The meetings began in November, and at the closing meeting pledges were signed for attendance next year. Moving pictures of the life of Christ furnished a review of the year's work, and a Parish reception and entertainment followed. The men are mainly recruited from the laboring and clerk classes, as the Parish is in the east end of the city.

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WOMAN'S WORK FOR THE KINGDOM

How Our Auxiliary Does Things

One of "The Best Things Our Auxiliary Has Done" has been to make the Auxiliary meetings so interesting that the ladies will attend them.

About twenty years ago perhaps half a dozen women would come to the Auxiliary meeting. If the Rector was present there would be a prayer. The main thing to be done was to send a box somewhere to somebody whom nobody knew anything about.

We finally woke up to the idea that "the children of this world are wiser than the children of light."

Now we hold a preliminary meeting in September composed of Rector, officers of every Missionary Society in the Parish and every Missionary Committee. We plan out a program for the year just as we would plan for any literary or social club.

The following is our platform: "The Woman's Auxiliary is the Woman's Missionary Society of the Episcopal Church. Every woman in the congregation is a member. There are no dues, only voluntary offerings. Will you not come and assume your own responsibility?"

Formerly we would say to a friend: "I will see you at the Auxiliary meeting tomorrow?" The answer would be: "No, I do not go. I am not a member." They do not dare say that any more because our answer is: "Yes, you are—since every woman in the congregation is a member of the Auxiliary." We have established this fact pretty thoroughly. Now we try to make the meetings so interesting that the women find it a pleasure to "come and assume their own responsibility." Like the "children of this world" we advertise, not undignifiedly, but emphatically and chiefly along the lines of making a great many people responsible for the things they can do best. Of course the officers feel their responsibility; then there is the Reception Committee to see that the room is in order, to put a bunch of flowers on the table, to get hymn books. All this takes away from the excitement and confusion of hustling around five or ten minutes after the appointed hour for hymn books, chairs, etc. The Reception Committee also greets people when they come in; if strangers, see that they are introduced. The Rector is usually on time, but if he is late someone else conducts the devotional exercises.

Then there are the hostesses, who provide a cup of tea and a cake, which the young girls of the Junior Auxiliary serve. This is done not so much for the "loaves and the fishes" but to get the ladies to stay and chat awhile after the meeting. Our ambition is to sometimes have the gentlemen come in for the social hour and escort their wives home. As yet only a few have ever ventured.

Then we try to have the meeting worth while and interesting, never forgetting our three-fold aim of "Pray, Study, Give."

We have never even in the hottest weather used the following recipe published by the Woman's American Baptist Foreign Missionary Society:

Frozen Missionary Meeting

(To be prepared just before using.)

Give a general invitation on Sunday. Hold the meeting on Monday. Do not announce subject as it might lead to interest. Meet in a stuffy, gloomy room without a piano. If possible, get the women there before the door is opened. Wait as long as possible in silence for people to come in. Spend considerable time over inconsiderable items of business. Be sure that people sit as far apart as possible; contact is fatal to this kind of meeting. Have rather long items read by poor readers. All refuse to pray. Discuss apportionment and ask that it be decreased.

This rule seldom fails. Any leftovers may be used for this.—Lucy W. Peabody, Beverly, Mass.

We are really progressing. Now we have from eighty to a hundred present at every meeting. Many are seeing the missionary vision and becoming vital forces in our work.

This past year we arranged two night meetings, adding to our Reception Committee a Committee from the Brotherhood of St. Andrew. The men did come and enjoyed them. The social feature was emphasized after the meetings.

We feel that any missionary meeting can be made a success if we try to make the spiritual, "the first things," first and if we are not afraid of emphasizing the spiritual and the prayer side of it our meeting WILL be a success if we PRAY earnestly enough for it.

Also if we STUDY and learn of our Mission Stations we are bound to be interested and then we cannot help but GIVE our work, our means, ourselves. If we study, we will give; if we give we will pray; if we pray we will study and give.

MARY GORTON DARLING.
St. John's Church, Hampton, Va.

Way Down South With the G. F. S.

Some years ago, a clever Southern woman said that the very letters "G. F. S." ought to be interpreted as "Go Far South". This suggestion met prompt and gratifying response when Miss Lewin, of dear memory, was sent to lay the foundation of G. F. S. work in the South, and gave her life in the fulfilling of her trust. A wonderful centre at Wilmington, N. C., with many mill-town Branches, was the immediate result of this movement, and we were all duly proud of our progress. But the Southern woman quoted above was not satisfied—far from it. She revised her interpretation to read, **"Go Farther South".** A saint of old once laid down as a rule of life, "If thou sayest 'It sufficeth', thou art lost". The G. F. S. will never be lost in that way, unless the next generation is more easily contented than the present one.

Each year has seen an expedition to the South in the interest of work for girls. In the mill towns, with their crowded mass of girlhood, we are commencing to see a veritable field of honor. The Diocese of Virginia, North and East Carolina, Florida, Tennessee, Kentucky and Lexington have formed G. F. S. organizations and elected officers. Alabama, Asheville, Georgia, Louisiana, Southern Virginia and Southern Florida all have one or more Branches. East Carolina, with its Holiday House and Lodge, and Tennessee, with its wonderful lunch room (this being eleven years old and justly celebrated) are setting a fine example of initiative and courage to the rest.

The 1917 Extension Trip is unusually interesting. In the first place, it was financed by the girls of the Diocese of Massachusetts. This great Diocese has an annual offering called "Missionary Pennies", which amounts to a goodly sum. The Society is always on tiptoe to see how this "corner in copper" is going to be spent. In 1916 it was sent to England for the war relief work of the English Society. In 1916, the sum of $812.95 was voted for Southern Extension work. The two officers who were entrusted with the expedition found that this offering was in itself a wonderful introduction. As one of them said: "The idea that the girls in Massachusetts **cared** enough for the G. F. S. to raise the money that this work in the South might be done, impressed people everywhere. It was our best argument for the lovableness of the Society." Miss Turner, the Vice President in charge of the Fourth Province, was accompanied in this work by Mrs. Bruce, the head of the Candidates' Department; for in many places where it was deemed impossible to start a Branch of older girls, there is great and pressing need to gather in the little ones and begin preventive work at the age when it is most opportune and most sure of success.

They found three obstacles—three "lions", as they said—three objections to meet: First, "The G. F. S. wouldn't do in our part of the country"; second, "Ours is a peculiar Parish"; third, "We can't begin until we have just the right kind of woman". Maybe some of you have urged these reasons against the starting of G. F. S. work in your town. We will try to meet these serious and weighty arguments the next time THE WITNESS gives us an opportunity.

OUR BOOK TABLE

A Churchman's Reading—An Essay for Laymen. By Rev. Charles Lewis Slattery, D. D. Longman's, Green & Co. 50 cents net.

This is an address upon the importance of reading courses for the laity, with suggested books upon such subjects as The New Testament, Old Testament, the Church, biographies of great Christian leaders, Sermons etc. The book is a guide to the clergyman who wants to suggest to his people what they should read. The books suggested would make a good parish library.

The Torch Bearers of Bohemia. By V. I. Kryshanovskaya. McBride Co.; $1.40.

A really fine historical romance of the days of John Hus. The author has vividly brought out in the manner of Walter Scott the stirring events of the Reformation in Bohemia. It is a book that for sustained interest must be compared to Kingsley's "Hypatia," or Reade's "The Cloister and the Hearth." The reviewer was really thrilled from the moment he took up the book until he had read the whole. A book certainly to get.

Revived Churchmanship. By J. Denton Thompson. Longsman & Co.

The Bishop of Sodor and Man, who is the author, will be remembered as being desirous of bringing into being a "Central Church" party in the English Church. The present book is an attempt to outline a possible pentecostal revival in conjunction with the "National Mission of Repentance and Hope" that has been launched by the Church of England. While some may not agree with the Bishop in many of his theories, yet there is much in the book that can very profitably be read, marked, learned, and inwardly digested. Is not the American Church needing a great spiritual revival, if she is to become in any degree a leader of men in these difficult times?

Grapes of Wrath." By Boyd Cable. E. P. Dutton & Co.

Much war literature is pouring forth from the press, not all being of equal value. In "Grapes of Wrath," however, Mr. Boyd Cable has done more than merely present an interesting story; he makes trench life really vivid to the reader, and the imagination is so stirred that one can almost visualize the bloody and awful carnage of the front line. The book was actually written "in the field, somewhere in France," and is therefore full of intimate touches of the battlefield.

Hurrah and Halleluiah. A documentation by J. P. Bang, with an introduction by Ralph Connor. Doran & Co.

A remarkable collection of the teachings of Germany's poets, prophets, professors and preachers on the subject of the war. The book must be read to appreciate the extraordinary trend of thought that accompanies the new German spirit. We give an excerpt of one of the sermons by way of illustration: "Ought we, from a Christian and pious standpoint, to love our fatherland above all else in the world? **Yes, because Germany is the center of God's plans for the world.** Therefore we assuredly act in the very spirit of the Saviour when we, in righteous war against deceit and immorality, help the people in whom we believe, forward to the light and the sun. We can say: we love our earthly fatherland so much that we gladly barter our heavenly for it." There is a paraphrase of the Lord's Prayer which is positively blasphemous. The last three petitions are here cited: "Thou the warrior's bread be scanty, do thou work daily death and tenfold woe unto the enemy. Forgive in merciful longsuffering each bullet and each blow which misses its mark. Lead us not into the temptation of letting our wrath be too tame in carrying out Thy Divine Judgments. Deliver us and our ally from the infernal Enemy and his servants on earth. Thine is the Kingdom, the German land: may we, by aid of Thy steel-clad hand, achieve the power and the glory." This is Prussianism run riot—but it is representative of the **new German spirit** against which, thank God, we have taken up arms for the rights and liberties of democracy.

The Life of Ulysses S. Grant. By Louis A. Coolidge. American Statesman Series. Boston and New York, Houghton Mifflin Co.; price $2.00.

Many lives of General Grant have been written, both compact and extended, but, we think, this takes the first rank. Neither too long or too short; intensely readable; illuminated from new sources; gossipy at times; having a number of portraits of Grant from youth to age; all these desirable features mark this book. Altogether it is a very creditable indication of Mr. Coolidge's industrious patience and wise selective judgment. For a one volume life of the great general we prophesy that it must take high rank and prove, after careful examination, to be the best of them all.

A CITY CHURCH WITH A COUNTRY HOME

By Rev. D. M. Steele, Rector Church of St. Luke and the Epiphany, Phila.

PART II.

A COUNTRY HOME

All this is comparatively easy through the Winter season. But the chiefest problem of a city Parish such as this one—and especially in cities where the Summer climate is so deadly and depressing as in Philadelphia—is that the active life of any Church only continues for about half the year. Throughout the other half, one faces such conditions of dull apathy or utter absence in all matters of Church-going and of Parish House activity, that one has on one's hands a problem some have literally found insolvable. Our regular congregation breaks up almost utterly as early as the first of May. It does not reconstruct itself in anything like its entirety until about the first of November. This means that Sunday School teachers abscond, Directors and workers desert, and teachers and associates of Clubs and Guilds can only give their wards at best the merest absent treatment. The harm resulting is not only in the fact that so much time is lost, but in that all interest engendered in those former six months dissipates itself. Work has to be revived each Autumn.

It was to meet this condition of things that, a half dozen years ago, we secured for Summer use an old abandoned farm, some ten miles out beyond the city limits, conveniently near a trolley line, to which access can be had for ten cents car fare. We fitted this up as a so-called Church farm. We put the old house in sufficiently habitable shape for a man and his wife to live in it as caretakers, and for an assistant or two, and a Parish Visitor to make Summer headquarters there. We tore out of the barn the old hay-mows and put in a dancing floor. We pruned the apple orchard and made it into a picnic grove. We dug a swimming hole and planned a baseball diamond. Then we said to our young people: Come here on Saturdays for picnics, and on Sundays for excursions and outings. Yes, come even for games on Summer Sundays, and for an open-air service in the orchard in the afternoon. And they came. It has been a real success. Everybody using the place has been the happier and healthier for doing so. And everybody who has come to play has stayed to pray.

Of course, this has given to the enemies of God an occasion to blaspheme. Certain of those, well-meaning, godly, but misguided, people—and all grossly misinformed—have censured this undertaking. They have done this upon some theoretical ground of preserving the sanctity of a day of the week, apart from the practical benefit such a day is meant to serve. O yes. They have called me some very hard names. They have even talked about putting me in jail. This is above all things else lamentable, namely, that a discussion that is sponsored by one member of "the cloth" is likely to be made in language that is so unclerical, not to say un-Christian, and above all else uncharitable. The vituperative and abusive language that some ministers of the Gospel and some professedly Christian people use in attacking other Clergy, and in opposing opinions held by other honest, earnest Christian people, is enough to shame the saints.

The whole question of present-day Sunday observance is a vexed one. Everybody will admit that. The dependence of Church-going as a practice upon Sabbatarian observance of the first day of the week as a method, is one that demands frank and honest, as well as serious and earnest, consideration. No one, either priest or layman, is content with the situation as it is. And no one, either Christian or non-Christian, is exempt from the trammels of our antiquated laws, all shot through as they are with insincerity.

In this country, we are all standing half way between two theories of just what Sunday is and what it is for. We are midway between the American Sabbath and the continental Sunday, between the observance of the day as some remember it unpleasantly, the doleful Sabbath of their childhood, which was a day to be dreaded in anticipation and to be looked back loathfully upon in retrospection, between this kind of Sunday, on which nothing enjoyable that one might possibly do was right, and another type of day, one to which so many people seem to be hastening toward, on which nothing, no matter how secular, how silly or how sacrilegious, they conceivably want to do possibly can be wrong.

These are the two extremes. In each, of course, there is fallacy. What is now needed is a sane, safe ground between them. I believe with all my heart that Sunday is the best day in the week. I believe it is a day on which all people should be better than they are on any other day. I believe that to the extent it is made a religious day, it will in its turn make people more religious. I am sure I have good precedent for this pronouncement, for I recall the words of the Master Himself that "The Sabbath was made for man and not man for the Sabbath". In other words, it is the day that does something to the man; it is not the man who does anything to the day. It is difficult to see how men could "break the Sabbath" if they tried; they can break themselves against it, but that is a different matter. That is just the very point in question. The day primarily is a day of religious uses. And the chiefest use to which the day can be put is the performance of some act of worship.

But this is only one-half of the object, as indeed worship at best can consume but one-half of the day. Men, especially men who labor, are given exemption from their toil one day in seven for a two-fold purpose: first, for worship; secondly, for rest. They are permitted to rest in order to worship and, having worshiped, it is almost mandatory upon them to rest. The only single conceivable question is: In what shall rest consist for any special class of people?

There are persons for whom rest might consist in idleness. But there are multitudes for whom idleness is worse than labor. What they want is to recreate themselves, to reconstruct their bodies and refresh their minds, to recompose their bodies and to reinforce their wills, to release themselves from drudgery of toil, and to form new habits and rebuild their bodies. To do this, they have to take their rest in some form of recreation, some form that is harmless, of course.

Now, here is an important fact, and maybe a surprising one. People are as willing to say their prayers in July as they are in January. They certainly need to do this just as much in August as in April. Is there available, in the circumstances of our crowded cities, any single place where people can foregather for this purpose? For my own part, I have gone in search of such a place. I have found this old abandoned farmhouse. We have put it into shape for purposes of Saturday outings. We have a tennis court and a baseball diamond, a grove of shade trees, hammocks, swings, and tools, and games, utensils and paraphernalia. Of course, all these are used on Saturdays. Now, should they be used on Sundays?

Well, what do you, madam, and you, sir, do at country homes on Sundays? You do the things you most enjoy. Perhaps you sit on your veranda and read Maeterlinck. But then, perhaps, boys, 16, 18, 20 years of age, do not enjoy doing this. Perhaps you stroll, or sing, or sleep. But here are some hundreds of young people who are not sleepy, and who do not want to sing. The day, for both of you, is a day of rest. But rest is very languorous, if it is only idleness. Moreover, idleness is worse than labor, as you know, if it is enforced.

What I have said to these young people, and what I believe in honestly as a thesis, is this: Sunday is a day of rest from labor, primarily for the purpose of worship. But then, after an act of worship has been performed (which, in the nature of things, cannot continue all day), the rest of the day is normally to be spent as a day of rest. Rest has meaning only when it becomes recreative. And recreations for different people are different things, depending on what things—always innocent in themselves, of course—different people most enjoy.

I have told such of my people as I deal with, in these months, told them plainly and told them frankly, that if they will say their prayers with the Clergy at one hour of the Lord's Day, the Clergy are perfectly willing to play baseball with them at another hour of the same day. This is their day of rest. This rest is recreation. If they will comply with the requirements of the Church and observe Sunday, first of all, as a day of prayer, they may have the rest of it as a day of play. If they have stopped their work in order to worship, having worshiped, they may "walk abroad and recreate themselves". If this be treason, either to the Church or to the Day, let those who wish to do so make the most of it.

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The Witness

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

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BISHOP BRENT TALKS ON WAR CONDITIONS

WISE WORDS FROM OUR STATESMAN-BISHOP

New York, May 18.—Bishop Brent, just arrived from England, was interviewed by a representative of the Times, who writes interestingly of some of the incisive views the Bishop presented as follows:

Conscription of inherited fortunes is suggested for this country by the Rt. Rev. Charles H. Brent, Protestant Episcopal Bishop of the Philippines, who recently returned to this country from the battle-front in France and who declares that universal service in the most literal sense is needed to win the war. As a part of a general plan of such service Bishop Brent urges that the abolition of large private inheritances be considered seriously. He is not seeking to "promote" such a scheme as his own solution of our vast economic war problem, but says he heartily believes that in the practical consideration of "ways and means" at the present time the question of inheritance conscription should be taken up in detail.

The possibility of the present taking over by the government of large inherited fortunes was first brought to Bishop Brent's attention by an American who is himself very rich. Since then, he has given the matter keen attention and discussion. He does not regard the conscription of inheritance as a disadvantage for the person from whom the large legacy would be taken; rather does he look upon it as a definite gain.

"The younger generation would be deprived of the individual wealth of their fathers," he pointed out, "but they would be beginning their lives with equal opportunity, in a country of better opportunity, not weighted down by an enormous debt and financial burden.

"According to the charter of our liberties, all men are born free and equal. Of course, they are not all born equal. Some are allowed to start their careers with a tremendous handicap.

"I have in the fairly recent past spoken in a great many boys' schools. For the most part the students were rich boys. And I have always taken the position that it was a most unfortunate thing for a boy to have his own checkbook, unless he had first learned to earn his own bread. In nine cases out of ten it is an evil result of inheritance. What it does is to debase the value of youth. The boy depends on his checkbook instead of himself.

"The idea of such abolition of large inheritance is the very antithesis of socialism. Socialism tends to decrease the freedom of the individual. The principle of making it impossible for any youth to inherit a large fortune is a principle of individualism; it would act to increase the freedom of the individual. In drawing nearer to actual equality, it would offer to the young man more opportunity of individual development and individual value. It would make the individual more important to the State because of his own innate value. It would proceed on a principle of individual democracy instead of on a principle of socialism. It would mean equality of opportunity, and that is the basis of democracy, the basis of our nation—what we are fighting for. In the present time of need it would release an immense amount of money, and free the country from a great future burden.

"I have thought very seriously on this situation in connection with the known effects of the civil war on the South. I think we can say that the civil war did in large degree stunt the whole development of the South, in laying on it so tremendous a financial burden. We want to avoid such burdens as much as possible.

"Of course, I realize that there would be all sorts of difficulties in working out such a scheme to a practical conclusion. There is, for instance, the question of the large businesses that must continue, and that must not be disorganized upon the death of the owner or proprietor. But it is, I believe, worthy of the most careful consideration at this time.

"I have presented the plan as the man who first discussed it presented it to me, along the lines which he thinks practicable. And he is a man of wealth and position, whose wholehearted suggestion of such a principle impressed me greatly with the willingness of our country to make whatever sacrifice may be called for. I have had cause to feel that very deeply.

COMPULSORY SERVICE

"Of course, the conscription of inheritance works in with the principle of general compulsory service. If it is right to claim that our manhood should serve the State, how much more right is it to claim that what is so much less than manhood—wealth—should also serve the State. If we compel personality we should certainly compel property.

"Yet in the true sense it would be no compulsion, as military service is no compulsion. There can be no compulsory service in a democracy. If democracy, in Lincoln's sense, means anything at all—government of the people, by the people, for the people—it is obvious that it means that the citizen is the government and the government is the citizen. Consequently, there can be no such thing as compulsion in the registration of the citizen for service in the need of the State.

"The heart of the whole principle of compulsory service is that it must be for peace as well as for war. We need the organization of all our resources so as to relate the ability of man to the needs of the State, whatever those needs may be. And no man should expect thanks for such service any more than for paying his taxes.

"For example, take school vacations. Many schools might be made far more profitable if the boys had some organized vacation work for the good of the State. Of course, many young men do work on farms now in the summer, not because they need the money, but

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DEAN WHITE ELECTED BISHOP COADJUTOR OF MARQUETTE

(By Telegraph.)

At the Convention of the Diocese of Marquette, held May 16th, Rev. Francis S. White, Dean of St. Mark's Cathedral, Grand Rapids, was elected Bishop Coadjutor on the first ballot.

Dean White is a member of the Board of Editors of THE WITNESS, and conducts the department of "Personal Religion."

Death of Dean Moore

The Very Rev. Walter H. Moore, Dean honorarius of St. John's Cathedral, Quincy, Ill., and for the past five years Rector of St. Luke's Church, Glastonbury, Conn., died Friday, May 11. Dean Moore had a large circle of friends, who will mourn his loss. His ministry was largely in the West. For six years he was Associate Editor of The Living Church, and for a number of years Rector of Calvary Church, Chicago.

COUNCILS AND CONVENTIONS MEET IN MANY DIOCESES

REPORTS OF BISHOPS ELECTED AND OF PROGRESS MADE

ARKANSAS ELECTS TWO BISHOPS

The First Negro Suffragan for the South

The Forty-Fifth Council of the Diocese of Arkansas was held in Hope, May 9 and 10. The Council sermon was preached by the Rev. J. W. Thompson of Van Buren.

In addition to the routine business two important steps were taken by the election of a white Suffragan Bishop for the Diocese and of a negro Suffragan Bishop, whose territory will embrace a large portion of the Province of the Southwest.

In this Diocese the Clergy nominate and the Laity elect.

Those whose names were presented were the Rev. Messrs. Edwin W. Saphore, Hanson A. Stowell, W. E. Bentley and E. W. Gamble.

The balloting was as follows:

	1	2	3
E. W. Saphore	7	7	9
H. A. Stowell	3	4	5
W. E. Bentley	4	3	1
E. W. Gamble	1	1	

The Laity accepted the nomination of the Rev. E. W. Saphore by a practically unanimous vote, and by motion the vote of each order was made unanimous. Mr. Saphore has been in the Diocese for eight years, and during most of this time has served efficiently as Archdeacon. He was originally in the Baptist Ministry ,and was a professor of homiletics in one of the seminaries of that denomination.

In electing a Negro Suffragan, Arkansas becomes the first of the southern Dioceses to take advantage of the permission given by the last General Convention.

The Clergymen named for this office were the Rev. Messrs. J. A. Russell, D. E. Johnson, E. T. Demby and George F. Bragg.

The Ven. Daniel E. Johnson is so popular in the Diocese that he would probably have won the nomination had he not insisted on the withdrawal of his name in favor of younger men in order that the new experiment might have the greatest assurance of success.

The Rev. J. A. Russell was chosen on the first ballot by a vote which totaled two more than the combined vote of the other men. By motion he was given the unanimous vote of both orders.

As the long-time President of the Negro Industrial School at Lawrenceville, Va., the Rev. J. A. Russell is one of the best known men of his race in the Church.

In withdrawing his own name from the list, Archdeacon Johnson requested that he might have the privilege of telegraphing to the man who might be chosen the news of his election. This happy duty was assigned to him.

The Rev. E. W. Saphore refused a re-nomination to the Standing Committee, and the Rev. Charles F. Blaisdell was elected in his place. Otherwise this committee remains as it was last year; the Rev. Mr. Stowell is again President and Mr. Richard B. Bancroft of Hot Springs, the Secretary.

The Rev. E. W. Saphore was re-elected Diocesan Secretary, and Mr. Albert N. Tanner of Helena is continued as Diocesan Treasurer.

The Bishop stated that every Parish in the Diocese has a Rector, and that all the Mission Fields are supplied with pastoral care.

Synchronus with the Diocesan Council was the Convention of the Woman's Auxiliary and allied missionary organizations. A creditable amount of work was reported. All the old officers were re-elected. Mrs. J. B. Pillow of Helena has held the Presidency of the Auxiliary for twenty-one consecutive years. Mrs. Hanson A. Stowell of Pine Bluff is the Diocesan Secretary.

The sweetest feature of the Auxiliary meetings was the appearance of Josephine Shinawlt, an eight-year-old granddaughter of Mrs. Pillow. She was the representative of a Little Rock Branch of the Little Helpers. Her report was so well written and so beautifully presented that by request she read it a second time before the Diocesan Council.

The Council will meet next year at Batesville.

CONVENTION OF THE DIOCESE OF SPOKANE

The Twenty-fifth Annual Convention of the Diocese of Spokane opened on Monday, May 21st, at All Saints' Cathedral with a public service in the interest of Religious Education, with Bishop Herman Page presiding. The speakers and their topics were: The Rev. William C. Hicks, D. D., Dean, "The Church School and the Public School;" Y. M. White, "The Relation of the Church School to the Church;" C. S. Gilbert, "The Church School, the Laymen's Opportunity;" the Rev. H. I. Oberholtzer, "Graded Lessons in the Church School," and Mrs. Wilson Johnson, "Young People's Societies in the Church."

EASTERN OKLAHOMA CONVENTION

The Convocation of Eastern Oklahoma was held April 24, 25 and 26, in St. Luke's Church, Bartlesville, the opening session being on the evening of April 24th, at which Bishop Francis of Indianapolis preached the sermon.

At Bishop Thurston's suggestion the Convocation asked the Board of Missions to raise the district's apportionment to $1,500. A telegram was sent to the Convention of the Diocese of Massachusetts congratulating them on the completion of the Pension Fund through the leadership of Bishop Lawrence. Telegrams were also sent to President Wilson expressing the approval of the Convocation of the conscription bill, and to the Congressmen from Oklahoma urging them to support it. New Canons relative to the Church Pension Fund and to busi-

(Continued on page 8)

SCOTLAND SENDS GREETINGS

May 10, 1917.

The Presiding Bishop has received from the Primus of the Episcopal Church in Scotland the following cablegram:

The Bishop, Clergy and Laity of the Episcopal Church in Scotland, in Council assembled, send cordial greetings to their brethren of the Episcopal Church in America, bound to them by closest ties, and desire to express their profound satisfaction that America has joined Great Britain and her Allies in the struggle for right and freedom.

DANIEL S. TUTTLE,
Presiding Bishop.

BP. LONGLEY MADE BISHOP COADJUTOR OF DIOCESE OF IOWA

(By Telegraph.)

At the meeting of the Diocesan Convention in Iowa, May 21st, Bishop Longley, who has been Bishop Suffragan, was made Bishop Coadjutor. By this change he becomes Bishop of the Diocese in the event of a vacancy.

Marriage of a Tampa Clergyman

A marriage of much interest to the people of Tampa took place in that city Thursday, May 4th, when the Rev. W. C. Richardson took for his wife Miss Jennie C. Stowell.

Devotion to the Church caused Dr. Richardson some years ago to abandon a lucrative medical practice for the ministry, and he has been giving his services to some of the Missions in Tampa. Mrs. Richardson is a sister of the Rev. H. A. Stowell of Pine Bluff, Arkansas.

A new Rectory has been built by St. John's Church, Elkhart, and is now occupied by the Rector and his family. A feature of this Rectory is the memorial window to the memory of the parents of Mr. and Mrs. W. H. Foster, the donors of the Rectory, which has been placed in the stairway of the home. A memorial tablet has been placed in the study over the fireplace.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

O God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

This is a day of obligation. This day every confirmed lover of good things is required by Mother Church to make evident his choice, and hastens to be numbered among those who are "wise unto salvation." It is the day of the triumph of Spirit over Matter. In our Whitsunday Collect we emphasize three facts. First, that God is our Teacher. Second, that God will help us see clearly into the real values of life. Third, that God's religion is not morbid, and self-conscious and individualistic, but joyous and strong and social.

Notice too that Mother Church speaks of God as The Teacher of HEARTS. God's desire is to possess man's heart: "My son give me thine heart." "Out of the heart are the issues of life." For this reason God aspires to inspire our lives through the medium of the affections. "Make me a clean heart, O God, and renew a right spirit within me," was the inspired utterance of the man who dared aspire to "climb up into heaven." Only the pure in heart can see God. Hence the prayer at the beginning of the Holy Communion which makes us ask to cleanse the thoughts of our hearts by the inspiration of His Holy Spirit.

A teacher is one who "draws out" of one that which has been first put into one. God is the Teacher of the heart, for He alone knows what is on the heart of man, and still is patient and tender and loving with man as He teaches them of Himself. But God wants His children to be something more than "good hearted." His purpose is to provide interior illumination so that when we come to use our judgment or exercise our judgment we will study to see things in His light, remembering that "in Thy light shall we see light!" Clean hearted men are apt to be clear headed men. And with a clean heart and a clear head, a man is apt to find himself singing songs of expectation, rejoicing in hope, full of love, and joy and peace.

Did you ever stop and think that as soon as God has a man's heart, that that man begins to be light hearted? A joyous man? Strong in the Lord of hosts? A man of spirit? A man of faith? A faithful man? Is this the type of a Christian you are trying to be? Are you letting God touch your heart? Enthuse you? Convert you to Himself?

THE EPISTLE

When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Meades, and Elamites, and the dwellers in Mosopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.—Acts ii:1.

If there be little evidence to many people that there is any pentecostal power in the preaching of the day, is it not because so many followers of Christ refuse to be "of one accord in one place"? To help bring about such a happy state is part of our religious problem. There will be another Day of Pentecost for the world, and when it is "fully come" those who believe in Jesus will "with one accord be in one place." In other words they will be in agreement on the fundamentals of religion. "The one place" will not be "Rome" nor "Geneva." The "one place" will be the common meeting of a Christian democracy where there will be neither male nor female as regards privilege; bond nor free as regards social relationship; Jew nor Greek as regards religious attitudes and professions. God in His mercy speed, through us, that day!

"Filled with the Holy Ghost!" Many of us are **touched** by the Holy Ghost. He burns His brand upon our spiritual nature in Baptism, Confirmation, Ordination; but a brand only indicates ownership. It does not necessarily change a disposition. Many a fine brand has been set on a vicious animal. The idea of home and school and environment is to cultivate a relationship between the brand and the life. At the time of Baptism we are incorporated into God's family. The figure of the brand is not entirely satisfactory nor complete in describing this experience,—for while we are "signed with the sign of the Cross in token that we shall not be ashamed," but will also fight for and continue faithful to Christ,—so also **Baptism**—the adding of a "sixth or spiritual sense" which must be cultivated as well as the other five senses. To cultivate this sixth sense is to **"daily increase** at home, in school and in the world, in Thy Holy Spirit more and more until we come unto Thy everlasting Kingdom." Here then is our chance to be **filled** with the Holy Ghost. We may not have the capacity for Apostolic fullness, but there is surely in us capacity for the fullness of discipleship, and once we let the Holy Ghost possess us that day are we filled; and to men and women of alien but sympathetic life, will we be able to impart some knowledge of "the wonderful words of God." Learn by heart and pray daily the Veni Creator, which is Hymn 289 in our Hymnal.

THE GOSPEL

Jesus said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.—St. John xiv:15.

"Jesus said, If ye love me, keep my commandments." Remember that God first teaches the **hearts** of men. If we listen to His teaching, absorb His teaching, we will find ourselves keeping those commandments of His which put "first things first." Such men will desire and make up their minds to "court" God, to "keep company" with God. God is love, God wants to be loved. If we love God we will use "right judgment" and make up our minds to keep His words. When we do that, our courtship is smiled on and we have this promise from the Lover of our Souls that "My Father will love him, and we will come unto Him, and make our abode with him." A wonderful experience is this spiritual courtship and subsequent union. It is the wonderful experience of growing spiritually minded, and "to be spiritually minded is life and peace."

God the Inspirer of all the ages is the One Who will "teach you all things, and bring all things to your remembrance whatsoever I have said unto you." How wonderful it is to be taught of God! How much time do you give to this Teacher? How often do you take time to be silent and let God speak? Are your spiritual experiences bound up solely or chiefly with noise, and excitement, and rhetorical vehemence and the human touch? And as a result do you feel that even so you have not yet "the mind of Christ"? Then try the other way and "be still," and "let not your heart be troubled," and WILL to court God gently, yet persistently. Don't try the violent method which would rush one off his feet. The best parts of courtship are often the loving silences; "Hereafter I will not talk much with you." Study to be quiet, and let the Holy Ghost teach you, guide you, warn you, comfort you, fill you with a "peace that is past understanding," but which comes from having a good judgment in all things. F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

WHITSUNDAY

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Whitsunday	Josh. 3 Is. 10:33; 11:9-end	Eph. 2	Deut. 16 5	Acts 2:14-36
Whitsun Mon.	Josh. 4	I John 1:1; 2:6	Gen. 11:1-9	2:37-end
Whitsun Tues	5:10; 6:11	2:7-17	Num. 11:16-30	3:1; 4:4
W.	6:12-end	2:18-end	Is. 11:1-9	4:5-31
Th.	7:1-15	3	Ezek. 11:14-21	4:32; 5:16
F.	7:16-end	4	Is. 61	5:17-end
S.	8:1-29	5	Joel 2:21-end	6:1; 7:43
Trinity S.	8:20-end Is. 44:6-23	1:1-34	Is. 6:1-8	Acts 7:44-50

Pentecost is the commemoration of the real beginning of the Kingdom of God on earth, Righteousness, Peace and Joy in the Holy Ghost—save, of course, as that Kingdom may be said to have existed in the Divine Human Person of our Lord. In the attempt to arrange the Old Testament chronologically, and at the same time make it fit the Church year, we have placed the coming out of Egypt in connection with Easter, and made the wilderness experience to correspond with the Easter Season and Ascension-tide. Accordingly, we use the crossing of the Jordan for Whitsunday. All this rests upon a certain assumed typology both of Old Testament history and of Old Testament geography. It is customary to think of the Land of Promise as meaning heaven, that is, heaven hereafter, and of the River Jordan as typifying death. No doubt that interpretation is thoroughly justified; but it does not exhaust the spiritual meaning of that portion of the Old Testament. The Kingdom is not merely hereafter; it is also here. Pentecost was the fulfillment of the declaration made both by our Lord and by John the Baptist, "The Kingdom of Heaven is at hand". There is this difference, however, between the Kingdom here and the Kingdom hereafter. Here, good and evil, tares and wheat, fishes both good and bad, exist side by side in the Kingdom; and the Palestinian experience corresponds exactly with that experience. From this point of view, too, the River Jordan represents the dividing line not so much between this world and the next as between life under the law (Moses) and life under the Gospel of our Lord Jesus Christ (Joshua). Sacramentally, crossing the Jordan corresponds with Confirmation, as crossing the Red Sea corresponds with Baptism. This quite justifies the familiar use on Pentecost of the contrast between the two covenants; but it also justifies the use of Joshua 3 on Whitsunday in connection with the experience of the Spirit's work in us as given in Ephesians 2. The Old Testament alternate is Isaiah's prophecy of the ultimate triumph of the Kingdom over all the earth.

Sunday evening we have St. Peter's Pentecostal sermon which produced the converts who were the "first fruits" and the pioneers of those who are led out of bondage and into true liberty (II. Cor. iii:17 and Deut. xvi:12), appropriately backed, therefore by the Deuteronomic law of the "Feast of Weeks", or Pentecost. The giving of the law is allowed as an alternate.

On week days the Old Testament history is continued in the morning paralleled by St. John's summary of Christian doctrine and practice, with its climax of God's Spirit within us, the meeting place and harmony of authority and liberty, leading up to Trinity Sunday; while in the evening the story of Acts is continued and accompanied by prophetic selections bearing upon the work of the Spirit.

From this time on, the backbone of the morning lessons will be the Old Testament history to the end of Solomon's reign, and in the evening, the continuation of the work of the Spirit in Acts and Epistles.

A Little Sermon From the Pews

By Judge Marvin, Cleveland, Ohio

I have read with interest many things published by you in the few weeks of the life of you Journal. I greatly hope your venture will be a success. We need a Church paper which is furnished at a moderate cost and which will therefore reach the great body of Episcopalians. We need one too which is fearless, which will publish all properly expressed matters of general interest to the Church. I have been especially interested in the article by the Rev. William Galpin copied by you in your issue of March 10th on "The Church's Creeds." His position seems to be that the great merit of the two Creeds, the Apostles' and the Nicene, is that they are old and have been accepted by the Church for many centuries. He says, "The Apostles' and Nicene Creeds reflect no personal views or ideas, you can find in them no inferences of man which further investigation or increasing light shall change." If this is so as to each of them, may one not well ask why have we the Nicene Creed? The Apostles' Creed was in general use long before the Council met at Nicaea. Is it not true that this Council adopted the new Creed because it was found that different inferences were being made as to the teachings of the former Creed by different persons in the Church?

If the Apostles' Creed was, as he says of both Creeds, "Always new and up-to-date and modern—always adapted to the age in which people are living", why was it worth while to re-state it at Nicaea or elsewhere? This writer says that "It is to our lasting credit and praise that we hold fast to a form of sound words that needs no revision".

It can hardly be of importance that we all use the same words, unless they mean the same to all of us. We have a common faith to the extent that we believe the same things, and no further, whatever words we may use. The fact that you and I both say, "I believe in the resurrection of the body", though we both say it honestly and conscientiously, does not carry with it a common faith on the subject, if what the words mean to you is that there shall come forth from the grave the physical body, with bones and all its members, which was placed therein at death, while to me they mean simply the spiritual identity, without flesh and bones, of that which is raised, with that which existed before death. So, too, of the words, "I believe in the Holy Catholic Church". To one, these words mean "I believe in the oneness of all baptized believers in our Lord Jesus Christ"; to another, it means, "I believe in an organization which was instituted by our Lord, in which He designated the chief officers, called Apostles, and that the chief officers, now called Bishops, are in direct succession from these by the laying on of hands in consecration, from the time of the Apostles until now, and will so continue until the end of time". Again, the words, "He was conceived by the Holy Ghost", may convey to one a definite meaning; to another, who understands the word "Conceive" to express only the function of the mother in connection with child birth, and remembers the prophesy that "A Virgin shall conceive and bear a son", and remembers that he was begotten by God the Father, his ideas of what thought these words of the Creed are intended to convey are in confusion. He also finds the words, "He descended into hell". We are told in a note in the Prayer Book. Any Churches may substitute for these the words, "He went into the place of departed spirits", which are considered as words of the same meaning in the Creed". If all that is meant by the declaration in the Creed is that "He went into the place of departed spirits", it would seem to add nothing whatever to our previous statement that He was dead. If He was dead, of course His spirit left the body, and went into the place of departed spirits.

From the third article of religion it appears, however, that we are to believe something more than this; the language is, "As Christ died for us and was buried, so also is it to be believed that He went down into hell". The Creed adopted at Nicaea, A. D. 325, for the purpose of making perfectly plain what is meant by the Apostles' Creed, seems to some intelligent Episcopalians a long way from itself being clear. What is meant by "Begotten of His Father before all worlds, * * * begotten, not made?" or of the word "substance" in the phrase, "Being of one substance with the Father"? or by the words, "Was incarnate by the Holy Ghost of the Virgin Mary", remembering that the Holy Ghost was neither the father or mother? or by the words, in reference to the third person of the Trinity, "who proceedeth from the Father and the Son"? and is it not true that the words, "and the Son" were added to this sentence long after the adjournment of the Council at Nicaea?

Indeed, are we not somewhat too prone to congratulate ourselves with the claim that our Creeds are perfect, and that whoever tries to formulate any other is necessarily in the wrong?

Truly yours,
ULYSSES L. MARVIN.
Cleveland, Ohio, March 14, 1917.

Corner-Stone of $3,000,000 Church Laid

The corner-stone of St. Bartholomew's Church, New York City, was laid by the Rt. Rev. Dr. David H. Greer, Bishop of New York, on May 1st. The new building is to cost $3,000,000. Addresses were made by the Bishop and by the Rev. Dr. Parks, Rector of the Parish. The Rev. Drs. Charles L. Slattery, Ernest M. Stires and Henry Lubeck assisted in the ceremony. The land which the new church will occupy is valued at $1,400,000. The members of the Parish have contributed $1,000,000 towards the Building Fund. Mr. Cornelius Vanderbilt has presented to the Parish the large mural painting by Francis Lathrop, "Christ in Glory", which is to be placed in the Sanctuary. Among the members of the Parish who were present at the laying of the corner-stone were the following representatives of well known New York families: Mrs. Cornelius Vanderbilt, Mrs. E. R. Gould; Messrs. Henry Lewis Morris, William H. Butterworth, William W. Appleton, William B. Osgood Field, John Morgan Wing, P. A. S. Franklin, William Armstrong Greer, son of the Bishop, and Bertram G. Goodhue, the architect.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it; that is victory.—Exchange.

Home is more than four square walls, three square meals, and a place to sleep.

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WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

XII

Morals

Thus far we have considered the Creeds, the Ministry, and the Sacraments as being definite realities begun by Christ and developed by the Apostles and by the early Church. We now approach a subject which is less tangible but certainly not less important; indeed the average man will tell you that it is the one thing important in Christianity, viz.: its morals or ethics.

That is like saying that apples are the important things in an apple tree. Do not attempt to produce apples without trunk or limbs or leaves. These things may seem unimportant, but they have their value. So Christian morals on a large scale (that is, as a phenomenon of history) may not always be found in the Church, just as apples are not always found on apple trees; but it would be difficult to find an epoch in history in which the morals of Christ exist without Creed, Ministry or Sacraments behind them.

Of course you may find individuals living in a Christian commonwealth who have no connection with the Church, who in fact are antagonistic to it, yet who excel the average run of Church members in morals. But it is not scientific to make deductions from these individual exceptions: for religion is a social factor and must be studied in its corporate character. Individuals in the Church may fail, and yet the leavening influence of Christianity is very great in fixing standards of life in Christian communities, so that many individuals who are not directly influenced by the preaching of the Gospel are indirectly affected by Christian standards. The morality which pervades the society into which we are born unconsciously affects our own ideals and performance.

LAW AND GRACE

There are two influences that result from the life of Christ: one immediate and visible in its effect on the lives of men in this world, the other remote and intangible, the preparation of men for a future life. The two are related, but not identical: for the latter implies a relationship to the Fatherhood of God as well as to the Brotherhood of man (to use stock phrases), while the other contents itself with merely fraternal virtues. It is possible to manifest many fraternal virtues without acknowledging God at all; but it would be difficult to prepare for the Kingdom of Heaven without submitting to the King's will.

The morals of Jesus Christ are concisely embodied in what we might call the creed of character: "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength, and thou shalt love thy neighbor as thyself;" and in this two-fold principle of love—the love for a superior demanding one set of qualities and the love for an equal demanding another—Christ illustrates in His own life the words that He speaks.

In the first place, Christ contrasts this principle with the law—that is, the law of Moses. I do not think that this has been sufficiently emphasized in our American Christianity. Ethically we are mostly Hebrews; that is, to us virtue consists in obedience to law; whereas Christ's Gospel could promise Paradise to a dying thief whose whole life had been a violation of law, and damnation to the Pharisees whose whole efforts had been to be obedient to the law even in its most trivial details.

Not that the law is of no importance, but rather that "all our doings without charity are nothing worth." To obey a law of God in the moral world in the same spirit that we would obey a physical law, may result in greater personal assurance to ourselves, but not in the fitting of ourselves for God's service: He does not seek a mechanical obedience but service rendered in love, such as you would expect from your own child.

"The Law came by Moses, but grace and truth came by Jesus Christ."

Now there was no inspiration in the law. There is none now. There is no inspiration toward righteousness in a legislature, or in a prison, or in a policeman. They do not inspire you to go from strength to strength, nor are the pools filled with water. A man is not the better for these things; he is merely prevented from being worse than he is, through fear; but perfect love casteth out fear.

The law is a negative duty: thou shalt not steal, thou shalt not murder; the Gospel of Christ is a positive privilege: thou shalt feed the hungry, and comfort the sorrowful, and lift up the downtrodden, because thou lovest God and them. "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

The Pharisees set a high value on the mere mechanical obedience to the law even in its minutest details; but Christ said, "Except your righteousness exceed the righteousness of the Pharisees, ye cannot enter the Kingdom of Heaven." "Seek ye the Kingdom of God and His righteousness, and all these things shall be added unto you."

That is to say, there are two kinds of righteousness: the one which ends in selfishness, and the one which ends in godliness; the one ends in Pharisaical conceit, the other in eternal life. The external results of these two kinds of righteousness may appear to be the same; but in the one there is no principle of life, merely the imitation of life; in the other is the principle of love, which is itself the highest life known to man.

As Christ intimates, this principle of love seems to be the very losing of life: for it involves the giving of self without reward in self-sacrificing service; but he that selfishly saves his life shall lose it, and he that loseth his life in loving service, the same shall find a still higher life; for "except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

So the motive of the Christian life is love, the method is self-sacrifice, the end is eternal life.

SELFISHNESS

There are those who say that love is only another form of selfishness, but this is a metaphysical subtlety and juggling of words. The fact is, we are so constituted that selfishness consists in making self the center of the universe, and love in making God that center. Selfishness is the cynical seizing of the present advantage without thought of another, and without faith in God's goodness, as, for example, the man who wrapped his talent in a napkin and buried it in the earth, because he had no faith in his Master and no thought but of his own immediate will. But love makes God the center of the universe and make's one's own life take its place in the whole.

It is not selfish to enjoy God's gifts or to desire one's own development; selfishness is the lust to enjoy them without reference to the fact that we are all members one of another. For example, if your philosopher were hungry and in need, he would instinctively say that the man who would not share his bread with his need, was a selfish man, a self-centered man, even if the man who did share it, found a greater joy than the other. For selfishness does not consist in the sensation which we experience as the result of our action, but in the individualism of our action, or in the thought that we are co-operating with others.

The real test of your selfishness is: are you living for yourself as though you were an isolated individual, or are you striving to adapt yourself to God's purpose and to your brother's need?

The elements of Christ's forality are built on the family idea.

We shall find the rudiments of this moral teaching in the Sermon on the Mount, as, for example:

1. That conduct lies in the motive rather than in the act.

2. That, instead of an eye for an eye, the Christian is to give good measure—the measure of how much I can do for my brother, not how much I can get out of him.

3. That outward show does not fool God, and that the reality of our acts is best tested by their lack of advertisement.

4. That forgiving an enemy shows a higher love than resenting an injury.

5. That God's service must come before man's, and that He should be served with single-hearted devotion.

6. That we should have faith enough in God not to fret about the future.

7. That we should have love enough for our fellowmen not to enjoy criticizing them, but rather find it more profitable to criticize ourselves.

8. That asking, seeking, and knocking will bring spiritual results.

9. That self-control will bring better fruit than indulgence; giving, than getting.

10. That he who does God's will, not as he wants to do it, but as God wants him to do it, is building on a secure foundation.

ST. PAUL'S TEACHING

We shall find this moral teaching further developed by St. Paul in his famous chapter on Christian love (I. Cor. xiii). In the xii chapter, St. Paul has commented on the very attractive gifts which had followed the day of Pentecost—the gifts of an enthusiastic faith, such as the gift of healing, of tongues, of prophecy. He has conceded that these gifts have a certain value, but he ends this chapter with the words, "and yet show I you a more excellent way". He then proceeds to show how much better charity, or love, is than the marvelous or unusual gifts which they so eagerly sought, and which are so keenly desired in our own day.

We crave that our religion shall give us some unusual relief from disease, or doubt, or the monotony of life. We want gifts of healing, of prophecy, of unusual excitement, rather than the patient discipline of ourselves. This we do not want.

So St. Paul tells us what the essence of the Christian life is, and what it is not to be confused with. Let us study this chapter and try to catch St. Paul's viewpoint.

First he takes up the various attractive externals, which people are constantly substituting for the more strenuous reality.

This is what Christianity is not:

1. It is not merely fine preaching or emotional fervor. "For though I speak with the tongues of men and of angels, and have not charity, I am no better than sounding brass and a tinkling cymbal."

2. In the longing for the occult and the mysterious, human nature is following an ancient craving. To know the science of Christianity, to have a superior knowledge, or else to have a faith that can heal the sick and perform attractive miracles, seems to be a craving of the American mind as well as of the Corinthian. We need St. Paul's caution: "And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity", the result of it all is just zero.

3. Another substitute for religion, today as then, is philanthropy—the giving of money for benevolent purposes. So identified with the essence of Christianity is this that people have misnamed it charity. It is a widespread error. It manifests itself today in endowing universities and settlement houses, without God in either. On this St. Paul comments: "And though I give all my goods to feed the poor, and nave not charity, it profiteth me nothing."

4. There is still another substitute for the essential, and that is zeal. With what denominational pride do we point to the marks of zeal in the acts of our fellow vassals. They really believe their religion, because they are always found at the week night prayer meeting or at the early celebration! It is somewhat of a shock to be told bluntly by St. Paul that this in itself amounts to nothing: "And though I give my body to be burned, and have not charity, it profiteth me nothing."

Having cleared the way by stating what the essence of Christian living is not, he proceeds to state what it is. Mark that he does not say that knowledge and faith and philanthropy and zeal are not desirable virtues; he merely says that they are not the basic or fundamental reality. What is? The life of a man itself under its various reactions. And we may, for brevity and convenience, divide these reactions into four:

1. How do you react under provocations, such as unkindness, misfortune, pain and sorrow? If you have caught the spirit of Christ's example, then, "Charity suffereth long and is kind; is not easily provoked".

2. How do you react when others succeed and you are a failure, when you are brought into constant and immediate contact with some one who is liked better than you, or who is abler than you, or who gets credit for something that you really have done? "Charity envieth not, is not easily provoked."

3. How do you react when you succeed and others fail? How do you react in your relations to your servants, to your debtors, to those who know less, who are socially inferior to you? "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly."

4. How do you react when you are surrounded by sinful people, or the world's scandal, or your brother's fault? The world feeds on carrion, it revels in somebody's fall, or in dire calamities; the newspapers are full of scandals, and murders, and fatalities. The human mind is like a vulture. "Charity thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth."

That is to say, charity bears all responsibility, believes the whole faith, hopes for the best, and puts up with the world as it is. That is a man's job. No wonder that we prefer to have our emotions stirred and call it religion, or give away our money, or get into a routine of religious performances; for all these things are easy compared with the conquering of our own self.

St. James, also, has put the matter from a different viewpoint: "Be ye doers of the word, and not hearers only, deceiving your own selves." It is so easy to deceive ourselves; it is so easy to be a hearer, so hard to be a doer.

Take music, for example. How many are ready to hear, where only one is willing to take the discipline necessary to be a performer! So in art. How many are willing to be critics, how few artists! But just as it is easier to look at a picture than it is to paint one, or to hear a symphony than to compose or to play one, yet one gets tired of listening much more quickly than one gets tired of playing. Musicians will play all night, long after you wish them to stop. Just so, the world is full of tired Christians—tired of hearing, having deceived themselves into the thought that receiving religious impressions is a valid substitute for performing religious acts.

So many people tell you that they get more out of a theatre than they do out of a sermon. They mean that they get more assurance out of it, more personal feelings. But many a man who will pay five dollars to look at the sufferings of a mythical orphan on the stage will not give fifty cents for the real orphan in the alley; that is, he will not give it as regularly and systematically and tearfully as he will watch the fictitious orphan act the part. So many a Christian identifies religious thrills with spiritual discipline.

It is thrilling to run a race; but it is not thrilling to run a race unless you have trained; it is anything but thrilling. There is no way of reaching the goal, except by taking the training; and St. Paul has given us the rules. If you do not want to deceive yourself, be willing to take the discipline.

The Christian character is not like a chromo, it is like a masterpiece; it is not ragtime, but a symphony; it demands discipline and training. If you hear a musician practicing, it sounds very dreary and uninteresting; nor does the scale seem to have a very close relation to the symphony; but the one grows out of the other.

DISCIPLINE OF CHARACTER

So Christ lays down certain rules of practice, as we have indicated. Let us note three, mentioned in the Sermon on the Mount: Prayer, almsgiving and fasting. These three seem to have very little relation to charity. They are no more substitutes for it than the musical scale is a substitute for the symphony; but they are related to it.

By prayer we discipline our pride and self-sufficiency, and learn the beauty of humility, of waiting upon God. By fasting we learn to control the body and its appetites by bringing the body into subjection to the spirit.

By almsgiving we control the innate selfishness that causes man to think only of himself and his own needs. By all three we train ourselves to become Christian athletes; but we are not to fancy that this training has any virtue in itself, any more than has the playing of the scale any beauty in itself; each may, however, lead to beauty, if done in secret.

The Christian religion is not an impulse, but, as St. Paul intimates, an athletic training requiring something more than a pious sigh and an hysterical emotion. There is nothing more exciting, more exhausting and more edifying than trying to overcome the meanest thing in the world—one's own selfishness; for this did Christ pray and fast and give all that He had.

Chats With the Editors

We Editors haven't had much to say to THE WITNESS family recently in these informal CHATS, largely because we are all busy Bishops and Priests, endeavoring to fulfill our various ministries, and so refrained from what to us is a great pleasure, talking to our readers, conserving our time and energy to fill THE WITNESS with such articles as many of you have been kind enough to say you enjoy.

Our Editor-in-Chief has told you how we must in odd moments produce "copy" for these columns—in railroad stations, on trains, and at various seasons when, as Clergy, we might well be resting, we labor to make THE WITNESS a paper you will not only enjoy, but profit from by your reading.

Yet the speed that is required of us in composition, and the probable loss to our writing of "elegance and precision" (as the older books on rhetoric phrased it), we believe that you, readers, are the gainers, for you get the expression of the work-a-day and intensive life of those who are attempting to solve the problems of Church life, and are not asked to read that which has "the smell of the lamp" of the mere detached student.

This also holds true of the many contributions from Laymen and the other Clergy which appear in our columns. The one test we have as to the worth of an article is—Is it the expression of a practical man or woman, who is giving us the result of the every-day application of his or her religion?

We believe that a Church newspaper published in this spirit, and with this method, is what is needed today. Our Lord's message must be transmitted to every age and generation in the language men and women are speaking at the time. The Church, and every agency the Church uses, needs to stand by this test.

It is because we so firmly believe the Church to which we owe allegiance is both historic and continuous in its life, from our Lord's day until now, and is adaptable to every age and people, that we endeavor to set her before men as the finest and best of all religious bodies, and the one best adapted to the genius of our American life today.

We make our appeal to the living, working, tempted, yet spiritually minded men and women who have little time, and less inclination, to enter into religious controversies, or understand erudite points of theology.

Sometimes we have been faulted because of this or that expression in our columns, our critics solemnly assuring us that the expression is not quite up to the best usage, or is not elegant in form.

The Editor's reply is always to this effect: We are not publishing a literary review, or a journal of theology for the Clergy or learned Laity (these are necessary, of course, and have a place), but we are endeavoring to occupy a great field hitherto unoccupied by any Church publication. We desire to bring to our Church people a record of the life and thought of the Church of today, a clear and loyal statement of the Church's faith, a moving panorama of how men and women like yourselves are trying to adapt their religion to daily living, in home, office, factory, farm or Parish.

Best of all, for the Editors' comfort, at any rate, are the hundreds of letters coming to us from inhabitants of the farm, village, small city or metropolis, from learned Bishops endeavoring to bring the Church's life (which is Christ's life or nothing) into intimate connection with their vast Dioceses; from Parish Priests longing for the growth of their people in appreciation for, knowledge of and love for the Church; from Parish workers, who find a clearing house in THE WITNESS in which to discuss and discover new methods of applying the old Gospel and the old faith—we find our reward and the satisfaction of knowing we are meeting a real need in the Church's life.

More than this—we are now able to tell our readers and well-wishers that the financial returns from the first months of our publication have been more than we anticipated. Subscriptions have come to us from every Diocese in the American Church. No other religious publication, we verily believe, ever so quickly gained such a large constituency in such a short time. We already publish approximately as many papers as our older and splendid contemporaries. And if each of our readers aids us in the great subscription campaign we are now launching, we soon will be able to report the largest circulation of any weekly in the Episcopal Church.

Will you not help us NOW to attain this end?

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

St. Luke's Cathedral Rooms, Portland, Maine have been placed at the disposal of the Red Cross Society.

The Rev. William Wykoff of Muskegon will succeed Rev. H. Holt as Rector of Grace Episcopal Church.

Rev. Allen Judd has taken charge as local tenens of Christ Church, Burlington, Iowa, until a Rector is called.

Rev. H. C. Stacey, Rector of St. Paul's Church, Brainerd, Minn., is to be the speaker at the Memorial Day celebration in that city.

St. John's Church, Wilmington, Del., is engaged in a campaign for funds to make extensive improvements in the Church property.

The Church Home for Aged Persons, Chicago, received $1,650 as its share of the contributions made on a recent "tag day" in behalf of all the homes for the aged in the city.

Rev. F. W. Coolbaugh, D. D., of Christ Church, Hibbing, Minn., has received a call from St. Alban's Church, Superior, but has not yet announced his acceptance.

The Rev. James E. Freeman, D. D., of Minneapolis was the preacher before the Sunday Evening Club of Chicago last Sunday, his topic being "The Logic of Life".

Bishop Matthews of the Diocese of New Jersey advanced to the Priesthood Robert S. Williams, in St. Paul's Church, Camden, May 7. Rev. Mr. Williams has been placed in charge of St. Wilfred's Church of that city.

The Southern Convocation of the Diocese of Missouri met at Grace Church, Jefferson City, on May 8, the Rev. J. J. Wilkins, D. D., of Kirkwood being the preacher at the opening service.

In Trinity Church, Muscatine, Iowa, a celebration of the 75th anniversary of the founding of the Parish was held on May 6. This Parish is the second one organized in the Diocese of Iowa, the first being St. John's, Dubuque.

Wesley Connolly, acting as financial representative of Valle Crucis Industrial School, in North Carolina, is engaged in an effort to raise $15,000 for the building of a boys' dormitory. He is meeting with success in the raising of this fund.

The late distinguished Churchman, diplomat and publicist, Joseph Choate was buried last Thursday from St. Bartholomew's Church, New York, the officiating Clergy being Bishop Brent, Dr. Leighton Parks and Dr. George C. Merrill.

In an address before the Men's Club of St. Mark's Church, Newark, N. J., Everett Colby, chief of the State Food Committee, made the statement that the annual waste of food in this country could be figured at least at $700,000,000.

Rev. George Craig Stewart, Rector of St. Luke's, Evanston, of the Diocese of Chicago, conducted a patriotic service in that church on the evening of May 15. The church was crowded with representatives of the patriotic societies of that city, who listened with rapt attention to an eloquent sermon by Dr. Stewart.

A very successful Mission in Trinity Church, Sac City, Iowa, has just been concluded by the Rev. Dr. Byram, Rector of St. Thomas' Church, Sioux City, Iowa, in the same Diocese. His topics were "Conversion", "Worship", "Prayer", and "The Church", and are described by a local paper as "sane and scholarly", causing much favorable attention to the Church's position.

Because they believe he is needed to continue work among the powder workers in the new du Pont villages, a number of organizations are circulating petitions asking the war department to release from duty as Chaplain of the Third Regiment, N. G. N. J., the Rev. Charles Bratten Dubell, pastor of the Episcopal Church of Our Merciful Saviour, at Carney Point, Pa.

Rev. William Way celebrated the 15th anniversary of his Rectorship of Grace Church, Charleston, S. C., on May 1st. During Mr. Way's Rectorship, the congregation has been doubled, and the payment of the entire indebtedness has been made. Local notices of this event emphasize the public spirit of Mr. Way, and his interest in municipal and civic concerns for the betterment of the community.

Rev. Dr. Ryan of St. Paul's Church, Duluth, Minn., recently preached on "Wastefulness and Its Resulting Evils". The sermon has been the cause of considerable interest and favorable comment in that city.

At St. Barnabas' Church, Reading, Pa., Rev. H. B. Ziegler, Rector, the pledging of allegiance to the flag has been made a part of the closing exercises of the Sunday School. This is preceded by the singing of the national anthem.

It is expected that the division of the Diocese of Western New York, and the creation of a new Diocese, of which Rochester will be the See City, will be the topic of discussion of the Diocesan Council of the Diocese of Western New York at its annual meeting. The present now covers 11,000 square miles, and is thickly settled.

The rank of Captain in the Coast Artillery has been conferred upon Bishop Keator of the Diocese of Olympia, who resigns as active Chaplain of the State Militia. Bishop Keator will remain an honorary Chaplain in the State service, however. Frederick Keator, Jr., son of the Bishop, is now a member of the Coast Artillery, located at Tacoma.

Dean Frederick Edwards of St. Paul's Cathedral, Detroit, has announced that an "honor roll" will be formed of those of the Cathedral congregation who offer their services for the nation. All the resources of the Cathedral organization will be devoted to make life in the training camp at the front more comfortable for those of the congregation who are in the service.

A patriotic service was held in St. Timothy's Church, Catonsville, Md., on the evening of May 6, the Rev. Thomas H. Yardley, Rector. The address was delivered by Rev. Dr. Kinsolving of Baltimore. The unique features of the service were the procession of children carrying American flags and the reading of the names of the more than 75 young men from the town who had volunteered in the army and navy.

Rev. N. S. Boardman, Rector of Emmanuel Church, Elmira, N. Y., after a Rectorship of fifteen years, has resigned and accepted a call to Christ Church, Guilford, N. Y.. During the Rectorship of Mr. Boardman a new Parish House has been built and much excellent work done. The successor to the Emmanuel Church will be the Rev. L. E. Ward of the Church at Endicott.

The old custom of Rogation-tide prayers in fields for God's blessing on the crops is revived very largely this year by many of the Clergy, the most recent reports of this observance coming from the region of the Hudson River (N. Y.), where the Rev. E. P. Nelton knelt in the great gardens of the Vanderbilt, Rogers and Roosevelt estates, and offered supplication for a good harvest.

In these days, when citizens on every hand are being urged to work for the nation's welfare, the example set by the Rector of St. Paul's Parish, Warsaw, Ill., the Rev. George Long, D. D., and his parishioners, might well be followed as emphasizing the value of "prayer" as well as "work", in this time of stress and anxiety. The nine days previous to Whitsunday will be devoted to intercessory "prayers for the nation". There will be a daily celebration of the Holy Communion and a daily afternoon service of intercession.

New Hampshire Items

St. Thomas' Parish, Dover, Rev. John A. Chapin, Rector, is rejoicing in the fact that it is free from all indebtedness, having gradually reduced its debt, at one time $25,000, until now, Church, Parish House and Rectory are free from debt, and a balance of more than $5,000 has been set aside as endowment. This happy result has been brought about by years of effort and by the recent receipt of $11,600 from the estate of Miss Hannah Smith, a former parishioner, late of Walden, Mass. In recognition of the improved finances of the Parish, the Vestry has added $300 to the Rector's salary.

Another advance in salary, due to a recognition of the high cost of living, has been made in New Hampshire, the Vestry of the Church of the Good Shepherd, Nashua, having recently voted an increase of $600 in the salary of its Rector, the Rev. Wm. Porter Niles.

On May 8 and 9, the Annual Convocation of the Clergy of the Diocese of New Hampshire was held with the Parish of Christ Church, Exeter, the Rev. Victor M. Haughton, Rector. The first meeting was a public service, with an address by the Rev. R. W. Andrews of the Diocese of Tokyo. The morning of May 9 was given up to an illuminating paper by Dr. Arthur G. Leacock of the department of Greek in Phillips Exeter Academy, on "New Testament Greek in the Light of Recent Discoveries", dealing largely with the results of the study of papyri.

This was followed by a discussion of Sir. Oliver Lodge's treatment of the connection between the living and the dead, based on his recent book, "Raymond; or, Life and Death." The discussion was opened by Rev. W. P. Niles, and the discussion was animated and general.

Rev. Lucius Waterman, D. D., was elected Dean and Rev. W. P. Niles, Secretary.

Bishop Benj. Brewster Addresses Convention

A very distinct opportunity for Social Service is opened by the war, Bishop Benjamin Brewster told the delegates to the 98th Annual Convention of the Episcopal Churches of the Diocese of Maine.

"We stand at the threshold of a momentous chapter in our nation's history," he said. "We are engaged in a conflict, the object of which the President of the United States has summed up in memorable words: 'A universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations, and make the world itself at last free.'

"Right, freedom, democracy, peace and safety for the world—these indeed are noble objects, worthy of sacrifice. And it is this especial task of the Church of God to keep steadily in sight the spiritual and moral bases on which alone these things can permanently rest.

"It is here, then, that religious education, Christian Social Service and Missionary extension lay upon their insistent claim. By the truth that is in Christ are men to be made free. By the motive of Christ's love we must make right and justice known to the neglected ones of the earth. Under the stimulus of the mighty, concerted effort which is mobilizing and organizing the material resources of the nation, let the Church awake to her task of strengthening, organizing, mobilizing her spiritual and moral resources."

Western Theological Seminary Commencement Takes Place

The Commencement of Western Theological Seminary took place Wednesday, May 16th. The order of exercises was as follows:

Holy Eucharist ..... 7:00 a. m.
Alumni Reunion ..... 11:00 a. m.
Banquet ..... 12:30 p. m.
Evensong, concluding with
Sermon and Graduation
Exercises ..... 300 p. m.
Preacher, Rev. Francis Hall,
General Seminary
Tea and Reception ..... 4:00 p. m.

The graduating class this year is composed of seven men: Garth E. W. Sibbald, Reese Thornton, Malcolm Van Zandt, William A. Simms (all f Chicago), Ray Everett Carr (Michigan City), A. Elliston Cole (Indianapolis), and Reginald M. Blatchford (Michigan). Of these, four have completed their work so satisfactorily as to obtain the degree S. T. B. The ordination of the Chicago candidates is to take place Sunday, the 17th of June, at St. Paul's Church, Kenwood.

The Rev. Dr. Mercer of the Old Testament Department leaves the first of June for the East, where he will spend the Summer and three months of the next academic year (his sabbatical release) in writing and study.

Rev. T. B. Foster and family have taken a place for the Summer in La Grange, where Fr. Foster was formerly Rector. He is to be the preacher at St. James', Chicago, during July and August.

H. R. F.

Don't just feel sorry for suffering, or indignant at wrongs. Merely to feel is the cheapest thing you can do, and unless the emotion bears fruit in action, it helps neither you nor your fellowman.

"By your fruits ye shall know them."

Bishop Brent Talks On War Conditions

(Continued from page 1)

for the work and the experience. That sort of plan could surely be extended."

FOOD SUPPLY

Naturally, the mention of farms, and even of compulsory service, suggests the question of food. Bishop Brent has been studying that problem, too, during his months in France and England.

"I came over on the boat with Herbert Hoover," he said, "and I should like to say to America that whatever Hoover tells the country to do, the country should do, without question and without delay. He is the one great food expert of the world at the present time. He has studied the problem as few men have ever studied it. He has worked out tremendous plans of organization in his work in Belgium. He knows the food problem as no one else knows it. And he is, besides, a man of rare gifts and rare consecration — a wonderful man.

"He told me that if the present rate of consumption continued — including waste along with the consumption— with a normal crop and some increase of production, a year from now there would not be an ounce of breadstuffs in the world.

"Yet there is no need for us to be panicky or unreasonable," Bishop Brent added, quickly. "We must simply face facts and practice such economy as will operate to the increase of national efficiency.

"We can save prodigious amounts merely by avoiding waste. The conservation of foodstuffs that we now waste will enable us to go on until the next harvest. We must remember that we must now feed France and England as well as ourselves. And there are a number of things that can be done. Useless late suppers are so much waste, and could be eliminated. I think that every restaurant should be closed at 9 o'clock at night—except, of course, that full provision must be made for the workers whose hours of labor are such as to make nourishment necessary after that hour. Except in such cases, food taken in those night suppers after 9 is simply wasted.

"In Europe at the present time the rule is to serve only three courses at all dinners and luncheons; you cannot get more at hotels, restaurants, or clubs, and private families are generally falling into line. People are on a bread allowance—it is not inadequate—so as to minimize the consumption of wheat flour. There is no unadulterated white flour in England or France today, and bread is always served stale, because waste is lessened in that way.

"We must understand that we must not stint ourselves of nourishment— we must only plan carefully and avoid waste. In England there is no more white sugar; what they use is not even what we know as brown sugar, but the old 'black sugar'—and a limited amount of that. In France each person is allowed three lumps of sugar a day.

"This appears to be wandering far from the subject about which I began to talk"—Bishop Brent smiled—"but in reality it is not. It all goes together. We must take the bearing of the smallest things into consideration. The people must wake up to the fact that nothing is too small to do for the cause and that everything counts, and every man, woman, and child counts. It all goes together; we must give ourselves, our money, our food. And once a man has offered himself to his country and the cause of his country, then everything he has is bound to go, too. The gift of a man's personality includes everything else. We must realize that.

"I have just come," he added, with an apparent irrelevance that was no irrelevance at all, "from where men are going out every morning to die— knowing that they are going to die. I had a service at the front at Arras —the men came in from the trenches to the service—it was in the thick of the fight—and went back immediately. That was only a few weeks ago, yet probably not 20 per cent of those men are alive today.

A WAR FOR INDIVIDUAL LIBERTY

"The whole principle of this war," Bishop Brent went on, after a slight pause, "is that it is different from other wars, because it is not a property war.

"We are fighting for the rights of personality. Therefore no service can be effective except the full power of personality. In the old days wars were fought for territory, and, in so far as they were thus fought, they placed property above human life. In the old wars men fought for property with human life; we are now fighting with human life and with property for the human right to live.

"This is very far from being a 'capitalistic war.' It is a war of the plain people."

"And we cannot lay too great emphasis upon the general principle of service," he summed up. "When I think about the war and its needs and what it demands of us, I think, as of a text, of the sentences that I saw on the wall of the soldiers' reading and writing room in the fortress of Verdun: 'Germany fights to oppress; France fights to set free. On the fate of France depends the fate of the world.'

"That is very fine, and it is perfectly true. England and Belgium saw it in 1914. Now we have awakened to it. I don't like to hear Americans say, boastfully, that we are fighting unselfishly; the French have been fighting unselfishly. It is quite true that we are fighting for others, and that we have no thought of conquest or spoils. But it is also true that we are fighting for the right to live for ourselves.

"On the fate of France depends the fate of the world. Nothing is too small for us to do for the cause for which we are fighting, and all that we have must be offered with the gift of ourselves to that cause."

Pennant Preferred to the Christian Flag

The Rev. Gilbert P. Symons, Rector of Christ Church, Glendale, O., writes an interesting letter to his Diocesan paper in response to a number of inquiries for details in regard to the pennant which he is using on the Gospel side of the Altar in Christ Church. He gives as his authorities the Navy Department, the Washington Cathedral Altar Guild and the Copeland flag makers, Washington, D. C.

"The pennant is an isosceles triangle of 4½ feet base and 6 feet altitude, a white field upon which lies a navy blue Latin Cross with its long axis on the long way of the pennant, i. e., the foot of the Cross points to the flying point of the pennant. The Cross measures 1½ by 3 feet over all, is everywhere 6 inches wide, and the three lesser arms are each 6 inches long, which leaves the longest arm 2 feet. Top edge of the Cross is 8 inches distant from the pole edge of the pennant. Observe that a rectangle of bunting or silk (not allowing for seams) 2 feet 3 inches wide and 6 feet long if divided on the diagonal and rejoined on the right angle will make this pennant without a thread of lost material. Cross on both sides. A white silk fringe is allowable in Church. According to my authorities the pennant advertised in a Church weekly on the strength of our action is not the official size and is undignified. I hope there will not arise a controversy over the use of the Navy pennant. We adopted it for ourselves, little dreaming our action would be widely copied. It is interesting to know that it is the only device allowed to fly above the National ensign aboard ship, as it does whenever a Chaplain—Roman, Anglican or Protestant—holds Divine service.

"I prefer it to the so-called "Christian" flag, because it is heraldic and our only official flag carrying the Cross. Of course at sea, at the masthead, it blows out and is plain, while in Church, unless hung against the Altar wall or from the clere-story, it is not plain. Why, however, should it not stand up beside the Altar and drape itself as does the starry banner on the other side? It is not so very plain, but is plain enough without being overemphasized."

Modern Parish at Work

As illustrating the magnitude of the work in our larger Parishes, the report of the Rev. Dr. Kreitler, Rector of St. Luke's Church, Scranton, Pa., is a case in point. The value of the Church property is placed at $250,000, with an endowment of over $20,000. In the Summer home of the Parish $8,500 is invested, the Woman's Guild has a fund of $2,275, and the Warren Memorial Home is valued at $8,225. There were during the past year 79 baptized and 49 confirmed. The congregation comprises $2,000 baptized people and 1,131 communicants. The services for the year totaled 572, and $4,196 was given to Missions, while the cost of the administration of the Parish and gifts to institutional and Diocesan work was $35,205. The whole Parish is wonderfully well organized and does a vast amount of effective spiritual and philanthropic work, under Rev. Dr. Kreitler's able leadership.

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The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain person with plain facts, unbiased by partisan and sectional views.

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Editorial

THE WITNESS

As editor-in-chief of THE WITNESS, may I say a word of commendation for those who have been associated with me in this work, and who without money and without price have conducted the various departments of the paper. They are all busy men and yet week after week each man has tended to his job in order that we might put a paper into the hands of the people at a price which forbids any remuneration of their efforts beyond the bare expense incidental thereto.

To the Rev. John C. Sage of Keokuk, Ia., and the Rev. C. J. Shutt of Mankato, Minn., I want especially to express my appreciation, for they have taken the hard end of the enterprise, viz.: the handling of news, and that, too, without a fund from which to pay correspondents. And while they would be the first to acknowledge the fact that there is room for improvement in news facilities which could be secured with a larger circulation, I feel that they have done wonders to do what they have done.

To Bishop Wise of Kansas, Dean White of Grand Rapids, Mich., and the Rev. Messrs. Atwater, Mikell, Sniffen, as well as the Rev. L. W. Applegate (who has so generously assumed the financial burden as publisher, and while flooded with work has kept the ark floating) I also wish to express publicly my appreciation.

The people have long demanded such a paper by the tens of thousands, and they have already responded by the thousands, but if the enterprise is to be put on a secure and permanent basis it will require that their labors be appreciated in pushing the enterprise.

If it is worth pushing, you have the same obligation to push it that these busy men have to carry it. If it is not worth pushing write and tell us how it can be improved. It is your paper as much as it is ours, and we have the same motive to animate us—for Christ and His Church.

IRVING P. JOHNSON.

The Church is the Body of Christ. That is, She is to fulfill in Her corporate life all that Christ accomplished in His Body. She is the Bride of Christ and He dwells in Her and She in Him. They are therefore one.

She, therefore, gathers Her children within Her household and trains them for Her service, not merely that they may leaven the temporary city in which they live, but in order that they may be the children of their Heavenly King.

We have all known excellent women, who were so engaged in civic and club life that they neglected their own children. We all have felt that such women would more truly influence the community for good if they took more time to clothe, feed and train the children of their own households.

This is a parable of the Church. There are Rectors who seem to feel that the spiritual functions of the Pastor can better be occupied in cleaning up the city than in building up the children of God.

It has always been a failure. He that provides not for his own home is worse than an infidel, and the Parson who neglects the spiritual functions of his Priesthood in serving tables and gathering statistics is like the club woman in our story.

And this brings us to the consideration of one or two questions in home preparedness. And first the duty of Christian parents to their children.

Christian parents are most of them the heirs of a long line of devoted Christian ancestors, who have labored, and they have entered into their labors. There are certain duties to your children that you cannot delegate to a Sunday School teacher. Many an anxious father and distracted mother have said to me: "What can I do for my son? He is going to the bad."

Why shouldn't he? What discipline of life has he ever learned at home? What rule of prayer? What example of faithfulness in his parents? What reverence for God in the home? How can he be a musician if he has never practiced?

It is too late to come then and demand that a Clergyman shall interest a thoroughly undisciplined young man who has learned a laxness from you that you never learned from your parents. Do you expect a Clergyman to rectify by a few slight contacts what your loose religious habits have communicated to him? Such expectation is unreasonable.

In this same connection we need to emphasize the Pastor's duty to his children.

That is your best field. There you can reap your biggest crop, sixty fold for the sowing. The time that you expend on your Sunday morning sermon will produce very little in harvest time compared with the time that you spend on your children. Some day count up your stray faithful communicants and find out what proportion formed the habits of worship in their youth, and you will get busy in your best field to sow and reap.

Get out of your head, immediate results. The opportunist is, and always was a nuisance, sacrificing realities to shams. Be ye not like unto him.

And what are you doing with your Confirmation Classes? The one time in life when people will study and pray and seek? Are you trying to form this habit in your Confirmation Classes, or are you anxious over the number that you present; anxious that the Bishop and the congregation may be impressed with your popularity? Rather seek to please God with your regularity and train your classes so that they may know that if they hope to be risen with Christ they must seek those things that are above.

Most Clergymen do not have large Parishes. If you have a large farm you may have to neglect the corners. But a small farm, to pay, requires intensive farming, and it is wonderful what results some Clergymen I have known have produced in intensive farming a small Parish. The most delightful atmospheres that I enter as a Bishop are those in which a limited number of people have received a maximum amount of training.

Be careful that your small farm is not a shiftless farm—or you are lost, and your Parish is with you. Do the smallest duties faithfully and you may or may not be rewarded with larger things, but you will have a hundred-fold more satisfaction in the small farm, if it is well kept, fences up, crops in, each day's work faithfully performed.

THE STORY OF THE CHRISTIAN CHURCH

TULIAN'S REIGN

Before leaving the consideration of the Fourth Century it may be well to note a little more particularly the reign of Tulian (366-368) and its bearing on the history of the Church.

Tulian was a nephew of Constantine, and his family was under no debt of gratitude to that of Constantine, for that jealous tyrant had put to death several members of the family, leaving Tulian and his brother as hostages to fortune.

Tulian was educated in Athens, and partly from his deep-seated hatred to the court and its religion, which was a poor manifestation of the precepts of Christ; and partly from a rationalistic nature which found more satisfaction in the Greek philosophy and Pagan mythology than in the humble tenets of the Nazarene, Julian secretly apostasized from the Christian religion and became a proselyte of Pagan cults. He dissembled his hatred of the reigning family and his apostacy from Christianity and bided his time.

Sent into Gaul by the necessities of the situation, he proved such an able soldier and became such an idol of the army in Gaul that he aroused the jealousy of the Court and was summoned back to Constantinople.. To go was equally dangerous as to stay, and as the army insisted upon elevating him to Imperial honors, he went as the head of an army and not as a humble attache of the Court. Rome would have been involved in internecine strife, had it not been for the timely death of Constantius, which left Julian the uncontested heir to the throne.

JULIAN AS EMPEROR

As Emperor, he at once set to work to revamp the decaying Paganism which, lacking the elements of self-sacrifice and martyrdom, had been quiescent except as it was taught in the schools and preserved as a respectable antique in the Roman Senate. The former was a purely academic, the latter a merely perfunctory preservation of Paganism.

The once popular temples had been abandoned or given by the Court to the Christian Church, who had rebuilt them as Christian temples. Those which had not been so converted were in a condition of decay or ill repair. Julian at once set persistently to work to revive the old Pagan worship and demanded that temples in use by the Christian Church be returned to the original owners; that those which were crumbling to decay should be repaired; that the fading priesthood should be revived, and encouraged by precept and example, the restoration of worship therein.

With a keen mind and unusual force of character, he endeavored to supply Paganism with a code of morals which it had always lacked, and to deprive it of its grosser superstitions and immoral practices in which it had always abounded.

He began a systematic persecution of the Church by depriving its adherents of the right to teach the classics in the schools, thus turning the latter over to Pagan influences; by depriving the Church of the privileges which it had enjoyed under Constantine's reign, and by using the entire influence of the court in favor of his Pagan propaganda.

EPISODES

An interesting episode, attested by all historians, was his effort to rebuild Jerusalem and restore the Jews to their worship of their Temple, which had been destroyed three centuries before. It was his idea that by restoring the Temple worship at Jerusalem that he would deprive Christians of the argument that Christ had replaced the Temple and weaken the position of the Church.

The attempt was most disastrous, as the workingmen were driven out by subterranean fires and earthquakes, and refused to continue the operations so that they were abandoned.

He was no more successful in his attempt to revive Paganism, for it lacked enthusiasm on the part of the people who professed its cult, and while there were probably as many or more nominal Pagans in Julian's time than there were Christians, yet he could command no enthusiasm from this constituency.

At one temple which he visited the only worshiper which Julian found was an old man who had come bringing a goose, which was a fitting symbol of Julian's purpose.

THE END

Julian was fast drifting into a more energetic persecution of the Christians, when he became involved in war with the Persians.

He had sent Athanasius into exile, for he could not endure the calm resistance of this able antagonist to his pretentions. "A little cloud," said Athanasius as he escaped into the desert, "which will soon pass away." And it did. For Julian was slain in the Persian wars, after a reign of less than three years, and Jovian, a Catholic Christian who lived but eight months, reigned in his stead.

Some master of dramatic fiction has represented the dying words of this brave but visionary man as being the sententious utterance, "Thou hast conquered, O Galilaean!" Whether he actually said these words or not, they form a fitting epitaph on the life of Julian the Apostate, whose morals were far better than those of his predecessors, but whose theories were reactionary and absurd.

For there was nothing in Paganism to revive. Man is influenced by a motive, and it was the love of a personal Christ that produced the reformation of human society, the only sufficient motive that society has known. That it sometimes fails to accomplish an inspiring result is not due to its lack of power, but to the lack of sincerity of those who claimed to be governed by it. But whenever the love of Christ has been the sincere motive of human endeavor, the results have justified the experiment.

Julian hated the Christianity he saw, but even at that it was better than the Paganism he attempted to restore. It was the weakness of Julian, as it has been of many apostates since, that they allow a root of bitterness to warp their judgment, and cast out Christ from their lives because someone has misrepresented Him.

ST. STEPHEN'S COLLEGE

Annandale-on-Hudson, New York

The Trustees and Faculty of St. Stephen's College feel that the usual commencement exercises should be curtailed this year, owing to conditions incident to the state of war in which this country finds itself.

The number of students at St. Stephen's is reduced to under forty, as several young men have gone to the training camps or into the naval reserve; nor does it seem fitting at this time to incur the expense connected with extra commencement festivities.

It is proposed, therefore, to observe the exercises of commencement on Saturday, June the ninth, and Sunday, June the tenth, making Baccalaureate Sunday, June the tenth, the closing day of the College year. The sermon in the morning of Baccalaureate Sunday at the 10:45 celebration of the Holy Eucharist, will be preached by the Rev. William T. Manning, D. D., Rector of Trinity Church, New York. The Baccalaureate sermon, at the service at 5:30 o'clock in the afternoon, will be preached by the Very Rev. Frank L. Vernon, D. D., Dean of the Cathedral at Portland, Maine. Immedately after that service, the degrees will be conferred.

The meeting of the Board of Trustees will take place on Saturday evening, June the ninth.

At a convenient time, to be decided on later, a service will be held in memory of the late Rev. Professor Hopson.

It would be a convenience if the Alumni and former students who desire to stay at the College on Saturday or Sunday, or both days, will notify the President's Secretary, at the College.

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THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

The article below from the "Diocesan Record" of Southern Virginia, entitled "Vacant Parishes", would, if read and heeded, be of no small value as a corrective of a serious, distressing and costly situation. As the writer says, it is a situation that is by no means peculiar to Southern Virginia. Church Extension must lamentably lag while home Parishes and Missions remain vacant on the one hand and a considerable body of clergymen remain unemployed on the other. It is true that there are fewer clergymen in the country than there are posts, but this only partly explains the vacancies. Such vacancies are more often due to ill-considered demands than to insufficient or ill-equipped supply. However sincerely and ardently urged, any and all reasons set forth at times for continued vacancy in a Parish defeat their own aim if that aim be the real good of the Parish. An empty Rectory, experience shows, is the first step in that series which, passing through an empty Sunday School and an empty treasury, culminates in empty pews. Any man in the ministry is fit for the greater part of the Church's work, for the unfit ones are deposed.

VACANT PARISHES

The question of vacant Parishes weighs heavily upon the heart of every one interested in the prosperity of the Kingdom. It is of especial interest to the Parishes that lack a minister's guiding hand, and to our Bishops, who have the care of all the Churches.

A serious condition exists in our own Diocese, where there are at present no less than twelve vacancies. Surely something ought to be done, and that soon, to remedy this state of affairs, which is by no means peculiar to ourselves.

However, we may well ask, Have we not allowed this matter to assume unnecessary proportions? Have we been as active in preventing the evil as we might?

Our Vestries must assume a part of this responsibility. As appointed guardians of the local Church, they should delay in the matter of trying to fill the place of the retiring minister as soon as possible. They sometimes think it good business policy to let the Parish remain vacant until they "catch up" in their finances, which is a most mistaken idea; for in waiting for the reservoir to fill, they are shutting off the source of supply. With the church doors closed, the people lose interest; many stop their subscriptions and form negligent habits, which it will take long for them to overcome. Many Vestries, after two or three futile efforts, grow discouraged and cease to try. A poor lesson in perseverance and faith, surely! When the Master has said, "Ask and it shall be given unto you, seek and ye shall find", they have no right to stop seeking until they find, while we wonder if they have not failed to ask God's direction and guidance in prayer altogether. While some are not particularly discouraged, there is a tendency to let matters drift. The Vestrymen are immersed in their own affairs, and the Master's business languishes. Here it is but necessary to remind them of their oath to "Faithfully execute the office of Vestryman", whose duties are clearly laid down in Canon XV., Section 1, of the Canons of this Diocese, the opening words of which are: "It shall be the duty of the Vestry to elect a Rector," etc. If they are unwilling to attend to the duties of their office, they have no moral right to hold the office.

Occasionally, long vacancies are explained by the fact that the Vestry is "looking for a bargain". Offering $1,200, they are seeking for a man whose equipment might entitle him to a salary of $2,000, if such things could be reduced to cold dollars and cents. Is this not reversing our Lord's words by saying, "It is more blessed to receive than to give"? Until such Parishes can afford to give more, surely they should be willing to receive less.

We suppose there was never a congregation which did not think their conditions were peculiar, and their needs extraordinary. Of course, conditions in every Parish are different, and it is lawful for every Parish to do the best possible for itself. Nevertheless, it is not expedient to demand too much in a prospective Rector.

We venture to make the following suggestions as to choosing and retaining a spiritual leader:

1. Do not reject a man simply because he has not been wholly successful in another Parish. The fact that your conditions are different may mean he is admirably suited for just those conditions, when he was a misfit in another place. Often the fault is as much with a congregation as with a minister, when all is not serene between them. If he has made mistakes, his experience is the best guarantee against those mistakes in the future.

2. Why not call an older man than the ones you have in mind? There is no longer the danger that he will be left a burden upon the Parish when the days of his usefulness are over. The Pension Fund has corrected all that. There is no "dead line" today. He will bring with him a depth of wisdom, a richness of experience and a ripeness of faith impossible in a younger man, which sometimes more than offset the vigor and enthusiasm of youth. Even though he may not appear particularly aggressive where he is, this fact need not disqualify him. Probably he has been so long in those surroundings that it has sapped the freshness from point of view, whereas, a new Parish, with its different set of problems, would stir him to renewed vigor and greater vision.

3. If your Parish does not seem to be popular, and vacancies frequently occur, there may be some defect which can be easily corrected. Spend a few hundred dollars on that old Rectory, making it habitable and attractive; install modern conveniences, where possible, so as to lighten the burdens of the minister's wife when she comes; settle the differences in the congregation, and let him feel that he is coming among a united and loyal people, and sit solidly in front of him at every service, when he is trying to show them what manner of works are good.

4. If possible, offer a larger salary than you have done heretofore; a living salary in times of peace becomes a starving salary in the day of battle.

In calling, do not limit yourself to the ministers already in the Diocese. Others have not hesitated to borrow our best. We need not hesitate to call from the Dioceses that have thus established the precedent. After a few years in a strange land, many of our Clergy are glad to get back again to the Diocese which they have never ceased to love.

Lastly, the Parish that has a satisfactory Rector may well consider these things. "An ounce of prevention is worth a pound of cure." By adopting some of the above suggestions, you may save yourselves the inconvenience of a long vacancy. If reforms are needed, do not wait till they drive your Rector away.

But if the vacancy already exists, by heeding the above, we believe our Vestries will call with more persuasive voice, and there are clergymen from the north, south, east and west who will not fail to hear the voice of the charmer that charms thus wisely.

Economize and Increase Contributions to the Church

The Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, in his weekly letter, says: "The war tends to economy all along the line. Proper and legitimate economy is all right. Not only now, but forever, we should adopt simple living and retrenchment from extravagance. This country surely can curtail useless and improvident expenditures, and during the present stress we ought not to spend our substance for things which profit not. But panicky and selfish policies will do much to disturb normal business and react to our disadvantage. There are certain interests which ought to receive greater support than ever, for example, war relief, and charitable institutions, and the Church. Study your expenses and see if you can increase your offerings to the Church and to other good works."

THE PARISH

Edited By JAMES WISE

A Christian Making Institution

RECTOR — VESTRY

How a Parish Makes Christians — Through its Organized Activities

EDUCATION	WORSHIP	SOCIAL SERVICE	CHURCH EXTENSION
The Church School	The Choir	A Free Clinic	
Font Roll	The Altar Guild		
Kindergarten	The Servers' Guild		
Primary	The Ushers		
Junior	Corporate Communion		
High School			
University			

Social Service

We come now, in our study of the Parish Plant and the working of its machinery in the business of making Christians, to the third department of parochial activity, that of Social Service. Before we deal with the principles underlying this side of Church life, perhaps it would be interesting to relate with some detail the social service activities of the Parish we are describing in this series of articles. We do not pretend to think they are unique or uncommon, but they may be new to some of our readers, and present an idea or two that might be carried out in their Parish life.

A DOWN TOWN PARISH

The problem this Parish had to face was a common one in every large city. In its early days it had been the center of the fashionable and wealthier district. Surrounded by beautiful homes and many of the large and important denominational churches, it had ministered to a large and influential group of Church people. It had been built up largely around the personality of a true and devoted Priest, who served a Rectorship of forty years in the one Parish. He ministered alike to both rich and poor, and gathered around him a loyal and devoted people.

As the years went on, the city began to grow westward, and bit by bit many of its members were transferred to other Parishes opened up in these newer communities. Most of the denominational bodies started with the exodus of their people to follow them, and the imposing structures they used were either sold to Negro congregations or were left empty to go to ruin.

This particular Church determined to remain in its location and do what it could to minister to the poorer class of people who were coming into the neighborhood as the wealthier people left it. A splendid nucleus of the original congregation stuck to the Parish, and determined to give themselves and their means to this kind of Christian service.

Under the leadership of a young and energetic Priest, who had the vision of the possibilities of the neighborhood, property was secured, and the building on it was transformed into a three-story Parish House. Foundations were laid of Social Service activities to meet the new conditions that faced the Parish.

AN ENDOWMENT

Coming into the field as the successor of the Priest above mentioned, I had the privilege of entering into this field of service. One realized very quickly that the only hope for making the work permanent in its character was to endow the plant. The people who had now moved into the community were too poor in this world's goods to support the work, and always would be. The older members of the Parish who had means were being lost by removals and death. Those who remained, however, rallied splendidly to the idea, and in a few years raised over $70,000 to carry on the project. This has grown from year to year, and the time is not far distant, we hope, when enough will be added to this amount to ensure the usefulness of the Parish for years to come.

AN UNCHURCHED COMMUNITY

By this time the neighborhood had become largely unchurched, as far as its surroundings were concerned. The Parish was almost alone in its endeavors to reach this mass of population, made up of all kinds and conditions of people. Saloons, pool halls and public dance halls came in to attract, with their subtle temptations, the young life of the community. The social evil was relegated to a district that began only a block away from the church building. The people were of all kinds of religious faith, and often of none. The problem to be faced and answered by the Parish was a serious one. What can we do to touch and reach the life of the community with the message of the Gospel? How can this Parish begin its work of making Christians?

A FREE CLINIC

A young woman who had graduated as a nurse came into the Church as a Parish worker. Her experience in nursing led her to see the value of establishing some kind of a medical clinic in connection with the Parish, to meet the needs of the people. In her visitations, she found babies and little children, as well as adults, who needed medical care, but who were too poor to secure the service of a doctor.

The work began in a very small and quiet way. A young doctor became interested in the project and gave his service freely and devotedly to the cause. He has served for five or six years in this capacity, and surrounded himself with a staff of specialists, who, like himself, give their time and skill to the work. A room in the Parish House was turned over to the enterprise, and in a short time, on three afternoons every week, patients began to come. Oftentimes, 200 cases a month would be handled in this clinic room, minor operations performed and a bond of interest created between the Church and many a family that perhaps could never have been reached in any other way. Visitations by the Parish worker, and a group of friendly visitors, made the people feel that the Church wanted to be a friend to them and serve them in any capacity where it could help. Many a child was brought to Baptism and into the Church School from this beginning, and not a few adults became attendants at the Church services and were finally confirmed, becoming communicants and active workers in the Parish. A Clinic Guild was organized to raise the funds needed for the carrying on of the work. It is hoped some day that this clinic may become officially identified with the large and splendid Church Hospital in that city, so that it may branch out into a wider field of service made possible by a larger staff of doctors. The Hospital always gladly co-operated with our efforts and received our patients for major operations and hospital care where necessary.

A CHRISTIAN MAKING ENTERPRISE

The particular value of this clinic as a social service agency was that it kept prominently before the workers the spiritual side of its ministry. There are many clinics in that city and other large cities where those in need may receive free treatment for their bodily ailments. They are, however, in many cases, run as adjuncts to hospitals for purposes of study or as humanitarian institutions pure and simple, with no thought of ministering beyond the bodily needs of their patients. Here, on the other hand, is a distinctly Christian service, ministering to the physical needs of children, of men and women, in the name of Him who healed the sick, and also, like Him, it seeks to minister to their spiritual needs by bringing them into union with Him through the Church.

FEEDING BABIES IN CHRIST'S NAME

In connection with the work of the clinic, there grew up a field of activity in the scientific feeding of babies who were underfed and poorly nourished. The clinic became a distributing center for pure milk, and it was a constant delight to daily see the result of such care and attention. To watch them grow from feeble, puny little tots into well nourished, lusty children was reward enough in itself, but when the mother finally brought her baby to the font for Baptism, as she was often led to do through the bond created by this practical kind of service to her child, we were doubly rewarded, because the process of Christian making was going on side by side with the work of body building.

We realize, of course, that every Parish cannot carry on this particular kind of social service—in some cases for lack of equipment and facilities, in others because there is no need in that particular community for this branch of activity.

We believe, however, that there are very few Parishes or Missions anywhere, either in cities or in rural communities, where the relation between bodily healing and spiritual needs cannot be more closely connected. Practically every doctor has on his list of patients to whom he ministers a group of poor families who are neglected and forgotten by the Christian Church. If there are any doctors in your Church, may they not be encouraged to work in conjunction with a group of sympathetic and tactful women, who, as a Guild of Friendly Visitors, might bring to them in their sickness and in their poverty that Christian touch of human sympathy and brotherhood that would eventually get them to recognize the value of a Christian institution that gladly ministered to their physical and temporal needs? What the poor want, and what they have a right to expect from their brethren who are more fortunate than themselves is not patronizing charity, but a human expression of practical Christian sympathy and brotherhood. How many Christian lives of men and women are impoverished and stultified because their relation to the poor stops with the writing of a check! the glory of the earthly ministry of Jesus Christ lay in the personal service He rendered to those who were sick and in need. The glory of the modern Christian's life only becomes possible as he tries to follow in the footsteps of his Lord and Master, and endeavors to make real the aim of our Lord, "I am among you as one that serveth". This is true Social Service. This is the practical ministry a Parish may undertake in the work of making Christians.

(To be continued)

Coalition of Schools With the Auxiliary

Miss Emma J. Hall, Educational Secretary of the Woman's Auxiliary of the Diocese of North Carolina, and the Rev. Warren W. Way, Chairman of the Board of Religious Education, are urging the Parishes and Missions of their Diocese to adopt at once the new plan of coalition of the teaching forces of the Sunday Schools and the leaders of the Junior Auxiliary. This plan aims at including all the children in every congregation, especially the boys in the Junior Auxiliary, to activities of prayer, study and work. Attention is called to the leaflet issued by the General Board of Missions setting forth the plan and special recommendations that the Junior Auxiliary organizations be connected with the Sunday Schools, and that where it is possible the Superintendent of the Sunday School should be the head of the Junior Auxiliary, or the head of the Junior Auxiliary should be a member of the faculty of the Sunday School, and the leaders should be teachers in the Sunday School if possible. The Cradle Roll and the Kindergarten should constitute the Little Helpers.

Pittsburg Central Union

The Pittsburgh Clerical Union met Monday morning, May 14th, at the Diocessan Church Rooms, Jenkin's Arcade. The chief item of business was the annual election of Officers, and resulted as follows:

President—The Rev. Dr. E. Hunter Perry.

Vice-President—The Rev. H. L. Drew.

Secretary—The Rev. William Porkess.

Treasurer—The Ven. T. J. Bigham.

After lunch a paper on "Thos. Jefferson, the Democrat" was read by the Rev. Dr. E. H. Ward. Able and scholarly was the presentation.

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THE BROTHERHOOD OF ST. ANDREW

THE SPIRIT WITHIN THE WHEELS

Recent events in Mesopotamia, especially the taking of the City of Bagdad by the British forces, have turned our minds back to Assyria, Nineveh and Babylon in the times of the Old Testament prophets.

Among the greatest of these prophets was a young man named Ezekiel who, while among the captive Israelites in Babylon, was called of God to proclaim His message to the people.

While he waited God encouraged him by a vision, wherein was revealed to him the way in which God's purposes were to be wrought out. In this vision Ezekiel saw a great piece of machinery which he describes as wheels, and wheels within wheels. It was inert and produced no result until it was filled with the spirit of life by the living creatures sent forth by God; and then the machinery, quickened to action by this spirit, was irresistible in its onward movement to accomplish God's purpose—"for the spirit of life was in the wheels."

We give on this page a Five Year Program for the Brotherhood, which after much prayer and careful consideration has been set forth by the National Council. Looking over this program by itself one might think it was simply a paper plan and that the Brotherhood was becoming mechanical.

But if as we read we are given the vision of the program in action, the spirit of life vitalizing its every part, we shall realize that the program is but a means by which our service is to be directed along well defined lines to accomplish the definite purpose of the Brotherhood—the spread of Christ's Kingdom.

It is not my purpose here to go into a detailed consideration of the program, but to emphasize the fact that no matter how excellent a mechanical device may be, it is worthless apart from the spirit of life which is essential to put the machinery in action and produce results. But equally is it true that a man without a purpose and a plan by which it is to be made effective is a negligible factor in the economy of life. The sole purpose of the Brotherhood is the spread of Christ's Kingdom; the program is a plan by which our purpose is to be guided. Let us pray earnestly that we may be given the vision, that the Holy Spirit may guide us as we seek to put the wheels in motion and that "the spirit of life" may be in the wheels as of old.

No thinking man can look out upon the world as it is today without feeling that out of all the travail through which we are passing there is to be born a new order. Old prejudices, old ideals, old viewpoints are passing away and in their stead is coming a new outlook upon life with its opportunities and responsibilities; a new willingness on the part of men to put first things first and to do their part in the plan to establish social justice and promote the reign of our Lord in all the relations of life.

It is our part as individuals and as a Brotherhood to be prepared to take our proper place in the new order, not by abandoning our first principles, for they are the principles of the Gospel—Prayer and Service—and are eternal. But, having been given a fresh vision of our Master and receiving a new gift of Power from on high, we are to apply those principles to meet the needs of the new order and seek to bring men into vital relation to Him who alone can satisfy the new longing of those who have come to understand in a very real way the swift and solemn trust of life.

Let us day by day ask God to put the spirit of life into this new program, that the Brotherhood may be used of Him in leading many men nearer to Christ through His Church.

EDWARD H. BONSELL,
President of the Brotherhood of St. Andrew in the United States.

Four Attainments

The National Council of the Brotherhood at its Midyear Meeting adopted as a Goal of Achievement the four attainments named in the following outline. The world war that is now involving our own land should challenge us to the utmost devotion to the Brotherhood and to all the work of the Church Militant, both at home and in the camps. In these times there is the greater need that the Church's work shall be done with unflagging loyalty and with definite effect. These are times of opportunity. And if we are to do our work well we must have definite aims.

A FIVE-YEAR PROGRAM

After prayerful and painstaking study the Council has decided upon the following as the work of the Brotherhood during the next five years. Each man in each Chapter and each Chapter in the National Brotherhood—exclusive of those who are called to the colors—is especially needed in this great home army to uphold the work. When operation is made difficult there should be even greater stimulus to achievement than when all is running smoothly. The members of the Brotherhood are asked to read very thoughtfully this program and in connection with it the above message of the President of the Brotherhood. We are called to do our duty on this firing line.

The Five-Year Goal

One hundred thousand increase in attendance at the Sunday evening services throughout the Church.

Fifty thousand men in Men's Bible Classes.

Twenty-five thousand increase in attendance of men at celebrations of the Holy Communion.

Ten thousand carefully chosen older boys in small groups receiving training for a life of service in the Church.

THE FIVE-YEAR OBJECTIVES IN ORDER TO REACH THE GOAL

A Brotherhood with 2,000 active Chapters and 20,000 active members, Senior and Junior.

A total of eight Field Secretaries adequately to cover the entire country, and consequently an increased office staff.

A Provincial organization of the Brotherhood in each Province.

A Diocesan Assembly in each Diocese.

Each Senior Chapter engaged at least once each year in each of the lines of the Threefold Endeavor.

A Junior Department paralleling the Senior Brotherhood in membership and efficiency.

The program and work of the Brotherhood tied in definitely with the Church's three special lines of effort, namely Missions, Social Service, and Religious Education.

THE FIVE-YEAR PROGRAM TO ATTAIN THE OBJECTIVES

First Year—1918

For each Chapter:

A Church Attendance Campaign.

A definite effort to put the Chapter back of the Parochial Mission.

For each Diocese:

A Diocesan Assembly.

For the National Brotherhood:

Twelve hundred active Chapters, Senior and Junior, by the end of the year.

Two additional Field Secretaries.

Second Year—1919

For each Chapter:

A Men's Bible Class, in addition to the continuing Church Attendance Campaign.

For each Diocese:

A Quiet Day for Brotherhood leaders under the auspices of the Diocesan Assembly—to be held annually thereafter.

Council Members elected by the Diocesan Assembly, as far as the Constitution allows.

For the National Brotherhood:

Thirteen hundred active Chapters by the end of the year.

A General Secretary on salary.

One additional Field Secretary.

Third Year—1920

For each Chapter:

A Men's Communion—in addition to Church Attendance Campaign and Bible Class.

For each Province:

A Provincial Assembly—or organization of similar purpose.

For the National Brotherhood:

Fifteen hundred active Chapters by the end of the year.

Two additional Field Secretaries, making a total of eight, an average of one for each Province.

Fourth Year—1921

For each Chapter:

A Junior Chapter in same Parish.

For each Province:

A Provincial Conference of the Brotherhood.

For the National Brotherhood:

Seventeen hundred active Chapters by the end of the year.

One additional Office Secretary.

Fifth Year—1922

For each Chapter:

A campaign to secure new subscriptions to St. Andrew's Cross outside the Brotherhood's ranks — each Chapter, Senior and Junior, securing as many such subscriptions as it has members, thus doubling the number of subscribers and bringing the circulation up to 40,000.

For the National Brotherhood:

Two thousand active Chapters by the end of the year.

Twenty thousand active members.

A Great National Convention, surpassing in attendance and spiritual power all previous Conventions.

Convention Held in Fitchburg, Mass.

Sixteenth Annual Convention of the Diocese of Massachusetts Held On May 2nd, 1917

The Sixteenth Annual Convention of the Diocese of Western Massachusetts was held in Christ Church, Fitchburg, Wednesday, May the 2nd, 1917. The subject of the Bishop's annual address was, "What Is the Matter With the Church?" The Bishop stated that he has not found that anything is the matter with the Church. He paid worthy tribute to Bishop Lawrence, Cardinal Mercier, and the martyrs of the East who have chosen torture and death rather than deny our Lord Jesus Christ. He also made mention of the local achievements in his own Diocese. Notable among which are the Bishop's Church Extension Fund, with its 376 contributing members and its yield of $2,800 for this year; the addition of $6,470 to the Diocesan Endowment Fund, making total additions in three years, $18.593.96. During the Conventional year Bishop Davies confirmed 725 persons.

The Bishop dwelt on seven weaknesses and shortcomings of the Church, namely: Its deplorable disunion; the non-attendance at Sunday worship and non-support of so many thousands of Church members; the crowding out process; lack of instruction and information; much of our worship is perfunctory; Lay officers who have not quite grasped their jobs, and lack of evangelical zeal.

The Rev. Marshall E. Mott was reelected Secretary of the Diocese and a unanimous vote of thanks was tendered him for his ten years of faithful services as Secretary. The Treasurer reported for the first time in the history of the Diocese every Parish and Mission had paid its Diocesan Fund assessment. A series of resolutions were unanimously adopted and ordered sent to the President of the United States, to the Secretaries of the Navy and of War, and to the Massachusetts United States Senators and Representatives in Congress, expressing the sense of the Convention that the manufacture and sale of beverage intoxicants should be prohibited during the war by the National Government; that the members of the Church should use their influence to prevent the sale or giving of beverage intoxicants to all soldiers and sailors of the United States, and that members of the Church be urged to abstain during the war from the use of beverage intoxicants and use their influence with others to do the same.

A resolution was passed memorializing the Secretary of the Navy and Secretary of War asking for the appointment of Clergy of the Church as Chaplains, in view of the increased number of communicants entering the service. A special offering which proved to be very generous was taken for the benefit of a Chaplain unit for the Second Massachusetts Regiment. The Rev. Walton S. Danker of Worcester is Chaplain of the Regiment.

The elections were as follows: Provisional Deputies to the Synod of the Province of New England—The Rev. Messrs. Frederick H. Danker, Kinsley Blodgett, George G. Merrill, Hervey C. Parke; Messrs. Merrill D. Brigham, Isaac F. Hall, William T. Rayner, Frank I. Sears; Standing Committee—The Rev. Messrs. J. Franklin Carter, Lewis G. Morris, D. D., Marshall E. Mott, John B. Whiteman, Messrs. Zelotes W. Coombs, William A. Gallup, Edmund P. Kendrick, Frederick S. Pratt; Diocesan Board of Missions—The Rev. Messrs. Walton S. Danker, Franklin Knight, Messrs. Charles L. Nichols, Henry A. Field; Board of Religious Education—The Rev. John W. Suter, Mr. Albert Porter; Deputies to the Synod of the Province of New England—The Rev. Messrs. Donald N. Alexander, Stephen E. Keeler, Jr., Robert K. Smith, the Ven. C. J. Sniffen, Messrs. C. B. Roote, Henry A. Field, Willard E Hoyt, John W Mawbey.

THE INSTITUTIONAL, OR THE SEVEN-DAYS-A-WEEK CHURCH

By Rev. H. L. Hannah, Philadelphia

The soul contents make the man. The term soul here is used to include the whole personality. "As a man thinketh so is he." A necessary part of life, therefore, is a clear comprehension of its purpose. Aspirations and aims must be clearly wrought out, if we are to drive straight to the goal.

This applies not only to the individual, but also to all his associated efforts, whether social, economic, or political; the soul contents of man's platforms, declarations, constitutions and characters determine the character of the institution, and the part each plays in life.

The same is true of organized fellowship in Christ, the Church. The soul contents of organized Christianity in any age has determined its usefulness to that age. Sometimes the dominating idea has been Theological or Dogmatic or Liturgical; sometimes Ascetic or Evangelical. In every instance the all-absorbing contents have determined the usefulness of organized Christianity to that age.

That process is still going on. Man always has and always will seek to lay hold on Christ and try not only to understand His message but to express it in human living. That there are differences of opinion is attested by the one hundred and eighty-six denominations in the United States. All who profess and call themselves Christians evidently have not the same soul contents in every respect. But out of the melting-pot of religious enthusiasm for Jesus Christ, some eternal principles and universal practices are emerging which seem to be fast becoming the permanent possession of organized Christendom.

And it seems to me that one of these permanent inheritances, is the **Seven-days-a-week Church,** or the Institutional Church, which is interested in every phase of human living.

Epigrams sometimes give the pith of our conceptions. I have been guilty, but once, of trying to sum up my idea of the modern Church in one phrase. I did ask myself what expression would be suitable to serve as the motto of the Institutional Church; one that could be inscribed on the Parish Seal, and on our diplomas and medals. I adopted the following (it may not be original, but I have not seen it used anywhere):

Totus homo
corpus mens animus
Deo.

Interpreted—"The whole man, body, mind and soul, for God." That embodies my conception of the Christian Church. A Church which is interested in the whole man; interested every day in the recreational, intellectual, as well as the spiritual life of the race. That is why I call it the **Seven-days-a-week Church.**

The Incarnation of Jesus Christ cannot be interpreted to mean a mere expression of doctrine or dogma, necessary as good definition may be. We dare not limit salvation to a selfish individualism which thinks only of its own regeneration. "No man liveth to himself." The Incarnation must transfigure all life; it must include all of life, body, mind, soul—**Totus homo.**

So the every day Church toils amidst the sons of men, ministering to their aspirations, struggles, sorrows, problems and sins—because it believes in the whole man; believes in body salvation as well as soul salvation, in social salvation as well as individual salvation. Jesus began very often by healing the body first. So the **Seven-days-a-week Church** loves the whole man and all that he is interested in. Through the various organizations it helps to build bodies as well as characters; to sweeten minds as well as to purify spirits; it seeks to transfigure the boy at play, at study as well as at prayer. Its doors are open on Sunday, but on all the other days as well. It refuses to place a human being on the theological dissecting table and separate to itself only the spiritual possibilities; it knows no mathematical subdivisions of human personality. The child of God goes through a life process, and that process is a stream of conscious unity. True man has body, mind and spirit, and each has special functions, yet no one of these ever acts absolutely independently of the others. It is folly to try to make a Christian by using only one of his God-given faculties. The Kingdom of God cannot come without redeeming the environment of men as well as man himself.

That is the aim of the Institutional Church. It has its altar and its auditorium; its worship center and its social and recreational centers. On Sunday we approach the personal Saviour in His Holy Temple; on the week days we incarnate Him into our playing, our buying and our toiling life. There can be no divorce between duty to God and duty to man. There is no cleavage here. The two codes of morals held by men, one for Sunday, the other for week days, is a fallacy. Religion is the life of God in the whole life of man. Our Christianity is not a philosphy but Christ's guide for life. Religion, therefore, is not primarily an intellectual principle but a personal relationship; not an allegiance to a doctrine but to a life—a life interpreted by the Son of God, Who "is the way, the truth and the life"—the whole of man's life.

And yet there is a danger which creeps in unawares, the danger of "secularization" of the Church, the mere "serving of tables." Religion can never give way to social service or philanthropy, even though it sanctions and inspires both. To enlarge the activity and sympathy of the Church in any direction must not lessen its true and abiding mission. We do owe a duty to men, and we do owe a duty to God; while looking and working manward, we must look and aspire Godward. Social service is fine, but that social service divorced from the Body of Christ which inspired it, will soon become a "business" with "efficiency" as its watchword, and as such, "though it speaks with the tongues of angels and understands all knowledge, and bestows all its goods to feed the poor, it profiteth nothing" for permanent and social uplift of the race. We do rejoice that the Gospel of the Incarnation is felt to be in the largest sense the Gospel of Life. But we must insist the **Seven-days-a-week Church,** have a religious spinal column; each organization and interest and activity must be a vertebra, through which passes the spinal cord of Christian nurture.

This is the task of the modern Church, to so relate all its activities that it will have continuity and solidarity in Christian consciousness. This is to relate the home, the Parish, the common life. We must follow the child from the cradle to the grave, but always striving to relate his spiritual life to action. After all the Church stands commissioned to produce Christian living; to fashion the **Totus homo** after the likeness of God. And if it fail to do this after inspiring the reign of social service, she herself will be a castaway.

And so, while we work out this great problem of the Incarnation in human society, through the larger vision of the Institutional Church, let us not make the mistake of leaving out the Christ. That is just what secularization is doing, divorcing Christ from His kingdom. But He is His kingdom, He is His teaching. There is no Sermon on the Mount apart from Christ. He is the Sermon on the Mount. Likewise He is the Church; He is social service; He is the life of the world of toiling men. We must not throw away our birthright. We do rejoice that the Church is anxious to take a more leading part in all movements which alleviate the evils of ignorance, disease, poverty and crime; we rejoice that the message of the Incarnation is increasingly applied to all departments of man's life; we bless her for going forth to transfigure the social fellowships, the economic inheritances, and the civic developments of the race; we thank her for daring to claim the **Totus homo,**—but we must ever bear in mind that there is no phase of Church work worth while out of which the religious spirit has been squeezed.

Jesus Christ does tread the paths of common life as the son of man, but He claims our allegiance as the Son of God. Out of heaven He came to earth; out of His holy temple he goes forth to lead the peoples of the earth into the Kingdom of God. So whatever the Institutional Church may inspire in the kingdom of men, first, last and always, her mission is the remaking of lives for the Kingdom of God.

God give us grace for the task.

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Councils and Conventions in Many Places

(Continued from page 1)

ness methods in the Church were adopted.

The following officers were elected: Rev. Philip K. Edwards, Secretary; Mr. H. K. Rees, Treasurer; Hon. Allan Wright, Chancellor.

The Bishop appointed Rev. Mr. H. J. Floyd, Rev. Mr. E. P. Miller, Mr. J. W. Cosgrove, and Mr. Dana H. Kelsey to be the Council of Advisors, and Rev. E. P. Miller, Rev. C. V. Kling and Rev. George C. Gibbs to be Examining Chaplains.

A mass meeting was held April 25th in the Presbyterian Church, where a large congregation was addressed by Bishop Francis and Bishop Brooke.

The report at the Woman's Auxiliary showed that the women have been doing more than ever during the past year. The United Offering is over $175 and over $200 has been raised for All Saints' Hospital. Mrs. W. N. Sill was appointed President of the Auxiliary.

CONVENTION IN MAINE

Routine business occupied the attention of the Convention, which was the first Council presided over by Bishop Brewster, who was transferred to this Diocese eleven months ago. Robert H. Gardiner presented a resolution to have the word "male" omitted from the requirements of delegates. After referring it to the Committee on Canons the Convention refused its passage. The Convention went on record as favoring abstinence from intoxicating liquors during the war.

Elections resulted as follows: Rev. William F. Livingston, Secretary; the Standing Committee and Board of Religious Education re-elected the old members; Charles B. Clark, Treasurer; Henry Lewis of Gardiner and Sydney Thaxter of Portland, Trustees of the Diocesan Fund. The next meeting of the Convention is to be in St. John's, Bangor, at the time of the dedication of the Church.

In connection with the Convention there was a meeting of the Woman's Auxiliary, the principal speaker being the Rev. Jose Lopez-Guillen of Cuba.

The Church Club of the Diocese gave a dinner to the delegates on the evening of May 8th. The speakers were Dr. Carl N. Robinson, who spoke on the hospital service in France; Professor Roscoe J. Ham, recently returned from Russia, who gave an interesting address on conditions in that country; and Bishop Brewster.

The Girls' Friendly Society, the Diocesan Board of Missions and the Maine Episcopal Missionary Society also held meetings. A mass meeting was held in the Cathedral on the evening of the last day of the Convention, when the Rev. Jose Lopez-Guillen spoke on "Christian Missions," with special reference to Cuba; Cannon Plant of Gardiner on "Religious Education;" Robert H. Gardiner on "Social Service." The last speaker of the evening was Rev. Gilbert Foxwell, who spoke on "The Essential Unity of the Three Departments of Church Work."

TENNESSEE TO HAVE A COADJUTOR BISHOP

The Eighty-fifth Annual Convention of the Diocese of Tennessee opened on Wednesday, May the 9th, in Christ Church, Nashville. There was a large attendance of both Clerical and Lay Deputies.

At the opening service the Bishop ordained Mr. Harry F. Kellar and Mr. J. Millard Nelson to the Diaconate. The Rev. W. B. Capers, President of Columbia Institute, was the preacher. Mr. Kellar was presented by the Rev. Archdeacon Windiate. Dr. Mikell, the Rector of Christ Church, presented Mr. Nelson. The Litany was sung by the Rev. Charles T. Wright.

Immediately after the service the Convention convened and elected the Rev. A. H. Noll, D. D., Secretary.

At the evening service the Bishop read his annual charge to the Convention. In this he asked that steps be taken toward additional Episcopal supervision and also suggested that this take the form of a Bishop Coadjutor to be elected as soon as possible. To facilitate the financial arrangements he offered to relinquish a generous portion of his stipend.

He reviewed at length the conditions of the Diocese, and dwelt on the general improvement.

Thursday — Holy Communion and Quiet Hour for the Clergy at the Church of the Advent.

When the Convention re-assembled favorable action was taken on the Bishop's request for a Coadjutor and a committee appointed to provide for the additional endowment. Splendid reports were presented by the Archdeacons, of the missionary activity of their respective fields.

The Convention closed on Thursday evening with a Social and Missionary Service, at which addresses were made by the Rev. Gardner L. Tucker, Mr. C. C. Menzler, and others.

There were many new faces among the Clergy of the Diocese and the ranks of the Clergy are rapidly filling up.

The Annual Meeting of the Woman's Auxiliary of the Diocese of Tennessee was held in Christ Church, Nashville, May 8, 9 and 10. On the first day Bishop Gailor was the Celebrant of the Holy Communion and the sermon was preached by the Rev. B. B. Ramage. The work of the Little Helpers and Juniors was a subject for discussion in the afternoon and a conference was held on the day following attendance at the opening of the service of the Diocesan Convention. On Thursday the subjects discussed were as follows: "The United Offering," Mrs. Robert Holland (Sewanee); "Educational Opportunities," Mrs. Tyler Calhoun (Nashville); "The New Junior Auxiliary," Mrs. James H. Smith (Clarksville); "Literature That Helps," Mrs. W. B. Capers (Columbia); "Missionary Boxes," Mrs. W. H. DuBose (Sewanee); "Our Duty to the Negro," Mrs. Bolton Smith (Memphis).

COUNCIL OF ALABAMA DIOCESE

The Bishop Emphasizes Obedience to Canon Law

The Eighty-Sixth Annual Council of the Diocese of Alabama met in St. Andrew's Church, Birmingham, on May 9, 10 and 11, 1917.

Considerable of the time was spent in routine business, or in clearing up unfortunate local conditions.

On Tuesday, May 8th, Bishop Beckwith conducted an all-day informal conference of the Clergy, preparatory to the Council.

The Council was formally opened on Wednesday, May 9th, at 10:30 a. m., with a celebration of the Holy Communion by the Rt. Rev. C. M. Beckwith, D. D., as Celebrant, assisted by the Rev. Edwin G. Hunter, D. D., and the Rev. W. S. Poynor.

Immediately thereafter the Council was called to order for business, and the roll call showed nearly all the Clergy of the Diocese present, with a strong representation of law delegates.

Upon re-assembling after recess, the Rev. V. G. Lowery was elected Secretary, and the Rev. Charles K. Weller as Assistant Secretary.

After the appointment of the usual committees, the Bishop read his annual address, in which, among other things, he mentioned:

The fact that for several months during the past year he was incapacitated by illness, but was now in good health as usual.

He mentioned two small legacies that had been left to the Diocese.

He called for a committee to consider the best means by which to render the Diocesan paper a more efficient agency for the Diocesan work.

The importance was stressed of every Parish promptly and fully paying its apportionment to the Church Pension Fund.

The Church Home for Orphaned Children at Mobile was strongly commended.

The Bishop mentioned the fact of several vacant Parishes in this Diocese at present, but that most of them are too weak to support a Priest without Diocesan help. Frequently the Vestries of such Parishes are unreasonable in their demands, and render it impossible for the Bishop to provide them with a Clergyman, and requested that the Council find some solution of this condition. One great trouble is the lack of sufficient Diocesan Missionary funds, and the fact that for many years no funds whatever have been raised through the regular Diocesan channels for any advance or new work. The Bishop said that between twenty and twenty-five Clergymen from outside have asked for work in this Diocese during the past year, but the Diocese has not the funds to support them.

A large part of the address was devoted to emphasizing the importance of obedience to Canon law, and of sympathy and co-operation with the Bishop of the Diocese. He said that the authority of the Diocese had been challenged, and that the Council must see that it is upheld; and mentioned the natural authority inherent in the Episcopate.

The Bishop spoke at much length upon the action of the Standing Committee in the unfortunate Devall matter, and he censured most severely the committee for its stand in that regard, and called for a radical change in the personnel of that committee, declaring the interests of the Diocese demanded such change.

The Bishop said ritual was necessary, but he denounced ritualism and spoke strongly against its introduction into this Diocese.

After the Bishop's address, Mr. J. L. Taylor, Treasurer of the Church Home at Mobile, made his report, showing that commendable institution to be in a satisfactory condition.

The report of the Trustees of the Bishop's Fund showed an increase during the past year; the present value of securities being $48,290.

On Wednesday night an informal meeting was held, largely in the interest of the colored work of the Diocese. The excellent work of St. Mark's School for Colored Children, in Birmingham, was presented, and those present became so interested that the sum of $1,000 in cash was then and there pledged, through popular subscriptions, by various Parishes, Guilds, and individuals, to help pay off the debt of between $7,000 and $8,000, now resting on the school, and so as to secure a further donation of $2,000 for the same purpose from the Board of Missions in New York.

Thursday and Friday were devoted largely to routine work, hearing the usual reports and the election of officers.

A resolution was unanimously adopted approving the action of President Wilson in the international crisis, and a telegram sent him.

The Standing Committee presented a long report, the principal portion of which was devoted to those portions of the Bishop's address which censured the Standing Committee.

By request of the Council, the Bishop read an extended "open letter" relating to the Devall matter and the Standing Committee's action therein, which he had issued some weeks ago, and to which the Standing Committee had referred in its report.

On Thursday night a missionary meeting was held, chiefly for the purpose of receiving the annual pledges of the several Parishes and Missions toward Diocesan Missions, which was characterized by the unfortunate action of several of the largest Parishes in refusing to make any pledge this year. Most of the loss was made up by the sacrificing action of individuals and the smaller Parishes, the Bishop generously pledging $1,000 out of his own salary, and the Secretary of the Council surrendering his entire salary as Secretary, although he is himself a missionary, and the only Clergyman of this Church in a group of six Counties.

A new Canon was enacted, providing that in the case of an accused Clergyman, the matter is to be investigated by a committee of three, to be appointed by the Bishop. The enactment of this Canon will enable the Bishop to enforce obedience to Canon law, a thing which he has felt unable to do since the action of the Standing Committee in the Devall case.

The Bishop's request for a Standing Committee in sympathy with him was complied with by the Council, the gentlemen elected being ready to co-operate with the Bishop in all respects.

NEW JERSEY VOICES LOYALTY

A Business-Like Convention

The Annual Convention of the Diocese of New Jersey occurred in the Pro-Cathedral of the Diocese, Christ Church, Trenton, on Tuesday and Wednesday, May 8th and 9th. The Bishop of the Diocese, Rt. Rev. Paul Matthews, was the celebrant at the opening service on Tuesday morning, and presided at all business sessions. His public utterances were a pastoral charge delivered at the Divine service, which may be summarized later in these columns, and his annual address, dealing chiefly with business details of the Diocese. The other services of the Convention were a missionary service on the first evening, and an early celebration and Morning Prayer on the second morning, together with noonday missionary devotions. Nearly all the Clergy, except non-resident members of the Diocese, were in attendance, and a considerable majority of the Parishes were represented by Lay deputies.

Much time of the Convention was saved by the omission of the reading of Trust Fund reports, and the routine business was transacted with remarkable rapidity.

Important reports, all indicating decided progress in the Diocese, were made by the Cathedral Foundation, the Board of Missions, the Social Service Commission, the Diocesan Board of Religious Education, the Secretary and Registrar, the Committee on the State of the Church, the Standing Committee, the Treasurer of the Diocese, the Church Pension Fund Committee, the Missionary Commission, and the Social Service Secretary of the Diocese.

Prominent among many resolutions was one of the Social Service Commission concerning the liquor traffic and consumption, especially as these concern the army and navy; a set of resolutions by a special committee, pledging the sympathy and support of the Diocese to the Government in its declaration of a state of war, and the several resolutions concerning the matter of the Church Pension Fund.

Necessary legislation changed the fiscal year to make it begin January first, and this change was made operative from January 1, 1917. The general form of parochial report was adopted by the Diocese. Important new Canons on finance were adopted.

Much consideration was given to the Church Pension Fund matter, and the necessary legislation was enacted. The operation of the Fund was made Diocesan, by an assessment system, and any alienation in behalf of the Pension Fund of the income of local Trust Funds was forbidden.

The salient characteristics of the Convention were harmony of feeling, prompt dispatch of business, and the most able Chairmanship of the Bishop.

The entertainment of the Convention was well arranged for by a special committee.

INDIANAPOLIS CONVENTION

Hereafter Call a "Mission" a "Congregation"

The eightieth Annual Council of the Diocese was held at All Saints' Cathedral, Indianapolis, Monday and Tuesday, May 14 and 15. The sessions began Monday evening with the customary service in the Cathedral, conducted by Bishop Francis, assisted by Rev. Messrs. J. E. Sulger, J. D. Stanley and Lewis Brown, after which the Council was called to order in the new Cathedral Hall, which has just been reconstructed out of the old Grace Church building on Sixteenth Street. Mr. W. W. Hammond was re-elected Secretary, and Rev. H. W. Wood of Crawfordsville, Assistant Secretary. Much routine business was accomplished. Tuesday morning the Bishop celebrated the Holy Communion, and after breakfast in the Diocesan House, the regular order was resumed. After the reports were presented, the Council went into Committee of the Whole, with Judge Thomas L. Sullivan in the chair. Bishop Francis presented the report upon the Revision of the Constitution and Canons, of which committee he is Chairman. The Bishop has done remarkably thorough work upon the entire subject, and the result is a vastly improved body of law. The most notable changes comprise the time of meeting, which will be, after next year, upon the first Wednesday after the second Sunday in January, and the substitution of the word "Congregation" for Mission" wherever it occurs. The new phrase is "Parishes and Congregations", in place of "Parishes and Missions". Proportionate representation is another marked feature. The report comes up for final adoption next year, with further changes in the Canons. If ratified then, the new Constitution and Canons will go into operation September, 1918. The Bishop presented his annual address, which was brief and to the point. The Council unanimously assented to his request for absence from the Diocese whenever needful in connection with the Commission of the General Convention to Africa and the Sudan. It also endorsed any expense which might be entailed by military service.

In the evening the annual Council dinner was held at Geiger's, under the auspices of the Indianapolis Clericus, and was attended by a representative body of Clergy and Laity. The function was given in honor of Bishop and Mrs. Francis. Rev. Lewis Brown, Ph. D., acted as toastmaster. Bishop Francis made the invocation, and spoke upon "The Aftermath of the Council"; Rev. Andrew L. Murray, "The Grammar of Ascent"; Rev. J. W. Comfort, "A Revival in the Diocese"; and Rev. J. E. Sulger, upon "Religious Optimism". All the speeches were delightful in spirit and force. The Committee of Arrangements consisted of Rev. Messrs. John White, J. D. Stanley, George G. Burbanck, and Lewis Brown.

The Annual Meeting of the Woman's Auxiliary was held on Wednesday, and began with a celebration of the Holy Communion by Bishop Francis. Mrs. E. G. Peck, the Diocesan President, called the meeting to order, and the reports showed a very satisfactory year. The guest of honor was Miss Emery, who came on from New York to speak here and elsewhere for her beloved work. Her address created a profound impression. The memorial for the late Miss Emily Upfold, daughter of the first Bishop of Indiana, is to take the form of an Endowment Fund for missionary work in the Diocese. Mrs. Grace B. Woodward started the amount with a handsome donation. Mrs. Peck's address was most comprehensive and elicited marked approval.

The Annual Meeting of the Juniors was held at St. Paul's Church, Indianapolis, Saturday, April 28. Bishop Francis celebrated the Holy Communion and made a brief address. Miss Marjorie Ranger, Diocesan President, called the meeting to order. Fifteen Branches reported, and 115 Juniors were in attendance. Addresses were made by Mrs. E. G. Peck, President of the Woman's Auxiliary, and the Rev. Lewis Brown. The Junior play, "The Sunset Hour", was charmingly given by Miss Ranger and the girls of St. Paul's Church. Luncheon was served to the officers at noon, and a social hour followed the play. In spite of the very inclement weather, the day was a gratifying success.

LOUISIANA CONVENTION

The seventy-ninth annual session of the Council of the Diocese of Louisiana assembled in Christ Church Cathedral, New Orleans, at 10 a. m. on Wednesday, April the 25th last. There was a celebration of the Holy Communion, the Bishop of the Diocese, the Rt. Rev. Davis Sessums, D. D., acting as Celebrant; the Rev. H. C. Duncan, S. T. D., as Epistoler; the Rev. W. A. Barr as Gospeller, and the Rev. S. L. Vail preached the sermon. Twenty-two Clergymen, and Lay Delegates from fourteen Parishes and Missions answered to the roll call. The Rev. Dr. Duncan was unanimously re-elected Secretary, and appointed Mr. Herman J. Duncan as his assistant. The Rev. C. W. Bispham and the Rev. M. Cready, Rectors-elect of Parishes in the Diocese; the Rev. Theodore R. Ludlow, of the Diocese of Hankow; the Rev. Sidney Dixon, of the Diocese of Texas, and Mr. B. F. Finney, Field Secretary of the Brotherhood of St. Andrew, were invited to seats in the Council. The Secretary was instructed by the Council to send a letter to the Administrator of the Roman Catholic Diocese of Louisiana, expressing the sympathy of the Council in the death of Archbishop James H. Blenk, D. D.

The Bishop delivered his annual address in the evening. It was a masterly presentation of the work of the Diocese and the situation confronting the country at the present time. The Board of Religious Education reported that they had co-operated with the General Board and the Board of the Province of Sewanee, in holding an Institute in New Orleans on January 2nd and 3rd, 1917; that the Board had paid the expenses of four Sunday School workers of the Diocese to the Gulf Coast Conference held in Gulfport, Miss., and that much had been accomplished in raising the standard of the various Sunday Schools throughout the Diocese.

At the sessions on Thursday a resolution was passed expressing the hope of the Council for the speedy recovery of those members of the Clergy and Laity who were unable to attend the Council on account of sickness. Republication of the Canons of the Diocese was ordered. The Rev. Mr. Ludlow gave an address at the evening session. The Council received the report of the Church Pension Fund by rising vote.

Of universal interest was the statement in this report that the Pension Fund movement had its origin in Louisiana. The sum of one or two dollars and some cents, sent in 1905 by the Rev. Louis Tucker, then Rector of Grace Church, St. Francisville, was the first money contributed to the Fund which has now reached the sum of seven and a half million dollars. Mr. Finney of the Brotherhood of St. Andrew addressed the Council, giving an interesting account of his work. One of the most pleasing features in connection with the Council were the lunches given each day by the ladies of the various New Orleans Churches. Mr. Edwin Belknap was unanimously re-elected Treasurer of the Diocese. Mr. J. Zack Spearing was elected Chancellor, and the Rev. Mr. Berkeley, Registrar of the Diocese.

The Woman's Auxiliary held meetings at the same time of the Council. Upon the completion of the business of the Council, the members united in singing the "Gloria in Excelsis Deo." The Bishop spoke a word of farewell. It was evident he said that the abounding grace of God had been with the Diocese in the year past. There were many signs of a deepening spirit of service and self sacrifice, made evident largely in the reports presented to the Council, especially in the report of gifts given to the Church Pension Fund. The Bishop bid the Council to prayer, and dismissed it with his blessings.

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The Witness

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

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REMARKABLE PATRIOTIC SERVICE HELD ON ASCENSION DAY

Bishop Du Moulin Bids America Awake to the Crisis in Address Delivered in St. Luke's Church, Evanston, Illinois

The recital of the Act of Praise and a Litany led by the Rector, the Rev. Dr. George Craig Stewart, the intermingling of Church hymnal and patriotic anthems, the beautiful singing of the combined choirs of St. Luke's and St. Mark's Parishes, and the Imperial Quartet and the music rendered by the Great Lakes Naval Station Orchestra, all combined to convert the services into a great intercession for this time of war.

Twelve hundred persons were present at the service, which was of a patriotic nature in accord with the critical nature of the times, solemnly stood and pledged allegiance to the flag and the Cross, in a most impressive manner, repeating, "I pledge allegiance to my flag, to the republic for which it stands, one nation indivisible, with liberty and justice for all." Then followed the singing of "America" and the fervent pledge to the Cross, "I pledge allegiance to the Cross, and to the Saviour for which it stands, who lived and died that this might be a better world for me and all mankind. I dedicate my life to the service of His Church forever."

Bishop Du Monlin preached a very strong sermon on America's need of war to counteract and overcome a depreciated manhood and womanhood.

"America is effeminate, enervated and emaciated. Our nation is suffering from prodigal prosperity. This all as the result of a serious depreciation of our moral life; a blunting and stunting of our moral life," said the Right Rev. Frank Du Moulin, Bishop-Coadjutor of Ohio, who spoke at the Ascension Day services at St. Luke's Church in the evening to a gathering which filled every available pew, crowded the vestibules and streamed out into the street, all anxious not to lose a syllable of the fiery, straight-forward and distinct appeal to the manhood and womanhood of the nation to rise to the occasion and stand behind the President in the great crisis which is confronting the country.

CRITICISES AMERICA

"Our nation, wallowing in the lap of luxury, has depreciated from the splendid purpose of our forefathers," exclaimed the Prelate as he directed relentless criticism at the placidity and indifference of the nation in this time when all loyal Americans should rally to the colors. "Our Churches are empty, our jails and penal institutions are crowded. We should have developed and attained a nobility of stature. We did not do it in the atmosphere of peace. Our President, after having done everything in his power to avert war, when forbearance, patience, honor and national self-respect had been exhausted, was forced to announce on Good Friday that a state of war actually existed. He realized that war of the most ruthless character was being waged upon us.

WAR INVESTMENT

"With this investment of war we may buy the soul of America purchased by the sacrifice of her sons and daughters," declared the Bishop. "Oh! that with one mind and one heart we might stand behind our President. Oh! that Congress might stop its quibbling and work in complete accord with the policy of the administration. Oh! that we today might have that same noble, martial spirit of self-denial of our fore-fathers. Objectively our help is needed in this war. The world needs America, not only our money but our men. I wish that some great figure would arise to lead an army of a million Americans to hurl against the host of the enemy. We need war subjectively, we need to regenerate our national and spiritual life."

In speaking of the present war in its relation to Christianity and the teachings of Christ, Bishop Du Moulin said, "The world is in ferment; life is on fire; there is tumult and shouting on every hand. It seems as if the foundations of the world had lost themselves. In order to appreciate the condition of things we must realize the age in which we are living. The world seems to have reached that place where, as in the life of a child, comes the time and period of an awful struggle. The age has moved on until it has reached that time when it yields to a thousand impulses and is engaged in a mighty conflict between right and wrong. Why does God permit this war? God deals with nations as with the individual. He is dealing with the nations as a unit.

NATIONS HAVE PURPOSE

"Every nation has its part to play. Every nation has its vocation. It either fills it or goes down to destruction and decay. It must either have its own soul or go down to defeat. The commentary of history is the crash of empires to their dust. The alternatives of God to every nation are to work out their own salvation or go down to destruction. The present war is remedial. France needed the wholesomeness of regeneration. France sought beauty. She sought to bring perfect beauty down into the sphere and ken of man. But France forgot two things. She forgot that if this quest were to be successful she must possess the beauty of holiness and the holiness of beauty, that beauty must lead to right, honor and truth. With a foe armed to the teeth with every diabolical instrument of war, with the enemy at her gates, France heard the call. She gave everything she had to hurl the foe back and will continue to give until the mighty power of France will be restored. France shall rise again regenerated.

"Germany's sequence was wrong. Germany forgot that the primary quality of life is religion. The policy of cruelty and horrible animosity that was exercised by the mighty Teutonic forces was wrong. In the order of logic and life you can't pervert that sequence. Out of the aches and ruins of those great empires will arise a new Germany who will no longer be obsessed with the idea that one can choose between Odin and Jehovah. Also Russia, the great leader of the savage nations, has risen up like a great bear after its period of hibernation and has become a great Christian democracy."

"STRAIGHT FROM THE SHOULDER"

TWO NOBLE RESOLUTIONS OF THE DIOCESE OF OHIO

At the Convention of the Diocese of Ohio, the Rev. George P. Atwater introduced the following resolution:

Resolved, That this Convention of the Protestant Episcopal Church in the Diocese of Ohio deplore the use of the phrase in newspapers and upon platforms, that the United States was dragged into the world war, and asserts its conviction that the United States went, voluntarily, into the war, prompted by a high sense of duty, and animated with the high and Christian desire to liberate the peoples of the earth from the cruelty and despotism of the Hohenzollern dynasty and from the meance of it to the whole world.

This resolution was supplemented by a further resolution of the Rev. Dr. George F. Smythe of Gambier:

Resolved, That this Convention of the Protestant Episcopal Church of the Diocese of Ohio declares its conviction that the United States has entered into the war under the compulsion of every motive of patriotism and humanity. On the one side were the forces that seek to impose upon the whole world the will of a false, cruel, detestable autocracy; on the other side were the forces of democracy, fighting for our own liberty not less than theirs. It is our conviction that had we remained neutral we should have been contemptible even in our own eyes, as a people too selfish and cowardly to bear our part with the democratic peoples of Europe who have fought so long and so gloriously, and at such vast cost for everything that is dear to us as a free nation.

At a recent patriotic service in St. James' Church, Clarendon, Hill, West Somerville, Mass., the Rector, Rev. William H. Pettus, had a service of "Dedication of the Flag," the preacher being Dean Hodges of Cambridge. At the conclusion of the service the flag was unfurled from the Church porch and an address delivered by Mayor Cliff.

Plans for the new St. Andrew's Church, Omaha, have been completed, and work upon the structure will soon be begun.

LEARN TO SERVE IS LESSON OF THE WAR

BISHOP RHINELANDER URGES UNSELFISH DEVOTION

The chief danger threatening democracy, as this war has clearly shown, is that democracy has come to be associated more with the protection of private rights than with the discharge of public duties.

It has often been said that democracy tends to stifle patriotism. There are signs which point that way. If it be so, it is only because citizens living under democratic government have belied their citizenship by their selfish lust of power, greed, or gain; because they have never recognized their country's claims on them and never by word or deed acknowledged or discharged it.

Discipline, the learning of obedience, is the only sure and certain route from which unselfish and devoted patriotism will spring.

COUNCILS AND CONVENTIONS MEET IN MANY DIOCESES

REPORTS OF BISHOPS ELECTED AND OF PROGRESS MADE

DIOCESE OF MINNESOTA

BISHOP McELWAIN ELECTED BISHOP OF MINNESOTA

The 60th Annual Council of the Diocese of Minnesota was held in St. Paul's Church, Minneapolis, on Wednesday and Thursday, May 23-24. There was a celebration of the Holy Communion at 10:30 o'clock on Wednesday morning. The Rt. Rev. Frank Arthur McElwain, Suffragan Bishop, was the celebrant, and delivered his annual address. The election of a successor to the late Bishop Edsall occurred in the evening. The Rev. A. G. Pinkham of St. Paul, President of the Standing Committee, presided during the election. Nominations were made by an informal ballot. Fifty-nine Clerical votes were cast, as follows:

Bishop McElwain	44
Bishop Brent	11
Bishop Thomas	1
The Rev. J. W. Bagote	2
Blank	1

206 votes were cast by the Laity, as follows:

Bishop McElwain	117
Bishop Brent	81
Bishop Thomas	2
Bishop Thurston	2
Bishop Faber	1
The Rev. Dr. Freeman	1
The Rev. A. G. Pinkham	1
Blank	1

A formal ballot was taken. Of the 58 Clerical votes cast, Bishop McElwain received 48 and Bishop Brent, 10. Of the 206 Lay votes cast, Bishop McElwain received 137, and Bishop Brent, 69. Bishop McElwain was formally declared by the presiding officer duly elected Bishop of the Diocese of Minnesota. The election was made unanimous by a rising vote. The Rev. Andrew D. Stowe, Secretary of the Diocese; the Rev. Mr. Remington, Rector of St. Paul's Church; and Mr. Hector Baxter were appointed a committee to notify Bishop McElwain of his election. When the committee presented the Bishop to the Council, the members stood and sang the Gloria in Excelsis. In a short but very happy and impressive address, the Bishop accepted his election, emphasizing the spiritual work of a Bishop, and pledging every ounce of his physical, mental and spiritual power into the Diocese. A large amount of routine business of importance to the Diocese, but not of general interest, was disposed of at the several sessions. National prohibition during the war was unanimously endorsed. The salary of the Bishop was fixed at $5,000. The following new members were elected to serve on the Standing Committee: The Rev. Dr. James E. Freeman, the Rev. George S. Kellar, Messrs. John R. Van Derlip, and Paul N. Meyers.

On the Tuesday evening preceding the Convention, a memorial service for the late Bishop Edsall was conducted in St. Mark's Church, Minneapolis, the Bishop Suffragan presiding. Addresses were made by the Rev. Dr. Kramer, Warden of Seabury Divinity School; the Rev. C. E. Haupt, and the Rev. Stanley S. Kilbourn, Rector of Gethsemane Church, Minneapolis.

DIOCESE OF LONG ISLAND

The fifty-first Convention of the Diocese of Long Island met at the Cathedral of the Incarnation, Garden City, on Tuesday and Wednesday, May 22 and 23. The Bishop of the Diocese celebrated the Sacrament, assisted by Canon Paul Swett.

On the first day, the same committeemen were reappointed, practically, for all committees. For vacancies in the Standing Committee, the Rt. Rev. St. Clair Hester and Mr. R. L. Pierrepond were renominated and later reelected. The same procedure was followed in the deputies to the Provincial Synod, in the renomination of Rev. Robert Rogers and Mr. R. L. Pierrepond. On the Board of Religious Education, Rev. C. H. Brewer, Rev. R. B. B. Foote, and Messrs. Richards and B. M. Langstaff were appointed.

The most important feature was the Bishop's address, with its patfiotic appeal. He urged the appeal of the Chaplaincy on the Clergy, while he deprecated their taking up arms. He closed with an appeal for the new buildings of the Church Charity Foundation in Brooklyn.

Another important report of the first day related to the feasibility of a Diocesan paper, as suggested at the last Convention. It was decided wiser to enlarge the present publication of the Charity Foundation, **"The Helping Hand"**, by adding Diocesan news to be obtained by a salaried news collector.

Toward the close of this day's session, the report of the Social Service Committee, which included a recommendation for total abstinence during the war was received and accepted. The day was fittingly ended with a telegram of congratulations to Bishop Lawrence for his great work on the Church Pension Fund.

The morning of the second day was devoted to reports from the Archdeacons of Brooklyn, Suffolk and Buenas and Nassau. It was planned to consider a new C non, giving women the right to vote, but because of the discovery of a discrepancy between the Constitution and the Canons, bearing on the enactment of such new Canons, that had to be postponed. Chaplain McCord read the report of a Committee on Chaplains.

The Convention adjourned at 3:30.

(Other Convention reports on page 4)

The Church building at Cardington, O., has been moved to Mount Gilead, six miles away. The two congregations having been merged will worship in Mount Gilead.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

This is God's Name Day. A name is something more than a label, at least it was meant to be something more than a label or a tag. God's Name reveals the inner life of the Self Existent One as it touches humanity. "The Name of the Lord is a strong tower; the righteous runneth into it and is safe." Into the Name of the Father and of the Son and of the Holy Ghost we were baptized, and thereby given the capacity to become faithful servants of a Righteous Lord.

The Collect puts into our mouths the statement that God gives His servants grace or help to acknowledge His glory; and the power to worship Him. It says we do these two things "by the confession of a true faith." What is the confession of a true faith? "I cannot hear your words your actions speak so loud." The confession of a true faith in its essence is not briefly nor solely the rehearsal of a form of sound words. It is the daily living of a life which rings true to the basic demands of mind and soul which require that there be found One outside ourselves to Whom we can surrender ourselves with all the faculties of our being. When men tried to describe this Eternal Being they were led to choose the Name Jehovah, which means the Self Existent One. As men grew out of the sordidness of idolatry into the idea of the glory of a Self Existent Being, they were helped by the life and teachings of Jesus to see that such Self Existence could only be spared from the iciness of a splendid isolation by the words: "Father, Son and Spirit," indicating as Dean Hodges says in a sermon on "The Christian Doctrine of God," that "there is one God in three-fold distinction; the Divine Nature being complex as our human nature is. And there are three ways of thinking about God, corresponding to the Being of God, ways which are not only true but essential so that if we are to think of God aright we must think of Him in all these ways.

"God is the source of life, the infinite, the eternal—the Father. God has manifested Himself to us so that we may know Him, and love Him, and know that He loves us in the plainest and most universally understood of all possible manifestations, in a human personality, the Word became flesh—the Son. And God is ever present with us, speaking to all men everywhere in the past and in the present, teaching, warning, inspiring—the Holy Spirit.

"Thus the doctrine of the Trinity taking that old truth that God is one, and holding to it draws new truth out of it. It is an advance upon monotheism, as that was upon polytheism. It meets the longings of the heart. It answers the eager questionings of the race. It satisfies for the present our search for God. It is the supreme statement which human reason, aided by Divine revelation, has been able to make of the nature of God." You should read the whole of this fine sermon, the last sermon in a book by Dean Hodges, called "The Battles of Peace."

The Collect bids us beg God to keep us steadfast in this faith. In other words we are asking God to grant that "what we profess with our lips we may believe in our hearts, and that what we believe in our hearts we may show forth in our lives to the glory of the Holy Name."

Do you live every day so that your actions show you believe that God is your Father, your Elder Brother, your Inspirer and Constant Joyous Companion? Remember your life is your faith.

FOR THE EPISTLE

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou are worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.—Rev. iv:1.

"I looked, and behold a door was opened in heaven." How many of us are like St. John when he wrote, "I was in the Spirit on the Lord's Day"? Are we so busy with things seen, that we cannot take time and make time to look into things unseen? I like what Bishop Doane says about the Scriptures for Trinity Sunday in "Mosaics," and will quote it without apology or comment further than to say that "living creatures" is a better and more accurate translation of the Greek word "Z O A" than the word "beast." Bishop Doane says: "The revelation of the epistle is linked in with the teaching of the gospel for the day, by many points in common. In each, a door is opened into heaven. In the epistle, it is the door through which St. John looks for the vision of "the things which must be hereafter." In the gospel it is the earthly door open now, through which men enter "into the kingdom of God." In the epistle, "before the throne" are the "seven spirits of God" (the seven-fold gifts of the Spirit) and "the sea of glass like unto crystal." In the Gospel are the water and Baptism, and the Spirit, the Divine agent of the new birth. In the Epistle is the hymn that sings the Trinity, "Holy, Holy, Holy." In the Gospel is the Triune Name into which men are baptized. In the Epistle is the eternal Sonship of Christ, whose human Sonship was accomplished when He was "conceived by the Holy Ghost." In the Gospel is our sonship of God, into which we are "born of water and the Spirit." In the Epistle is the vision of those heavenly things revealed to St. John of which St. John records our Lord as saying to Nicodemus: "If I tell you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" And as these two Scriptures stand side by side, they teach us this great and general truth, that the Sacrament of Holy Baptism has the first and fullest relation to, and revelation of the Trinity. As when one looks, first at the sky at night time, and then into the sea, and sees first the reality and then the reflection, so the "heavenly things" of the apocalyptic revelation reflect themselves in the water of the font.

True of our Lord's Baptism, it is true of the Baptism which our Lord ordained, that in it are manifested the three Persons of the one God. The doctrine of the Trinity finds its first and fullest formulation in the appointed words of Christian Baptism, and from the first Whitsunday, every Baptism, every Baptizer, every person baptized is an incontrovertible and irresistible evidence of its truth."

THE GOSPEL

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou are a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.—St. John iii:1.

"The same came to Jesus by night." How many of us take time to come to Jesus after the day's work is done? How many of us come to Him as our teacher, the teacher of our hearts, and let Him speak to us of things on earth as seen from the standpoint of One from heaven? How many of us daily endeavor to act as twice born men? How many of us take our Baptismal vows seriously, or even examine ourselves on the keeping of those promises into which we were confirmed? How many of us recognize the difference between a state of repentance into which we were baptized, and an act of repentance which follows an act of sin? How many of us make a distinction between saying the Faith and living the Faith? How many of us obey God's will and commandments as written in the laws of Nature, and yet feel free to disregard His will and commandments as written in the laws of grace? If we are born of the Spirit into the Name of God, then as God's children should we not try to live up to our heritage and make the word "Christian" mean something more than a label, and our Christian name mean something more than a convenient tag?

On this Trinity Sunday let us realize how vitally important it is to translate our teachings into practices. Let us realize the importance of it by proving to the world not only that we can talk about religion, but can practice it too. "In God's Name" let us show our real selves to the world.

F. S. W.

Spiritual Perception

Elijah and Elisha were on their last journey together. As they went Elisha perceived that his master was about to leave him, so he asked, as a last request, that a double portion of that master's spirit might be given him. He realized that a great work was about to be turned over to him and that he needed a great spirit to do it with.

Elijah's answer to him was that if Elisha saw him when he was taken away from him the double portion of his great spirit would come upon him.

So as they journeyed the chariot of fire came down and swept away Elijah, and Elisha did see it and cried, "My Father, the chariots of Israel and the horsemen thereof.' And Elijah's mantle fell upon him and Elijah's spirit came upon him. Spiritual power depended on spiritual perception.

Afterwards in Elisha's life there is told a story with the same moral:

In the days of famine a widow who had been kind to the Prophet was in such straits that all she had left was a little oil in a vessel. Elisha told her to send out her sons and borrow vessels from her neighbor and pour the oil from her vessel into them. So she poured and as she poured the oil increased until all the vessels were filled. So she said to her sons, "Bring me yet a vessel," and they told her that there were no more vessels, and "immediately the oil stayed." As long as there were vessels to receive it the oil increased, when there were no more vessels the flow of oil ceased.

Spiritual power depends on our capacity to receive it.

One man goes out at midnight and looks into the heavens and calculates how far away the stars are. Another man looks into the heavens and realizes God's presence and cries, "The heavens declare the glory of God and the firmament showeth His handiwork."

One man studies history and sees mankind fighting and struggling for temporal power and cries with Napoleon, "God is on the side of the heavy battalions." Another man studies history and sees God's purposes fulfilling themselves in many ways.

When Christ was in the midst of the crowd one day a sound was heard from heaven. He knew that it was His Father's voice speaking to Him, those around Him said "it thunders."

One man prays and says, "Not because I think God hears and answers prayer but because prayer puts me in a better mind to take the inevitable things that are coming to me." Another man prays and says, "Whatsoever ye shall ask the Father in My Name He shall give it you."

One man comes to Church because he thinks it the respectable thing to do, it sets a good example and supports an amiable and harmless institution. Another man comes to Church to find and worship and commune with Christ, Who has said, "Where two or three are gathered together in My Name there am I in the midst of them."

So always the spiritual power which we receive from any spiritual exercise depends upon our spiritual capacity and perception. "He that hath ears to hear let him hear." That was constantly said when a spiritual message was being delivered.

And Christ says that the man endowed with spiritual power is fortunate. "Blessed are the eyes that see the things that ye see." We can pity those who have not spiritual capacity and perception, but we cannot greatly help them. We cannot prove spiritual things. They are not subject to the laws of mathematics or the laws of logic.

Someone who felt the lack of the gift wrote to Bishop Creighton of London once and asked how he could develop it, and the Bishop answered that the only thing he could tell him to do was to study St. John's Gospel.

So we can tell men to try and know and follow the life of Christ. "He that doeth the will shall know of the doctrine." And we can keep our own spiritual perception keen. We can keep spiritually alert. We can try to see God in each happening of life. We can go through life in the spirit of the "Wild Knight" of Chesterton's poem:

"For in my soul one hope forever sings,
That at the next white corner of a road
My eyes may look on Him."

H. J. M.

COMMENTS ON THE NEW LECTIONARY

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

TRINITY SUNDAY

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Trinity S.	Josh. 8:30-end Is. 44:6-23	John 1:1-34	Is. 6:1-8	Acts 7:44-56
M.	Josh. 9:1-15	Matt. 1:18-end	Wis. 1	7:57; 8:25
Tu.	9:16-end	2:1-15	2	8:26-end
W.	10:1-14	2:16-end	3:1-11	9:1-31
Th.	10:15-30	3:1-12	4:7-end	9:32-end
F.	10:31-end	3:13; 4:11	5	10:1-23
S.	11:1-8	4:12-22	6	10:24-end
1 S. aft. Trinity	Josh. 11:10-end Isa. 48:12-end	John 1:35-end	Is. 49	11:1-26

In our Old Testament historical course, we come on this Sunday to Joshua's erecting an Altar for the worship of the Covenant God (who had brought them into the Promised Land) and to the public reading of the law of Moses, thus combining the two ideas of worship and obedience, both of which are appropriate to this Sunday, regarded as the octave of Whitsunday. "God is spirit, and they that worship Him must worship Him in spirit and in truth," and "the righteousness of the law is fulfilled in them that walk after the Spirit". Moreover, the same two ideas are equally appropriate to Trinity Sunday, in itself considered, and are, in fact, the themes respectively of the Epistle and Gospel for the day. The worship of God in truth is only possible as through the power of the Spirit we worship Him who was revealed to us in the Incarnate Son; and being "born anew" implies the Trinity. The life that was with the Father, and was manifested to us through the Son, must be imparted to us by the Spirit. Regeneration may indeed be said to be the pragmatics of the Trinity. And all this is brought out in the second lesson. "No man hath seen God at any time; the only begotten Son hath declared Him;" "the law was given by Moses, but grace and truth came by Jesus Christ"; and the Christian application of the law is in the life within us, that is "born not of blood nor of the flesh nor of the will of man, but of God". The Old Testament alternative is equally appropriate as a message from the true God, the God of revelation and redemption, who also will glorify Himself in His Church. Redemption applied is, indeed, the theme of the second half of the Church year.

The second lesson, in the evening, is not only a vision of the glory of the Triune God, but is also a concrete illustration both of the doctrine of regeneration, as taught in the Gospel, and also of the thought of the Collect about being defended against all adversity. The proto-martyr, Stephen, was full of the spirit of the Crucified and Risen Christ, as he showed by his Christ-like prayer for his persecutors: "Lord, lay not this sin to their charge", and "being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing at the right hand of God". The whole chapter ought really to be read as a summary both of history and of doctrine.

For week day lessons we give, in the morning, the continuation of the story of Israel in the Promised Land, and we give for second lessons, in the evening, the continued experience of the Kingdom of God on earth, and both these will be kept up during the greater part of the rest of the year. For the second lessons, in the morning, we begin the course reading of the synoptic Gospels, and for first lessons, in the evening, start with Wisdom, a book of reflections upon the experience of Israel in Egypt and in the wilderness and in the Promised Land, and containing comments on life in general from the standpoint of God's "Incorruptible Spirit" that is "in all things".

A BEAUTIFUL EXAMPLE

A local paper pays a beautiful tribute to a young lady in the community whose death it announced. What a lesson it brings to all of us:

"Some one has written that the one who carries sunshine into other hearts 'has worked with God.' That being true, this young girl was ever a devoted subject to the Great King; she was ever a willing laborer in the vineyard which holds for its faithful the treasures which cannot be corrupted by time nor measured by eternity.

"It is easy enough to bid the beating heart 'be still' when the call 'pass under the rod' comes to the parent who loves the child better than life itself. It is, however, some consolation to know that 'Heaven was richer, even as earth was poorer' when this beloved daughter passed from the shadows into the sunshine. It is a consolation to know that such a character as this young girl revealed to those with whom she mingled proves immortality and laughs to scorn the unbelief of the most skilled disputants in the courts of men. The love she gave to the world could not have been born to die; and so we know in spite of all our doubts and fears and tears, 'There is no death; what seems so is transition.'"

New Parish House At Worcester, Mass.

The new $50,000 Parish House of All Saints' Church, Worcester, Mass., was dedicated on the evening of May 8 by Bishop Davies. A reception followed the dedication service, attended by the members and friends of the Parish, who offered congratulations to the Rector, Rev. Dr. Morris, on the completion of this valuable addition to our already beautiful plant.

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WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

A Positive Faith

The late Bishop Coxe, hurrying to a Church from a belated train to keep an appointment, passed around the edifice to the Vestry Room just as the congregation were saying the Apostles' Creed. Through the open window he saw every head bow as the lips uttered the words: "and in Jesus Christ our Lord." When he entered the pulpit, he said:

"I have witnessed this morning one of the grandest sights of my life. As I approached this edifice I heard the service in progress, and at the name of Jesus I saw every head in this great congregation bow in reverent worship. It was an impressive sight."

And throwing aside the thought that he had intended to dwell upon, he preached with impassioned eloquence upon the glories of a positive faith in Christ, and the granduer of that Creed of facts which, coming down to us through all the Christian ages had gathered around it the devotion and enthusiasm and loyalty of the great body of the faithful in the Church Militant. It was a sermon long to be remembered; and the writer will never forget the confidence it inspired in his own heart for the Church that makes this Creed of positive truth its only requirement of membership; and his love for the Church has been deeper from that day.

Here is something to labor for, to live for, to pray for—the Church, whose foundation is Jesus Christ her Lord—the Church that satisfies the deepest need of the human soul, because it tells him in no uncertain language what he ought to believe to his soul's health—that gives him a Creed that is positive in every expression—a Creed so absolutely true that it carries with it the power of persuasion, and makes a man feel the necessity and reasonableness of the acts, habits, efforts and sacrifices which constitute a practical, Christian life. The man whose life is inspired by the truths of the Apostles' Creed feels the assurance that his religion is not based on unfounded opinions, but on the certainty of facts.—The Editor.

The story is told of a stranger strolling one Sunday morning through the streets of one of our large towns and, stopping at the different Church buildings, conversed with the several sextons.

He entered first a Baptist Church, when the following dialogue occurred:

Stranger:—Good morning. I notice a good many Churches in your town. Are they all prosperous?

Sexton:—I can't say that they are. It's pretty hard nowadays to support Churches—too many of them—not enough people who like to go to Church to fill them.

Stranger:—What is that big stone Church yonder?

Sexton: — That's the Episcopal Church.

Stranger:—If there are not enough people to support two Churches why don't you go over there?

Sexton:—We will never do that. We don't believe in infant Baptism, nor sprinkling.

The stranger next entered a Methodist Church, and asked a similar series of questions, and he learned that they would not unite with the Episcopal Church because they did not believe in a prayer book—too much form, too little heart religion.

The sexton of the Congregational Church said they could not join the Episcopal Church because they did not believe in government by Bishops. And the Presbyterians could not, because they didn't believe in three orders of the ministry.

Finally he entered the big stone church, and not finding the sexton, he picked up a book and opened it, and his eyes fell on the Creed: "I believe in——" He read it again: "I believe ——," and then he thought. And this is what he thought. I see the difference between the Episcopal Church and all the rest. One says: "I believe," the others say, "I don't believe." The one holds a positive faith; the rest a negative faith. The one has a body of truth it assents to, and lives to teach; the rest live to protest against some of the ideas in that "body of truth." They deny something in it, and separate themselves to perpetuate their denial.

There is a principle here, the ignoring of which is responsible for much of the weakness of the Christian Churches of today. While they have been busy tearing to pieces this "body of truth," the people have been feeding on negatives.

Canon Liddon says:

"The religious needs of man require positiveness. I must state what is truth, and not merely what is not truth. The soul of man does not look inward and upward only in the hope of detecting falsehoods; its deepest desire is to know not, what is not, but what is. Merely negative teachers are as the wind; they destroy but they cannot build; at their best they do but sweep away the unsubstantial fictions of human fancy or human fraud, but they erect nothing solid in the place of the discarded fictions. Positive truth alone can feed, sustain, invigorate, the soul. It is no support in the hour of despondency or in the hour of temptation to reflect or to be told that such and such a doctrine or system is false. Possibly enough of it is false, but what then? Does a sense of its falsehood nerve the will to do and the heart to sustain when action and endurance are hard? A sense of falsehood only supplies moral power so long and so far as you are confronted with the falsehood. You hate the lie and your hatred imparts force into your contradiction; you loathe the idol, and a righteous scorn nerves your arm to shatter it. But when the idol has been pulverized and the lie exploded, your force is gone. * * * Nay, more; even while they lasted, your force was good for nothing beyond and beside the function of destroying them. * * * Positive doctrine, on the other hand, is or ought to be moral power. The whisper, 'there is no God,' in the heart of the moral fool can never add to his stock of practical force. The faith of the Psalmist, 'the Lord liveth,' is at once followed by the exclamation, 'and blessed be my strong helper, and praised be the God of my salvation.' The soul cannot rest upon the word which is the result of that vast negative; it can and does draw comfort, strength, support, determination, as it grasps and leans upon this greatest of all assertions."

"This is a point which requires insisting on, especially in an age of criticism. Here and there criticism may vindicate an affirmation; its more ordinary occupation is to destroy. * * * It tends to beget the notion that religious truth is simply negation—negation of false beliefs, negation of superstitious practices, negation of the errors and mistakes of the people; but scarcely anything that is really positive with a body and substance of its own. Very many people in this country, especially among the educated classes, conceive of religion in this way, and to their own unspeakable loss. What God is not, what Christ is not, what the atonement and work of Christ are not, what prayer is not, what sacraments are not—these are the questions with which they concern themselves almost exclusively. Yet the only question that is lastingly practical is what God, Christ, the atonement, prayer, the sacraments are. The negative conclusion does nothing beyond removing one or more misconceptions, or being supposed to do so, or rather it does something which were better undone. It satisfies the vague sense that religion is too important a concern to be entirely passed by; it furnishes a form of interest in religion, of strictly intellectual interest, that may be warranted to entail no practical consequences. And thus the half-awakened conscience is again lulled to sleep by encountering a religious idea which only presents itself to be discarded; and the eyes of the spirit close, perhaps forever."

It is difficulties, not facilities, that nourish energy; and what pleasure there is in surmounting a difficulty! To men of determination, difficulties are not obstacles, but stepping-stones that sort out the workers from the quitters.

Church Membership

A TEST OF OBEDIENCE TO CHRIST

The Church is the Kingdom of Christ, and all outside of it is the Kingdom of Satan. We must in the long run, give our undivided allegiance to either one or the other of these Princes. We cannot serve both. "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." Those who remain out of the Church and yet try to follow the example and precepts of Christ are trying to serve two masters. As a rule which holds, notwithstanding the comparatively few exceptions that we may know of, such men fail. The majority of non-Church members are not trying to serve Christ. Speaking generally, men out of His Church do no more serve Him than they who fight in the enemies' ranks serve their country. The Kingdom of Christ and the world are in deadly conflict for the mastery. How, then, can anyone who professes to be a loyal servant of Christ, stand aloof from His Church, which is His Kingdom?

In our day a great many people acknowledge the duty of making the example and precepts of Christ their rule of life, but deny that they are under any obligation to become Church members. They fail to see that this is required of them. "Millions in America," says Bishop Coxe, "live and die in the easy persuasion, from which no trumpet of united testimony rouses them, that they are rather the better for 'reading their Bibles,' and 'leading moral lives,' while not 'making any profession of religion,' as they term it. Inverted Pharisaism of American inorganic Christianity. They make a merit of not obeying, and of being so good without the means of grace." Surely such have not asked themselves the question: Why did Christ found a Church, and why did He say so much about it? Was it not manifestly that men might be separated from the Kingdom of Satan, and be identified with Him?

It is well known that all great prophets and reformers have had some particular message which has, by constant reiteration, crystalized into a word or phrase. With Moses it was law; with Confucius, morality; with Budda, renunciation; with Mohammed, God; with Socrates, soul. With the Master it was "the Kingdom of God." Says Professor Drummond: "Christ's great word was 'the Kingdom of God.' One hundred times it occurs in the Gospels. When He preached He had almost always this for a text. His sermons were explanations of the aims of His society, of the different things it was like, of whom its membership consisted, what they were to do or to be, or not to do or to be. And even when He does not use the word, it is easy to see that all He said and did had reference to this."

A little reflexion, therefore, must convince all that the founding of the Church by Christ, or His representatives, the Apostles, and the importance which He attaches to it, makes identification with it of universal obligation. The prevailing demand is for a preaching of the Gospel with the Church left out, or at least put far in the background. Surely the many who, in deference to popular sentiment, have tried to preach such a Gospel have not preached Christ's Gospel, for it dwells more upon the Church than upon any other subject.

Though the duty of membership may be clearly inferred from the fact that Christ founded a Church and made it the burden of His discourse, we are not left without explicit injunctions requiring identification with His Kingdom. For every command to receive Christian Baptism is really a positive injunction to belong to the Church. Baptism is the door to the Church. Therefore, when our Lord said: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," it is as if He had said, Go ye into all the world and preach the Gospel, making whosoever accepts it a member of My Church. Nothing can be clearer than that those who stood aloof from the Church were regarded as not having received the Gospel.

Non-Church members were looked upon as heathens. The unbaptized stood in the same relation to Christianity as the uncircumcised did to Judaism. It is evident to all that if others are commanded to see to it that we are identified with the Kingdom of Christ by Baptism, it is equivalent to a command that we should become Church members.

The first and most important step in the way of obedience to Christ is, therefore, Church membership. No man, who has heard of the Gospel, and acknowledges the claims of Christ to his allegiance, can discharge his duty while remaining outside the Church. The first thing to be done by him who would follow Christ is to transfer his allegiance from the prince of this world to the Divine Lord of the Kingdom of Heaven. It is the height of absurdity for a man to claim that he can be as good a Christian while outside the Church as he could be within it. As well might a foreigner claim that he can be as good an American citizen without naturalization as with it. Such a man is not an American citizen at all. Neither is a non-Church member, strictly speaking, a Christian.

CHRISTIAN FAITH AND PRACTICE—WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

The Trinity

The doctrine of the Trinity is expressed in the Creed and in the Church's year, and is therefore considered by the Church as fundamental to Christian Truth. Yet in many minds it is regarded as a stumbling block to Christianity, a "rock of offense" rather than a foundation.

We need to see how the Apostles were forced to the elements of the doctrine, and how the Church was forced to its formulation. The Trinity is a fact of experience first, and the formulation of it as a doctrine was necessary to guard the reality of that experience.

EXPERIENCE OF GOD THE FATHER

The whole history of the chosen people, from Abraham on, is the record of their experience of the unity of the Godhead. That, in contradiction to heathen polytheism, there was only one God, the Creator of all, and therefore only one true religion for all mankind.

Isaiah saw in his vision that the earth should be "full of the knowledge of God as the waters cover the sea;" as also the vision of all nations coming to Jerusalem to worship. This belief in the oneness of God the Apostles inherited from Judaism.

EXPERIENCE OF GOD THE SON

In Christ they had a new revelation. There was in His Person a growing mystery. The miracles which He wrought spoke of a closeness to God, and a sharing of God power, beyond that of even the greatest of the Prophets.

Still more they perceived in Him a sense of unique relation to God. He tried to make them feel that God was their Father; He taught them to pray "Our Father;" but also He claimed a Sonship very different from theirs. He never said "Our Father"—but "My Father and your Father." He claimed that "no man knoweth the Father but the Son"—that none could come to the Father except through the Son.

The Resurrection and Ascension revealed Him as entirely different from all others. Before the Resurrection they had believed Him to be the superhuman Messiah, but had not believed that He was in any sense God. On his first vision of the Risen Christ St. Thomas addressed Christ as "My Lord and my God."

AFTER THE ASCENSION

But most of all, after the Ascension, Christ's continued presence and power in their lives completed their experience of the Son of God. The Ascension had not removed Him from the Church, but had brought Him closer. "They went everywhere and preached, the Lord working with them and confirming the Word with signs following." The Christian life was essentially a life of intimate union with Christ. As St. Paul expresses the common Christian experience, "Christ in us the hope of glory." "Now I live, yet not I, but Christ liveth in me." Such an experience can leave no question but that Christ is in the very truest sense God. And yet on the other hand, the Apostles' three years as disciples left no room for doubt of the reality of His humanity. The only possible way to harmonize the two experiences was by the belief that "the Word, which was God, became flesh."

EXPERIENCE OF THE HOLY GHOST

Another fundamental experience was that of the Holy Ghost. To have the Spirit is fundamental to Christianity, it was the test of discipleship. To the writers of the New Testament, the Holy Ghost was less a doctrine than an experience. They were very sure that the Spirit was God in their hearts, and not a mere kindling of natural human powers. Through the Spirit they died unto sin, and rose again in newness of life. Nothing less than such a supernatural power could describe their experience. God dwelt in them, to enable them to live. To deny that the Holy Ghost was God would be to deny one of their fundamental experiences.

Thus the Church first lived the doctrine, then formulated it. However metaphysical the doctrine may seem, it is necessary to guard the reality and richness of the Christian experience. We know that the Father is God, the Son is God, and the Holy Ghost is God. We know that in Christ we have union with God—that the Holy Spirit in our hearts is God dwelling in us to sanctify us. The Church by the doctrine of the Trinity merely guards the unity of the Godhead, under the three-fold richness of Christian experience. J. H. Y.

Prayer

"Pray,—the manliest thing that a man can do, the fastening of his life to the eternal, the drinking of his thirsty soul out of the great fountain of life. And pray distinctly. Pray upon your knees. One grows tired sometimes of the free thought, which is yet perfectly true, that a man can pray anywhere and anyhow. But men have found it good to make the whole system pray. Kneel down, and the very bending of those obstinate and unused knees of yours will make the soul kneel down in the humility in which it can be exalted in the sight of God."—Bishop Brooks.

The very same act of mind and heart by which a man commits his spirit to God in life may be his when he comes to die. * * * It is wonderful to think that life and death, so unlike each other, may be made absolutely identical in the spirit in which they are met.—Alexander Maclaren.

"Giving is not an unmistakable sign of being a Christian; wanting to give is."

My Lord and I

"I worked for men," my Lord will say
When we meet at the end of the
King's Highway;
"I walked with the beggar along the
road,
I kissed the bondsman stung by the
goad;
I bore my half of the porter's load,
And what did you," my Lord will say,
"As you traveled along the King's
Highway?"

"I made life sweet," my Lord will say
When we meet at the end of the
King's Highway;
"I smoothed the paths where the
thorns annoy,
I gave the mother back her boy,
I mended the children's broken toy;
And what did you," my Lord will say,
"As you traveled along the King's
Highway?"

"I showed men God," my Lord will
say,
"As I traveled along the King's High-
way;
I eased the sister's troubled mind,
I helped the blighted to be resigned,
I showed the sky to the souls grown
blind;
And what did you," my Lord will say,
When we meet at the end of the
King's Highway.

ROBERT DAVIS.

Most of the inventions which are made for the purpose of drawing men and women and children to the church are really but a confession of the lack of faithfulness of God's people in the use of the means which He has given. Substitute for them personal effort, prayer, loving service, faithful worship, good example, and watch the results! — Presbyterian Journal.

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Councils and Conventions in Many Places

(Continued from page 1)

DIOCESE OF EAST CAROLINA

The thirty-fourth Annual Council of this Diocese was held May 16th, in Elizabeth City. It was largely attended and full of interest.

Bishop Darst's sermon-address was not only exceedingly able, but a comprehensive review of the work of the past year, which was most gratifying. His report showed more Clergy than ever in the Diocese, that all fields were filled, and that $30,000 had been raised for the Church Pension Fund, when only $20,000 had been called for.

The Bishop touched on the war, declaring that the situation had so shaped itself as to make peace impossible. He also raised eloquent, prayerful voice in urging every Parish to use all available land for raising foodstuff.

The reports of different officers were presented, including a decidedly fine one from Captain Thomas D. Meares, Treasurer of the Diocese.

In the evening, a splendid missionary meeting was held, addressed, in an able manner, by Rev. W. H. Milton, D. D., of Wilmington.

By a rising vote, the Council endorsed Bishop Thomas Darst's tribute to the faithful work of the Rev. Edward Wooten, 50 years in the ministry.

The Girls' Friendly Society held important meetings, presided over by Mrs. T. P. Noe.

A feature of the Woman's Auxiliary meeting was the anonymous gift by a member of the Woman's Auxiliary of St. Paul's Edenton, of a chapel urgently needed for the work of the Rev. Frank Drane, at Chena, Alaska.

Resolutions were passed asking Senator Simmons to use his power . having the Army Chaplains properly equipped for their important service to the country.

DIOCESE OF DALLAS, TEXAS

The Diocesan Council of the Diocese of Dallas met May 8, 1917.

The Holy Communion was celebrated by the Rev. H. T. Moore, Dean of St. Matthew's Cathedral, assisted by the Rev. W. J. Miller of Sherman and the Rev. Edwin Wickens of Fort Worth. After the sermon, preached by the Rev. H. J. Ellis of Greenville, the Council entered into full discussion of clergymen to fill the office of Coadjutor Bishop, and finally resolved to meet Wednesday morning at 10 a. m. for the purpose of election. At this meeting, five names were offered, but the Rev. H. T. Moore being the choice of the Clergy, and endorsed by the Laity, Mr. Moore was duly elected. After the usual Canonical requirements are fulfilled, Mr. Moore will be consecrated Coadjutor Bishop of Dallas.

MISSISSIPPI

The nineteenth Annual Council of the Diocese convened in St. Paul's Church, Columbus, on the evening of Tuesday, May 15th.

After Evening Prayer, the sermon was delivered by the preacher to the Council, the Rev. H. H. Sneed of Gulfport.

On the morning of the 16th, Bishop Bratton read his annual address to the Council and celebrated the Holy Communion. Immediately thereafter, the clerical and lay delegates assembled in the Parish House for organization. The Rev. Albert Martin was re-elected Secretary.

At the Council of 1916, the question of providing the Bishop with Episcopal assistance was deferred until some future date. It was again brought up at the recent Council, and a resolution was passed committing the Diocese to the election of a Bishop Coadjutor, so soon as the necessary arrangements could be made for his maintenance, and the consent of the General Church obtained. A committee of five laymen was appointed by the Bishop, charged with the duty of raising the stipend of the Coadjutor, and instructed to report to the next Council.

On account of the unsatisfactory condition of the present Episcopal residence at Jackson, the erection of a new one was authorized by the Council, at a cost of not exceeding $10,000.

The fiscal year of the Diocese was changed so as to conform to the fiscal year prescribed by the General church, viz: January 1st to December 31st, inclusive, and the time of meeting of Council was changed from May to January.

The Diocese was commended by the Bishop for having raised in cash and pledges, for the Church Pension Fund, a little more than $32,000.

The report of the Treasurer of Diocesan Missions showed all obligations paid for the past fiscal year, and a cash balance carried over for the current year.

The following elections were held:

The Standing Committee—Clerical, Rev. Messrs. W. M. Green, President; Albert Martin, L. W. Rose, J. Lundy Sykes, Secretary. Lay—Messrs. L. Brame, M. Greene, R. G. McCants, P. S. Gardiner.

Treasurer of the Diocese—Mr. I. W. Richardson.

Trustees of All Saints' College—Rev. W. E. Dakin; Messrs. J. M. Jones and Alex. Fitz-Hugh.

Treasurer of Diocesan Missions—Rev. W. S. Simpson, Atmore.

The Bishop made the following appointments:

Archdeacon of Mississippi—Rev. G. Gordon Smeade.

Archdeacon of East Mississippi—Rev. Dr. B. Waddell.

Archdeacon of Colored Work—Rev. R. T. Middleton.

Registrar—Rev. Nowell Logan, D.D.

Editor of Church News—Rev. Albert Martin.

The next meeting of the Council will be held in St. Andrew's, Jackson, on the Wednesday after the third Sunday in January, 1918.

A BUSINESS CONVENTION IN GEORGIA

The 95th annual session of the Diocesan Convention of Georgia met in St. Paul's Church, Savannah, on May 9 and 10. Bishop Reese's address dealt mainly with local conditions in the Diocese, and made recommendations calculated to make progress in various directions. He dwelt upon the war and sounded no uncertain note of patriotism Rev. S. J. French of Brunswick was re-elected Secretary and Rev. W. B. Sams, Assistant Secretary. Endorsement was given to the bill pending in the Legislature regulating the issuance of marriage licenses and subsequent marriage. This bill aims to make a more uniform marriage law, and was drawn by the American Bar Association, and has been endorsed by the best thought of the State. Its end is to make hasty marriages more difficult and secret marriages impossible.

The fiscal year of the Diocese was changed to begin January first, and the Canons were amended so that all accounts of the Church officers be audited annually by certified public accountant.

$17,000 having been raised the previous year for Diocesan Missions, it was unanimously decided to request the Bishop to appoint a Diocesan Missionary.

Note was made of the death of Captain Henry C. Cunningham, whose burial took place on the second day of the Convention, and who had been for a number of years a steadfast Diocesan worker. Appropriate resolutions on the death of Bishop Nelson, who had formerly been the Bishop of all Georgia, in which the present Diocese of Augusta was then included, were ordered spread upon the minutes.

The Convention unanimously adopted as its expression of feeling and sentiment regarding the war the words of Bishop Reese, used in the atter's annual address:

"While war is a hateful and dreadful thing, from which we may well pray to be delivered, it is not the worst of evils, in so far as to lose one's soul of honor and manhood is a greater loss than to lose one's safety and peace, or one's life. Our country is committed to this war justly and righteously before God and our consciences."

The Convention hereafter will meet on the Wednesday following the second Sunday after Easter.

At the conclusion of the business session on the last day, Rev. Dr. R. W. Paton, representing the American Institute for Negroes, addressed the Convention on the work of this Institute. Dr. Paton made a deep impression on the Convention, and at the conclusion of his address Bishop Reese authorized the Board of Missions to appoint a committee to assist the work of the Institute for Negroes in the Diocese.

AN ENTHUSIASTIC CONVENTION IN NEW MEXICO

The twenty-third Annual Convocation of New Mexico and Texas, west of the Pecos River, which opened its sessions on Tuesday, May 8, at 10 a. m., at the Church of the Holy Faith, Santa Fe, was marked by an unusually large attendance, and will long be remembered on account of the serious nature of the work accomplished, and because of the ring of enthusiasm that pervaded the business, joint meetings with the Woman's Auxiliary, and other conferences, alike. Only three of the active resident Clergy of the District were unable to attend, and the Laity were well represented. The Convocation was especially favored by the presence of a sturdy representative of the Board of Religious Education, the Rev. B. T. Kemerer of St. Louis, who was given the privileges of the floor.

The sermon, a strong patriotic address, setting forth ideals for the Church and the nation, was preached by the Rev. Edward S. Doan of Roswell.

The Bishop read his annual address at 2 p. m. The sessions lasted through Tuesday, Wedneday and Thursday. Meetings of the Woman's Auxiliary were held near the church. Tuesday evening, a reception to the Bishop and visiting delegates was given and luncheons were served each day at the residence of Mrs. R. J. Palen, next to the church.

On Thursday morning, the Bishop conducted a quiet hour for the Clergy. In well-chosen words, he beautifully emphasized the power of example in the personal life of the Clergy.

The Bishop urged the necessity of constituting a District Board of Missions for the District, and after discussion, a Board, consisting of three Clergymen and two Laymen, was elected.

The Convocation gave serious and undivided attention to legislation necessary to comply with the provisions of the General Convention, both in regard to the change in the time of submitting financial reports for the District, in the matter of appointing a Finance Committee, and by making provision for an adequate and permanent Church Pension Fund Commission.

On arrival of the Rev. B. T. Kemerer of St. Louis, representing the Board of Religious Education, a conference with the District Board was held at the Rectory. At 2 p. m. Thursday, May 10, Mr. Kemerer, at a joint session of Convocation with the Woman's Auxiliary, spoke at length on "The Christian Nurture Series". The able handling of this subject by Mr. Kemerer succeeded immediately in enlisting the support of several Parishes in the District in the matter of introducing into their respective Sunday Schools that system of Religious Education which bears the imprimateur of the Church.

Several helpful conferences were held on two afternoons on Social Service and on Missions. The Rev. Jesse S. Moore read a paper, entitled, "The Attitude and the Duty of the Church to Missions". The Rev. Robert E. Browning, Rev. Fuller Swift, lately Rector of Grace Church, Kansas City, Rev. Ernest N. Bullock, and Rev. Thomas B. McClement were among the speakers selected for these special sessions.

Mrs. George Routledge, District President, presided at the sessions of the Woman's Auxiliary, which were held separately. Much routine business was transacted. On each of the three days special addresses were delivered, and noonday prayers were read by the Clergy.

Among the resolutions offered at the closing session was the following:

"Resolved, That this Convocation of representatives of the Episcopal Church, in the State of New Mexico, pledges unqualified loyalty and support to the President of the United States, and the Governor of this State, in the hour of the country's need and emergency, and that this Church stands ready, by every means and help in her power, to assist the authorities of this Government in bringing the war into which our nation has entered in defense of the highest and noblest principles of civilization and humanity, to a glorious and successful issue, to the happiness and well being of our people and the perpetual peace of the civilized world."

AN INSPIRING CONVENTION IN WEST TEXAS

"The biggest and best in the history of the Diocese," was the verdict of everyone who attended the Diocesan Council which met at Port Lavaca, May 9, 10 and 11. The congregation of Grace Church, Rev. S. G. Porter, Rector, secured a large hotel on the bay front where all the delegates to the Council and the Woman's Auxiliary were delightfully entertained under one roof. The opening sermon was preached on Tuesday night by Rev. Dr. Stevens of St. Mark's, San Antonio, from Zech. xiii:4, "And it shall come to pass in that day that the prophets shall be ashamed every one of his vision, when he hath prophesied."

The Council was formally opened on Wednesday morning with a celebration of Holy Communion, Bishop Capers, Celebrant; Bishop Johnston reading the Gospel.

The annual address of Bishop Capers on the democracy of the Church was a remarkable and clear-cut statement of the Church's ability to deal with the various religious and social problems that confront her. The statistical part of his address showed a most gratifying progress in the work of the Diocese during the past twelve months. The number of persons confirmed exceeded the record of any previous year in our Diocesan history. Three of the Mission Stations have become self-supporting Parishes, and a marked increase in Missionary offerings indicates a renewal of interest on the part of all of the Parishes and Missions in the work of the Diocese as a whole.

A canon was passed making the payment of the premium on the Church Pension Fund obligatory upon all the Parishes and Missions. Legislation was also enacted making the fiscal year to begin on the first of January in accordance with the canons of the General Convention.

The only change in the Standing Committee was the election of Rev. U. B. Bowden to take the place of Rev. John Ridout.

Plans were made and a committee appointed to arrange for holding a Summer Conference within the Diocese next year.

A most pleasing feature of the Council was the adoption by a rising vote of the following resolution of appreciation of the services of Bishop Capers during the first three years of his Episcopate. The resolution was accompanied by the gift of an automobile from the Bishop's friends throughout the Diocese.

We, the Clergy and Laity of the Diocese of West Texas, in Council assembled, on this 19th day of May, 1917, take this opportunity of expressing to our beloved Bishop, the Rt. Rev. William Theodotius Capers, D. D., our grateful and affectionate appreciation of the splendid and effective services he has rendered the Diocese during the three years he has been among us. Under his faithful and loving leadership the Church has enjoyed unprecedented prosperity, and has made most gratifying progress.

We therefore tender to him this expression of our affectionate loyalty and regard, and pledge to him and his work anew, our co-operation and support.

The Council was brought to a close by a large mass meeting on Thursday night, when addresses on the need and opportunity of the Church were delivered by Archdeacon Garden, the Hon. Roy Miller and Rev. Dr. Skyes.

PATRIOTISM STRESSED IN OLYMPIA CONVENTION

The progress of the Church in the Diocese of Olympia is symbolized in the fact that the Seventh Annual Convention was held May 15-16 at St. Clement's Church, Seattle, which Parish has erected one of the most complete plants in the Diocese since the last convention. The Church and Parish House were consecrated in December. Encouraging reports were heard of advances in the work from almost all parts of the Diocese.

At the opening service, the Bishop, the Rt. Rev. Frederick W. Keator, D. D., preached an unusually virile sermon from the text, "Are your minds set upon righteousness?" (Ps. lviii:1). The Bishop spoke of the current moral and religious laxness, urged that a democracy which leaves God out of account cannot maintain its values, insisted that judgment must begin at the House of God, and that Churchmen must be more than ever energetically engaged in the prime business of enabling people to realize the presence of the Living Christ. The sermon was fervidly patriotic, calling upon the Church to fulfill its highest duty to the State by the furthering of a vivid righteousness.

That call to Churchmanship for America was the keynote of the Convention. At a dinner for delegates and members of the House of Churchwomen which crowded the large Guild room at St. Mark's on Tuesday evening, the service which the Church is peculiarly able to render was urged by the Toastmaster, Judge Claypool, Messrs. Coffman and Anderson, and by the newly appointed Chaplain of Washington's Coast Artillery Guard Regiment, the Rev. Wood Stewart. Mr. Stewart is the second Clergyman of this Diocese to be appointed Chaplain, the Rev. Sidney T. James being already in service in the navy.

Later in the Convention Chaplain Stewart described a folding Altar, designed by Major A. P. S. Hyde, U. S. A., that can be enclosed in a pack of regulation army size, and is complete in all appointments for field use. A subscription was immediately taken in amount sufficient for the purchase of two such Altars, one to be used by the Bishop, the other by Chaplain Stewart. Major Hyde, who is also a Deacon of the Church, has been asked to make the design available for general use, as it is far superior to anything heretofore constructed.

Such amendments to the Constitution and Canons were adopted as would care for the change in the fiscal year, the election of a Finance Committee, and collecting the premiums for the Pension Fund. Conventions will hereafter meet on the first Tuesday in February, Parish meeting being held in mid-January. The Finance Committee elected is composed of Messrs. A. T. Timmerman, B. Pelle and J. J. Newbigin. The Diocese will guarantee payment of the Pension Fund premiums, which are to be collected by Parish Committees under direction of a Diocesan Committee of five members; the Archdeacon is, by Canon, the Secretary-Treasurer, and the other members are Messrs. C. A. Pratt, G. E. House, W. H. Silliman and the Rev. Dr. Harrison.

Delegates to attend the Provincial Synod are: Clerical, The Rev. Messrs. C. S. Morrison, W. H. Bliss, T. A. Hilton and E. V. Shayler; Lay, Messrs. E. J. Anderson, R. A. Morris, N. B. Coffman and H. B. Wilbur.

The House of Churchwomen

The House of Churchwomen met at the same time and place as the Convention. Interesting reports were heard from the Japanese Mission in Seattle, and from the Japanese Bible Woman, and pledges for support were made. The work at Hyland Hall, a boarding house for Church girls at the University of Washington, was described. Deaconess Hodgkin, from the Deaconess Training School at Berkeley, Cal., gave an interesting address on the work of Deaconesses.

The President of the House is Mrs. C. A. Pratt, appointed by the Bishop. The officers elected are: Mrs. N. B. Coffman, First Vice President; Mrs. Robert McGuire, Second Vice President; Mrs. W. P. White, Recording Secretary; Mrs. George Freestone, Corresponding Secretary.

Woman's Auxiliary

The Annual Meeting of the Woman's Auxiliary of the Diocese was held at the Church of the Epiphany, Seattle, on May 17th. The sermon at the opening session was preached by the Bishop. Reports from the various Parish Branches show increased interest. The Junior work of the Diocese is flourishing, as was manifest by the Missionary Play given by the Juniors on Wednesday evening, where there was represented the coming of the Bible and the Gospel into this northwest country.

Features of the meeting were, first, the fact that the attendance was the largest in the history of the Diocesan Branch; about 20 were present. And second, two notable and helpful addresses, the one by Deaconess Hodgkin on 'United Offering Women," and the other by the Rev. Dr. H. L. Ross of the Congregational Church on "Missionary Methods."

Alban's Parish.

Churchman's League Meets in Washington

The twenty-first annual meeting of the Churchman's League of the District of Columbia was held at Washington Tuesday evening, May 22, and was devoted largely to exercises of a patriotic order, with a principal address by Chief Justice J. Harry Covington of the District of Columbia Supreme Court. The officers elected for the ensuing year are: William Waller of St. Margaret's Church, President; Arthur E. Dowell of All Souls' Church Vice President; Dr. Charles Diedel of St. Stephen's Church, Treasurer; Ogle R. Singleton, Secretary; Executive Committee, Dr. Marcus Benjamin of St. John's Church, Rev. William De Vries, Canon of Washington Cathedral, and Rev. J. J. Dimon, Rector of St. Andrew's Church, and Rev. W. W. Shearer of St. Alban's Parish.

The conferences under the auspices of the Missionary Education Movement this Summer will be as follows: Blue Ridge, N. C., June 22-July 1; Silver Bay, N. Y., July 6-July 15; Estes Park, Colorado, July 13-July 22; Asilomar, Cal., July 17-July 26; Ocean Park, Me., July 20-July 29; Lake Geneva, Wis., July 27-August 5; Seabeck, Wash, July 30-August 8.

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Editorial

THE UNITY OF THE SPIRIT

In the Old Testament we have the "Tower of Babel" as the parable of the confusion of tongues. Man in his pride and arrogance proposed to build a tower which would defeat God's punishment for sin. The flood had been a terrible calamity which they were told was an instrument of Divine wrath.

There are lots of people who do not believe in Divine wrath as consistent with Divine mercy. The wish of course is the father to the thought. Man wants to have his own way and does not want to be punished for it, anymore than does a naughty boy want to be punished for his misdeeds.

God desires that His will shall be supreme in His world, and further tells us that in doing His will man will find the greatest liberty. This is natural, for it is exactly what a conscientious father tries to impose upon his son. That, if he does not wish to become the slave of self-will, he must learn to obey perfectly another's will.

This is what we as a democracy have learned from Europe, that in the crises of a nation's history, we must look to one man, and that the President, as the master mind who must be obeyed. Democracies have their limitations and our present Congress has been an excellent illustration, that in great emergencies six hundred men make for confusion. Lucky for us that Germany is not able to strike, or Congress might have to transfer its Tower of Babel to the Rocky Mountains.

For years we have seen the "Pork Barrel" as a miniature Tower of Babel in which there is no unity of purpose in appropriations made by the representatives of the people. Of course we ought to have a budget, as every well conducted business has, made out by a small body of men who represent the whole nation and not individual constituencies.

Of course, we must have a small body of men to conduct a war, for better or for worse.

Now the antithesis of the Tower of Babel in the New Testament is the Day of Pentecost, when everyone heard them speak in his own language the wonderful works of God. It was the unifying of a small body of men, called the Church, for the revolutionizing of the world.

It was the breaking down of caste, national barriers, local religions, inveterate prejudices, in order that God's will might be done on earth as it is in heaven. It was the beginning of a new era in the world's history in which not only individuals, but nations, were to be every one members one of another. It was the merging of self-will into God's will. And it worked,—just so long as the unity of the spirit was respected. And it has failed to work whenever self-will was substituted for the will of the whole.

The Roman Papacy was an instance of self-will, when being its own witness it claimed to speak for the whole. The Reformers were another instance when each claimed to be inspired by God to speak for the whole, and refused to respect the authority of the whole when it conflicts with his own opinions. Every sect is an instance when it insists upon imposing its own little prejudice upon the whole of Christendom.

So the Kaiser believes himself inspired of God to rule the whole world, and cannot see that the whole world will not be German any more than it will be Baptist or Methodist. The German has a place in the sun, but not the whole place, and when it claims the whole place, the world is aroused to arms.

There have been sects, like the Puritans of Massachusetts, who tried the same thing, but they were merely screwing a very ineffectual lid on a very active volcano. It is one thing to have convictions, and strong convictions,—a very excellent thing. But it is quite another thing to refuse to your neighbor the right to have his convictions. What would one think of a household in which the father might demand that all of his sons should agree with him or get out of the house? He would have a right to require that the sons should love one another and that they should be loyal to their father's house. But agreement in opinion is one thing and loyalty to constituted authority is another.

And that brings one to another observation. We have heard of Christian people who refused to allow anything German in their house, who would not use a German record in the phonograph. Such are guilty of the same attitude of mind as they condemn.

For it is our Christian duty to see the good in our enemies and to forgive the evil in them. Even the fighting men in the trenches are friendly with the boches in the intervals of battle.

What we need is a Christian frame of mind more than we need anything else; a frame of mind that will realize that this is a great volcanic action, out of which come gold mines and fertile lands, eventually. And we do not hate Germans but are fighting for greater unity and greater liberty on land and sea. We need to pray for the unity of spirit if we are ever to find the bond of peace. And to be a part of this unity of spirit we must cultivate the mind of the spirit, which St. Paul so adequately describes. There never was a time when people needed their religion more, both to comfort them in the possible horrors of war and also to enable them to emerge from the conflict without bitterness.

The Christian religion is the one unifying principle that can break down the barriers of hate and build up a new manhood, for it is the one element that the combatants have in common, that they recognize Christ as their Master and the fellowship of the Holy Spirit as their bounden duty and service.

THE STORY OF THE CHRISTIAN CHURCH

NINE GREAT MEN

The one hundred years following the Council of Nicaea was a century of illustrious men in the Christian Church.

In the East were Athanasius, the great defender of the Nicene faith, Bishop of Alexandria and Champion of Christ's divinity. His life has been already traced.

Then there was the learned Eusebius of Caeserea, (not to be confused with his more unprincipled contemporary, Eusebius of Nicomedia, the court politician and Arian heresiarch.)

Eusebius of Caeserea was the true father of ecclesiastical history and it is due to his energy and erudition that we have such knowledge of the primitive Church as we possess.

The picturesque figure of the three Cappadocians, Gregory of Nyssa, Gregory of Naziensen and Basil. The two latter as young men were companions of Julian at Athens, and upon entering the service of the Church they began monastic life by building a monastery in which they lived; but in after life when Basil was elevated to be metropolitan, he rewarded his life time friend by making him accept the bishopric of a dirty little town of stable men. It produced a coolness between the two friends and remains as one of those unexplicable acts which many good men have done when made a Bishop. Gregory afterwards lived to be a Bishop of Constantinople, but was deprived of his See and resigned as President of the Council of Constantinople (381) because of his unwillingness to be the cause of further division and tumult.

These three were all eloquent men of great ability and were stars in the firmament in their day.

St. John Chrysostom, the golden-mouthed orator of the early Church who preached against wickedness in high places and lived a life of great devotion, fell a victim to the hatred of the women of the Court, whose looseness he boldly rebuked. He died in exile or rather from the cruelties of those who were leading him into exile. He gave to posterity the beautiful Collect, "O Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee etc," which appears in both the Morning and Evening Offices of our own Church.

In the west the galaxy of saints were equally brilliant.

Ambrose, Bishop of Milan, Augustine, Bishop of Hippo, Jerome, the translator of the Vulgate, a somewhat irrascible and unmanageable Saint, and the great Leo, Bishop of Rome, who ends this period of great men were the leading lights in their generation.

They come at the last quarter of the 4th century and the first half of the 5th and their names are immortal as their deeds were heroic.

Ambrose, an unbaptized layman and civil officer, was called to the Episcopate of Milan by the popular clamor of the people, and he made Milan next to Rome, the greatest See of the West.

He withstood the Emperor, the great Theodosius, to the face when that worthy, a Catholic Christian, had given way to the old Adam in slaughtering the citizens of Thessalonica because of a popular outbreak. He refused to admit him to communion until he had done penance for his unholy act.

Augustine, a child of the North African Church and his saintly mother, Monica are familiar figures in art and sacred story.

A pervert to the vulgar practices of the Mainchean cult, his confessions rival a frank story of sin and heresy. A teacher of rhetoric, he wandered far from the path of the Christian conduct when he was called back to the service of Christ by the life and eloquence of Ambrose.

It is a beautiful tradition, though not, I am afraid, a very reliable one that Ambrose and Augustine composed the Te Deum by chanting it antiphonally under the spell of an inspiration.

Jerome formed the third of this trio who flourished about the same time.

An able student, a caustic tongue and an irascible temper, he became a Monk in Palestine, but we are indebted to him for translation of the Bible into Latin, the edition commonly known as the Vulgate.

The last of these remarkable men, Leo the Great belonged to the very close of the Roman Empire. It was his majestic figure that turned back Attila from the gates of Rome and saved the Christian portion of the city from barbaric molestation at the hands of Attila.

He represented the majesty of the Church when the feeble Emperor was a travesty on imperial majesty and he was the one who at the Council of Chalcedon through his envoys, requested that he be given the place of honor because it was the See of Peter. But Chalcedon refused to change the ancient custom of giving Rome the pre-eminence because it was the Royal City. But Rome shortly fell to barbaric invasion and the Royal City became the See of Peter to the conquering barbarians, because the Papal throne alone survived.

Leo was undoubtedly the greatest of the Popes, as he was the one who, by his pre-eminence in ability and genius, laid the foundations of Papal claims to sovereignty.

After Leo the cultivated East and the barbaric West gradually parted company until the great schism between Rome and Constantinople divided the Church of Christ and its two great branches.

From Athanasius to Leo (325-450) marked the golden era of Christian theology and eloquence. These men may be said to have cast the faith into its permanent moulds, yoking together a veneration for the traditions of the past with an acute understanding of the adaptation of the faith of the primitive Christians to the needs of an expanding world.

A Notable Gift

At the one hundredth Annual Convention of the Diocese of Ohio, held in Cleveland on May 23rd, Bishop Leonard announced that Mr. Samuel Mather of Cleveland had transferred to the Trustees of the Diocese of Ohio securities of par value of $100,000, to establish a Trust Fund to be known as "The Diocesan Centennial Fund". In a letter to the Bishop, Mr. Mather states the purpose of the Fund as follows:

"It is my wish that the income of this Fund shall be used as follows:

"Firstly, for the payment of all premiums that become due to the Church Pension Fund, under the Pension System recently established by it, on clergymen in charge of Missions in this Diocese.

"Secondly, that the balance of the income be applied toward payment, pro rata, of premiums becoming due to said Church Pension Fund on parochial clergymen in this Diocese, subject to such reasonable conditions with regard to Parishes delinquent in meeting their remaining share of such premiums as the Convention or the Diocesan Pension Fund Committee may prescribe."

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THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

Western Massachusetts Missionary Field

An important force for the missionary work of this field is the Guild of Diocesan Sponsors. This Guild is made up of persons volunteering from nearly every Parish for the work of the sponsor for children living remotely from centers of Church instruction. Much of this work is done through personal letters, for the distance between child and sponsor may be anything from five to one hundred miles. Extraordinary results have followed upon this sort of activity. The sponsors number about 250 and the children over 1,300. The former used to act individually, but as the work grew and the number of Baptisms increased, it was felt that the sponsors should combine in some sort of an organization, such that collectively they might give their work still more effectiveness. This combination was made about a year and a half ago, and the result was that a sufficient sum of money was raised to support a trained worker among our baptized and scattered children through the three months of last Summer. Her work resulted in some fifty or sixty being presented for Confirmation, and about as many more being partly instructed and prepared.

FORE AND AFT

The Guild at its meeting on the 18th reported a sufficient sum of money raised to support a trained worker for a longer period this year than last. Miss Townsend, of the New York Training School for Deaconesses, has been called, and has already entered upon this work. She has many miles in front of her, some of which she will walk. She has some beds to sleep upon that will fill her with rheumatic grief by morning. She has some meals before her which will incline a headache by way of escape. She has some doors to enter which will open upon every kind of need known to man. But she also has before her the certain prospect of a good harvest, and back of her is the support and encouragement of a Diocese which for over thirteen years has been following out its determination, then established, to first find and take care of the people within its borders, and then build churches afterwards. The good she will do will long outlast the discomforts that she must endure. And in the time to come, the Summer of 1917 will be the last she would cross from memory's roll.

Church Extension Going On in India

"More than ever have I, since coming here, been impressed with the fact that behind all lies the religious idea—India is divided between Mohammedanism, Hinduism and Christianity, and Christianity is increasing almost six times faster than the rate of population, and there is now a great movement in the Diocese of Madras, or South India, by which 25,000 are yearly turning to Christ, so that by the next census it is expected at least 5,000,000 will be on the side of Christ.

"There are in the extreme south of India 1,000,000 Christians who go back to the days of St. Thomas, who was beheaded on a mound in the suburbs of Madras, at which port I landed.

"Every Hindu one meets is ready to ask questions about Christ. But to confess Christ is the severest of trials, for every known device, especially a mother's turning from her son, and the being outcaste, is resorted to.

"The laws of caste is a thing so terrible, it sways with fierce, unforgiving and implacable influence all of life. On the one hand, the Hindu delights in the white man, yet, on the other, should even the most revered clergyman enter a Hindu dining room, all the food will be thrown out as unfit. They will, as I know, provide a meal for you, stand about, as twenty young men did, while you eat the chota hazori or little breakfast they honor you with, but eat of the least particle—not for worlds; and one suspects that after he is gone each hand he shook was washed to do away with its defilement; hence missionaries like to make their calls early, before people take their bath, that thus, after the defiling yet enjoyable missionary visit is over, the visited may become clean again."—From Letter of Archdeacon Webber to Church Herald, Diocese of Florida.

Relation of Financing to Church Extension

Mr. S. D. Vincent, writing in the Oregon Churchman, has the following to say on an important matter. One kind of hates to hear the cold clank of business machinery in the temple, but when it becomes a matter of either business or bankruptcy, there is hardly room for discussion.

"The policy of electing an entirely new Vestry each year I believe to be unsound. At least half of the members should hold over. In other words, elect at each annual election one-half the number for a two-year period. You may say you re-elect them anyway, but if you do, there could be no harm in carrying out this other plan, while if you didn't—through some abnormal condition arising at an annual meeting, it would be well to be sure of at least some experienced men by this safeguard.

"Probably the most important thing to consider in a Vestry is its personnel. As I understand it, a Vestry is the business organization of the Church. As such, it should contain the very best material the Church possesses, men who have made a success of their own business. A man may reasonably be expected to bring somewhat the same qualifications to a Vestry that he furnishes to his own affairs. Reward, if desirable, the faithful service some of your members may have rendered in other directions by electing them to the Vestry, but select, at least, a workable force from their personal business records. Elect active, energetic, aggressive men. This may sound like a rather cold, hard statement, but I notice it takes cold, hard dollars to pay the running expenses of a Church just the same as it does for other institutions.

"In starting your fiscal year, prepare a budget. Let me repeat and emphasize that statement—prepare a budget. No Church or other institution can be intelligently financed under any other plan. Let me ask, how many of your Vestries prepare budgets? Frontwards, not backwards. An expense account is not a budget. It may help you in forming one, but the year ahead will present many problems not met in the one just passed. There are certain fixed charges and others reasonably fixed that must be met. Put them down and then add them up. The total may alarm you, but it is much better finance to be alarmed at the beginning than at the end. It is my opinion that lack of a proper budget is the cause of most of the delinquencies in our Parish obligations. If they had really known the total cost of the requirements of their Church, they would have either raised the money or else cut the requirements. If they could do neither, then, financially speaking, there is no room for their Church. It is mighty hard to pay for a dead horse. People hate to dig up money for expenses already passed. Besides, with a budget, you have a full twelve months in front of you in which to raise the money, instead of having only a week or so to meet a deficit.

"Select a Finance Committee of not over five, and preferably three members. The reason for a small Finance Committee is because it places the responsibility. When left to the whole Vestry, it is too easy to wait for the other fellow to act. Your Treasurer should be one of the members of this committee. Have them outline a plan for raising a sufficient amount of money to cover all the items in your budget; all of them, not almost all, but **all** of them. Don't expect the committee to do all the raising, however, as it is upon the whole Vestry that the responsibility of securing the money lies. Work systematically. Call upon every communicant in the Parish. Divide the names equally among the Vestrymen. Then get out and go to work. Insist upon some kind of a report covering each name. **Expect** something from each one, whether it is five cents or five hundred dollars. Let them **know** that you expect it. Too many people are trying to get to heaven on a pass. Don't apologize. If they **won't** contribute, let **them** apologize. If they can't contribute, they shouldn't be ashamed to say so, and no harm will be done by the asking. Every contributing communicant immediately feels more a part of the Church. It increases his importance in his own eyes as well as in yours. It will help fill your pews. I believe that pledges increase attendance more than attendance increases pledges. If a communicant makes a pledge, he will come around occasionally to see what you are doing with the money.

"In making your expenditures, exercise the same judgment you use in your personal affairs. Don't pay two prices for anything, just because man you buy of happens to belong to your Church. Get comparative prices before you spend your money. No conscientious member can object to that. If he does, that's a pretty good reason for doing it.

The Creed and the Christian Year

In the great fasts and feasts of the Christian year, the Church emphasizes each season some one clause of the Creed, and so the Christian year sets forth the Creed.

At Christmas we are reminded of "Jesus Christ, His Only Son, our Lord, Who was conceived by the Holy Ghost and born of the Virgin Mary." On Good Friday that He "suffered under Pontius Pilate, was crucified, dead and buried." On Easter, that "on the third day He rose again from the dead." On Ascension, "He ascended into heaven and sitteth at the right hand of God the Father Almighty." In Advent, that "He shall come again to judge the quick and the dead." At Whitsuntide our thought is directed to "God the Holy Ghost," and to the "Holy Catholic Church," which is the chief instrument by which God the Holy Ghost operates upon the hearts of men, to bring "the forgiveness of sins, the resurrection of the body and the life everlasting." On Trinity Sunday, through the lessons we are reminded of the opening clause of the Creed. Thus the whole cycle of fasts and feasts recites the Creed.

A CREED OF FACTS

This Creed, which is put into our mouths at each service, and embodied in the Church year, is a Creed of facts rather than of either ideals or duties. We are not made to recite "my duty toward God, and my duty toward my neighbor," nor the Sermon on the Mount. And the Church's year is not a cycle of "Mothers' Day," "Fathers' Day," "Children's Day," "Temperance Day," "Rally Day," etc., important as are the ideas set forth by these days. It was a true instinct, no doubt the prompting of the Holy Spirit which made the Church adopt for her Christian year, and her Creed to recite, these statements of fact rather than a summary of duties or of ideals, because facts are the inspiration and motive power to duty.

THE CREED THE MOTIVE POWER TO LIFE

It is the truths contained in the Creed which furnishes the motive power to the duties set forth by "Mothers' Day," and the rest. The knowledge of "God the Father Who hath made me and all the world," "God the Son Who hath redeemed me and all mankind * * * God the Holy Ghost Who sanctifieth," which stimulates to all the complex "duty to my neighbor." So in the Christian year the Church has chosen wisely to set forth, each in its own season, the various clauses of the great Creed which summarizes the Gospel message.

THE CREED FOR BAPTISM

The Creed originated within Apostolic times as a statement of faith to be learned in preparation for Baptism, and to be recited at Baptism. It developed from the formula used in that Sacrament by the command of our Lord, "In the name of the Father and of the Son and of the Holy Ghost." The Creed is to explain what the Church means by that formula. In the days of persecution the Creed was never written, but transmitted orally, and used as a password, by which one Christian could identify himself. That we have two forms of the Creed, the Apostles' and the Nicene, comes from the fact that in Palestine and Asia Minor the Creed developed in a slightly different form (the Nicene) from that which it gained in the West (the Apostles'). The Council of Niceae took the ancient Creed of Caesarea and added a few definitions to it, whereby it became known as the Nicene Creed. J. H. Y.

Horse-Sense in Foreign Missions

BY BISHOP WILLIAM LAWRENCE OF MASSACHUSETTS

"Why do not business men use the same psychology in missionary business that they do in their offices?

"Now and again a horse-sensed, hard-headed business man tells us in his office that he has no use for Foreign Missions: there is plenty to do at home. 'Why,' he goes on, 'two-thirds of the people of this city are not Christians. There is a lot of wickedness, atheism, and degradation right here around us. We have got to concentrate our Christian work right here and clean up this city before we begin on Tokio and Hankow. Why should we be sending out strong young men to preach the Gospel to Japanese and Chinese when there is so much for them to do at home?'

"How does he think out the same kind of a proposition in his own business? Perhaps he is the manufacturer of a breakfast food. According to his advertisements his food is essential to the health of everybody, so he sets up a factory and an office in his city and gets to work. Singularly enough, before a quarter of the people of his city have begun to eat his breakfast food, just as soon as he can raise the capital, he has planted a half-dozen agencies in other cities and before those cities have more than begun to nibble his breakfast food he has thrown his advance offices over to Chicago, and two or three years later his fellow-citizens traveling in Tokio find the breakfast food advertised there, and in Hankow, too.

"Suppose we turn on him and say, 'Why are you sending good breakfast food and young men to advertise and sell it all over the world before half the people in your own city have begun to eat it?'

"His answer is, 'I can't wait for the people in my city to catch up. If the breakfast food is good for them, it is good for the Japanese and Chinese, so why shouldn't I send it over to them? Are you going to confine my benefactions to my own town?'

"Now, as for capital, the work of the Gospel is inexhaustable. So long as the Spirit of Christ gets into young men there is business to be done. Why shouldn't the hard-headed, horse-sensed business man carry the business of the Gospel to Tokio and Hankow in the same businesslike way that he carries his breakfast food? If the Apostles had waited for every man inside the walls of Jerusalem to be converted before they struck out for other cities, the hard-headed business man in this country would never have heard the name of Christ."

THE MAN OF VISION

BY COURTENAY BARBER

Have you ever thought of the difference between the man who sees visions and the visionary man?

The first man has discovered whence he came, why he is here and whither he is going; and has so related himself to his Creator that his face is ever turned toward the goal as he travels along the way of life, seeing visions revealed by God which ever inspire him with power to climb the steep ascent.

The visionary man has deranged the faculties that were intended to be used in understanding what God has revealed to man in attempting to see visions without the guiding influence and inspiring power of his Creator.

The visionary man is in reality nothing more than a manikin.

A simple story of the imagination has always helped me to understand Christ's plan and my relationship to it. When Christ ascended into Heaven he was met by a legion of angels, who welcmed His return and were anxiously waiting to hear of the success of His great mission on earth. When Christ told them that the establishment of the Kingdom throughout all the world had been entrusted to 12 ordinary men, they could not understand. Someone asked how the rest of the world were to know all that had been revealed to the twelve. Christ replied, "They will tell others who will in turn tell others until everyone knows." But someone suggested, "What if they should fail to tell others." Christ replied, "They won't fail, I'm counting on them."

And they did not fail, and those whom they told did not fail. And so down through nineteen centuries there have always been those on whom Christ could count to share with others that which had been shared with them and which Christ originally shared with the Twelve. That is why we are here today enjoying the inestimable privilege of worshiping the King and being inspired with nineteen hundred years of service by those who saw the vision revealed to the world and were not disobedient unto it.

This is our generation. We must account for it. Each man has been charged up with his one, two or ten talents. Many of them are wrapped up in a napkin and hidden away for fear they might be lost. This feat is well founded for they will surely be lost to them. Their useful talent, made useless by their unwillingness to use it, will be taken from them.

This is the great failure in life: to shut our eyes to the real vision and to be denied the opportunity and privilege of using our talent to serve.

When we have finished the fight, this is the only talent for which you and I will be asked to account. All the talents used to create so-called success from which we are instantaneously separated when called to enter into Life, will count for nothing. Christ's plan for the establishment of the Kingdom never changes—the same yesterday, today and tomorrow. Do you think that Christ is counting on you and me to have sufficient appreciation for all that He has done for us, so as to be keenly desirous of sharing it with others, as others have shared it with us?

If you believe He is counting on you, what are you doing about it?

Trying to be respectful to Him by occasionally accepting an invitation to enjoy an hour of public worship will not result in extending His Kingdom. If you would not relish giving an account of the use of your talents to your friends in this congregation whom you could deceive to at least some degree, how do you contemplate giving an account of the use which you have made of your biggest opportunity in life to One whom you cannot deceive?

Let us not deceive ourselves. Let us make the great discovery so that we may really see the vision which Christ would have us see, and which means converting an indifferent Churchman into a Christian.

On our knees in the conscious presence of our God, with a controlling desire to have revealed to us what God would have us know, we are sure to discover our talents and what use God intended us to make of them. And if we are real men we will not be disobedient to the heavenly vision but will cry out: "What wouldst Thou have me to do?" In answer to that prayer we will see opportunities for service never before realized, because of our blindness; and with our spiritual sight will come a power that is sufficient to fulfil any service for which we offer ourselves.

This vision will reveal to us that this world has only produced one perfect man — Jesus Christ — whose life was completely controlled by a desire to serve and every faculty was consecrated to fulfil that desire.

Our approach toward perfection is determined by our relationship to Him, through Whom alone we can see the vision of service, and which when seen must impel us to serve.

The Church Established to Achieve

The Church was established in the world, not simply to exist, but to achieve. Her work was planned and laid out for her by her Divine Founder. Wherever and whenever she has heeded His counsel and obeyed His command she has grown and prospered. No real life or progress has ever been attained without the manifestation of that love that is measured by real sacrifice and honest devotion.

Many of our Church people do not realize that it is not only a bounden duty, but a blessed privilege to share in the labor and cost of Christ's Kingdom. So many fail to appreciate the fact that the manifold blessings that they possess in a Christian land are the result of the zeal and loyal devotion of the Christ-like ones who have gone before, and so they feel no responsibility to hand on unimpaired and improved their heritage from the past but would fain take things easy, and do nothing but provide for their own creature comforts, sinking down in pampered self-indulgence, the pursuit of temporary pleasures and the weakening atmosphere of ostentatious luxury: dead to spiritual opportunities, and incapable of discerning the things that are right, or drawing to them the good and the true.

To those in Christ all things are not only new, they are continually growing newer.—Barbour.

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A Little Sermon From the Pews

By Mrs. Bolten Smith

OUR DUTY TO THE NEGRO

We owe him leadership. Forty or fifty years ago the upper classes of Germany devised a system of education which had for its object the making of honest, pains-taking, patriotic citizens, wholly devoted to the spread of German ideals and power and to the unity of the German nation. The way these people have withstood the trials of a three years' war bears eloquent testimony to the success of the plan . This shows what can be done when the leaders of a nation go to work with a definite purpose instead of drifting, as we do in America. The best example of our lack of plan and purpose is the handling of the colored problem since the Civil War. We complain because the Negro is not more efficient, because we cannot get good servants, yet, I wonder how many of those who are listening to me now, have ever done anything to remedy this condition.

The difficulty has been in part due to our uncertainty as to what Negro progress might bring about. Many of us have been afraid it might make race separateness more difficult and have looked with an unfriendly eye upon Negro progress. Many feel that there is an inevitable conflict between Negro aspiration and that race separateness which we feel to be essential to everything that we hold dear, in the South. Still, as Christian men and women, we have felt we could not close the door of hope to any of God's creatures. So there has seemed to be necessary war between our ideals as Christians and our race instinct. This, I believe, is largely responsible for our failure to take definite action with reference to the Negro problem.

We are, first and foremost, moral beings. In the very beginning we must recognize that force is no argument and that if we are to rule permanently we must become satisfied that our rule is for the good of the Negro as well as of ourselves. I believe this can be shown to be true. For example, separateness is not only necessary for the white race, but it is also necessary for the Negro race if it is to achieve any excellence of its own. I believe that the more respect we show to the Negro as a Negro, when he deserves it, the more we seek to inspire him with a feeling of self-respect, the more completely will we eliminate from his mind any aspiration for race equality or social recognition. This is a white man's country because its laws are made by white men for the preservation of white civilization. The Negro receives great benefits through his residence in our midst and in exchange for these benefits it is essential that he should be taught to occupy an attitude of appreciation and that a corresponding attitude of protection to him should be felt by us. The common Negro understands the proposition as we do, but if the educated Negro is to think right on the subject, we must provide his education for him instead of letting it come from northern institutions established by white people and who admit Negroes on an equality.

The fact is that the rights of the Negro are wholly dependent upon the Christianity and character of the white man and the sooner the Negro realizes that such a recognition on his part is entirely consistent with self-respect and race dignity, the easier will it be for him to solve those personal problems which arise the moment he begins to try to follow the advice we give him and to make himself a better man or woman. We sincerely wish to improve the Negro—for his sake and for our own—but we do not stop to consider that self-respect is as essential to his improvement as to our own. It is God's way of pointing the upward path. Our youth must be taught that it is not manly to humiliate him. Harris Dickson makes Old Reliable say of Colonel Spottiswoode: "De Cunnel never makes a Nigger feel like a Nigger." The more respect we show for those Negroes who deserve respect, the more self-respect they will develop.

But this education must begin early. In slavery times, the mothers left their children, to work in the house or field, but provision was made for the care and training of the young Negro children by the old women who stayed around the cabins. There were for them, too, traditions, ideals, standards, on the plantation.

There is a missing link in our modern method. The mother quits her home at six or seven, to serve in private home or public laundry, leaving her children in bed often. They must get themselves dressed, fed and to school, if old enough to go, without help. If too young for school, they must hang about house, back yard or alley until after dark, when the mother returns to a disorderly home, too tired to do much for its improvement and only to leave it at dawn next day.

How are cleanly, orderly habits, honesty and purity to be taught to children under such conditions? The white child receives the most important part of that education which really fits it for life, in the home. The harm done to white children through the failure of the public schools to teach character and morals is a small one compared with the harm done to the Negro, because the white child has its home influence, which, in too many cases, with the Negro, is a harmful rather than a helpful one.

Private industrial schools such as the one in which I am interested in Memphis, for very young Negro children, and such as the one which the Bishop of Tennessee maintains near Keeling, are laboratories where methods may be worked out which, when they have been shown to be successful, should be incorporated into our system of education.

"I hope to see the day when our teachers will prepare our children for the right attitude toward the Negro, by telling them about his African home, the conditions which have delayed his development there, the opportunity which his presence in our midst gives us to raise him, the obligation of every person of the higher race to bear with him and to help him. Let their maxim be 'noblesse oblige'. Is not this the way to fit our children for the maintenance of white ascendency?"

Above all things, we must develop our own system; we must educate Negro teachers in the **South.** Northern Negroes, or Negroes educated in the North have not a wholesome influence upon those of their race who must live in the South. To do this, we must get our best Southern men and women to come close to this question, to be interested in it,—to use a football expression, "to tackle it". We must call in the assistance of our best educators and psychologists, a plan must be devised which will result in the education of the Negro to those beliefs on which we are prepared to stand, and which, I believe, it will be discovered are for his protection as well as for ours.

And then we must be strictly honest in our dealings with him. The exodus of thousands of Negroes from the South, which we are surprised to find that we deplore, is as much due to the sharp practices of the Southern planter and store-keeper as to the high prices offered for labor in the North. So well recognized is the habit of making unfair settlements with the Negro that U. S. Senator Leroy Percy declared at a meeting of the Mississippi Bar Association that the Negro must be educated, that thus he might be in a position to scrutinize his accounts and lessen the temptation to dishonesty of those who deal with him. He said that he spoke, not in the interest of the Negro, but in order that the integrity of the white man might be maintained.

I would like to have not only adequate support for the School at Keeling, but a committee of the best Churchmen in the state to consider the question of Negro education, and to make a report on the subject to the next Convention. On such a committee there should be Clergymen, Laymen (men and women), as well as teachers, and it would not be necessary that the committee be limited strictly to Churchmen, if other persons specially qualified for such work could be found. If we get a good report from such a committee, the matter might be passed on with such report for the attention of the General Convention. To my mind, it is a more important question than the Colored Episcopate, but closely associated with it, for if we create Colored Bishops, we will sever the tie between this people and us, and lose the opportunity to influence and help them which our Church now has.

He that will not reason is a bigot; he that cannot reason is a fool; and he that dare not reason is a slave.—W. Drummond.

"Let this be thy whole endeavor, this thy prayer, this thy desire—that thou mayest be stripped of all selfishness, and with entire simplicity follow Jesus only."

We all know a right we do not do; whatever we do, whatever we give, whatever we are, there is more we ought to do, more we ought to give, and more we ought to be.—Canon Barnett.

Rural Life Conference

A Rural Life Conference is to be held in the Iowa State College, June 19-29. It will offer a special opportunity to Ministers and Laymen who wish to make a special study of the social, religious and educational needs of the country districts. In connection with its announcements concerning this conference the college bulletin says:

Dr. Evans, conference leader, will deliver one series of daily lectures on religious pedagogy, dealing particularly with the problems and possibilities of the small Sunday School, and another series of daily lectures on Bible study topics to be announced later.

Rev. Peter Jacobs, of Randolph, Ia., a minister of very successful experience, will deliver a series of four lectures on rural Church problems, dealing particularly with the subjects, "A Rural Survey," "A Program for the Year," "Talent, its Discovery and Development," and "Problems of the Rural Church."

A. D. Wilson, director of agricultural extension work of the University of Minnesota, will deliver two lectures on the development of the community spirit and of community co-operation.

Rev. Gilbert J. Chalice, of Hopkinton, Ia., who has built up an unusual work at Buck Creek Church, near Hopkinton, will deliver two addresses on "A Rural Church in Action," which is the story of his own work, and "The Call of the Country."

Rev. Charles O. Whitely, who is in charge of the rural Church work of the Friends Church in Iowa, will deliver a series of addresses, subjects for which will be announced later.

Miss Mabel Carney, of the Minnesota State Department of Agriculture, will deliver two lectures, "Community Idea in Country Life," and "Country Life in the Country School."

Ancil E. Ratliff, of Fairmount, Ind., who says that he is "just an ordinary farmer and will come fresh from the corn field," will deliver a series of addresses, pointing out how the Laymen in his community helped to revolutionize the work of a rural Church and lift it out of inactivity into most successful activity.

Miss Lillian Purkheiser, principal of an unusually successful township high school in LaSalle County, Illinois, will give a series of talks on her work in that field.

The ways and means of organizing rural play and recreation will be presented in a series of lectures by Fred Hansen, Secretary of the Y. M. C. A. work of the college, and other speakers, and there will be daily demonstrations of the rural play idea in promoting rural life, on the college campus and athletic fields. Mr. Hansen was formerly Iowa's State Secretary of rural Y. M. C. A. work, in which position he was highly successful.

Because every local Minister and Layman is interested in country schools, the educational lectures on rural education and the addresses on the subject of the rural school that will be given for the teachers who are in attendance on the summer session will be of special interest to those who attend the conference. These lectures will be open to all and they will be delivered by men and women of national reputation in their particular fields.

Notes from the Log of a Provincial Secretary

A Typical Mission in the Province of the Northwest; Hinckley and Adjacent Places in the Diocese of Duluth

Those who have the rural work at heart will undoubtedly be interested in this account.

Arriving in November, 1914, the Priest-in-Charge has continued six of the former Missions, or Stations, and has started work in eight other places, holding, at the present time, when not prevented, two services a month in six places, and one service a month in the other eight places.

Along the 215 miles of railway in this territory there are about 175 confirmed persons. If they resided in one place most of them would be active, and they would be quite able to establish and support the Church without assistance, but they are collected in such small groups that, for the most part, they have not sufficient courage nor confidence to undertake anything definite for the Church.

Here is the way the work is grouped:

Lawler—Seventy-two miles from Duluth, on the Soo Railway; population, say 100. Ours the only service held there. Average attendance is 22 on week nights. One Church family. Baptisms arranged for. Consolidated School contracted for.

White Pine—Saw mill village. Ours the only service in the English tongue. Two candidates for Confirmation. On Soo Railway.

Solana—On Soo Railway. Rural community. Consolidated School. Four Church families. Five candidates for Confirmation. Bishop to visit it next autumn.

McGrath—On Soo Railway. Population say 200. Consolidated School to be built by autumn. Two services to date. Fair attendance. No Church members.

Moose Lake—On N. P. and Soo Railways. Population in 1910 was 526. Is growing. Nine Church members. Two confirmed in 1915. Six Baptisms. A few members in Barnum, four miles distant, who are interested. A splendid Guild. A number of non-members assisting us. Bought suitable building site in good location, 75x100 feet, last month. Will pay balance in a month or two. Must build soon in order to hold what we have. The natural center and headquarters for future work in vicinity. Strategic point.

Sturgeon Lake—On N. P. Railway. Population say 250. Is growing. One Church family. Seven Baptisms last summer. Ours only service for twenty families.

Willow River—Our only Church, St. Jude's, is here. Did splendid work in the past. Children instructed here are candidates in other Missions in this locality. Three Church families. Population, say 250 or more. Town is improving. Time and work should build up the Church. On N. P. Railway.

Finlayson—On N. P. Railway. Population in 1910 was 186. Is growing quickly and is quite progressive. Five Church families. Four candidates. Four Baptisms in 1915. Steady work should be done here without delay. Worth while.

Hinckley—On N. P. and G. N. Railways. Population in 1910 was 673. Is larger now. Eighteen Church members. Active Guild. Considering a building site. May build during summer. A most reliable and staunch membership.

Pine City—On G. N. Railway. 1910 census was 1,258. Two confirmed last month. Twenty confirmed members. Steady attendance at services. A nice town.

Sandstone—On G. N. Railway. Population in 1910 was 1818. Twenty members. Two confirmed last month. Two more candidates. Steady attendance. A membership of lapsed members. A growing interest. Needs a Mission.

Mora—On G. N. Railway. Population in 1910 was 892. Eight Church families. Three candidates. A solid and growing town worthy of attention.

Ogilvie—On G. N. Railway. Population in 1910 was 270. Is growing. Four Church families. One service to date. Many visits. A nice village.

Princeton—On G. N. Railway. Population in 1910 was 1,555. Eighteen members. Two candidates for Confirmation. An influential membership. A solid town and good prospects for the Church..

To sum up:

One hundred and seventy-five members, many of them to be encouraged and enthusiastic.

A number of candidates to be instructed, others to be enrolled.

Many openings for the Church to supply a real need.

A territory lying along and adjoining 215 miles of railway.

A field so large that the Methodists have eleven, and the Presbyterians have eight preachers in it.

One small Church building in all this territory.

Confronted with a task requiring a number of men, at all times at their best, we have but one Priest of the Church, but he is a "live wire." With seven years' experience in the large cities and fourteen in rural communities, he has a good, practical knowledge of this kind of work. Also he is just in the prime of life and the much traveling and speaking, and the sleeping in strange rooms of varying temperature, do not unduly affect him. He is interested in the work because of the great need which he sees daily around him. He is encouraged by a measure of success. He is enthusiastic in his recognition of the splendid possibilities for future growth and development.

With courage, as Thy sons of old,
To lift our voices in prophecies
Against the gods of stone and gold;
Give us to see and understand
The heart of man, and to forgive;
Give us the faith to touch Thy hand.
Amen.
—Selected.

Treasurer of Board of Missions Reports

To May 1st the receipts on the Apportionment have been:

From Parishes	$385,100.85
From Individuals	51,710.71
From Sunday Schools	52,285.72
From Woman's Auxiliary	54,428.55
From Junior Auxiliary	3,734.89
	$547,260.72

Of this sum $32,000 came through the One Day's Income Plan.

Comparing the $547,260.72 with the receipts of a year ago, there appears to be an increase of $31,000. But it is not accurate to so regard it. We must adjust the Sunday School Lenten Offering to the same number of days after Easter for both years. This changes the above supposed increase to a decrease of $17,219.99. Last month the decrease was $8,400. Up to this date the Lenten Offering does not seem to be coming in as promptly as last year.

Next week the Board of Missions is to make the Annual Appropriations for the new year, Jan. 1-Dec. 31, 1918. At the same time it must adopt a new Apportionment on the Churches and Mission Stations for the same period. The last General Convention urged the Board of Missions no longer to use Undesignated Legacies for maintenance, but to spend them wholly for "constructive purposes." The board has taken action to this effect. A source of income towards maintenance, sometimes reaching as much as $140,000 in one year, has therefore, been removed. Because of this situation, and the world's situation of today, it seems fitting to review the results of last year's Apportionment. In the following figures our purpose is not that of criticism, but information. And we would not say these things did we not believe the time has arrived when the Apportionment should be wholly paid.

For the year ending Oct. 1, 1916, a thirteen month period, the Apportionment was	$1,401,000
Or for the regular year of twelve months it was $1,293,000 plus 1-12th for the extra month.	
The total sum received was	1,248,000
The Apportionment was not met by	$ 153,000
We are told that the number of Parishes and Mission Stations is	7,164
The number of those that last year contributed was	6,210
Those that made no direct offering numbered	954
Of the Parishes and Mission Stations that contributed, namely, 6,210,	
2,978 paid part of their Apportionment only and fell short of the full amount by	$299,000
1,082 paid their Apportionments in full.	
2,150 overpaid their Apportionment by	146,000
As noted above leaving the amount not met	$153,000

Three thousand thirty-two Parishes and Missions paid their allotted sums in full or over; and 2,978 paid part of their quota. Together these made a larger number contributing than heretofore. Nine hundred and fifty did not see their way to respond to their Apportionments. We doubt not that, for most of these, pressing obligations prevented their doing so—indeed, we know this to be the case in some instances. Presently all these nine hundred and fifty will join the already very large number contributing, and the day is near at hand when the Church will be drawn into a united phalanx praying, working and striving for the one end. In this supreme effort Jesus, the Master, shows us the way.

GEORGE GORDON KING,
Treasurer.

News from Tennessee

The Rev. George O. Watts has assumed his new duties as Rector of St. Peter's Church, Columbia, Tenn.

The Rev. Harry F. Kellar will assume charge of Holy Cross Church, Mt. Pleasant.

The sermon at the Commencement Exercises of Columbia Institute, the Diocesan School for Girls, was preached by the Rev. P. A. Pugh, Rector of the Church of the Advent, Nashville, in St. Peter's Church, Columbia, on the fifth Sunday after Easter.

WOMAN'S WORK FOR THE KINGDOM

Annual Convention of the W. A., Diocese of Michigan City

By far the largest and most inspiring Annual Meeting of the Woman's Auxiliary of the Diocese of Michigan City was held Wednesday and Thursday, May 16-17, at St. Andrew's Church, Kokomo, Ind. It was evident that there was going to be a large attendance when the Rector of the local Church began receiving replies that there would be representatives from most of the Parishes and Missions of the Diocese. The program began at 4 o'clock on Wednesday, when the Bishop of the Diocese, the Rt. Rev. John H. White, D. D., led in the devotions, saying the Creed and Collects. The President of the Auxiliary, Miss Alice Goldthwaite, of Marion, then introduced the Rev. Dr. McKenzie, Rector of Howe Military School, who gave a most interesting and educational lecture upon the City of Jerusalem, and the East Mission, illustrated with stereopticon slides. Members of St. Andrew's Sunday School had the privilege also of attending this lecture. The Rector then made a short address of welcome to the delegates and visiting Clergy and Laymen on behalf of St. Andrew's Church and our fair city. Bishop White then addressed the Convention, commending the women of the Diocese for their splendid work the past year and welcoming to our midst the Rt. Rev. Edward Osborne, D. D., who recently resigned his Bishopric of the Diocese of Springfield. Ill. He conducted the Quiet Hour for the Auxiliary which began at 5 p. m. This was a series of meditations on the meaning of the Ascension of Jesus Christ, and the extension of the incarnate life of the Son of God, which we receive in the Blessed Sacrament of the Holy Communion. The Quiet Hour proved to be most helpful as a preparation for those who were to come on Thursday morning to the annual Corporate Communion of the Woman's Auxiliary. Not only was the seating capacity of the Parish House taxed at the afternoon session but before the hour for the evening Missionary Service all available space was occupied by a large and enthusiastic congregation which had assembled to worship and to listen to the addresses of the evening. Archdeacon Long gave the first address, the subject being "The Scattered Communicants of the Diocese." The Archdeacon is in a position to know the actual conditions in the Missionary field of the Diocese and in a most stirring and eloquent way brought to his large audience the responsibility that the Church owes to those who seldom can have the privileges of Sacraments and other blessings of the Church.

At 7:30 on Thursday morning the Auxiliary made its annual Corporate Communion, Bishop White being the Celebrant, assisted by the Rector.

It was one of the greatest privileges to the Auxiliary to have present as a speaker, Miss Julia C. Emery, last year and for many years the General Secretary of the Woman's Auxiliary in this country. Her address was on "The Pilgrimage of Prayer," which is a season of prayer in the Church which is proceeding through the whole land, having started in the East, and is to be held here beginning the tenth of June. Her talk was so simple yet so full of truth and helpful suggestion that everyone was inspired with her words. Bishop Osborne spoke for a few minutes commending the Church in this Diocese for its work and the enthusiasm shown in the worship by the people. Mrs. W. M. Pratt of Indianapolis, correspondent for the press for the work of women in the Church, gave two very interesting and helpful talks, one on the United Offering, a thank offering that is given every three years for missionary work among women in the world, the other on "The Church in Indiana."

Events, Large and Small, in the Far East

The Girls' Friendly Society has always been strong in Pennsylvania. The compactness of the Diocese, the ease of getting about and of gathering the Branches together, all tend toward the building up of a strong work. A meeting which in a less favored Diocese would mean a vast sum spent in carfare, many long and tedious hours on the way, and comparatively few at the end of the journey, here means a negligible carfare, an accessible meeting place and a large number present. One sometimes wonders whether a metropolitan Diocese realizes its blessings and its resulting responsibility.

Two Branches have recently celebrated their 25th anniversaries—the Incarnation and Old St. Paul's. At the latter the Branch festival was combined with the observance of G. F. S. A. Week, thus making a double revel. Old St. Paul's is the City Mission Branch and there were three Branch Secretaries present at the reunion of new girls and old. The first Secretary, Mrs. Frazier, read the minutes of the first meeting in 1892; the second Secretary, Mrs. Zimmermann, after a little talk, presented each girl with a little book as souvenir; Miss Maule, the present Secretary, gave the report of the current year's work. The Branch had sent Christmas gifts to the Branches at Dixon and Baggs, two new Branches in Wyoming; and telegrams of congratulation from these two Branches were read at the anniversary. It made the East and the West seem very near that night.

The annual service for members was held in Holy Trinity Church on May third, the only Church in the city which is big enough to hold the G. F. S.; and even it would not be big enough were half the number enrolled present themselves. The banners were extremely interesting, the Italian Mission exceptionally so, with its crossed flags, American and Italian. Dr. Mockridge of St. James' Church preached on the parable of the mustard seed. The following week 600 little candidates gathered at St. Simeon's Church for their annual service and Bishop Rhinelander talked to them about "Roots and Fruits," illustrated by the apple tree. One can't help noticing the prevalence of the horticultural metaphor this year.

But the really beautiful event of the season is to come on Saturday, May 26, when the Literature Department of the Diocese gives its annual entertainment. The Branch from St. Peter's Church is to present the "Midsummer Night's Dream," upon which they have spent their attention this winter. The scene of the presentation is a beautiful garden in Germantown with a gently sloping bank upon which gay rows of girls make a charmingly picturesque audience. And at the foot of the slope the events of the afternoon are staged. Long ago the Literature Department found that good reading, as good reading, was not pleasing to the modern maid; but that good books, as fuel for dramatic performance, were capable of much use. As a rule, each Branch presents a scene or a picture from its winter reading, but this year the entire honor falls to one Branch. May fair skies attend the players

Annual Meeting of the W. A. of Southern Ohio

The Forty-first Annual Meeting of the Woman's Auxiliary of the Diocese of Southern Ohio was held May 22nd and 23rd in Trinity Church, Columbus. About two hundred delegates were in attendance. Miss Elizabeth Matthews of Cincinnati was elected President, and Mrs. Henry Scarlett, Columbus, and Mrs. George P. Torrence, Hamilton, were elected Vice Presidents. Addresses were made by Bishop Reese, Rev. E. F. Chauncey, Rector of Trinity Church; Mother Eva Mary of the Community of the Transfiguration; Archdeacons Reade and Dodshon, and the Rev. Robert Phillips of La Grange, Ga., all on various phases of missionary work. The Auxiliary voted to try the new financial plan a second year, it having been most successful during the past year. By it the Auxiliary pledges its effort to help each Parish raise its own apportionments for Missions instead of contributing separately for Missions. During the past year the Columbus Convocation paid in full the Parish apportionments, and the other Convocations greatly increased their contributions.

General William Verbeck, proprietor of St. John's Military School at Manlius, filed a voluntary petition in bankruptcy in the Federal Court recently, with liabilities of $137,884 and assets of $157,548. St. John's is one of the oldest and best known military schools in the country. General Verbeck, however, owns only a part of the school property, the other part belonging to the Episcopal Diocese of Central New York.

Personal Mention

Rev. Earnest Macnalty has been appointed Priest-in-Charge of Christ Church, San Jose, Cal.

Rev. Dr. Tompkins of Philadelphia has just closed a successful Mission in St. John's Church, Jamaica Plain, Mass.

Rev. Robert B. Gault, Rector of St. James' Church, Lancaster, Pa., has been called to Trinity Church, Chambersburg, Pa.

Rev. Halsey Werlein, Jr., Rector of Trinity Church, San Jose, Cal., has passed the medical examination for a post in the officers' training corps.

Rev. C. A. Wilson, Rector of Trinity Church, Baraboo, Wis., has resigned to accept the Rectorship of Zion Church, Oconomowoc, Wis.

Rev. Frank C. Wheelock, Rector of Grace Church, Dalton, Mass., has accepted a call to St. George's Church, Lee, in the same Diocese.

The Rev. Edward Henry Eckel, for the past three years Provincial Secretary of the Southwest, has accepted the Rectorship of St. Andrew's, Fort Worth, Texas, to take effect in September.

Rev. Dr. Roderick J. Mooney, Rector of St. Peter's Church, Rockland, Maine, has resigned, to accept the Rectorship of the Church of Our Father, South Boston.

Rev. W. Copley Winslow, D. D., well known as a leading archaeologist, was married on May 24th in St. Luke's Church, Allston, Mass., to Miss Elizabeth Bruce Roelofson, Rev. Charles W. Duffield, Rector of the Parish, performing the ceremony.

Rev. Dr. Edward M. Jefferys, for eleven years Rector of St. Peter's Church, Philadelphia, has been granted a leave of absence for the duration of the war. He will go to the front as Chaplain of Army Base No. 10.

Rev. A. S. Gill, Deacon, was ordained to the Priesthood on Ascension Day in St. Paul's Church, Marquette, by the Rt. Rev. J. W. McCormick, Bishop of West Michigan. He was presented by the Rev. S. H. Alling, Rector of St. James' Church Sault Ste Marie, Mich. The Rev. Mr. Gill will have charge of Manistique and Gladstone, Diocese of Marquette, after June 1st. For the past two years he has been assisting in the "Soo" and studying under the Rector.

Annual Meeting of Church Clubs

HELD IN CINCINNATI ON MAY 18

Delegations from the Episcopal Church Clubs of the Dioceses of Colorado, Connecticut, Atlanta, Chicago, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, St. Louis, Newark, N. J., New York, Cincinnati, Cleveland, Harrisburg, Philadelphia, Rhode Island, District of Columbia, and Milwaukee, met at the Hotel Sinton for the twenty-fifth annual National Conference of Episcopal Church Clubs. Holy Communion at St. Paul's Cathedral was celebrated at 7:30 o'clock the same morning by Rt. Rev. Boyd Vincent, Bishop of the Diocese of Southern Ohio, assisted by Very Rev. Stuart B. Purves, Dean of the Cathedral.

The final list of delegates shows 84 delegates and 45 alternates have been chosen to represent their respective Clubs at this Conference. Gideon C. Wilson, Cincinnati, is President of the National Conference, and Jackson W. Sparrow, also of Cincinnati, Acting Secretary.

The Episcopal Church Club of Cincinnati was host to visiting delegates at a reception and dinner at the Hotel Sinton, and again Saturday noon at the Cincinnati Country Club, where luncheon was served.

Recently a most interesting experiment was tried in Ichang, China. The Swedish, Scottish and American Church Missions combined for a series of special services. They succeeded in securing a large heathen temple in the city—the Temple of the God of Fire—and invited the Rev. Robert E. Wood of St. Michael's Church, Wuchang, to conduct the Mission. The fire god is supposed to be especially fond of the theater and he is best propitiated by giving him a play now and then. That is why his temple is provided with a stage. The names of 373 inquirers were taken.

JUNE IS OUR BIG MONTH

We want to reach and secure the subscription of every Church family in every Parish and Mission in the United States.

CAN WE DO IT?

We MUST do it (sooner or later) if we would wipe out the disgrace that rests upon the Church, nearly every member of which subscribes for some metropolitan daily because he or she is interested in what the world thinks and is doing, but not one in a hundred of these members subscribes for a weekly Church paper that represents the whole Church in her thoughts and deeds.

Can you find a Methodist that does not subscribe for his weekly denominational paper? Is he more interested in the spread of Christ's Kingdom than we Churchmen are?

LET US WIPE OUT THIS DISGRACE

We make it possible by furnishing a well-edited paper for only ONE DOLLAR A YEAR. But we are powerless, unless you in the local Parish or Mission open the way, and use your influence, and follow our suggestions, and do your part.

WHAT IS YOUR PART?

1. **If you are a subscriber,** show your copy to your friends, tell them how much you like THE WITNESS, take their subscriptions and send as large a list as you can. Retain 20 cents on each subscription for some local Church work.

2. **If perchance this sample copy** comes into your hands, send in your subscription today—contribute your dollar—and then before the month ends, enroll your friends.

3. **If you are a person of means,** help this movement, and give us a liberal donation to pay the subscriptions of those who cannot afford even a dollar a year—or to send to any number of your friends. There is no work today that deserves donations more than THE WITNESS—to give it a good start.

4. **If you are a member of some Guild** arrange with your Rector to give us a "WITNESS WEEK" in your Parish—a week in which the members of your Guild will call on every member of the Parish **in one week** and secure subscriptions. Send us a complete list of addresses, and we will send a sample copy by mail and enclose a subscription envelope, and ask them to put that envelope, enclosing one dollar, on the alms-basin the next Sunday. Then during the next week make the vigorous canvass among those who did not use the envelope. Keep 20 cents of each subscription for your home work.

5. **Do you know any better way?** Adopt it. We care more for results than for method.

SHALL THIS MOVEMENT BE SUCCESSFUL?
That depends on YOU.

We **WANT** to reach every Church family during the month of June.

We CAN if you WILL. WILL YOU?

Don't delay. Every day counts. There are over a million Church families and June has only 30 days

THINK OF IT! A million families, standing shoulder to shoulder, and each contributing One Dollar—only one dollar—**in a single month** to bring inspiration into a million homes, and to increase the efficiency of every Parish and Mission in our land.

IS IT WORTH YOUR EFFORT?

THE WITNESS, Hobart, Indiana

St. Stephen's College Receives $10,000 Gift

St. Stephen's College is rejoicing over the gift of $10,000, the news of which was conveyed to the College in the following letter:

"The Protestant Episcopal Society For Promoting Religion and Learning in the State of New York.

"May 10, 1917.

"To the Rev. Dr. Wm. C. Rodgers, President St. Stephen's College:

"Dear Dr. Rodgers:

"We had a special meeting of the Trustees of the Society yesterday. The Society appropriated $10,000 for St. Stephen's College, and the Secretary has sent me a copy of the resolution, which reads as follows:

"'On motion, duly seconded, it was unanimously resolved that the Society appropriate the sum of ten thousand dollars as a special gift to St. Stephen's College, to be applied toward the payment of the amount expended for the alteration of buildings at the College, this amount to be paid, if the state of the treasury permits, during the year beginning October 1, 1917.

"'Yours sincerely,

(Signed) "'WILLIAM HARISON,

"'Treasurer.'"

A number of the students have left St. Stephen's College temporarily, in order to do national service. Of these, one has been called out by the National Guard, two by the Naval Reserve, one has enlisted for service in the Mosquito Fleet, seven are in Forts Madison, Myer and Niagara barracks for training in the Reserve Officers' Training corps, and one undergraduate, together with three recent graduates of the College, is in France doing hospital service, enlisted with Unit No. 2 of the United States Army Hospital.

These twelve men represent a fifth of the year's registration, and their absence on war business will mean a quiet Commencement. Five other undergraduates are enlisted and awaiting their call. One of the younger instructors, Mr. William Sistare, Jr., has resigned his position and is in training at Plattsburg.

Announcement has been made that the President has virtually decided to appoint Roland S. Morris of Philadelphia as Ambassador to Japan, to fill the vacancy caused by the death of George W. Guthrie, late Ambassador. It will be of interest to many readers to learn that so eminent a Churchman as Mr. Morris has been decided upon for this position, and that he succeeds another prominent Churchman.

A patriotic service was held in Trinity Church, Easton, Pa., recently, the Rector, Rev. A. H. Bradshaw, having invited various patriotic organizations to be present.

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The Witness

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

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THE CHURCH AND THE NATION

With No Uncertain Sound the Episcopate Declares for a Righteous War and Calls the Church to Service

BY BISHOP SANFORD

The duty of citizenship in time of war does not differ essentially from the obligation in time of peace. But an acute situation in the country suddenly crystalizes our responsibility for us. The Church performs no greater service to the State than that of shaping the ideals and forming the character of its people, and in that work it knows no rest. The kind of folk we are when under stress is determined chiefly by the kind of work the Church has done when the national horizon was clear. Nevertheless emergency conditions call for emergency tactics, and all of us are asking whether the Church — this Church—has not a specific duty to the nation at this time.

Assuming that none of our normal responsibilities, for worship, education or service can be aught diminished, there are three directions which our collective accountability must take.

We must, clergy and laity alike, think straight in the face of the issues presented. The Church can have no sympathy with the fanaticism which would exclaim, "Right or wrong, my country." True fealty to the nation is always to be identified with devotion to national righteousness and with nothing else. Thank God, there is no conflict of ideals now. Unless we take the attitude that physical force must never be employed either in self defense or for the protection of others, we are bound to see in Prussian ruthlessness the same call to the nation that the violence of an escaped lunatic presents to the individual. The insane drunkard who starts to shoot up the town must be restrained at any cost, and a mad autocracy, intoxicated with its own military genius, must be equally subdued. The country has never engaged in war with its feelings more detached. We have everything to lose and nothing to gain except as we share in the common liberties of mankind. This is the main issue which must be clearly distinguished. Self restraint, freedom from bitterness, sobriety, thrift and sacrifice, these are the personal virtues to be encouraged. International honor, universal brotherhood, these are the visions to be unfolded. The apostolic injunction in its widest interpretation must be impressed anew as the motive of national conduct: "Love the brotherhood, fear God, honor the king."

In the several concerns which the exigency demands Churchmen will bear their part. Each will exemplify his Christian loyalty by the way in which he performs his share of civic service. It is no part of the duty of the Church as an organization to say what each man must do, but there can be no question as to the Church's obligation to stand behind every enterprise which has for its purpose the alleviation and removal of suffering. Among such must be mentioned the Red Cross Society, the only international agency except the Church whose activities the war does not curtail, and the only fraternity which is qualified to carry out without hindrance the practice of those humanitarian principles common to all Christian bodies. To aid the work of this society is the widest and most feasible form of social service the time affords. There is no Mission so small that it cannot offer to it effective support. Guilds might very well substitute for their customary industries those which the Red Cross Society affords, and there are few of our Vestrymen or unofficial members who could not render to it some active aid.

A national crisis must also, above everything else, be a time of prayer. But let us not pray to a tribal God, or offer in Christian terms our devotion to the heathen God of War. Rather by the merits of the Universal Christ let us beseech the Father of all to accomplish His blessed will and to lead us to act and live in harmony with it. In your private devotions you will frame your petitions as the heart dictates. Such prayers will include your desires for your country's steadfastness. In our public offices prayers for the country should never be omitted. I am sure that already the clergy have seen to this. But I recommend that at Morning and Evening Prayer, at the Holy Communion, and whenever the people assemble in His Name and Presence, the prayer for the President, for Congress, and the newly authorized Collects for the Army and Navy be freely used. So that both individually and collectively we may liberate those spiritual forces which shall bind us more closely to the Source of Omnipotent Love and strengthen our people to achieve what God would have them do.

Bishop Suffragan for Southern Virginia

REV. DR. ARTHUR G. THOMSON ELECTED

The Rev. Arthur Conover Thomson, D. D., who is the Bishop Suffragan-Elect of the Diocese of Southern Virginia, was born in Fredericksburg, Va., in 1871, his father being the late and venerable Archdeacon E. H. Thomson of Shanghai, China. Dr. Thomson graduated from the University of Pennsylvania in 1890, and from the Theological Seminary in Virginia in 1893. He was made Deacon in 1893, and sent by Bishop Whittle to Tappahannock, in the Diocese of Virginia, where he served from 1893 to 1895, being ordained to the Priesthood in 1894.

His second Parish was in Cincinnati, O., 1895 to 1899, and came to Trinity Church, Portsmouth, in 1899, in succession to Dr. James B. Funston, who was made the Bishop of Boise.

Dr. Thomson has served this old Colonial Church with wisdom and fidelity these eighteen years, and there are marked evidences of his efficient ministry in every feature of the Parish.

He has for a number of years been Secretary of the Diocesan Missionary Society and when a change was made in that organization he was largely instrumental in working out the plans of our Board of Diocesan Missions, of which he was made Secretary and Treasurer. He was Deputy to the last meeting of the General Convention. He married in 1894, Miss Mary Fitzhugh of Fredericksburg, Va.

THE BISHOP OF EAST CAROLINA STRIKES THE KEYNOTE OF PATRIOTISM

As a nation, we gradually came to the realization that it was not simply a question of waiting until insult after insult, indignity upon indignity had reached such accumulated proportions as to justify us in going to war; but that as a member of the family of nations, we had to take our stand with those other members of the family who were fighting, not simply for the preservation of their respective homes, but for civilization, for democracy, for the ideals and purposes of Him Who came and lived and died that the Kingdoms of this world might become the Kingdoms of God and of His Christ. In the momentous words of that great Christian statesman who guides the destinies of our nation with sure and steady hands:

"The task we are setting ourselves to is a great one, but the issue cannot be in doubt.

"To such a task we can dedicate our lives and our fortunes. Everything we are, and everything we have—with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles which gave her birth and happiness, and the peace she has treasured.

"God helping her she can do no other."

Total Abstinence Is Endorsed

After Rev. James Empringham, Superintendent of the Church Temperance Society, had called attention to Great Britain's drink bill of a billion dollars last year, in an address at the Church of the Holy Apostles, Philadelphia, the congregation, one of the largest of our Churches in that city, passed the following resolution:

"Inasmuch as the governments of Great Britain and France are calling upon the United States to help them in furnishing food supplies, we ask the Church Temperance Society to make such representations to the Church of England and to the governments of Great Britain and France to conserve their own food supplies by prohibiting the manufacture and sale of alcohol as a beverage during the period of the war."

Afterwards, pledges were distributed, and more than a thousand members of the Parish, with its three affiliated Missions, signed cards pledging themselves to total abstinence during the war, and protesting against the manufacture and sale of liquors while the war lasts.

Bishop Brent Preaches In Washington

The Rt. Rev. Dr. C. H. Brent, Bishop of the Philippine Islands, was in Washington on the Sunday after Ascension, and preached at St. John's Church in the morning, and at the open-air service on the Cathedral close in the afternoon. The music was furnished by the U. S. Marine Band at the afternoon service. There was a very large congregation present, and the Bishop preached a most inspiring patriotic sermon. He gave an account of his recent visit to the firing line in France, and told of his confirming seventy odd soldiers just from the trenches. He said France was bleeding in every pore, but that the transfusion of blood from America would save her life and secure the liberty of the world.

COUNCILS AND CONVENTIONS MEET IN MANY DIOCESES

REPORTS OF BISHOPS ELECTED AND OF PROGRESS MADE

DIOCESE OF BETHLEHEM CONVENTION

This being the 30th anniversary of Bishop Talbot's consecration to the Episcopate, the Convention of Bethlehem, which met at the Parish of the Good Shepherd, in Scranton, on May 21-23, was given over to a great extent to services, meetings and gatherings which fittingly commemorated the happy occasion. Six hundred men were in the Church of the Good Shepherd for the opening preliminary mass meeting on Monday night. Beautiful music, inspiring addresses, and warm greetings to the Bishop, made this an occasion long to be remembered.

The Rev. Charles L. Slattery, D. D., Rector of Grace Church, New York City, spoke on the "Triumph of the Church". He showed how all through the ages the Church had been victorious, even through the darkest trials possible. A humble figure was often the instrument for the greatest victory. Today Cardinal Mercier is one of these modest but heroic figures. Dr. Slattery's message was one of great encouragement. Franklin S. Edmonds, Esq., of Philadelphia, spoke eloquently on "Freedom and Responsibility", showing the balance which is necessary between liberty and discipline. He said that our great problem was to organize and discipline ourselves for war; and then to fight without hate. We must fight without losing our ideals. He said we are sending our boys to fight for us, and we must protect them in camp. "It is our duty to make the world safe for democracy, but freedom is not license, and we must discipline ourselves."

The Very Rev. H. E. W. Fosbroke, the Dean of the General Seminary, who had met the men of the Bethlehem Alumni Association of the G. T. S. in the afternoon for supper, and a conference at St. Luke's Parish House, spoke on the "Ministry of Thinking", pointing out with great force the need of a right perspective in all our thinking. We should not think with self as the centre, but God, the centre of all things. "War", said the Dean, "is bad business, but for Christ's sake, and His help, we will go through with it, for we must do God's work in establishing righteousness in the world."

Tuesday there were conferences for the delegates. In the morning, work of the Sunday Schools was considered, and in the afternoon, social service and American interests in the Caribbean. The Rev. Philip E. Osgood of the Chapel of the Mediator, Philadelphia, gave an address, which was brim full of enthusiasm and inspiration on putting enthusiasm behind all our scientific apparatus in teacher and Church School teaching, which he stressed as "training the child, rather than simply teaching him".

In the evening, the Convention proper opened with Evensong.

During the routine business of the Convention, the Rev. R. P. Kreitler presented a resolution urging the powers of government to do away with the manufacture of spirituous liquors which are made from grain.

At a Choral Celebration of the Holy Communion at 11 o'clock, on Tuesday, the Bishop of Connecticut was the preacher. Bishop Brewster, in a most eloquent address, paid a loving and beautiful tribute to Bishop Talbot, saying that his life as a Bishop of the Church had always been one of optimism and Christian courage, lived in faith, hope and love.

After this service, there was a luncheon at the Country Club for all the delegates. The Rev. Howard W. Diller, Rector of Trinity Church, Pottsville, was toastmaster, and introduced Bishop Murray and Bishop Garland, who both paid their tribute of love and admiration to the Bishop of Bethlehem.

Mr. Diller gracefully presented to the Bishop, with the sincere love of all his people, a purse of over one thousand dollars.

A PATRIOTIC CONVENTION AND BISHOP

The Council, which met for its first sessions on the evening of May 14th at All Saints' Cathedral, Indianapolis, was concerned chiefly with routine and Diocesan affairs, but through the whole of the proceedings there ran a note striking fervent patriotism. The Bishop in his addresses announced that he had offered himself for any non-combatant service. Later the Convention expressed its congratulations and Godspeed was tendered to the Bishop because of his offer to his country. Moreover, Bishop Francis was granted leave of absence from the Diocese in order that he may go to Africa with the Commission on the Sudan.

The time of the Convention was largely taken up with a consideration of the revised constitution, which was finally approved. It went on record as asking for prohibition as a war measure and pledged the whole-hearted and loyal support of the Diocese to the government of the United States. On the closing evening of the Convention a dinner, complimentary to the delegates was held. Rev. Dr. Lewis Brown acted as toastmaster. Other speakers included Bishop Francis, who spoke on the "Aftermath of the Convention"; Rev. A. L. Murray on the "Grammar of Ascent"; Rev. J. W. Comfort on "A Revival in the Diocese", and Rev. J. E. Sulger on "Church Optimism". The Standing Committee was changed by the substitution of the names of Rev. William Burrows and J. D. Bigelow to replace those of G. P. Torrence, removed from the Diocese, and W. W. Hudson.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

O God, the strength of all those who put their trust in thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. Amen.

"In this short prayer we have a train of consequences traced in the spiritual world; a golden chain with several links in it, the first link suspended from the Throne of God and the last link again attached to that Throne. We have a sense of human weakness leading to trust in God; trust expressing itself in prayer; prayer fetching down grace; grace enabling us to keep the commandments; observance of the commandments winning the smile and favor of God."—Dr. Goulburn.

Certainly we do need help to keep God's commandments. The close of every day brings home to us the humiliations that come from the sins and failures brought about by "the weakness of our mortal nature." On the other hand how seldom we acknowledge that our good deeds are the work of God. How seldom do we think back of a good deed and say, "to God be the glory".

This first Sunday of practical teachings starts out with the very practical suggestion that we keep God to the front, and not put him in the background of our lives. How many of us give God the "tag" end of the day, when everything else is out of the way? How many of us try to carry the thought of God into all the varied occupations of the day, daily practicing the presence of God? How many of us plan our work with the idea of "pleasing God in word and deed"? How many of us consciously seek that grace which alone pleases God and makes us capable of serving Him? "He is the strength of them that put their trust in Him." As the Latin phrase has it, "Ascend the prayer; descends the grace." Let us make it a rule of life to seek that grace daily and take heed that we do not receive it in vain.

As we look over the teachings from Advent till Trinity and recall all that God has done for you, realize that the teachings from now on are to show you how to do something for yourselves. And the very first and biggest thing to do is to realize your own weakness, and resolve to bring to that weakness the strength of the Almighty and Most Merciful Father, the Grace of our Lord Jesus Christ, and the invigorating, subtle power of the Holy Ghost.

THE EPISTLE

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also.—I St. John iv:7.

God is love! God is love! Twice is this interpretation of God insisted upon in this Epistle. This is a good thought to carry into the pathway of holy living, and we who call ourselves Christians must endeavor rightly to interpret that love to our fellow men. It is one thing to be "born of God;" it is quite another thing to be "like" God in love. To grow like one's father is to know about one's father. And one proof of our likeness to God is to see in other sons the likeness of the common Father, and to love others as brethren.

We have not advanced very far in this business and art of loving. We love those who love us; we do good to those who do good to us; but beyond that we have progressed but very little. If you doubt this try to raise money for philanthropic purposes with this Epistle as a reason and see how much you get in a day. The great war is helping us realize how far away we are from the likeness of God. But it has also shown men how to give for something, someone from whom they will receive nothing in return. Surely mortal nature is still very weak, and falls far short of what God expects in this one point of loving one another.

"There is no fear in love"—but note it is only **perfect** love that can cast out fear. With this truth of the love of God must one always balance the counter truth of the justice of God?

Bishop Doane writes: "We have need to be somewhat upon our guard, in our interpretation of this thought, 'there is no fear in love'. 'The weakness of our mortal nature'; the fact that 'without God we can do no good thing'; the suggested possibility that we may 'keep God's commandments' and yet **not** please Him; the full statement of the doctrine of the Atonement, which by the very preciousness of the propitiation reveals at once the hatefulness and the danger of sin; and the warning of 'the day of judgment'; all these, before we reach the teaching of the Gospel, declare to us the 'fear and trembling' with which we are to work out our own salvation."

Only those who are "made perfect in love;" only those, that is to say, whose love fulfils God's law, have no need to fear. People have been known to slip down towards hell by luxuriating in the misunderstood phrase that "God is love." I want to warn you against using that phrase as a shibboleth or a passport to "easy going" religious living. Just remember that loving God involves running the whole gamut of a social, political, industrial revolution which will put all men as brethren in one family with God as their Father, their Elder Brother, their Guide, Philosopher and Friend. A job that means blood, tears, sweat, work, suffering, and which if you do not take your part, is going to mean hell, destruction and "a great gulf fixed" for you.

THE GOSPEL

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—St. Luke xvi:19.

Of course one might fare sumptiously every day if he were certain that if everyone else was not faring sumptuously it was their own fault, and not his. To fare sumptuously has this danger that it makes one "heavy," and "oblivious" to certain very serious social obligations which may be at one's own gate. The reason the certain rich man did not "dwell in God" lay in the fact that if he even saw his brother, he knew him not, therefore he loved him not. He was indifferent! That was the sin which put the rich man in torment. That rich man, called by many "Dives," had had some religious teaching: he knew that he ought to say Father Abraham; but his religion evidently was not a social religion. He was the type of man concerning whom Jesus asked, "If you love those only who love you what reward have you?" Evidently such folk, indifferent to the needs of those who are not able to love you, do not inherit a place near the heart of Him Who is love.

A man who follows Christ has to keep in his mind that "everlasting" is equally applied by Jesus to "punishment" as well as "life." And we must also remember that "the element of eternity attaches not to the place or the punishment, but to the person. Here life is temporary, therefore its joys or sorrows have an end. There, life is eternal, therefore its joys or sorrows have no end." The purpose of the judgment day which is to deal with quick and dead is but to proclaim and put in force the sentence which each man will have decided for himself, and to publish before men and angels the justice of each decision.

"Cool my tongue." Listen to Bishop Doane: "Dives had cultivated appetites which grew by what they fed on, and so he 'carnalized his soul.' His soul had no spiritual appetites. All the satisfaction it got came through the flesh. When the flesh was gone, the pleasures that came through them are gone. And so the only desires the soul had been fed could not be gratified. The 'hell' for Dives was that his soul was 'eternally insatiable.' Dear friend, all the senses are avenues to the soul. Examine yourself seriously on how and what you teach your soul to crave through sight, smell, touch, taste, hearing."

"They will not be persuaded if one rose from the dead." You cannot do much with an indifferent man. Unless a man will use the means for saving his own soul which God has put within his reach there does not seem to be any hope for him. **The sin of indifference** to one's own spiritual future, and the spiritual welfare of every other person brought into this world spells a Gospel which has no comfort, no peace, no good in it. "If" spells torment, sorrow, remorse, shame, hell to that man who is indifferent to his own spiritual condition and goes on the theory that "he should worry" about conditions in his town, his state, his country and the world. Oh wake up and show God that you love Him and realize why He died upon a Cross, and do your "bit" before it is too late. F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

FIRST SUNDAY AFTER TRINITY

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
1 S. aft. Trinity	Josh 11:10-end Is. 48:12-end	John 1:35-end	Is. 49	Acts 11:1-26
M.	Josh. 13:1-14	Matt. 4:23; 5:16	Wis. 7:1-14	11:27; 12-end
Tu.	14	5:17-30	7:15-end	13:1-13
W.	18:1-10	5:31-end	8:1-18	13:14-42
Th.	20:1; 21:12	6:1-18	9	13:43-end
F.	22	6:19-end	10	14:1-18
S.	23	7:1-20	11:1-22	14:19-end
2 S. aft. Trinity	24 Eccl. 2	John 2:1-22	Is. 65	15:1-31

The usually accepted formula, "Doctrine and Duty", for the two halves, respectively, of the Church year is a very inadequate and even incorrect presentation of the Christian religion, as also the teaching of the Prayer Book. Christianity is a life, even the life of God in the soul; and the first half (after Advent) of the Church year presents the Divine, spiritual, eternal life, as it was manifested in our Lord; while the second half, from Pentecost on, presents that same life in the believer and in the Church. This is beautifully brought out in the Eucharistic services. For instance, on Whitsunday we commemorate, of course, the coming of the Holy Spirit; on the next Sunday, commonly called Trinity Sunday, the necessity of being "born anew" by the Spirit is stressed, while on the next Sunday the definition of the regenerate life is given as love: "Whosoever loveth is born of God and knoweth God", and so on. With this conception of the second half of the year, agrees the assignment of Old Testament and New Testimony history in our tables—the experience of God's redeemed people in the Kingdom of God on earth, in Christian and pre-Christian stages.

The first lesson for Sunday morning is a summary of the conquest of Canaan by Joshua. We must here face the fact that such narratives are by many sensitive souls regarded as brutal and unedifying. But if the poet-scientist who trusted that "God was love indeed, and love creation's final law", did not hide from himself the fact that "Nature red in tooth claw with ravine, shrieked against his creed", and if Drummond (Ascent of Man) could trace a growing love story in evolution, there is still greater reason why students of the God of revelation should "look to the pit whence we are digged". What we have in the study of the conquest is the interpretation of much history, lower civilization being succeeded by higher ones. It is "brutality", but not "without a soul". Moreover, it is our aim constantly to bring out the contrast of the new Covenant with the old, as on this Sunday, when we give for the second lesson the picture of Him whom Joshua typified, and who "overcame the world" for us. Yet again, our congregations should be taught the spiritual core of the Old Testament narratives. Evil is to be utterly annihilated, and even after we have entered upon the Promised Land or received the gift of the Indwelling Spirit, there is still a struggle. The Old Testament alternate, based on redemption, stresses, in line with the Collect, evangelical or spiritual obedience, Babylon typifying the power of evil from which we have been redeemed.

The Second lesson Sunday evening (Acts xi:1-26) gives the second step in the expansion of the Church under the influence of the Holy Spirit, and is related to the thought of the Epistle that the Church is the Saviour of the whole world, and is backed by Isaiah's missionary message (49).

The week day lessons continue the course readings in each case. It may here be explained that for the second lessons on Sunday mornings up to and inclusive of the eighteenth Sunday after Trinity, we depart from the effort plan of correlating the second lesson with the first, and present the portrait of the Christ as given in the Gospel of St. John as being that realization of our Lord's true character at which the disciples arrived through the inspiration of the Pentecostal gift of the Spirit.

The Trinity in Prayer and Service

There is a great organization in the Church whose spirit is embodied in its two rules—the Rule of Prayer and the Rule of Service.

Prayer and Service. They sum up all human and Divine relationships, they sum up God's duty to man, and man's duty to God, and man's duty to man.

The idea of brotherhood is inherent in the Deity. God is not alone in his Personality. He does not exist alone in awful loneliness and sovereignty. And the idea of the social life of God we express in the Trinity—three Persons living in a community of Divine interests.

God said: "Let us make man in Our image." This is the first expression of the social life of God.

God would share His immortality, His happiness, His life. The Persons of the Trinity would speak and work together, would give Themselves in service, that God might scatter His happiness and life and love over untold worlds, and to multitudes of unborn generations.

And there came a higher act of service in the Godhead.

There came, as the human years rolled on, the time when God said: "Let Us go down and redeem man, whom We have made in Our image, for he has grown forgetful of his birthright, he has been mastered by the things of the world in which We placed him, he has been mastered by the flesh in which We made him, he has marred the image of God in which We made him."

And so Christ came down to give Himself in the highest act of service of which we can conceive.

And all His life was a living up to and a living out of the principles of Prayer and Service.

Every day He brought some man within the hearing of the sound of the Gospel, and He brought the Gospel by His words and deeds to the hearing of some man.

Nicodumus came to Him by night, and Jesus spoke to him words which afterwards bore fruit in an open confession in a moment of danger. He did an unaccustomed social kindness to Zaccheus, and salvation came to Zaccheus' house. He spoke to a young man who thought himself incorruptible, and showed him the weak place in his moral armor. He toiled and spent Himself in acts of service to men and women. And strength came to Christ for this service through prayer. He never undertook any great work without praying over it, asking His Father's will and help. Before choosing His twelve Apostles, He prays. Must His prayer not have been that God would direct and bless His choice?

His whole earthly life was an act of service, made possible by an act of prayer.

And that spirit has passed into His religion.

It is a familiar thought that Christ exemplified that principle of the social character of His religion by sending His disciples "two and two" to do their work in the ministry.

He thought that men could best work together and pray together. And so we speak of "the company of the Apostles", men who worked for the extension of Christ's Kingdom, who shared their toil and travel, who together lifted up their hands in prayer, or stretched out their hands in service to their fellow men. Together Peter and John go up to the Temple to pray, together heal the impotent man.

In company they bore their sorrows and their persecutions; together they sang praises in prison; together they clung as they awaited the spring of the wild beasts in the arena; together they died, and together they are commemorated—Simon and Jude, Philip and James.

In that blessed company the Church has left them and keeps their yearly festivals together.

So the principles which began in the Counsels of the Trinity still live and animate Christians.

Still our prayer is social. It begins, "OUR Father"; still our service book is "Common Prayer".

And still, with methods of a new day and ideals of a modern service, Christians seek to make their brothers realize that they are made "in the image of God". H. J. M.

Dean Phillips Quietly Passes Away

Rev. Dr. D. S. Phillips, the Senior Presbyter of the Diocese of Chicago, Dean of the Southern Deanery since 1879, for many years Rector of St. Paul's Church, Kankakee, and for several years Past Rector-Emeritis, died peacefully in his sleep on the evening of Wednesday, May 20th. He had assisted in the services in the Parish Church on the preceding Sunday.

He was a splendid man, dearly loved in his Parish and throughout the Diocese—a leader among men. Had it not been for the affliction of deafness which he bore for many years, he would have been called to the highest honors and responsibilities the Church could give. He was laid to rest from the Parish Church where he had ministered so many years, Bishop Anderson preaching a sermon on "The Hope of Immortality," and Rev. J. H. Edwards, a life-long friend, making a suitable address.

In the will of Hon. Joseph Choate a bequest of $10,000 was left to St. Paul's Church, Stockbridge, Mass.

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CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XXIV

Born of the Virgin Mary

The Creed makes Jesus Christ the center of the Christian Faith. So we find in the New Testament that the central thought of the Apostles' preaching was "this same Jesus who was crucified is Lord and Christ." It was the message of a living Christ—not of one who came to earth and died, and has become a mere figure in past history, but the message of one who "was dead, and is alive again forevermore." It was "God, manifested in the flesh, believed on in the world, received up into Glory."

BORN OF THE VIRGIN MARY

The manifestation in this world began with a miracle, "born of the Virgin Mary," and ended with a miracle, "rose again from the dead." Of these two miracles the second came first in the knowledge of the early Church. The Apostles, no doubt, knew nothing of our Lord's miraculous birth until after His Resurrection and Ascension. Until then they would not be prepared to receive the Christmas mystery. They had to know Christ Himself first; to become familiar with the miracle of His spotless life, his consciousness of oneness with the Father, His power to work miracles. And then they had to know Him in the glory of His Resurrection before they were prepared to receive the mystery of His birth.

NOT IN THE EARLIEST GOSPEL

This same course of preparation for this mystery they included in their teaching. As God had led them, so they led their early converts. So we find that the Virgin Birth was not contained in the earliest Gospel (St. Mark's), which is the Gospel for Catechumens, under instruction for Baptism. That Gospel begins naturally, with true paedagogic instinct, with the preaching of John the Baptist, which formed the natural "point of contact" for that generation, and an introduction to the figure of Christ. The Gospels of St. Matthew and St. Luke, written for Christian believers, who were already instructed, very naturally and rightly contain the story of our Lord's birth of the Virgin Mary. It belongs in Christian doctrine, but it must come as the last thing in the teaching instead of the first.

BEGINNING AT THE WRONG END

Controversies over the doctrine of our Lord's miraculous birth usually begin at the wrong end. The man who does not believe in the Incarnation and who tries to explain away the Resurrection, will not believe in the Virgin birth, and there is no use trying to argue with him about it. He cannot be prepared to believe until he has accepted the Resurrection and the Incarnation. The man who does accept these two facts finds no difficulty whatever in the Virgin birth. To him it is wholly natural and fitting as the beginning of the manifestation of God in human nature.

To persuade the world we must, therefore, begin as God began with the Apostle, with the Person of Christ. Men must become familiar with that holy life, so unique and apart from all others. They must believe in the Risen Lord, and at once, by the Resurrection, He is put in a class all by Himself. Still more, with the early Church, the man must come to see how the Risen Lord comes into living union with all His disciples so that all can say with St. Paul, "Now I live, yet not I, but Christ liveth in me." The Book of Acts is not the "acts of the Apostles"—the earliest title is simply "Acts." It is the book of the acts of the Risen Lord, through His Church. The whole history of the Church, and the whole spiritual life of each believer, is the record of Christ's power Who dwells in men.

Only one who is God can so come into personal union with all believers, and so we are prepared to hear that He Who is God manifested in human nature was born by a miracle.

J. H. Y.

A Little Sermon From the Pews

By Prof. K. G. Smith, Ames, Iowa

BUSY MEN

A long time ago, God said to Adam, "In the sweat of thy face shalt thou eat bread". In plain, every-day language, this means that in this world we are not to get something for nothing. We are to "get busy". Ever since the time of Adam, men have been trying to evade this law, and to get something without honest effort. God has always shown His displeasure at such procedure, and one commandment, "Thou shalt not steal", directly forbids it. Stealing is taking that for which we have given no fair equivalent. Looking for easy money is a dangerous pastime. Aachan was stoned when he tried to abstract booty for his own private use from the general pile. Gehazi thought he saw a chance to get a little easy money from Naaman, and used a plausible lie instead of a revolver to hold him up. We know what happened to him.

On the other hand, God has shown a preference for busy men when He wanted some one for a great work. Moses was not summoned to be a leader of the Israelites while he was a gentleman of leisure lazily smoking Egyptian cigarettes at the court of Pharaoh. He was married and tending sheep on his father-in-law's ranch when called by the voice from the burning bush. Elisha was not lying in the shade, with his straw hat over his face, waiting for the dinner bell, when Elijah dropped his mantle upon his shoulders. He was plowing with twelve yoke of oxen, and handling the twelfth himself, as well as bossing the rest—a busy farmer, and one who was doing his duty in food production.

When Samuel went to Bethlehem to look for one to be anointed king, about everybody took a holiday. He asked for Jesse and his sons, and I imagine that Father Jesse had given the big boys all a holiday, for they were right on hand when summoned before Samuel. Jesse must have been sorely puzzled at seeing Samuel refuse his three stalwart sons, any one of whom, in his estimation, at least, would make a good king. Samuel, too, was worried, for he said anxiously, "Have you no other sons"? "Yes," said Jesse, "there's one out tending sheep". (The one busy man in the whole family, and no one had noticed it.) David came running up, and I feel sure the old prophet's eyes twinkled under his shaggy brows as he looked at Jesse and the big brothers standing by, and said, "It seems to me that a boy who sticks to his work and tends the sheep, while his father and brothers take a holiday, has the right stuff in him for a king", and then added, slowly and impressively, "The Lord hath anointed thee king over Israel".

Christ was a busy man. His first recorded words are, "Wist ye not that I must be about My Father's business"? He constantly laid emphasis on doing the right, rather than simply avoiding the wrong. When St. John asked for proofs of His Messiahship, He didn't cite Scripture and lay stress on His blameless life. He said: "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the Gospel preached unto them". His disciples were busy men, and ever since their day, successful Priests and useful Laymen have been busy men. I once heard of a very saintly man who advertised for a place where his pious example would be considered an equivalent for board. Too many Laymen are inclined to overestimate the value of their pious example as an equivalent for what the Church gives them. Church work ought not to be done by only a few. All ought to get busy.

KENNETH G. SMITH.

The Bishop of Pennsylvania and the Bishop-Coadjutor of Virginia have been selected to take the places of the late Bishop of Western New York and the Bishop of Atlanta, on the Joint Commission on Revision of the Prayer Book.

Chats With the Editors

We have always wished the contents of THE WITNESS to represent the best thought of the Church. Our aim has been to provide our readers with such a variety that each reader should find something in each issue of particular inspiration and value for himself.

The Editors have considered themselves particularly fortunate in their contributors. Men of various schools of thought in the Church, but all with the deepest loyalty, have given us of their best freely and without remuneration.

"Performance rather than promise" has been our slogan. Let each issue speak for itself.

In an early issue we stated we expected to publish articles by the leading men of the Church, and others equally as good, by men less known. We have kept our word.

Now we are able to announce a list of contributors among our Bishops—men who are doing things—busy men, who are interested in the success of THE WITNESS, and are willing to take the time out of their busy lives to write things of value concerning "Christ and His Church".

The Presiding Bishop, Dr. Tuttle, the "grand old man" of the Church, as he is so affectionately known, will soon contribute to our columns. Watch for his article. It will be worth reading.

No Bishop has a more incisive, persuasive and virile style of address than the great, big-brained and far-sighted **Bishop of Chicago.** In many respects he excels even that great preacher, the Bishop of London, whom he much resembles. Last Lent, Dr. Anderson delivered, at the noon day services in Chicago, a remarkable series of short addresses. Fortunately, though extemporaneous, they were stenographically reported, and now, through the courtesy of the Bishop and the Chicago Church Club, our readers will have the privilege of reading these spiritual addresses. Their topics are, "Power", "Contact With God", "Contact With the World", "Points of Contact", "Contact With the Spirit of God".

Bishop Hall is widely known as a great theologian, who has the faculty of popular presentation of the truths of Christianity. Several series of lectures before bodies of students and others attest to this power of the Bishop of Vermont. Bishop Hall has promised to contribute to our columns.

One of the most popular preachers in the Church is Dr. Woodcock, Bishop of Kentucky. He has sent us an article which will soon appear. Our readers will thank the Bishop for his words.

The Bishop of Iowa is known as a keen student of human nature. In administering his Diocese he has shown unfailing sympathy for the problems and conditions confronting the Clergy and Laity. In "An Open Letter to a Layman", Bishop Morrison says some things which all Laymen, and Clergy, too, will find of value. This contribution is due to appear in an early issue of THE WITNESS.

"The Christus" in Film

Devout clergy and laity tend to look askance at all efforts to picture on the stage the person of our Lord, but it is worth considering whether or not a fairly reverent dramatic presentation of His sacred story may not be just as free from fault as is the average sermon or service. Of the many religious characterizations on the stage it is doubtful if any of them was ever so offensive to refined and Churchly ears as are the various actions and words of a Billy Sunday in trying to win the attention of multitudes to the saving facts of the life of Jesus. The aim of all good men should be to persuade the crowd to see Jesus. If a film can do it, then practical wisdom and loyalty urge us to use a film, for the salvation of the world depends on getting the Divine Master vividly into the consciousness of human beings of every kind.

New York City is now given opportunity to witness, in a film called "The Christus," a specially reverent treatment of the Gospel, beginning with the Annunciation and ending with the Ascension. Many of the pictures are moving reproductions of great paintings. The Last Supper, for example, is a remarkably effective representation of Da Vinci's masterpiece, somewhat spoiled, perhaps, by the figure of our Lord being made to rise slowly, as Parsifal does, with the chalice held aloft in a brilliant light, until a dove hovers directly over it. Wherever the film abides by Scriptural narration it is impressive and stirring. Wherever it interpolates or departs from the Gospel story, as it does occasionally, the effect is somewhat sentimental and not always in taste. The words from the Gospel itself are used in many of the announcements, but now and then the language is too much like the rather common dialect of most moving picture concerns, a stilted grandiose style, neither natural nor impressive.

Taken as a whole, however, the story is powerfully expressive of the reality of the events in the life of the Saviour. Pasquali, who represents the sacred person, is a striking and winning figure as he moves about among the little children, or drives the buyers and sellers out of the temple, or permits the weeping woman to anoint and dry his feet. He is all that one could desire in the trial scenes, with his sad and worn face suggestive of the Da Vinci or the Muncasky models, always mightily superior, no matter what indignities soldiers or mobs inflicted. One shivers in horror to see his body writhe on the cross. But surely what is needed now as ever is a world taught to shrink from terrible cruelty in war and selfish violence, and if a film of this sort will aid in creating such a wholesome revolt, then the work of the film is at least as desirable as is that of the more sensational methods of numerous revivalists and preachers.

JOSEPH SHEERIN.

N. Y. Churchman's Association Meeting

Five priests of the Roman Church and one eminent Roman Catholic layman were guests at the recent meeting of the New York Churchman's Association, where 75 of our own clergy sat down with them to luncheon. The chief speaker was Monsignor Barnes, said to have been once a member of the Church of England, but now a well known Roman Catholic scholar and teacher in Cambridge, England. He was invited to speak because of his scholarly interest in the question of the validity of English orders.

After a passing reference to Dr. Palmiere, whom he described as misquoted with reference to his claim that the Vatican was to re-open the investigation as to the legitimacy of the Apostolic succession in the Church of England, Monsignor Barnes proceeded to outline interestingly his own researches in the same direction. He spoke especially from the standpoint of the mooted consecration of Bishop Barlow, one of the consecrators of Queen Elizabeth's Archbishop of Canterbury, Dr. Parker.

According to Dr. Barnes, most of the official documents relating to the consecration of Dr. Barlow were mutilated or missing, and he suggested that the evidence pointed to this being done purposely by high authority, traceable even to Henry VIII himself, who, he said, hoped thus to prove that a Bishop was as much a Bishop if appointed by the King as he was by Episcopal ordination or by decree of the Pope.

While leaving the question with an appearance of being open, though casting suspicion on Henry's tampering with official records in the interests of his peculiar supremacy theory, there were those present who felt that the shrewd English Monsignor left the gates open for a more reasonable and logical surmise, namely, that Roman Catholics did the excision of documents since they themselves could profit more by this act than any other party. Dr. Barnes privately expressed surprise after the meeting that there was no critical opposition to his statements, he having only intended to arouse debate as an advocate of a debatable theory, but he forgot that he came prepared, whereas others did not even know the subject.

Bishop Courtney, who heard only the end of this interesting presentation of history by the Monsignor, showed by a few keen remarks what might have been done to demolish the falacious premises if anyone so well informed and gifted in powers of expression as the Bishop were to attempt to make a serious reply. It is worth noting that very few of the men who are supposed to be specially interested in holding fast to historic succession were present to hear Monsignor Barnes. This may be significant of indifference to Roman assumptions.

There was a fascinating little impromptu address made by Mr. Shayne Leslie, editor of the Dublin Review, who came in the train of the Monsignor. According to his witty manner of putting it, Dr. Barnes is gifted in finding "back stairs" ways of overthrowing the verdicts of history There was no doubt of his good nature in doing so, and it was a rare treat to see him at work in his mental gyrations.

JAMES SHEERIN.

Grain for Food Only

Dean Massie of Christ Cathedral, Lexington, Ky., Writes a Strong Letter to the Governor

May 7, 1917.

His Excellency, Governor A. O. Stanley, Frankfort, Kentucky:

Dear Sir:

I received last week a notice sent over the telephone to the Clergymen of Kentucky, in which notice you and certain prominent ministers in this state requested the Clergy of Kentucky to preach, on May 6th, on the subject of "Food Production". This was done in view of the present crisis owing to the war.

I at once changed my plans for Sunday, and, as a good citizen, immediately acceded to your request; and in view of your interest in that matter and the propriety of your urging an increase in food production in this State, I am venturing to write to you suggesting further action on your part looking towards food conservation in our State.

You probably remember that Herbert C. Hoover has just said: "If we do not economize in foodstuffs, we stand a grave chance of losing the war."

Concerning Mr. Hoover, The Outlook says: "He is in all probability better qualified to speak on the food problems of the world than any other man." Also you are probably aware that a bulletin has been issued, signed by such experts as Irving Fisher of Yale and T. N. Carver of Harvard, and others, stating that in one year in the United States, and not counting alcohol used for other than beverage purposes, there was consumed in brewing and distilling enough food to feed seven millions of men for one year.

In view of the facts thus made known by these high authorities, I respectfully suggest that you ask the ministers and other citizens to take part in a propaganda in this State looking to the using of grain for food rather than for brewing and distilling alcoholic beverages during the progress and continuance of the war.

I am informed that some of the distillers in this State, actuated by patriotic purposes, have already announced their intention of using little or no grain for distilling alcoholic beverages in the immediate future; and I am inclined to believe that brewers and distillers throughout our State will be likely to consider favorably recommendations from you having in view food conservation from patriotic motives during the progress of this war. And I further believe that such a recommendation coming from you at this time would meet with very general approval on the part of the citizens throughout our State.

I shall be glad if you will honor me with a reply to this communication; and I trust that you agree with me that the correspondence is suitable matter for giving to the press.

Yours faithfully,
ROBERT K. MASSIE.

Rev. Dr. McKim's Call to Prayer

The Rev. Randolph McKimm, D. D., Rector of the Church of the Epiphany and one of the most influential clergymen in Washington, has been from the beginning of the European war decidedly a militant. He has in front of his Church a large sign reading: "THE WAR—A CALL TO PRAYER.

"This Church is open all day for prayer and intercession. You are invited to come in and pray for the President and all in authority, for our allies, for doctors and nurses, for our enemies, for the wounded and dying, for prisoners, for the anxious and sorrowful—and for a just and righteous peace."

Warning

A young man of excellent address, so I am advised, who gives his name as Beckenridge, is traveling through the eastern Dioceses representing himself as a parishioner and friend of mine, and with his pleasant manners is commending himself to the clergy. In some instances he asks permission to give lectures on aspects of the war. I am also advised that he attempts to discourage men in college from enlisting, and also discloses decided pro-German tendencies. Many of the clergy have written or telegraphed me with reference to him, and I beg to say that no young man bearing this name is connected with St. Mark's Parish or has any authorization from me.

JAMES E. FREEMAN,
St. Mark's Church, Minneapolis, Minn.

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

Bishop Lawrence preached in his Cathedral on Sunday, June 3, taking as his text, "Registration". It was a plea for loyalty and service.

The Convocation of the Missionary District of Eastern Oregon, which was to have been held the latter part of May, has been postponed until Fall.

The Annual Council of the Diocese of Fond du Lac has been postponed from June 5-6 to June 12-13, because of the former opening date being the registration day for conscription.

Memorial Day was observed with a special noonday service at St. Paul's Cathedral, Boston, the address being made by the Rev. Ralph M. Harper, Rector of St. John's Church, Winthrop.

A joint service of all the Episcopal Churches of the Bay cities was held in St. Mark's Church, Berkeley, California, on May 17. The music was especially well sung by a joint Choir of 100 voices, selected from the various Churches in the district.

A number of young men, candidates for holy orders in the Philadelphia Divinity School, have enrolled in the army for Red Cross or Y. M. C. A. work, among them Richard Furley, who has enrolled in the Philadelphia Hospital Unit.

St. Michael's Church, Mt. Pleasant, Iowa, Rev. Felix Pickworth, Rector, is to be rebuilt. The contemplated improvements will make this old building modern in every respect, and will add to its architectural beauty.

Ground was broken on May 17 for a new Parish House to be built in connection with All Saints' Church, Lockport, N. Y., at a cost of $5,000. The building will be between the vicarage and the chapel, and will have many conveniences for its purpose.

At a farewell dinner given by the Church Club of Erie, Pa., Bishop Israel was the guest of honor before leaving for the front. Dean Marquis, who is in charge of the Welfare Department of the Ford Co., Detroit, spoke on "The Human Side of the Great Industry".

A large steel flag pole, flying the American colors, has been placed on the lawn of Christ Church, Rochester, N. Y. (Rev. David L. Ferris, Rector). The flag was unfurled in the presence of a large attendance of Church people.

The Red Cross is using as headquarters, both in Sheboygan, Wis., and in Ripon, Wis., the Episcopal Church Parish Houses. The organization of the Fond du Lac Chapter of the Red Cross, one of the strongest in the State, was the result of the efforts of Dean Bell of the Cathedral.

Plans have been completed for the erection of a chapel at Johnson City, in the Diocese of Western New York. The Rev. Dr. Hegeman of Binghamton, N. Y., who has the matter in charge, announces that a Parish will be immediately organized at Johnson City. The new chapel will seat about 250 people.

St. Paul's Cathedral, Boston has secured a farm at Whitefield, N. H., and with the assistance of a dozen or more young men of the Parish, and the direction of an experienced farmer, cultivation of the farm is to be undertaken by the people of St. Paul's, as a patriotic service to the country.

Improvements are to be made this Summer on the property of St. Paul's Church, Brainerd, Minn. The church building is to be raised and a new basement erected, which will be used for a Guild Hall and class rooms for the Sunday School. The building will be thoroughly repaired. It is expected that $4,500 will cover the cost of the improvements.

Four young men, Allen Evans, Jr., R. E. Hartwell of the Philadelphia Divinity School, Frederick Halsey of the General Theological Seminary and H. E. Lucas of the Berkeley Divinity School are assisting Chaplain Dickins of the Philadelphia navy yard, who is working among the 10,000 sailors and marines stationed at League Island. A tent has been purchased for this work from gifts from St. Stephen's Church and St. James' Church, Philadelphia.

The members of St. Peter's Church, Hazelton, Pennsylvania, are congratulating themselves over the presentation to the Parish of two handsome silk flags, one of which is carried in all processions of the Choir, following the Cross. The other one will be used in the Sunday School and hung in the Parish House. The Parish House is decorated with small flags of the allies.

Grace Church, Jefferson City, Mo., Rev. George L. Barnes, Rector, held a meeting for prayers for the nation, the President and the military, on Registration Day, June 5. The service was attended by the patriotic societies, many of the State officials, and the Clergy of the other Churches in Jefferson. It was a real "prayer meeting".

On the afternoon of Ascension Day the corner-stone of Whitby Hall, Washington, D. C., was laid near the National Cathedral School for Girls by the Bishop of Washington. This building will include a fine gymnasium for the girls, and also provide handsome dormitories for some twenty new pupils. The old building is full to overflowing, and there is a large waiting list.

The Rev. Edward Henry Eckel, Provincial Secretary of the Southwest, preached the baccalaureate sermon at the State A. and M. College, Stillwater, Oklahoma, on Sunday, May 20th, and the G. A. R. Memorial sermon at Warrensburg, Mo., the following Sunday. He will officiate at Fort Worth on two Sundays early in June, and later in the month will conduct a "School of Missions" for several days, deliver a popular night lecture, and preach two Sunday sermons at the South Texas Chautauqua, at Kemah, on Trinity Bay, near Galveston.

Foregoing the usual custom of their Annual Parish Dinner, the congregation of Christ Church, St. Joseph, Mo., decided to take the money which would be spent on this dinner and give it to purchase materials from which to fashion hospital supplies and wearing apparel for the soldiers on the front. For the dinner there was substituted a debate on "Shall Col. Roosevelt be sent to France"? in which Lewis T. Golding took the affirmative and R. A. Brown the negative, Rev. C. Hely-Moloney, the Rector, presiding. At the close of the debate, a vote of thanks was tendered the participants in the debate by all present. There was no verdict.

St. Stephen's pro-Cathedral and the Chapel of the Ascension, Portland, Oregon, are kept open daily for the benefit of those who may wish to offer prayers during the time of war. Large signs call the people to prayer "for the President of the United States and all in authority; for sailors, soldiers and airmen; for our allies, doctors and nurses; for our enemies; for the wounded, dying and dead; for prisoners and captives; for the anxious and sorrowful; and for a just and righteous peace".

A beautiful service was held in St. Peter's Church, Albany, N. Y., on the morning of May 6th, celebrating the fifth anniversary of the Rectorship of the Rev. Charles C. Harriman. Much to Mr. Harriman's regret, he was unable to be present at the services, owing to illness, but he sent a message to the members of the Parish, expressing his heartfelt gratitude for the kindnesses and consideration shown him during his recent illness and the five years he has been Rector of St. Peter's Church.

Twenty-three adults and fourteen children were recently confirmed in Zion Church, New York. A unit of the Red Cross Society has been organized with forty charter members, and a Boy Scout Troop of the Parish, numbering about forty, are being prepared to farm a piece of ground near the city limits. The interior of Zion Church has been greatly beautified by a new Chancel floor and marble parapet, which were given by a devout communicant of the Parish, Mrs. Mary L. Brown. The Sanctuary and Chancel floors are of art cyramic white tile. The parapet, which surrounds the part of the Chancel extending into the transepts, is of Venoso marble. The Rector of the Parish, the Rev. Eugene S. Pearce, conducted the dedicatory service and preached the sermon.

The eleventh session of the Minnesota Interdenominational Summer School of Missions will be held June 13-19, at St. Paul. Among those on the program are: Miss Mary C. Smith, Diocesan Educational Secretary of the Woman's Auxiliary, and Miss Kathrene Sleppy, who for a number of years was President of the Minnesota Junior Branch of the Woman's Auxiliary. Miss Smith will conduct classes in Normal Study and Miss Sleppy will conduct classes in Story Telling.

Mrs. J. K. Brennan, wife of the Rector of Calvary Church, Louisiana, Mo., has the distinction of being the first woman delegate to serve in a Convention of the Diocese of Missouri. She was admitted as a delegate by a unanimous vote of the Convention, which convened in Christ Church Cathedral, St. Louis, on Tuesday, May 22nd. The Vestry of Calvary Church, Louisiana, is composed largely of farmers, some of whom have enlisted for the war, and others found it impossible to attend the Convention, so they paid Mrs. Brennan the compliment of electing her to represent the Parish in the Convention. Before Mrs. Brennan had presented her credentials, some one sent a slip to the presiding officer, the Rt. Rev. Dr. Tuttle, containing the query "Is a woman entitled to a seat as delegate to this Convention?" Bishop Tuttle read the query, and said that he would not make any decision himself, but referred it to the Committee on Constitution and Canons. The committee reported that they could not find anything prohibiting a woman from serving as a delegate, and Mrs. Brennan was duly admitted by a unanimous vote.

A special committee was appointed to make a report to the 22nd Annual Convention of the Diocese of Washington on "The War Situation". The committee was composed of the Rev. Dr. Randolph H. McKim, the Rev. Dr. Roland Cotton Smith, the Rev. Robert Talbot; Messrs. William Waller and George Trusdell. Dr. McKim made the report for the committee. He said: "In this hour of national crisis, we feel that the people of this Diocese will rightly look to us, their representatives, for a word of counsel and guidance. It ought to be made clear how the disciples of the Prince of Peace can consistently support the war to which we are summoned by the constitutional authorities of our country." The committee charged that Germany had indulged in savagery and cruelty, but brought no charge against the German people as a whole, condemning militarism and autocracy. The committee held that a Christian man may take part in this war with a clear conscience. "We seek no territorial advantage; we indulge no lust of power or glory. No, we are not even making war. We are defending ourselves against war. We fight to save liberty and justice and humanity and civilization."

PERSONALS

Rev. T. J. Williams, Rector of St. John's Church, Oregon City, has resigned.

Rev. R. F. McFetridge is serving as Chaplain of the Second Pennsylvania Artillery.

Rev. R. J. Murray has left for the front, in company with Bishop Israel, and will enter the English Chaplaincy service.

Rev. David R. Bloske, Now Rector of the Church of Our Saviour, Detroit, has been called to the Rectorship of Emmanuel Church, Hastings, Mich.

Rev. John N. Groton has been appointed Chaplain of the Pennsylvania Episcopal Hospital unit, Philadelphia, and is now ready for duty, and will be soon sent to the front.

Rev. Edward Henry Eckel, Secretary of the Province of the Southwest, has been called to the Rectorship of St. Andrew's Church, Fort Worth, Texas.

The Rev. George Angus Ray, M. A., Rector of the Church of our Saviour, Little Falls, Minn., has been called to St. Mary's Church, Merriam Park, St. Paul. It is understood he will accept and take up his new duties about the middle of June. Mr. Ray is from the Canadian Church. His first Parish was St. John's Calgary, and for a time he served as one of the Clergy in the Cathedral, New Westminster, B. C.

At a recent meeting of the Men's Club of St. John's Church, Worcester, Mass., it was decided to assist the Rev. W. S. Danker, now Chaplain in the army, by the gift of an ambulance cot.

The Rev. Forbes Alexander Phillips, a novelist and dramatist, who wrote under the pseudonym of "Athol Forbes", died May 29th at the Gorleston Vicarage, in Great Yarmouth, England. He was born in 1866, and had been the Vicar of Gorleston since 1893.

The Rev. Abner L. Fraser, Rector of St. John's Church, Youngstown, Ohio, has been appointed Chaplain of the 10th Ohio Regiment of the National Guard. A dinner was given in honor of Mr. Fraser on Saturday, May the 20th, by the Youngstown Ministerial Association.

The Lord Bishop of Rupert's Land extended an invitation to Bishop McElwain of the Diocese of Minnesota to preach the annual sermon before the Synod of his Province. The pressure of duties in Minnesota prevented Bishop McElwain from accepting the invitation.

At All Saints' Church, Williamsport, Pa., Rev. J. H. Sumner, who has been in charge of St. Mary's Church, Williamsport, was advanced to the Priesthood by Bishop Darlington. The candidate was presented by Rev. A. M. Judd, Rector of All Saints' on May 17.

Rev. William Galpin, retired Rector of St. Paul's Church, Muskegon, Mich., suffered a terrible fracture of the shoulder recently, when a ladder on which he was standing slipped from under him and he was thrown to the ground several feet below. He is now reported as improving.

Rev. John Keller on Ascension Day celebrated the 30th anniversary of his ordination to the Priesthood. He was the celebrant at a special service of the Holy Communion, and at the solemn Evensong the preacher was the Rev. Gregory Mabry of the House of Prayer. Many of the Clergy in the city and vicinity attended this service.

The Rev. Archdeacon Windiate of Nashville, Tenn., has resigned that field, and left on June 1st to assume his new duties as Rector of Christ Church, Kensington, Diocese of Washington. Mr. Windiate's untiring work has made the Church felt in many parts of his widely scattered field, and the splendid work of Paradise Home for Orphan Children and St. Raphael's House, Monterey, were both instituted by him.

Mr. E. A. Mize of Atchison, Kansas, died last week at his home, and was buried from the Parish Church of which he had been the Treasurer for more than thirty years, and Senior Warden for over ten years. He was once a delegate to the General Convention. He is the father of Rev. Robert Mize, and of Mrs. Francis S. White, the wife of the Bishop-elect of Marquette. Three other sons—Heber, Arthur and Chester—conduct the hardware business their father founded.

The Rev. Archibald W. Sidders, Minister-in-Charge of Grace Church, Wabasha, Minn., will be married next June 12th to Miss Katherine Hilja Kangos of Helper, Utah. The Bishop and Archdeacon of Utah will take part in the ceremony, which will take place in the chapel at Helper, Utah. Mr. Sidders will be advanced to the Priesthood by Bishop McElwain, acting for Bishop Morrison of Iowa, in July, after which he will be transferred from the Diocese of Iowa to that of Minnesota.

The Rt. Rev. Dr. Frank DuMoulin, Coadjutor Bishop of the Diocese of Ohio, has removed his Episcopal residence from Toledo to Cleveland. The Bishop will maintain an office in Toledo at the Second National Bank building, with a Secretary in charge.

The Rev. Earl C. Schmeiser began his work as Rector of the Holy Trinity Church at Pueblo, Colorado, on the Sunday after Ascension Day. Before going to Pueblo, Mr. Schmeiser resided at Sauk Center, Minnesota.

The Rev. William A. Coale has resigned the Rectorship of St. Stephen's Episcopal Church, Earleville, Maryland, owing to ill health. The Rev. Edward Burke of Mercer has accepted a call to become Rector of the Parish.

Our destiny is more glorious than it could have been without the intrusion of evil. We not only become sons of God by birth, but we are linked to all the glory, now and evermore, connected with the Son of God Himself. Being "born of God", very naturally we are heirs to our Heavenly Father's estate. But more than this, we are "joint heirs with Jesus Christ",

Retreat At Marblehead

Dean Rousmaniere has instituted week-end retreats for Churchmen in his own Parish and others who care to attend. In describing the last retreat held, a layman in attendance writes interestingly as follows:

"On Saturday, May 12, more than a score of men from the Cathedral and surrounding Parishes went down to the ancient Church at Marblehead for the Third Week-End Cathedral Retreat for Laymen. We left the city that had been busy all day with its welcome to Marshal Joffre, and found rest and inspiration in the associations of the quaint and quiet town, and in the Church which has stood through all the great crises of our national life.

"The retreat commenced with supper Saturday night. The meal was shortly followed by the service in preparation for the Holy Communion, and the text taken by the Dean to furnish the central theme of thought for the retreat was the First Epistle of St. John, first chapter, third verse, picking out "Fellowship" as the keynote. All through the various services this theme was dwelt on and amplified, some of the striking points brought out being the fellowship of men among themselves and with God, in the Holy Communion, the seeking of God for fellowship with men even as they seek for fellowship with Him, the cost of fellowship and lastly the relation of Christian duties to fellowship. At the close of the Preparatory Service came the restful Compline, and silence was observed from the commencement of the Preparatory Service until after dinner Sunday.

"The Holy Communion was celebrated by Dean Rousmaniere at 8 o'clock Sunday morning. The Rector of St. Michael's, Chaplain Rollins of the Fifth Regiment, assisted. Morning Prayer, Intercessions, Evening Prayer, and Compline followed in order as in former retreats. The addresses by the Dean were particularly instructive and inspiring. Several of the men had conference with the Dean during the afternoon period. Appropriate selections from recent books were read during the otherwise silent meals. At the Service of Intercessions the Dean spoke of the effectiveness of the prayers of a group. There were many requests for prayer, with sympathetic interpretation of the needs expressed. This service was most touching, and was a very vital period of the retreat.

"We were surrounded by suggestions of the war. The recollection of the military parade in the city, the presence at the Holy Communion of men in the uniform of the Naval Reserve, the guards about the town, the Chaplain's khaki uniform beneath the Rector's vestments, the selections read at meal times, all reminded us that we are in the midst of the great conflict; and it was with peculiar fitness that after the Dean's words upon the power of prayer, we united our intercessions for the many young men who are entering our Army and Navy.

"Monday at 6 o'clock there was a celebration of the Holy Communion and the retreat ended with breakfast. All who were present must have felt the inspiration and uplift of every moment—in this respect the sustained periods of silence were most helpful—and the environment was ideal for restful thought, sincere prayer, and deep introspection.

"To those who went for the first time, the retreat was a demonstration of the power of groups of men, wisely led, to free themselves from the anxieties of life by concentrating their minds upon the deep things of the spirit. The spread of the movement will mean much power for the Church in the future.

"Various occupations and ages were represented in the membership of the retreat, but business men and physicians predominated. Half the members, as it happened, were from various Harvard classes between 1869 and 1916."

New Organ for Trinity Church, Troy, O.

Trinity Church, Troy, O., has lately installed a beautifully toned pipe organ at a total cost of $2,200. The circumstances attached to the acquirement of the organ are interesting in that the Rector, Rev. Upton B. Thomas, was able to secure, very shortly after announcing his hope that a new organ might be installed, sufficient number of pledges to cover the cost of the same. The organ was then ordered from J. W. Steere & Sons, Springfield, Mass., and before the Sunday upon which the organ was used for the first time the instrument had been paid for, every one who had pledged having paid the pledge in full by that time.

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Editorial

The Christian Ministry is a delightful profession for it deals with persons and not with things, and so a man who enters the Ministry of the Church has every incentive to develop whatever personality he may possess. In fact, whatever proportion of visible success a Minister possesses is determined largely by this personal equation.

It is no longer a profession in which dull mediocrity is regarded as pious dignity, but rather one in which pious dignity is looked upon as dull mediocrity. "Have salt within yourselves," said our Lord, and salt is that which adds season to that which otherwise is flat and tasteless; and it adds flavor to that which otherwise would be rank and unpalatable.

What is meant by this salt? Manifestly a certain pungent force that is not satisfied with the obvious and is not content with the conventional. There are Priests who conceive of themselves chiefly as officials, with certain official routine to pursue, and to kill time in between.

We must confess that we do not see why they conceive that the very human and personal touch of the Master, sweeping aside the traditions of the official Hebrew caste, should be best conserved by a purely perfunctory performance of official duties, and by a strictly punctilious routine of purely impersonal acts. Not that we would decry strict discipline, and especially self-discipline, but we do protest against impersonal discipline as a substitute for personal contact.

The Gospel of Christ is the gospel of personal touch and the Church which Christ founded was to be handed down by the touch of the Apostles' hands. Surely personality is the greatest force in the world, and it should be developed fearlessly by the disciple of Christ. It is the personality of St. John and St. Peter and St. Paul which makes the Gospel such a human word.

What, then, are the elements of personality which the Ministry should seek?

First I would place the spirit of helpfulness. To lock oneself in one's study and place barriers between the shepherd and the sheep is to substitute the academic conception of the Priesthood for the pastoral idea. The Priest should be a student, but of persons more than of books; of children more than of philosophies.

The academic atmosphere is not one of personal helpfulness. It is a cold and musty atmosphere, in which children become anaemic if admitted too early into its chambers. Better make ten mistakes in grammar than offend one of these little ones. Yet there are congregations which prefer consecrated iceburgs of faultless proportions to human pastors of sympathetic impulses. So would have the Pharisees.

Of course it is not desirable that a pastor should be deficient in the conventionalities of society, but it is a strange world in which eating with one's knife would be a far worse offense than being absolutely destitute of kindliness and helpfulness. Surely the world still tithes its mint and anise and cummin and omits the weightier matters of mercy and sympathy.

Along with helpfulness, let us have cheerfulness. To the Christian obstacles and reverses are merely means to prove our faith and to illiminate our hope and to sweeten our temper. A pastor who scolds the faithful for the sins of the absent, and chills the enthusiasm of the loyal by gloomy looks and personal whining is foredoomed to failure. Whom can he lead? Only the forlorn, who find in their enjoyment of martyrdom their only solace.

And, thirdly, reverence. It ought really to be first, if so many who attain it did not make it last as well. There is a reverence that is stern and forbidding. There was a time when children had such reverence for their fathers. It was a gloomy relationship. A son's reverence for his father should be kind and affectionate, cheerful and intimate.

So reverence should not bar good humor nor frown upon enthusiasm. Rather should it stimulate cheerfulness and invite a smiling compliance.

And if I am to add a fourth dimension to this pastoral personality it would be to mind little things, to condescend to men of small estate, to regard all men with affection. The Rector of a large Church who tells you he is too busy to attend to a little kindness for a little person, has grown out tending sheep into running a machine.

Better sacrifice your big enterprizes which often end in smoke and great expense, in order to give the cup of cold water to the least of these.

Lincoln was called by Stanton, "the greatest ruler of men that the world had ever seen," and this from one who had called the most unconventional of all Presidents, a "human gorilla," before he knew him Why was Lincoln a great ruler? Because he loved persons rather than things, and who was never above the weakest mortal that his tremendous strength could aid.

The test of our pastoral instinct is not merely the wool that we succeed in getting off from the fat sheep; it is also the tender care that we manifest over the sick sheep and the lambs.

If there is one adjective that makes our Lord dear to us, it is that in all His acts as Priest, He was human rather than official.

THE STORY OF THE CHRISTIAN CHURCH

THE GREAT CATASTROPHE

Perhaps the most dramatic catastrophe that ever occurred in the history of the world was the Fall of Rome. It had been called "The Eternal City." It rested secure for many centuries upon its seven hills, without once admitting an invading army within its walls. It had owned the whole world and ruled it with an iron hand. It was regarded as the immovable, the imperishable, the eternal.

The elevation of Constantinople into a rival Mistress (326) of the Imperial family was ominous. A Christian city which looked upon old Rome as a pagan stronghold, for nowhere in the Empire did paganism flourish as it did in Rome.

The pagan reaction under Julian (361-3) was of very short duration, and the reign of Theodosius the Great gave to the Empire a seeming stability and strength that was most hopeful. But like many great men, Theodosius begat too sons, who were scarcely men, so weak and contemptible were they in the administration of their respective Provinces: Arcadius at Constantinople for thirteen years and Honorius at Rome for twenty-eight (395-423) became the playthings of ambitious politicians and the objects of base intrigue.

Rome rapidly degenerated in both East and West. The only men of valor were those barbarians who had been adopted into the Roman army and had risen into high positions of trust, but who became poor defenders of the Imperial fortunes, against the very tribes which they regarded with fraternal regard.

The boundaries of the Roman Empire, roughly speaking, were the Danube and the Rhine, with a high fall connecting the rivers near their sources. To the north of this boundary lived many tribes of vigorous barbarians who knew enough of the wealth of Rome and of her weakness to make them dangerous allies and formidable enemies.

These barbarians for the most part had been converted to the Arian form of Christianity during the ascendency of that form of religion in the Court. Back of these barbarians and crowding them across the boundaries were the terrible Herns, the scourge of Europe.

The result of this agitation of the barbarian world was to throw them more and more into the spirit of migration, and these migrations received an impetus from the rich, defenseless Roman colonies, which fell one by one to the rapacity of their barbarian conquerors.

Rome itself was sacked three times, once by the Goths under Alaric; once by the Vandals under Genseric, and finally by a confederation of tribes.

The disintegration of Rome took about fifty years, and in 476 its fall is usually placed by historians.

The one shining figure in the contemptible weakness of the Roman City was that of Leo the Great, Bishop of Rome and founder of the Papal claims. His heroic presence preserved the integrity of the Roman Church amid the terrible destruction of this pagan stronghold, and the Roman Church, alone, of all Roman institutions, emerged unscathed in the general ruin.

In this migration the Goths, who were Arian, founded a kingdom in Spain; the Franks, who were first pagan and then under Clovis became defenders of the Catholic faith, seized the Roman colonies in France; the Burgundians, who were Arian, the rich provinces of the Rhine; the Goths and then the Lombards, both Arian, in Italy, where the Eastern Empire also held certain precarious possessions.

The former Western Empire became a melting pot of the races, in which the conquering barbarians quartered themselves upon the servile colonists of Rome. Education, culture and religion gradually fell into decay. The warlike barbarian rulers regarded war as the only profession worthy of conquerors.

The Franks gradually assumed the leadership of these barbarian hosts, and thus the Catholic religion, which they had professed but which they seldom felt bound to observe in its moral claim upon them, was triumphant. It was a seething mass of restless change and morals sunk to a low ebb, while learning was of small esteem.

This period of reconstruction, from 476 to 600 A. D., is almost devoid of men who are worthy of mention. During the rule of the Ostrogoth in Rome there was Boethius, who wrote "The Consolations of Philosophy," which was almost devoid of evangelical fervor, and there was Benedict of Nursa (543) who was the father of Monasticism in Europe and established the famous Benedictine.

The Monastery of Monte Cassino became the pattern for subsequent monasteries during the long period of the Middle Ages. It was a period of chaos upon which the Holy Spirit breathed and there came life, after its kind, the life of the Mediaeval Church, which was destined to be the spiritual life of Europe for a thousand years.

Shall Western New York Divide?

Two matters of importance are agitating the Diocese of New York: First, the advisability of a division of the Diocese, making Rochester the See City. The question of this division has been in the minds of the Clergy and Laity for many years, and it has been felt by many that the Diocese is too large to be administered by one Bishop, and that the administration had taxed the physical strength of even a man as strong as Bishop Walker. As the matter of a division cannot be completed, even if decided upon, until the next meeting of the General Convention, it has been decided by the Standing Committee to defer the whole question to a subcommittee for a full investigation, and to report at the next annual meeting of the Council. The second matter of importance in the Diocese was the election of a Bishop as a successor to the late Bishop Walker. A number of prominent Priests have been named as possible nominees, but as yet the question is in abeyance, and will not be decided until a special meeting of the Council, to be held this month.

The Clericus of the First Missionary District of the Diocese of Central New York, at its last meeting, passed a resolution expressing sympathy with the movement to encourage abstinence from alcoholic beverages during the war.

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EDUCATION
- The Church School
- Font Roll
- Kindergarten
- Primary
- Junior
- High School
- University

WORSHIP
- The Choir
- The Altar Guild
- The Servers' Guild
- The Ushers
- Corporate Communion

SOCIAL SERVICE
- A Free Clinic
- A Young People's Club
- The Girls' Friendly

CHURCH EXTENSION

Social Service

We have by no means emptied the subject of its possibilities in our previous article in THE WITNESS on the relation between the Doctor and the Parish. The Free Clinic described last week had a special ministry to a particular class of people, viz: the poor and the neglected in the life of a large city. There is another field of activity, the discussion of which we are not attempting to undertake at this time, but which ought not to be forgotten in the consideration of the work of a Parish, and that is the ministry of spiritual service to all who are sick in body, whether rich or poor. The growth of the Christian Science movement has arisen, in a measure, at least, because the Church has failed to emphasize and teach her children the value and use of the spiritual gifts put into her hands for physical healing as well as for spiritual comfort and refreshment.

A SOCIAL CLUB VS. A CHRISTIAN MAKING CLUB

One of the interesting groups of workers in the Parish was a Young People's Club. It was made up of a fine lot of young men and women, mostly employed down town. The plan of their organization was largely to provide amusement and entertainment for themselves and their friends. Most of the members were communicants of the Parish, but many were not. This Club was their only point of contact with the Church.

After a careful study of the conditions, plans were made to tie up the weekly meeting of the Club with a study of the Bible, without depriving it of the social atmosphere. Arrangements were carried out for serving supper in the Parish House once a week, each member of the Club paying the small amount necessary to meet the expense. After supper, a definite course of Bible study was taken up for an hour, followed by various kinds of recreation and entertainment.

NEW VIEW POINTS

The new idea was a pronounced success from the start. Its membership began to grow both numerically and spiritually. The large dining room was usually taxed to its capacity, and the spirit of comradeship created by the weekly meal was a source of strength in the development of later plans. An "esprit de corps" was built up that still remains in the group, and made possible the undertaking of quite large enterprises.

The Bible Class work proved both interesting and stimulating. As time went on, the Club began to feel more keenly the need of doing something for others as well as for themselves. The non-Church members were presenting themselves gradually for Baptism and Confirmation, and altogether a new atmosphere began to be felt that promised well for the future.

THE CLUB AT PLAY

Following the Bible Class study, came the social recreation of its membership. They played just as heartily as they had before, when organized for this purpose. They were just as full of fun and good spirits, but even in their play they began to grow more fully into the idea of rendering service. A number of its members, both young men and women, were talented in many directions. Musical and dramatic power was developed in the entertainments given from time to time, and after a period the whole Parish began to realize that there was in existence in the Church a fine body of young people who were very much alive and interested, and who were making a distinct contribution in the work of making Christians.

MYSTERY PLAYS

One of the lines of activity taken up was the rehearsing and presenting of Mystery Plays. No admission was ever charged for these, and they were always played to crowded houses. The musical and secular plays were offered for a nominal sum for admission, and the proceeds used for improving the equipment. The scenery, stage and costumes were manufactured by the Club members from the raw material, and I am proud to think that there are some stage settings and scenery painted and used in that Parish that would reflect credit upon professional artists. The Club developed decided dramatic ability in some of its members, and became a distinct contributing factor in the life of the Church. The Mystery Play, dealing with one form or another of religious truth, became a spiritual teacher and interpreter of Christian faith and practice. It not only taught many valued lessons to those who witnessed the productions, but also had its part in character building on those who were the actors.

One of the great contributions which this Club made to the Church life of the whole city was the reproduction and presentation of "Everywhere" the year following the New York General Convention. This missionary exhibit, conducted in the Parish for a week, was daily accompanied by Mystery Plays and dramatic presentations on the work of the Church in the Mission field. It created a deep interest on the part of the hundreds of Church people who saw it, and prepared the way for and made possible the production of the wonderful "Pageant of the Church" presented to the members of the last General Convention in October, 1916.

AN IDEAL REALIZED

The point I desire to emphasize in the story of this Club's experience is that it developed from a merely amusement enterprise created for the recreation of its own membership into a distinct and definite Christian-making institution. Through a well-defined educational program of activity, the Club members not only deepened and developed their own Christian lives, but through the contribution of their talents in Social Service, they have helped very materially in the work of making Christians in the Parish by the spiritual teaching presented through their plays and other activities.

A Club that is formed in a Parish simply for the purpose of holding together a group of young people, unless it has a definite aim and spiritual purpose, will probably not be worth while. If, on the other hand, the Rector and leaders of the organization guide it step by step to see its power and value, as it expresses its corporate life in Social Service of one form or another, it will become a distinct asset in parochial life. Many of the members of this Club, that began its life a number of years ago, are now the leaders in other branches of Christian service, Church School, Altar Guild, Girls' Friendly, etc. One of its young men is now preparing for the Priesthood. Because the organization sought to contribute something to the whole community that would be of value in carrying out the purpose for which the Parish existed, it also became a training school for future leaders in other branches of Christian service.

TRAINING FOR LEADERSHIP

No field of Parish activity needs cultivation more carefully and earnestly than that made up of our young men and women. They are human, like all the rest of us. If they are to be held to the Church and their interest sustained in the work, we must put before them a form of service that will stimulate them to active enthusiasm and co-operation. Let us not be afraid to challenge them to the task. Let us show them the privilege and joy of Christian Social Service and lead them to offer themselves along lines of work that most appeals to their imagination. Not every Parish and Mission can be as well equipped to carry out all of the methods followed in this particular Club of young men and women, but some form of corporate activity and interest can be created in any Parish that will arouse a deeper desire on the part of our youth to be about the King's business. They can be held and trained for future leadership, if wisely directed and guided into a higher form of Club activity than simply their own amusement and enjoyment.

THE GIRLS' FRIENDLY SOCIETY

An illustration of the above truth is to be found in the history of the Girls' Friendly Branch organized in this Parish a year or two ago. This group is composed of the younger girls not included in the Young People's Club described in the preceding paragraphs. It started originally as a Young Girls' Athletic Club. Basketball and athletics was the principal feature of the group's activity. The interest was more or less sporadic, and its career was of no great value as a contributing agent to the spiritual life of the Parish. After a few years of somewhat precarious existence, this group of girls was formed into a Girls' Friendly, under the leadership of the Parish Worker. A distinct change very shortly took place in the whole tone of the organization. A deeper spirit of harmony and unity grew up amongst the girls, and their interest in finding something to do for others became more marked. The membership increased apace, and various forms of Social Service began to find expression. In other words, because the organization of the Girls' Friendly Society stands for a definite and clear-cut spiritual idea, it helps most materially in the work of Christian making. It puts before the girlhood and young womanhood of the Church a kind of Christian Social Service that appeals to the very best and highest instincts of their nature, and gives them a definite and concrete opportunity to express their Christian faith and love in acts of loving service to one another. Moreover, it drew into this field of work, as Associates, a group of older women, who formerly had not been very active in any other branch of Parish work, and gave them a new vision of their power of influence as Christians, by bringing them into personal touch and contact with these young girls, who looked up to them as friends and leaders.

This splendid organization is well known and thoroughly established in the East, where the Episcopal Church is stronger and better organized in many ways. We need to bring it up and strengthen it in our parochial life amongst our young girls and women. It puts before them a beautiful conception of Christian girlhood, and by its organized life and activity enables them to strive for its attainment. Let the Clergy get its literature and study its plans and methods of operation. Let them choose out a wise and sympathetic woman in the Parish who will give herself to this business. Let her gather around herself a group of young girls, who will learn, through this branch of Social Service, to walk more steadfastly along the path of Christian purity, and help to lead the young girlhood they associate with along the same road. "Bear ye one another's burdens" is the motto and watchword of the organization. Surely here is a Christian making enterprise that will declare large dividends in any Parish or Mission where it is established and intelligently led into service.

(To be continued)

New Dean of Cathedral of St. John

On nomination of the Bishop of the Diocese, Dr. Howard Chandler Robins, Rector of the Church of the Incarnation, has been nominated to fill the vacancy of the Deanship of the Cathedral left vacant by the death of Dean Grovener. Dean Robins succeeded Dean Grovener as Rector of the Church of the Incarnation on his elevation to the Deanship and now follows him upon his election by the Cathedral Chapter, which is confidently expected, as Dean of the Cathedral.

THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

The Church in Japan

There are in Japan two Dioceses for which we are responsible and four Dioceses belonging to the Church of England. In our Dioceses, besides the two Bishops, there are 64 Priests and Deacons, 42 of which are Japanese. We have five Missionary Physicians. Of teachers there are 212, of which 170 are Japanese. There are over 4,000 communicants, over 9,000 Sunday School pupils, over 2,000 day school pupils and 407 boarding school pupils. There are 122 Mission Stations and during the past year 365 persons were confirmed and 630 baptized.

One of the most interesting of Church papers anywhere is that published quarterly in Tokyo. The name of it is The Church in Japan. From it is taken the following article, which shows something of the methods and circumstances by and under which the Church conducts her work in that faraway land:

THE DOSHIKWAI

This is to chronicle the erection of a permanent building for this Hostel for University students.

The Doshikwai was started by Rev. Barnabas Tokutaro Sakai in 1902 and has until this last Christmas occupied the same quarters, three Japanese dwelling houses in Nishisuga Cho, Hongo. Mr. Sakai was a student at the Cambridge Theological School and before returning to Japan raised among his friends in Boston and elsewhere a fund for the support of a Christian dormitory for Japanese students, for which there seemed to be great need. The work was to be tried as an experiment for three years. When I first came to look around Hongo there was exactly one student in the Doshikwai. I also remember very well Dr. Motoda saying that it was no use trying to convert University students, that if you didn't get them before, you could never make Christians of them. It was indeed true that the attitude of University students towards Christianity was one of indifference, if not antagonism, and it was an almost unheard of thing for one to become Christian.

However, Mr. Sakai persisted, the work outgrew the experimental stage, and there were always young men anxious to enter this Christian dormitory. Some of them were already Christian and some were not; it is surprising how few turned out to be a disappointment. It took some years before any were baptized, but the idea that it was impossible for a University student to become a Christian happily proved false. Indeed, the work was begun in the faith that it was false.

The Doshikwai has gone on for these 14 years and has proved itself one of the most valuable Christian agencies in the Seikokwai. It may be called a Christian fraternity, for it combines the activities of a religious society with the good points of the fraternity of an American college. There is a distinct religious atmosphere in the place. Morning prayers are held every day, the students leading in turn, and every Friday night there is a religious meeting. At this there is sometimes an outside speaker; at other times it is just a gathering of the household, the students speaking their thoughts in a wonderfully frank manner and praying extempore in a way few American students could do. I have often been struck by the deep religious feeling and evident sincerity shown in these talks and prayers. The faith that is in the heart of these young men will, I feel sure, show itself in their lives as they go out into the world.

One realizes afresh the Divineness of our religion when one sees how some of the great truths of Christianity have found lodgement in the minds of these Christians of but a few years.

There are at present 12 or 13 students in residence, but in the new building there are accommodations for about 18 or 20. It is never meant to make the Doshikwai large, difficulties increase with the number admitted and what would be gained in size would be lost in other ways.

The new building is Japanese in style, extremely simple but well arranged and comfortable. In addition to the bed rooms for the students it has three recreation rooms which can be thrown into one, a nice dining room, fitted with tables and benches, a chapel and a billiard room. There are also rooms for Mr. Sakai and for the graduates, if they should choose to stay there.

One of the best features of the Doshikwai life is the part the graduates play, for in the Japanese a kwai is first a society, and afterwards a meeting place or home for the society. Doshikwai literally means "same thinking society." So the graduates after they leave the dormitory are still members of the society and there are frequent occasions of reunion for them when they come back for some anniversary or special meeting. At such times they all have supper together, often cooking over the charcoal fire in groups of three or four what is so commonly known to foreigners as "gyu-nabe," beefpot, a simple but truly delicious feast, eaten with bowls of steaming rice. Of these graduates some have been out ten years and are already in positions of importance and trust, one goes shortly to London as Second Secretary of Embassy, one is in the Legation at the Hague, one head of the Educational Bureau of Tokyo, one assistant manager of the Yokohama Specie Bank in Tokyo, another is a young Baron, coming to prominence in the House of Peers, three are doctors in St. Luke's Hospital. Others are in banks, government offices, or big business firms. They are often Christian, but even if not baptized are imbued with Christian ideas and wish to live like Christians as far as morality is concerned. Instead of love of Alma Mater as known in America, they have it for the Christian Doshikwai, to which they would all say they owe much. Besides the Christian atmosphere and teaching, it has certainly helped them in making many true friends. These Christian friendships mean much to the Christian, but they mean more to the non-Christian and may have a great influence on his life. There are 72 of these graduates now, and 72 such young men are not only a credit to any society that produces them but a distinct asset to their country. If there were more of such Christian and pro-Christian young men in the land the day of its accepting the Christian religion would be nearer at hand.

Mr. Sakai himself is looked up to by all these young men as their "sensei," and indeed he always remains their "teacher," as well as their friend. His influence among them has been incalculable and it is certainly a noble Christian work to have inaugurated and carried on such an institution as the Doshikwai. Though entering the business world and never having charge of a Church, Mr. Sakai is the true pastor of all the men who have once entered the Doshikwai.

The writer came to Hongo to live a few months after the Doshikwai was started, indeed he asked to be sent to work with Mr. Sakai among the young men. The first congregation of St. Timothy's Church that met in his house was largely composed of Doshikwai students. The Church was named St. Timothy's because especially for young men, the Church and the Doshikwai have thus grown together, and though distinct organizations, they are bound together by many intimate ties. Mr. Sakai is a Deacon in St. Timothy's Church and two of the graduates of the Doshikwai and one of the students are on its present Vestry, while the pastor of St. Timothy's is always counted as a member of the Doshikwai, coming just after the Head and Rev. J. H. Kobayashi, his assistant. When I first came to Hongo I was but a few years older than the students, and we, like the organizations, have grown along together, our figures getting a bit stouter and our heads a little balder as the years go by, but keeping always a firm friendship and an affectionate regard for each other. The Doshikwai thus having become such an intimate part of my Church and my life, my rejoicing at its new building and its prospect of greater usefulness is naturally most heartfelt. I would have others therefore know of it and have an interest in its good work.

J. ARMISTEAD WELBOURN,
St. Timothy's Church,
Hongo, Tokyo.

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The Choirmaster and Organist

II.

By Dudley Warner Fitch, Choirmaster St. Paul's Pro-Cathedral, Des Moines

There is no room for question as to the greatest factor in the success of any Choir, no matter what may be its personnel. That factor must invariably be the CHOIRMASTER. And as the cases are comparatively few where the Organist and Choirmaster are not one and the same person, let us take it for granted that such is the case for the purpose of this paper.

A careful review of the history of music cannot fail to impress one with the truth of the first statement I have made, and it only remains to add that in **every country** the greatest development of musical form has originated in the Choir Director. In fact, the Church has been entirely responsible in this country, as well as all the others, for the introduction of the best choral music. True, the musical life of America was seriously threatened with disaster by the Puritanical ideas of the North and the frivolous music of the South, but with the gradual importation of organists and Church musicians from England, things began to assume a different aspect, and the school of English Church music, with all its wealth of literature, began to be injected into the musical life of our country. It is not the purpose of this paper to talk on "history", so enough of this.

In the first place, let us suppose a man has undertaken to direct a Choir for the first time, and he is also to play the organ. The first thing is to take it for granted that he can play, and that he knows something about the voice. If not, he has no more business attempting to train a Choir than a carpenter should attempt to carve an invaluable bit of stone.

The important thing, with the knowledge of the voice, and the instrument, is to have a DEFINITE METHOD OF PROCEDURE. Not to bustle into the Choir room without the faintest idea of what he is to do first.

A catalogue of the anthems by seasons is important. Then, if we are in the season of Trinity, a glance at the catalogue will suffice to give us the anthem for that time. With the music planned a month in advance, nothing is sung (after the first month) without having been rehearsed for four weeks. This should suffice to perfect the average service music and anthems, provided they be not too difficult. With every anthem numbered with a large figure in the upper right hand corner of the cover (and they should be covered to last any length of time), the selection wanted can be found in an instant, and time saved. And "time is the stuff that life is made of". And there is something in dealing with boys (at least) about a certain party "finding work for idle hands to do", that applies to a "T"! Make the golden rule for discipline. "Waste no time", and you will be surprised at the results. Whether it be a Choir of boys and men, or a mixed Choir, the rehearsal should invariably start with some tone work, to limber up the voices and induce alertness of mind. To attempt to give exercises would be useless, as it does not depend at all on "what you do" as the "way you do it". Start, perhaps, with a descending scale to the syllable "loo", softly. Introduce exercises on "lo", "moh", "lah", etc. If the tone is shrill and thin, the "oo" and "o" are the remedies. If breathy, a very small dose of "Ee" helps. If weak, generous doses of "Ah" is the remedy. After some months of work, the last is the safest syllable to use, coupled with some "O" exercises.

Take up in their order (1) the hymns; (2) the psalter (if it is to be sung); (3) new anthem work (while the mind is fresh); (4) music for next Sunday.

Personality, tact, an infinite amount of patience, love of the work, and careful preparation for it, are the things that make for success in training a Choir. If it be a Choir of boys and men, the surest was to success is to possess a real love for boys, and to understand them. The boy is but an embryo MAN, and needs to be treated as such. The MAN is but a grown-up BOY, and loves to be treated as such! What man is there that has not said, "I am going out to dinner with 'the boys'?" Boys have a keen sense of justice, and if one is treated as the equal in every respect with his fellows, the respect and affection for his Choirmaster follows as a matter of course. The martinet receives respect and FEAR! The "easy" one may receive affection, but seldom RESPECT. To secure a combination of affection and respect means that the Choirmaster is in every sense a "master" in his Choir room, but he is likely to be found, before or after rehearsal, playing ball with his boys.

In closing these words, let me suggest (as I spoke of doing in the first article) a list of Churchly and usable anthems for various seasons of the Church year:

Advent—It shall come to pass, Garrett; Hearken unto me, my people, Sullivan; The night is far spent, Steane; Prepare ye the way of the Lord, Garrett; The great day of the Lord is near, Martin; Hosannah in the highest, Stainer.

Christmas—Sing, O heavens, Tours; The hallowed day, Stainer; Like silver lamps, Barnby; There were shepherds, Chadwick; O sing to God, Gounod; The morning star, Burdett.

Lent—Rend your heart, Clippendale; Blessed Jesu, fount of mercy, Dvorak; Lord, for Thy tender mercies' sake, Farrant; O taste and see, Goss; Turn Thy face from my sins, Sullivan.

Easter—God hath appointed a day, Tours; As it began to dawn, Foster; Awake, thou that sleepest, Foote; Awake up, my glory, Barnby; I heard a great voice, Cobb.

Ascension—Unfold, ye portals, Gounod; King, all glorious, Barnby.

Whitsuntide—Holy Spirit, come, O Come, Martin; Come, Holy Ghost, Attwood; God came from Teman, Steggall.

Trinity and General—In humble faith and holy love, Garrett.

O clap your hands, Stainer; Send out thy light, Gounod; Sweet is Thy mercy, Lord, Barnby; I will sing of Thy power, Sullivan; I am Alpha, Stainer; O for a closer walk with God, Foster; My God, I love Thee, Bennett; Be merciful unto me, Sydenham; O come before His presence, Martin; The Lord is my shepherd, Smith; Saviour again to Thy dear Name (evening), Chadwick; The radiant morn (evening), Woodward; O Trinity of blessed light, Webbe; The eternal God is our refuge, Webbe.

Harvest—Praise the Lord, O Jerusalem, Maunder; Ye shall go out with joy, Barnby; Ye shall dwell in the land, Stainer.

Special Anthems—Souls of the righteous (funerals), Noble; O perfect love (weddings), Barnby; What are these? (All Saints), Stainer; Blessed are the dead (Saints or funerals), Sanford; Come, ye blessed (Apostles), Barnby; Now, from the sixth hour (Good Friday), Buck; Rejoice greatly (Palm Sunday), Gadsby; Thou, Lord, in the beginning (Septuagesima), Stainer; Lord, we pray Thee (17th after Trinity), Roberts.

The Christian and the Liquor Traffic

BY BISHOP JOHNSON OF MISSOURI

In addition to our duties as custodians of the sacred rod, there is much that we of the Ministry can do and ought to do right here at home to help to put this nation to the good and keep her there.

The time is here, I am full sure of it, when we of the Church must not wink any longer at the liquor traffic in our country. The liquor traffic bites and eats at the very vitals of our country's strength and safety. At a time when this nation is putting every kind of expert to the task of studying how best we may produce foodstuffs at our highest pitch of power and how best conserve what we produce, Church members must be ready to confess out loud the fact that the liquor business as it is carried on holds the key to the secret why the cost of a loaf of bread is higher than it was, and the size of the loaf smaller than it used to be. I have before me an extract from a report of a recently appointed Commission of economists and food experts, professors of Yale and Harvard and the Harvard Medical School, in which one may read: "We have reviewed the statistics submitted in regard to the quantity of foodstuffs used in the manufacture of malt and distilled liquors in the United States. It is probable that as much as one-sixth may be necessary to the production of denatured alcohol. The remaining five-sixths, at a low estimate of its fuel value, would supply the energy requirements of 7,000,000 men for a whole year."

Add to this the fact that farm bureau managers and officers of agricultural associations representing 25,000 farmers are reported to have met just a little while ago at Cornell University to demand the total prohibition of the manufacture of liquors made from grain. Add to this the fact that the Duffy Whiskey Company of Rochester, N. Y., is reported to have voluntarily closed its big distillery in order to save grain for food. Add to this the fact that, when we are trying to get a Liberty Bond into every home in order to raise the needed revenue for war equipment, statistics leave us in no doubt that the money paid into Federal, State and City treasuries for licenses and for revenue taxes by the liquor business does not begin to be enough to cash the vouchers drawn against those treasuries for the maintenance of the public institutions which are necessary for the care of the debauched and degenerate habitual patrons of the saloon and their dependent and degraded families. Add to this the fact that we are devitalizing the virility of our people and are lowering the standard of our manhood by drink just at a moment when we are seeking to find men of strongest physical and moral fibre to be trained and made ready to face a mighty strain upon the "man-power" of this nation. There is no particle of doubt in my mind that the time has struck for us Christian folk to speak out and to confess that we who do not go to the trenches have a mighty duty to perform in doing our bit to withstand the advances of the awful liquor traffic at home.

It will take courage. Especially will it take courage right here where we pride ourselves on the continuance of so many genial customs of good fellowship, to decline the customary friendly drink. It will not be easy for us to abandon the practice of serving liquors to our friends on various social occasions and at family reunions, especially in a part of the country which has been always famed for warm and generous southern hospitality. Mercy me! What will our old-time friends all think of us! But if to do the thing we ought to do takes nerve, what then? How about the nerve required of our brothers and sisters who gathered in this Christ Church Cathedral in St. Louis a week ago tomorrow to dedicate themselves for the work of the war and to pray God's blessing on their undertaking as they sailed for France! Why may we not have courage here as they in France?—From Bishop Johnson's Convention Address.

Ascension Services

LaValette Commandery, Knights Templar, St. Paul's Church, Evansville, Ind., the Rev. A. L. Murray, Rector

Text—Revelation: "His servants shall serve Him."

In the name of the Father, Son and Holy Ghost. Amen.

Sir Knights, I welcome you to this historic Church, whose lineage in living continuity goes back to Christ and His Apostles, for you yourselves represent an historic order.

Like the Church, your order listens to the voice of the ages, and not the myriad voices of the hour. Thus you have survived the centuries. You are grounded and guided not by opinions and private interpretations, but by permanent principles of truth that gave the qualities of stability and continuity to men and to institutions.

Further, I welcome you because you are neither interesting as sinners nor stale as saints. Your order saves you from bitter cynicism and abject indifference to truth and life, and your balanced conservatism prevents you from intemperate enthusiasm for religious fads and upstart movements. There is a manly normality about a true Knight Templar.

Sirs, yours is an order that has not substituted itself for the Church, but rather has included itself in the larger Christianity as auxiliary to the Church.

You have not exiled the Church, nor exiled yourselves from the Church.

Your order of Knights Templar is in its principles and spirit not merely religious, it is essentially Christian.

Sirs, you are Knights—servants of Christ and His temple—defenders of the faith, not now by force of arms, but by the force of Christian character.

Your aristocracy is the aristocracy of Christian manhood. Your family crest is service.

The ideal of your orthodoxy is the orthodoxy of human life, lived in right relationship each to the other, and all for the Master.

To you, as to the Church, the arch-heretic is he who will not serve.

I welcome you, because you do not stand for narrow-mindedness, but for truth in all its freedom.

The Knight Templar is no tenderfoot, uncertain of himself and afraid of his fellows. You have ventured forth in fields of fellowship, and are men trained in the happy art of living with one's fellows.

Your order is saved from selfishness and unprogressive stagnation because you are Knights of the Temple. You have that essential thing, a great common **outside interest** corporately conceived and held as the objective of your whole order—your ideal is the universal one of Christendom, the Central Sun, the Light of Lights, the Christ, who is the Master of the World.

On this glad day, when Christendom commemorates the glorious Ascension of our Saviour, Christ the Lord, I rejoice to have you enter this, His shrine, to humbly lay your tributes of reverence, devotion, fealty and worship at His feet, when with the angels and archangels, and with all the glorious company of heaven, we laud and magnify, for He is the Chiefest of Ten Thousand and the Captain of our Hosts.

From Him springs forth in living power that truth which alone makes manhood worthy and human society secure.

The Ascended Christ holds the master key for individuals and for nations. He is for all and altogether the one true Leader and Lord, the Life-giver, having that essential of leadership—reserve.

The Ascended Christ has in the riches of His personal resources that mystery of unlimited life and power, vision and purpose that will always create in men a growing devotion to His cause.

Under the banner of the Ascended Lord we stand servants of His cause —**His** cause, which is to bring the blessings of salvation to all mankind, and transform all people into His likeness, that they, like Him, will find, as He found, the secret of life in knightly service, springing from the spirit of love.

Gird, therefore yourselves, as true Knights, to follow Him in noble service.

A Day's Mail for the World Conference On Faith and Order

Though the war has suspended for a time the efforts to secure the co-operation of the Churches on the continent of Europe and in the near East in the effort to prepare the way for the visible reunion of Christendom by means of a conference of Christians from every part of the world in the effort to understand and appreciate the value of the special truths for which each separate Communion stands, the preparation for the Conference continues with most encouraging results. There is an increasing recognition that only the visible unity of Christians in the one Body of the one Lord will avail to establish Christ's Kingdom of peace and righteousness and love, and more and more individuals are seeing that Christian unity is not to be reached by ecclesiastical concordats but by each member of Christ doing his utmost to manifest the unity of the Church which is Christ's Body. This day's mail is an example of the world-wide interest.

A Jesuit Priest in England, who has devoted his life to the cause, suggests that the freedom of Arabia from the Turks offers an opportunity to place before Islam in Arabia the true nature of religion and our ideal of unity. He offers for publication a pamphlet by a Russian enthusiastic for the union of the Churches.

A French Roman Catholic layman sends the names of five Roman Catholic ladies in France, England and Canada, of wide influence, who will help by their prayers and personal relations.

The President of a leading Methodist university, and a very prominent business man in the United States accept their appointments as members of the North American Preparation Committee, which is collecting material for the World Conference and hoping to encourage the practice in America of the art of conference instead of controversy. An inquiry comes from South Africa, on behalf of the Dutch Reformed Church, as to the scope of the Conference, with an intimation that that Church, as well as the Baptists and Wesleyans in South Africa, will probably wish to co-operate. A lady in New Zealand sends the addresses of thirty clergymen and two laymen of the Church of England and nonconformist Churches in New Zealand, in order that the publications about the World Conference may be sent to them.

A wider knowledge in America of the movement is greatly to be desired and the publications about the World Conference can always be had free on application to Robert H. Gardiner, Post Office Box 436, Gardiner, Maine, U. S. A.

A day or two after this Bulletin was written word was received that a number of Chinese Roman Catholics are attending the Holy Communion every day, making special intercession for the unity of Christendom.

Commencement Week At General Theological Seminary, N. Y.

When it is remembered that Alumni of the General Theological Seminary were attending Annual Conventions in twenty-three Dioceses and Missionary jurisdictions last week, the attendance at the Commencement Week meetings, reunions and other interesting events was beyond expectation.

The annual reception by the Faculty was held in Hoffman Hall on Wednesday afternoon, from 4 to 6 o'clock, and was attended by Trustees, Alumni and students. Bishop Fiske of Central New York preached the baccalaureate sermon in the Chapel of the Good Shepherd after Evensong at 8 o'clock.

Thursday was Alumni Day. The eighty-fifth Annual Meeting of the Associate Alumni, G. T. S., was held in Sherred Hall at 10:30. To fill the vacancy caused last August by the death of James Nevett Steele, priest and doctor, unanimous choice was made of the Rev. Dr. St. Clair Hester, Rector of the Church of the Messiah, Brooklyn, N. Y., as President of the Association.

The Rev. Charles E. Spalding of the Los Angeles local Association was present and addressed the meeting. Letters were read from other local groups of Alumni and the Rev. G. Herbert Dennison spoke for the Philadelphia Alumni.

Unanimous choice was made of all the following officers:

Vice Presidents—First, Rev. Henry R. Gummey, D. D.; Second, Rev. Ralph B. Pomeroy, B. D.; Third, Rev. Charles H. Young, M. A.; Fourth, Rev. Cuthbert Fowler, B. A.; Fifth, Rev. William L. DeVries, B. D.

Recording Secretary — Rev. John Keller.

Corresponding Secretary—Rev. John R. Harding, D. D.

Treasurer—Rev. G. Herbert Dennison.

Executive Committee—Rev. C. Malcolm Douglas, Chairman; Rev. Philip C. Pearson, Rev. Albert L. Longley, Rev. Gustav A. Carstensen, D. D., Rev. Charles H. Boynton, Rev. Davis S. Hamilton.

Necrologist—Rev. Randall C. Hall, D. D.

Essayist — The Rev. C. Malcolm Douglas (1898), B. D.

Substitute—Rev. Cameron J. Davis (1897), B. D.

The meeting heartily welcomed the Very Rev. Dr. Fosbroke. The Dean made an address.

After accomplishing routine business, adjournment was taken, and the members assembled in the Chapel of the Good Shepherd. The Rev. Dr. Randall C. Hall read the Necrologist's report and the Rev. Dr. Edmund Banks Smith read an essay entitled, "The Chalice—Its Unfailing Use."

The Alumni were the guests of the Seminary in the Refectory at 1 o'clock.

There was a meeting of the Trustees of the Seminary at 2 o'clock in Sherred Hall, the Bishop of Newark presiding. Dean Fosbroke made an exceptionally interesting report. It was ordered printed for wider circulation. The Trustees heard other reports and appropriate action was taken.

On account of conditions arising from the war it was decided to defer the celebration of the one hundredth anniversary of the founding of the Seminary.

The Rev. Ralph B. Pomeroy, Rector of Trinity Church, Princeton, N. J., was elected Instructor in Ecclesiastical History, and Instructor in Ecclesiastical Polity.

The Rev. Dr. Edwin A. White, Rector of Christ Church, Bloomfield, N. J., was elected Lecturer in Canon Law.

George Dobbin Brown, Ph. D., Reference Librarian of Princeton University, was elected Librarian of the Seminary.

Commencement exercises were held in the Chapel at 11 o'clock on Friday. The lesson was read by the Bishop of Bethlehem; the office was sung by the Rev. Professor Jenks.

The Essayists were: Charles Steel Armstrong, B. A., of St. Stephen's College and the Diocese of Newark, subject, "The People and the Book"; Charles Eldredge McAllister, B. A., of St. Stephen's College and the Diocese of Washington.

Twenty-four graduates received diplomas at the hands of the Bishop of Newark, President of the Board of Trustees.

The degree of B. D. was conferred by Dean Fosbroke upon twelve Alumni now in Priests' Orders.

The graduates and their friends were entertained at luncheon in Hoffman Hall.

JOHN KELLER,
Recording Secretary, Associate Alumni, G. T. S.

WOMAN'S WORK FOR THE KINGDOM

The Best Thing Our Auxiliary Has Done

Called on her members to study Missions. To love God with their minds. To think for and with our Lord. "Let this same mind be in you that was also in Christ Jesus."

Studying Missions in earnest must lead to the study of the Church's mission. All study faces an open door, and through this door we may see "the Church, the continuation of the Incarnation. See Jesus, recognize Him in His Body, the Church. See ourselves and the meaning of our membership in His Body. This is the sole purpose for which you and I were born, too see Jesus and to be Jesus in the world."

The Mission Study Class is so simple an instrument that it is hard for us to believe in its power until we remember that God uses the small things of the earth to do great things for men. Mission study brings small groups of people together where they experience the fellowship of the faith. There, by personal thought and discussion the faith becomes for us a practical thing, that is, capable of being practiced. Study presupposes the acquirement of knowledge. We find the knowledge of our Lord Jesus Christ, the knowledge that we need and seek. "This is life eternal, to know God, and Jesus Christ Whom He hath sent." This is the Church's mission, to know Christ, and to make Him known. This is the purpose of a vital Mission Study Class.

During our pilgrimage of prayer the Auxiliary decided to have study classes on prayer. Three Normal Classes were held to train leaders. From one small Parish a Sunday School teacher was sent to attend a class. She, in turn, led a class in her Parish, composed of all the Sunday School teachers and heads of Guilds. During the pilgrimage, each one of these led a group in prayer. Saturday morning a group of children came into the Church with their leader. Each was given a prayer and a letter. In the front of the chancel stood a large cross. Here the child knelt, offered the prayer, and placed the letter on the cross. When the prayer and service had been completed, the words on the cross were: "To know Christ, and to make Him known." Do you wonder that there were three classes on Latin America in that Parish? And that of their little they gave $34 for the Church's Missions to Latin America?

There were in this Diocese 1,282 in classes on prayer, and 1,000 in classes on the Church's mission to Latin America. These last made an offering of over $1,600. But the money is only a sign of love and desire, and a proof that to know is necessarily to make known.

Bishop Rhinelander has said that the Mission Study Class is a dynamo of devotion. Christ is using it to draw His people to come after Him and to be with Him.

I am convinced that the Mission Study Class has its bit to do in the great war. With its simple, direct method, its question and answer, in the small group, where there is no evading, its call for volunteers, its claim that we prove ourselves Christ's "faithful soldiers and servants to our life's end," fighting to the finish. Dare we neglect to use an instrument so simple and so powerful?

ADELINE AVERY PILSBRY,
Educational Secretary of the Diocese of Pennsylvania.

Woman's Auxiliary of Springfield

The Annual Meeting of the Woman's Auxiliary of the Diocese of Springfield met in Christ Church, Springfield, May 23rd and 24th. Delegates were present from every Parish Branch and good reports of the work of the year were presented. Three new Parish Branches were organized during the year. The United Offering for the first six months of this triennial is four times the amount given the first six months of the last triennial. It was presented at the Corporate Communion.

Resolutions were adopted to endorse the suggestion made by Bishop Brent to refrain from extravagant eating after 9 o'clock at night; to send to the Navy League, through a committee of Auxiliary women, knitted articles for the comfort of the sailors; also to establish a fund to be used by the Bishop in his work in the Diocese to be known as the Mary Caroline Hayner Memorial Fund.

Miss Julia C. Emery was present at all the sessions and gave great help and encouragement. She spoke at the mass meeting on the evening of the twenty-third. The greeting Bishop Sherwood gave the Auxiliary was delightful and inspiring.

Definite plans were made for the week of the Pilgrimage of Prayer in the Diocese, beginning June 17. One hundred dollars was given St. Agnes' School.

Woman's Auxiliary of West Texas

The Twenty-second Annual Meeting of the Woman's Auxiliary of the Diocese of West Texas was held at Port Lavaca, May 9-11, 1917.

The proceedings of the Auxiliary opened with a mass meeting in the auditorium of the Port Lavaca High School. Bishop Johnston opened the meeting with prayer after which Bishop Capers, the Chairman, introduced Judge R. H. Hamilton of Port Lavaca, who delivered a very cordial and eloquent address of welcome.

The Diocesan President, Mrs. A. W. S. Garden, delivered her annual address, in which she reviewed the work of the past year, showing that she had traveled 2,100 miles and visited thirty-one Parishes and Missions in the interest of the Auxiliary. Ten new Branches have been organized and over three hundred United Offering Boxes have been distributed to new members during the year.

The principal address of the evening was made by Mrs. Biller, widow of the late Bishop of South Dakota. It was one of the most stirring and inspiring missionary appeals we have ever had the pleasure of listening to. Mrs. Biller spoke out of a rich personal experience, and with a conviction of the supreme importance of missionary work that deeply touched the hearts of all who heard her. A pleasing feature of this meeting were the beautiful anthems rendered by the Victoria Quartet; also the cornet accompaniments of Rev. C. H. Reese of Victoria. The meeting closed with an address and benediction by Bishop Capers.

The business meeting was held on the morning of Thursday, May 10th. Delegates were present from Boerne, Comfort, Corpus Christi, Goliad, Victoria, Cuero, Yoakum, Gonzales, San Marcos and St. Mark's, St. John's, St. Luke's, St. Paul's and St. Philip's, San Antonio.

Reports from the Diocesan officers and Parish Branches showed a gratifying increase in the number of Study Classes held during the year, as well as in the gifts to the United Offering and the Babies' Branch.

Bishop Johnston reviewed the history of the Auxiliary since it was organized twenty-one years ago, and gave an interesting address on the Auxiliary motto.

Miss Artemesia Bowden spoke on the work of St. Philip's Industrial School, the Church's school for colored girls in San Antonio, which resulted in an enthusiastic promise of support from those present.

Deaconess Bickford of Comfort spoke on the training and work of a Deaconess, giving a most interesting review of the service of Deaconesses from the earliest days of the Church.

Mrs. Biller told the story of the Church's work among the Indians, and gave an inspiring account of the helpfulness and value of the boxes sent by the Juniors.

Altogether the meetings may well be considered the most encouraging in the history of the Diocese and the delegates returned to their respective homes with renewed enthusiasm and a more earnest purpose to live up to their motto: "Go and Grow."

A Large Legacy for Bishop Tuttle's Work

Bishop Tuttle is in receipt of a legacy left by Miss Susan Blount of New York City, to the amount of $50,000, to be used by the Bishop in building a Church somewhere in his Diocese. Miss Blount was an old friend of the Bishop, and, with her brothers, has aided Bishop Tuttle in many missionary enterprises. Bishop Tuttle has not announced where he will erect the new church.

Diocese of Erie Grants Bp. Israel Leave of Absence

The Seventh Annual Convention of the Diocese of Erie was held in Erie May 23 and 24, at St. Paul's Cathedral. The Convention was preceded by a meeting of the Men's Club of the Diocese at which Dean Marquis of Detroit made an address on the sociological work which is carried on under his direction at the Ford Motor Works. The address was exceedingly helpful, especially to workers from the large cities where conditions obtain similar to those in Detroit.

The Convention opened with a celebration of Holy Communion, at which Bishop Israel read his annual address.

One of the first reports presented to the Convention was on the Pension Fund, which showed that the Diocese had pledged over $40,000 to the fund.

At Evening Prayer the sermon was preached by Bishop Reese of Southern Ohio, on the general theme, "The Church alone can make the world safe for democracy." It was a splendid appeal for Christian socialism.

Bishop Israel, who has not been in the best of health for some time, has been ordered by his physician to have a complete change of scene and work. He has offered himself and has been accepted for work as a Chaplain with the Allies in Europe. The Standing Committee gave permission for his absence from the Diocese and Episcopal supervision of the Diocese will be undertaken by Bishop Whitehead and neighboring Bishops.

The Convention appointed a committee with power to raise funds to equip any clergyman of the Diocese who goes to the front as a Chaplain.

The Standing Committee, which during the Bishop's absence will be the ecclesiastical authority of the Diocese, was elected as follows: Rev. Martin Aigner, D. D., Franklin; Rev. J. E. Reilly, D. D., Oil City; Archdeacon Radcliffe, Ridgway; Rev. George F. Potter, DuBois; Messrs. E. R. Shepard, Oil City; S. R. Ker, Sharon; Edward Sargent, Meadville; C. E. Martin, Libersville.

The delegates to the Provincial Synod are: Rev. Martin Aigner, D. D., Franklin; Rev. J. E. Reilly, D. D., Oil City; Very Rev. A. R. Van Meter, Erie; Rev. Arthur Seiber, Meadville; Col. E. V. Selden, Oil City; Major Reynolds, Erie; Mr. W. H. Hurley, Warren; Mr. F. B. Mallett, Sharon.

A new departure was the appointment of a Finance Committee, composed of Rev. J. E. Reilly, D. D., Mr. E. R. Shepard and Mr. E. E. Lindemuth, to have general supervision of the finances of the Diocese.

All arrangements for the Convention were handled in a most satisfactory way by Dean Van Meter of the Cathedral, and his able assistant, Canon Butcher.

Out-Door Services in Cincinnati

The Sunday evening out-door services for which St. Paul's Cathedral, Cincinnati, has become famous, have been entered upon again and will be continued throughout the summer months. The out-door evening service was originated by Dean Purves, and became so popular that several other down-town Churches in Cincinnati have copied the plan. The full vested choir of St. Paul's Church take part in the service under the direction of their organist, Dr. Stapps, and they present an impressive sight grouped upon the steps of the Cathedral as they lead in the singing. The entrance to the Cathedral affords an unequaled stage setting for conducting a service of this kind. The service is brief, consisting of two or three hymns, a few prayers and a short address by the Dean, after which the crowd, which invariably gathers, is invited into the Cathedral to the main service. After the principal service is over a social half hour, with light refreshments, is indulged in in the Church parlors. All are invited to take part in the social session, and much good is gained thereby.

A Summer School in Michigan

Arrangements have been made, and plans are rapidly being perfected, for holding a Summer School of Religious Instruction at Grosse Ile, Michigan, a very pleasant Summer resort near Detroit. The location is ideal, as there is a Parish Church and a most commodious and well-appointed Parish Hall. The resident Priest, the Rev. E. M. Duff, is one of the best scholars in the Diocese, and is giving the project his hearty support. The School will be in session from Wednesday evening, June 27th, to Tuesday afternoon, July 3rd. Four of the standard courses of the General Board will be given under the "partial credit" plan in Religious Pedagogy, the Life of Christ, Missions and the Christian Year. The committee has been fortunate in securing the promised attendance of Dr. Walker Gwynne to teach this latter course. The Department of Religious Pedagogy will be under the care of the Rev. B. T. Kemerer, who is to give special lectures on the "Christian Nurture Series"; Miss Lula Wells, who will teach the regular course; and Mrs. W. A. Atkinson, who is to conduct a demonstration school. The Rev. E. M. Duff of Grosse Ile will teach the course on the Life of Christ. The Missions course will be in the hands of a strong Missions leader. The School Board of Grosse Ile have not only shown their interest in the undertaking, but most hospitably have loaned the High School building to be used as a ladies' dormitory. Mr. W. S. Coleman, the owner of the Island House, has made special and most reasonable rates for meals. The social success of the School is already assured by the very kind interest of representative residents of the island. Beyond the cost of living and of text books, the only charge to students will be an enrollment fee of one dollar. For further information, inquiries should be addressed to the Rev. C. C. Purton, Secretary Christ Church House, 250 Woodbridge St., E. Detroit, Mich.

Death of Rev. E. P. Hart

Following an illness which had been regarded as serious for only a few days, Rev. Edward Phelon Hart, Rector of St. Mark's Episcopal Church, Rochester, N. Y., died at his home at 118 Troup Street, on May 16. He was born in Rochester in 1851, son of Roswell Hart, Jr., also a native of Rochester, and a grandson of Roswell Hart, Sr., one of the early residents of Rochester, and at one time a commission merchant at Main and State Streets.

Mr. Hart was educated in the city schools and attended the University of Rochester, from which he was graduated in the class of 1872. He was a member of the Phi Betta Kappa and of Psi Upsilon Fraternity. After his graduation, he engaged in business, later taking up instruction work for deaf mutes, and finally decided to enter the ministry. He was admitted to Holy Orders as a Deacon on December 21, 1884, by Rt. Rev. Arthur Cleveland Coxe, and to the Priesthood in 1885. After a year and a half as Assistant Rector at St. Luke's Church, he was assigned to St. Mark's, then a Mission, and through his efforts the organization afterwards became a Parish.

Rev. Mr. Hart was married twice, first to Angelica Church, who died in 1902, and later to his present wife, Mrs. Alice B. Hart, whom he leaves. He also leaves three sisters, Miss Mary E. Hart, Mrs. W. G. Mitchell and Miss Florence A. Hart.

He was a Trustee of DeVeaux College, Niagara Falls, a member of the Cathedral Chapter, Buffalo, and of the Diocesan Boards of Religious Education and Missions. He was one of the Directors and founders of the Western New York Institute for Deaf Mutes.

The funeral took place from St. Mark's, his own Parish Church, on May 18.

Councils and Conventions in Many Places

(Continued from page 1)

CONVENTION OF THE DIOCESE OF CHICAGO

Patriotism and Church Extension were the two outstanding features of the Eightieth Annual Convention of the Diocese of Chicago, which met in the Cathedral of SS. Peter and Paul on May 22nd and 23rd. Bishop Anderson preached at the celebration of the Holy Communion with which the Convention opened, and struck solidly for a whole-hearted support of the government in the present crisis. He spoke at some length on the Liberty Loan, urging the immediate need of money by the government. He stressed the anomalous situation that here in the richest country in the world our military plans were being hampered by the lack of funds. The question of proper surroundings for the soldiers in their various camps was called to the attention of the Convention, and he strongly commended the pending legislation looking to the prohibition of the manufacture of alcoholic beverages during the war. Finally he called the clergy to positive spiritual leadership in these days as never before, recommending special services of intercession, the keeping of a Roll of Honor in every Parish containing the names of those who had enlisted from the Parish, and asking the clergy to keep him supplied with an accurate list of such names that he also might keep in personal touch with the men.

Later the Convention voted to have the Bishop's sermon printed for wider circulation.

A series of resolutions were unanimously adopted pledging the allegiance of the clergy and laity of this Diocese to the cause for which our nation is contending, and resolutions were also adopted approving the prohibition zones about military training camps, the withholding of food products from the manufacture of alcoholic beverages, and condemning any measures which might weaken the operation of the national child labor laws because of the exigencies of war.

The Diocesan Board of Missions presented their report together with a series of recommendations calling the Diocese to a larger vision of Church extension and some definite steps in the direction of attaining it. An interesting discussion followed upon the recommendation that the Board of Missions undertake the raising of a fund for an adequate building for the Cathedral Shelter. It developed that the Shelter has been doing a wonderful "rescue mission" work for more than a year with very limited facilities. The present building is entirely inadequate to handle the men who come, especially during the winter months. There was a keen interest in the discussion of this unusual work, and the Convention voted unanimously in favor of the recommendation. The Board recommended an apportionment of $30,000 for missionary work in the Diocese in the ensuing year, but expressed a hope that the Parishes would enlarge their pledges in the direction of $40,000. The apportionment was spread in accordance with this recommendation, and many Parishes immediately responded with pledges in excess of their apportioned amounts.

The usual routine of business and reports was carried out, some haste being necessary towards the close in order to avoid an extra session, owing to a protracted debate on certain proposed amendments to the Constitution and Canons.

Bishop Griswold has prepared a special prayer for those who have enlisted in the national service, and it is authorized for use in the Diocese.

F. E. W.

RHODE ISLAND SHOWS PATRIOTISM

In recognition of the fiftieth anniversary of the Rev. George C. Locke, D. D., Rector of St. Michael's Church, Bristol, the Convention met in that Parish on Tuesday, May 15th. An outstanding feature of this Convention was the presence of two women delegates from Trinity Church, Newport, who represented that Parish. Routine business only was transacted, but especial emphasis was laid upon the Italian work which is to be undertaken. After a recapitulation of the affairs of the Diocese and making a plea for a new building and an increased endowment for St. Mary's Orphanage, Bishop Perry delivered a strong and virile address on the part America must play in the great war. Parts of this address will be found later in our resume of the utterances of the Bishops concerning the war. The Standing Committee was re-elected with the exception of J. A. Pirse, who was succeeded by Col. J. L. Dwyer. The Rev. William Pressey of Ashton was elected Secretary of the Diocese.

OREGON

The Committee on Canons was instructed to frame a Canon giving women a proper place in the representation of the Laity in Church Councils, and to present the same at the next Convention.

The Bishop's annual address dealt chiefly with Diocesan affairs, but made a strong appeal to the Clergy to give their people a message of spiritual uplift and inspiration at this time of national and world stress. Not less patriotism, but more vital religion is our need.

It is hoped the Diocese will devote the coming year to a strong campaign for Missions.

Important features of the Convention were the missionary mass meeting on the evening before the Convention, the Religious Education mass meeting on the evening of the first day, and the Mystery Play, "The Great Trail", at St. David's Church on the last evening of Convention. Both the Woman's Auxiliary and the Junior Auxiliary held enthusiastic annual meetings.

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The Witness

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

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THE CHURCH AND THE NATION

With No Uncertain Sound the Episcopate Declares for a Righteous War and Calls the Church to Service

BISHOP MORRISON OF IOWA ANALYZES WAR

Slowly it has come into the consciousness of the American people that the world is passing through one of those great crises in the life of humanity which change all future history. We are at last ourselves involved in the great struggle. There is no lack of courage, but there is much foreboding, and a certain inarticulate fear of those things which are coming on the earth. As usual, the individual, when put to the test, calmly and bravely faces the issue. But others than self are involved, and the grief and agony of multitudes, the sacrifices men, women and children may be called upon to make weigh heavy on the heart.

The President tried to preserve the form and semblance of neutrality, but in a conflict involving a moral issue, which reached down to the fundamental right of every nation to independent existence, and the security of the democratic state, we could not be really neutral. The people of the United States have never been neutral. We have admired and esteemed the Germans, but we were from the outset antagonistic to the theory of government and the philosophy which dominated the thinking of the ruling classes in Germany. The German military oligarchy have known this, and naturally have resented it.

The triumph of Germany means, and can only mean, that Germany will subordinate our interests to her own. The United States will, on the day Germany triumphs, be of no importance in the settlement of international questions. If Germany wishes to set up a German State in South America, or rule as suzerain over widely extended territory, she will not even say by your leave. An emasculated people, devoted to economic prosperity, enervated by ever increasing wealth, but a people wanting in courage and sacrifice, the American people will continue to exist, but the United States cannot for many a long day raise her voice effectively in defense of the weak or protect herself or any other people from the masterful and ambitious. We must fight, and fight at any cost of treasure and blood. No sacrifice is too great. If Germany conquers, then the world is here for the next long reach of history, and German will and methods of efficiency are to be imposed by might on the world. Great as Germany is, the prospect creates antagonism. We revolt from militarism and a law which dethrones Christian pity and ministry, and says the way to power is the way of life, and the only way to power is to be hard. We must fight, and we will fight—there is no other way.

This may be challenged as strange language for the Church to utter, the Church which is the Body of Him who came to bring peace on earth. What right has the Church to take sides in bloody conflicts, or to urge men on to battle, man with his brother man? Listen, the Church does not know anything of mere patriotism. The members of the Church love their native land and the institutions under which they live; they love home and country; they desire peace and security; but the Church, the Body of Christ, is not national, but universal. The Church is at home in every land, builds her Altars under the protection of every flag, but the Church is loyal not to human rulers but to her Divine Head, her allegiance is not to any nation but to humanity. This is possible. I am proud to be a citizen of this commonwealth. I am obedient to the laws of Iowa, loyal to it, but I am first of all an American citizen. A Christian, I am a man. The world is greater than the State in which I live. Humanity is the large term, and the Church represents humanity. The Church does not bid her members say, "My country, right or wrong", but the Church does, when a moral issue is involved, and when the country fights for the maintenance of a just principle, the maintenance of which is necessary for the welfare of humanity, raise her voice to bless those who go forth to war, and prays not for national victory or national aggrandizement, but for the triumph of the right and the success in the struggle of that nation, the success of whom will best further the purposes of God and bring the greatest blessing to men.

We must be guided by such wisdom as we have, and we must fight for the cause we believe represents justice and righteousness, the good of humanity, but the Church prays continually, I repeat for emphasis, not for victory of our armies, but that God's purposes may be furthered, and justice and righteousness and love be established on surer foundations as the outcome of the struggle.

But is not the teaching of Christ opposed to war? There is no question that it is. If the Kingdom of Heaven, that is God's immediate rule in the thinking and hearts of men, ever becomes universal, war will be impossible; but as yet that blessed consummation awaits perfect realization. Evil is not universally restrained by self-control, guided by the spirit and teaching of Christ Jesus our Lord. Men are still under the dominion of the mind of the flesh, full of deceit, cruelty, lawlessness. Society must protect itself against disruption, life must be safe, the weak protected, the innocent safeguarded. The consistent pacifist, the advocate of non-resistance, lives securely in a society which, acting contrary to his principles, protects his life and property. The progress of the race is due in no small measure to the courage and self-sacrifice of men who fought to maintain their principles. Our Lord certainly did not intend to emasculate his disciples or encourage them to give the world over to injustice, cruelty or greed. Christians in the early ages did not so understand His teaching, and in every good cause, since our Lord's earthly life, Christians have been great fighters.

The truth seems to be this: Our Lord did not give us rules of conduct, but He did set forth great principles, ideals, which we should approve, think out and apply as best we could, fitting the principle to the actual circumstances of life, considering the limitations under which we have to live. Consider our Lord's precepts about loving one's enemies, of non-resistance, of turning the other cheek. Our Lord is, we insist, not giving a rule, but showing a principle, a way of life. It is an ideal. It is to be adopted as an ideal and loved, thought out and applied. The Christian who is big enough to look on all men as God's children, and every man as his brother, who does not take offense, who forgives and forgets injuries, who would rather suffer wrong than do wrong, is making peace and finding in his heart the blessing of peace and of the peacemaker. But all we can say is what St. Paul said: "If it be possible, as much as in you liveth, live peaceably with all men." There are circumstances where evil and evil men must be resisted. This is not

(Continued on page 5)

Bishop Tuttle's Jubilee Celebrated in Salt Lake City

A THANK OFFERING OF THIRTY-FIVE HUNDRED DOLLARS

St. Mark's Cathedral celebrated the fiftieth anniversary of the beginning of its work by Bishop Tuttle with special services, June 10. Bishop Tuttle was the Celebrant and preacher. Some were present who attended the first service in the year 1867, among them Rev. Samuel Ainsworth.

A silk flag in memory of Captain Edwin Thompson was dedicated by Bishop Tuttle who, in his sermon on unselfish service, made a strong plea for loyalty to the nation and the ideals it represented.

A thank offering of over thirty-five hundred dollars was presented by the congregation. Bishop Tuttle and Bishop Hunting addressed a special service at night. A men's dinner will be given in honor of Bishop Tuttle, who is affectionately remembered by the people of Utah.

Rev. Dr. Manning of Trinity Church, New York, Elected Bishop of Western New York

At the adjourned session of the Diocesan Council of Western New York, held in Trinity Church, Buffalo, on June 5th, Rev. Dr. Manning was elected Bishop to succeed the late Bishop Walker. Other nominees were: Rev. Cameron Davis, Rector of Trinity Church, Buffalo; Rev. Drs. Wrigley of Brooklyn, Goodwin of Rochester, George Craig Stewart of Evanston, Ill., Mockridge of Philadelphia, Jessup of Buffalo, and Dewey of St. Paul's School, Concord, N. H. It is expected that Dr. Manning will accept.

Dean White Declines Bishopric of Marquette

Dean White, who was lately elected Bishop of Marquette, has felt compelled to decline the office because he is in the midst of a developing work in St. Mark's Cathedral, Grand Rapids, Mich., that would suffer harm if it were left at the present time. His friends and co-workers believe that it would be disastrous to leave in other hands those departments of life and work which the Dean during the past five years has been assembling and co-ordinating, just when they are beginning to count for the permanent well-being of the Church and community as well.

A Tug o' the Heart

'Way down deep in every one of us is a natural prompting to do the right thing.

Some call it "Conscience", others "Duty", others "Fear".

Let's give it a name that puts us on better terms with it. Let's call it A Tug o' the Heart".

Knowing that's what it is, we will the more gladly respond than where we just considered it an obligation, more or less disagreeable.

Being led by each Tug o' the Heart, we will give fullest expression to **ourselves,** rather than to some more or less foreign motive.

And in being true to ourselves, we are bound to be true to the thing that prompts us.

Volumes have been written on this idea of "Conscience"—but it all gets back to a matter of **heart**—of following Tugs on Heart Strings.

Christ finds fullest expression in simplicity. He could have swayed the world by a preachment on "Evolution"—but He has won all Eternity by Tugs o' the Heart.

Shall we not obey them?

COUNCILS AND CONVENTIONS MEET IN MANY DIOCESES

REPORTS OF BISHOPS ELECTED AND OF PROGRESS MADE

SOUTHERN OHIO CONVENTION

The Forty-Third Annual Convention of the Diocese of Southern Ohio met in Christ Church, Dayton, the morning of May 16th, which day commemorated also the one hundredth anniversary of Christ Church. The Convention opened with a celebration of the Holy Communion, after which were read the addresses of Bishop Vincent and Bishop Coadjutor Reese. Both Bishops spoke in patriotic vein in reference to the present world crisis, Bishop Vincent giving it as his opinion that every free man is a soldier and should fight for his country.

The Bishops' addresses summed up the splendid advances made by the Church in this Diocese during the past year and laid emphasis upon the splendid spirit of harmony which pervaded all the work. Each bespoke the sympathy and affection which had grown up between them, as of father and son, in their association as co-workers, and in their relationship as Bishop and Bishop Coadjutor.

The most important legislation passed was that which brought the Diocesan Canons into line with those of the General Convention on the subjects of the new business system of the Church and the Pension Fund. Final action was taken upon the matter of building a chapel for Church students at the State University. The work will be delayed, however, until the close of the war.

After considerable debate an apportionment of $11,000 was accepted by the Convention to apply on Diocesan Mission work. The budget offered by the Finance Committee for Diocesan expenditures was also passed after considerable debate and after being shorn of several appropriations. An effort on the part of an influential business man to have the penalty of disenfranchisement established, for those Parishes and Missions which do not pay their Diocesan Missions apportionments in full, failed to carry.

A resolution was introduced by the Bishop Coadjutor which memorialized the Bishops of the whole Church regarding the need of shepherding our Churchmen who are in the training camps of army or navy, or are at the front. It was unanimously adopted, and a plan was unfolded by which each rector could report to his Bishop Churchmen who were in the country's service, and the Bishops could keep in touch with these men by a monthly letter.

The Church of the Redeemer, Hyde Park, Cincinnati, Ohio, of which the Rev. Maxwell B. Long is the rector, was addmitted as an independent parish to the convention. This parish was organized as a Mission Church by Mr. Long less than ten years ago.

Throu the efforts of Archdeacon Dodshon of Zanesville a Mission Church Building Fund was started throu the securing of ten dollar pledges from the church people to be paid every year in which a Mission Church was built, but not to be collected more than once in any year nor collected in those years when no building was in progress.

Resolutions were also adopted naming Whitsun Week as "WITNESS-MESSENGER" Week in this Diocese, during which time Rectors and Vestries were urged to establish the circulation of these two papers in their Parishes. A telegram of greeting was sent to the delegate from Portsmouth, S. R. Ross, 89 years of age, who, up to the present Convention, had never in the history of the Diocese missed an Annual Convention before.

The invitation of Grace Church, Avondale, Cincinnati, Rev. Heathcote Hills, Rector, was accepted for the next meeting of the Convention, and after resolutions of thanks and congratulation to the Rector and congregation of Christ Church, — thanks for their bounteous hospitality, and congratulation for their centenial anniversary,—the Convention was adjourned.

Officers elected were as follows:

Secretary — Rev. George Clickner. Treasurer—Mr. William H. Albery. Standing Committee—Rev. C. E. Byer, Springfield; Rev. F. L. Flinchbaugh, Cincinnati; William M. Allen, and Mortimer Mathews, Cincinnati. Diocese and Board of Religious Education—Rev. C. E. Byer, Springfield; Rev. J. D. Herron, Cincinnati; Rev. O. E. Watson, Gambier College; Prof. F. C. Hicks, Cincinnati, and David Shaw Archer, Columbus. Cathedral Chapter—Rev. C. E. Byer, Springfield; Rev. E. F. Chauncey, Columbus; Rev. F. L. Flinchbaugh, Cincinnati, and Rev. F. H. Nelson, Cincinnati. Deputies to the Provincial Synod of the Middle West—Rev. E. M. Chauncey, Columbus; Rev. J. H. Dodshon, Zanesville; Rev. C. G. Reade, Cincinnati; Rev. G. P. Symons, Glendale; W. O. Frohock, Columbus; W T. Magruder, Columbus; Mortimer Mathews, Glendale, and E. L. Sternberger, Cincinnati. Provisional Deputies—Rev. T. W. Cooke, Dayton; Rev. L. P. Franklin, Newark; Rev. J. D. Herron, Hartwell; Rev. J. M. Hunter, Marietta; J. A. Gallaher, Marietta; A. S. Machett, Norwalk; William Mundhenk, Cincinnati, and W. F. Roemler, Wyoming.

ANNUAL CONVOCATION, SPOKANE

The Twenty-fifth Annual Convocation of the Missionary District of Spokane took place at All Saints' Cathedral, Spokane, Tuesday, May 22nd, and opened with a celebration of the Holy Communion, at which the Rev. F. S. Hyatt of Wenatchee was the celebrant, with the Rev. John Leacher of Pomeroy as Gospeller, and the Rev. W. A. A. Shipway of Spokane as Epistoler. A second celebration was held at 9:30, the Very Rev. W. C. Hicks, D. D., being the celebrant, with the Rev. Floyd J. Maynard, Gospeller, and the Rev. G. H. Severance, Epistoler. The Bishop then gave his annual address, which laid special stress on the duties of the Church with regard to the war and the soldiers and sailors engaged in it. The usual routine of Convocation business was followed, peace and harmony prevailing throughout. The same number of Clergy are engaged in the field as when the Bishop came to the District, though in some cases the personnel is changed. Reports evidenced a steady growth and progress in all directions.

During the Convocation, some of the delegates took an auto trip to inspect the new Christ Church, Glenrose.

Tuesday evening a dinner for Churchpeople was given at All Saints' Parish House, which had the effect of deepening the interest in the work of the Missionary activities of two of the speakers, Dean Severance of the Okanogan Deanery and the Rev. Fred Luke of the North Yakima Valley Missions. Mr. Charles Hebberd gave an able and instructive address on "The War, and What It Means to the Individual". Bishop Page presided and recited two Red Cross poems by Robert Service.

(Continued on page 7)

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

SECOND SUNDAY AFTER TRINITY

THE COLLECT

O Lord, Who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy Holy Name; through Jesus Christ our Lord. Amen.

"Never failest to help and govern." To whom does the Church apply these stimulating words? Those whom God brings up in steadfast fear and love. How does God "bring up" people? Through the conscientious lives and actions of other people. This would be a much better world if parents only realized that God gave them children to "bring up" for Him. There is so much truth in the old saying: "God helps those who help themselves." So also is it true that He governs those who have learned the great lesson of self control. "The Lord is my helper!" "O Lord our Governor!" These were mighty words in the lives of mighty men. Are we not too apt to put God to one side in our lives and in our plans for living? Is not that man considered by his neighbors to be a visionary man, rather than a man of vision, if he lets it publicly be known that he is openly relying on God's help and rules in the conduct of his professional and business life as well as in his personal religious life? How rarely is it that a man speaks of "Providence" even, preferring rather to speak of "good luck," or "good fortune," or "chance," instead of saying "God"? All these other words put God inside a question mark, or at best an exclamation point.

If your children are growing up with a hazy, undefined, half-hearted recognition of God's influence in their lives, may it not be that they have these "half God" ideas because you have never interpreted to them your faith in the protection of God's foresight either by word or deed? Is it not possible without being "canting" people to manifest in our every day lives, and in a perfectly natural manner, that what we do daily, we naturally do because we have a perpetual fear and love of His Holy Name in our hearts?

What kind of a fear of God have you? Have you any kind of fear? I hope so; but I hope it is not a wrong fear based on some human conceptions of God's being, and manifesting itself in a false or superstitious worship. I hope there is in you that fear which is born of discipline and which will help you to purge out of yourself whatever you know is contrary to God's holiness, truth, purity, love and justice. Seek to have that fear which Bishop A. C. Hall says will give "strength and steadfastness to love, saving you from falling into the danger either of undue and presumptuous familiarity and carelessness or of idle sentiment." Tie up the attitude manifested in this day's Collect with that petition in the Litany wherein we pray with all earnestness, "That it may please Thee to give us an heart to love and fear Thee, and diligently to live after Thy commandments."

THE EPISTLE

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. —I St. John iii:13.

The world that "hates" the Christian discipline is a curious old world; but under certain circumstances it might be justified in its hates. St. John when he wrote this Epistle knew what he was writing about. Generally speaking, hatred is born of some kind of misunderstanding; but the hatred of the world, at which you are not to marvel, is a hatred born of contempt rather than misunderstanding. The godless world does not "love the brethren;" but it knows that the brethren ought to love one another. And it "hates" or despises those who are pledged to brotherly kindness, and yet never manifest it except in some perfunctory way. How this very Apostle of love burns with his acid pen across the paper pretensions of a lot of so-called Christian brethren when he writes: "Let us not love in word, neither in tongue; but in deed and in truth." In other words, do not preach a gospel of love, if you are not willing to live a gospel of love. Honestly now! As a professing Christian how does your philanthropy or love for mankind differ from the philanthropy of a man who is frankly and openly godless? As you record an honest answer—after making due allowances for the difficulties which naturally arise when one is judging actions from the standpoints of motives and results—does your heart condemn you? If it does condemn you remember that God is greater than your heart; leave comparisons and final judgments to Him, and set yourself to the difficult task of making your actions suit your words. And if your heart does not condemn you, then brace up and ask God to set you to some still greater tasks in faith and brotherhood than you have yet attempted. You will note that St. John feels that real belief in Jesus must be coupled with philanthropy, if one is to be considered as rightly interpreting the mind of God; and if we thus believe in Jesus, then will the Holy Spirit make us certain in our minds that when we do good we are doing it as brethren in one great family. Let us resolve by the help of God, and with the fear of God in our hearts, to be very careful and very sincere in working out in our everyday lives the ideals of brotherhood which Jesus came to preach, and to teach; and which also He daily lived. Let us resolve to put away from the word "brotherhood" all the stigma and shame with which canting, hypocritical, self centered, selfish men and women have smeared it, so that the godless world which now scoffs at our words may, by the grace of God, be led to worship and serve at the altar of friendship with God and man.

THE GOSPEL

A certain made a great supper, and bade many: and sent his servants at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper. —St. Luke xiv:16.

"With one consent began to make excuse." "He who excuses himself, accuses himself," says the French proverb. In this Great Supper Story, our Lord portrays the utter selfishness of self centered people. Notice the first personal pronoun used eight times in six lines of the English translation; and notice how their excuses condemn their indifference to the privileges which had been conferred upon them. They had been previously bidden to the feast. They knew it was coming. They knew that they were expected, but there was no "fear in their hearts." They did not want to go; that settled it. "I pray thee have me excused." "It is a wide-spread difficulty and danger of all time that men make not their sins, but their sense of security, their lawful occupation and enjoyments, the doing of their other earthly duties, their morality, their respectability, excuses for disobeying God's invitation which is God's command; because it is an expression of His Will." Do you not recognize the breed? Very nice men and women; but so busy they have no time for these religious observances: these religious feasts. "Good enough for women and children, but not really a man's job, you know." A bit of human patronizing impudence which must exasperate that Divine Love Who gave Himself to the death of the Cross in order that men might buy and sell and plant and build and marry and be given in marriage, and yet not lose their souls as they did in the time of Noah and Lot.

"Compel them to come in." Compel whom? Why the men who accused themselves. Men who know their danger and realize their need. To such men this invitation is a compulsion. I do not believe you can whip men into heaven; but conscience can if only conscience can be wakened. An awakened conscience does not make excuses. If you are always excusing yourself to your minister you are a bluffer in religion, and it is a sure sign to him that you are dodging duty. Only God Almighty can help you turn back home. If you call yourselves names to the minister, he knows that at least your conscience is not strangled, and he prays for wisdom to say the word which will put such a sting into conscience as will compel you to come in and stop deceiving your own selves.

Please God, if you are an excuse maker, that you will stop this business of "self deception which neither loves to obey nor fears to disobey," and will pray for such a steadfast and perpetual fear and love of God as will help you keep in word and in deed your duty toward your God, as well as your duty toward your neighbor. Take comfort from "yet there is room;" but do not invite your soul to loaf in the shade of that statement; for balancing it is the statement that "none of those men which were bidden shall taste of my supper."

F. S. W.

EVERY-DAY RELIGION

BY DR. JAMES E. FREEMAN

Child Life

One of the great utterances that fell from the lips of the world's Master Man was: "Suffer the little children to come unto me, for of such is the kingdom of God." Again, He said: "Except ye become as little children, ye shall not enter into the Kingdom of Heaven."

The latter word was spoken because of a contention among His followers as to who should be greatest in the coming kingdom. That Christianity presents a high appraisal of the values of child life, is self-evident. Jesus lifted childhood and womanhood to higher levels than they had ever known before. This has not always been true of His followers, nor indeed of the Christian Church. The ideal Hebrew home presents a model to the world, and we believe it is being more widely appreciated today than ever before. Somebody speaks about children being "dragged up" instead of "brought up," and much of our observation confirms this. In the busy rush of twentieth century life, we sometimes regard child care and child culture and child conservation as minor matters. We satisfy ourselves that we build with architectural splendor our public schools, and a good many of us acquit ourselves of any further responsibility regarding our children when we have handed them over to the care of teachers. Of course there is a minority among us who, in their abandonment of responsibility, wholly commit their children to nurses and governesses, but, fortunately, they are such a negligible quantity that perhaps they do not count.

There are no words of greater import in our language than motherhood and childhood. What visions of service and sacrifice, of purity and loveliness, they conjure up to our minds! It was one who held in highest esteem the things of motherhood who wrote upon his mother's grave: "Inscribed by one who had the misfortune to survive his mother." We believe we are coming more and more to recognize the greatness of our responsibility with reference to child life. The passags of laws that seek to safeguard and protect children is an evidence of this. Child labor and other legislative measures are making their contribution, but when all is said and done, the solution of the child problem does not reside in halls of legislature or schools, but in our homes. There can be no such thing as delegated responsibility when it comes to a matter of such vital importance. The failure and miscarriage of young lives is not due to accident or fortuitous circumstance. In the vast majority of cases it is due to home negligence, parental irresponsibility, utter neglect and gross carelessness. We need schools for the education of parents perhaps more than we need them for the education of children, for given an educated parenthood and a well-ordered and disciplined home, we shall have less need of the auxiliary agencies we have set up. Not only moral but physical ills are largely traceable to neglect. Every now and again some bruised and broken human wreck comes our way, and when we penetrate beneath the immediate conditions, we have disclosed to our vision, as the antecedent cause, a wretched home environment and a parenthood unworthy of the name.

What can we do to make the standards of child life higher and finer and more wholesome? It is a question that in some respects is greater in importance than that of the world-war, and it demands an answer of every father and mother; it is the most vital question at every fireside. Without the sterling qualities of a Nancy Hanks, perhaps an Abram Lincoln had not been. Without the oversight and unfailing devotion of his mother, a Phillips Brooks had not been given to the American pulpit. Greater than all our manufacturing and commercial enterprises, indeed the conserver of them, stands the home, with all that it implies. Let us see to it that it witnesses to purity of thought and act, to discipline that is gentle but firm, to a culture that is wholesome and ennobling, to religion that is uplifting and inspiring.—Courtesy Minneapolis Tribune.

COMMENTS ON THE NEW LECTIONARY

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

SECOND SUNDAY AFTER TRINITY

We regret that the copy for this week under this Department has never reached us.—Publisher.

Bp. Brewster Appeals for Social Service

To the Clergy and Lay Members of the Church:

The Joint Commission on Social Service was appointed by the General Convention.

Social service sums up in two words the advance of Christian effort from the saving of one's own soul to the larger purpose of helpfulness to others in the Name of Him who came not to be ministered unto but to minister. It means the recognition of the essentially social characteristic of Christianity, because of which Christian service must be social service. It means a recognition that religion really touches the whole circle of the life of men.

The Commission on Social Service has accomplished something in coordinating the activities of the Church. Commissions are now organized in each Province and in almost all the Dioceses. The last report of the Joint Commission is, I venture to assert, a sufficient vindication of its creation by the Church.

There is much yet to be done in awakening the members of the Church to their responsibilities, in order that their service may be more intelligent and efficient; that they may beware of moral inertia, laziness and cowardice masking under the guise of conservatism, or of a fatalistic sense of impotence; that they may have faith in the possibility of social betterment and be lined up against concrete evils.

Our purpose is that the Church shall not be wanting, but shall faithfully respond to God's call and the leading of His Spirit in the new day that is before us; that it shall illustrate and cherish that Christian fraternity needed to save our social fabric from the menace of class antagonism; that the Church's influence, corporately and diffused through its members, shall be a force dynamic on behalf of that democracy which is akin to genuine Catholocity, and always on the side of social justice against selfish greed and unchristian individualism.

This purpose will, we are confident, appeal to many in the Church. Moreover, let me remind you that the Joint Commission on Social Service comes with the same authority which is behind the Board of Missions. Our financial budget has been scrupulously kept within narrow limits. We have asked of the Dioceses and Parishes only one per cent of the apportionment for Missions. But so much and more the Commission needs in order to do the work committed to it. Confidently we appeal to the clergy and to the loyal and generous lay people of the Church.

CHAUNCEY B. BREWSTER,
Chairman of the Commission.

Sunday School Apathy Scored

A public service in the interests of religious education was held at All Saints' Cathedral, Spokane, Monday evening, May 21, at which the Rt. Rev. Herman Page, D. D., presided. The addresses were all of them to the point and it is hoped that much good will result to the Sunday School work of the district. "If the education of the children is important in the affairs of State," said Bishop Page, "it is most certainly and equally as important in the affairs of the Church. We should devote more energy along that line.

Dean Hicks advocated having students at the high schools dismissed for one or two hours each week to take religious training in some Church and be given credits for such studies.

Y. M. White, Superintendent of the Cathedral School, said that the parents should devote some time to going over the lessons with their children, then see that they are in Sunday School on time Sunday mornings. The efficiency of the work depended not only upon the efforts of the teachers but also upon the active co-operation of the parents.

The Rev. H. I. Oberholtzer said: "The aim of the public school is to develop a well rounded out citizen. They are using graded lessons and methods of teaching. We must give this same attention in the Church Schools. The uniform lesson is losing out and the graded lesson for the religious school has come to stay."

W. S. Gilbert, Superintendent of St. James' Church School, said: "Nothing exceeds in importance the work of leading a little child to Jesus Christ. The religious education of our boys and girls is the most vital part of our Church work. Where we fall down between the public school and the Church School is in the lack of effort and the time spent. The work in the Church School is not making the progress it should just because it is not regarded in the practical business way it should be. There is too much playing at it, and not enough working at it. It is not the fault of the Rector, but the fault of the layman. The Church School is the layman's opportunity.

The Board of Religious Education passed a resolution calling upon the clergy to examine the text books in the public schools of their district and to approach the educational authorities should the books contain false statements as to the origin, history or teachings of the Church.

A Rake Up

The Church of the Transfiguration, Evergreen, Colorado, held its annual "Rake Up" Wednesday afternoon, May 23rd, under the auspices of the Evergreen Branch of the G. F. S.

Every member of the congregation and Sunday School was invited to come after their mid-day meal, bring a rake, and spend the afternoon raking the churchyard—about two and a half acres.

In spite of very wet weather, most of the young people of the Mission came, and some of the older ones, and all worked with a will, leaving the lawn much improved.

The G. F. S. rewarded the workers with plenty of ice cream cones.

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WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

XIII

Worship

What is worship? With the Hebrew it was a very definite thing. He bought a lamb and paid for it—and it was a good lamb without blemish—and then he gave it to God. A child can understand that. What is your worship? Is it going to a house called by God's Name, hearing a book which you believe to be of God, singing a hymn about your assurance of salvation, listening to a prayer in which you take no part, and perhaps coming away thinking you have done a virtuous thing? What have you done that hasn't revolved around your own self and your own self-interest? What have you given to God? not, what has God given to you? He is always giving things to us; but what, as a child of God, have you given to Him? Oh yes. I hear your reply that you have given God some money—probably an amount, if you are an average worshiper, varying from the price of a street car fare to that of a seat in the theater. Is God a beggar? Would you offer that money to your friend or to the Governor of the State? That isn't a gift to God; that is paying your share of the taxes to keep up the plant, isn't it?

GIVING

Now let us consider. In the first place this giving of money is a curious thing. You can give it to your children, and to beggars, and to some of your more intimate friends; but you wouldn't presume to give money to a stranger, or to a young lady, or to your Governor. Try it. Go into the Governor's office and tell him that you came to give him a dollar. What would he say? What would he do? He could very properly look at it in one of two ways, either as an insult or as a piece of folly for which you were not to be held accountable. How manifestly it would be an insult to think that you were giving God, the King of kings, a dollar or a nickel as a gift.

What can we give God? What can your little child give you? Love? Yes, but how will he express it? You want him to express it, don't you. You don't want him merely to feel it. You would be skeptical of a love that grew up merely feeling. It is human to express love by a gift. Well, what are you going to give to God?

Why did the Hebrew give the lamb? Why could he? For just one reason: he had been told to do so. There are certain things that we can give to certain people at certain times, when we couldn't give them anything at other times. We can give a bride suitable presents at a wedding, while we couldn't give her the same thing a year before or after. Why? Because convention has told us to do so. We might give a Governor a gift at his inauguration and not excite suspicions of our sanity, because it might be a fitting occasion. But even rich men cannot go around giving gifts promiscuously and have them accept it graciously. What sort of feeling have the Carnegie libraries or the Rockefeller foundation created in the popular mind? Even the common people are particular about gifts. And we talk very glibly about giving gifts to God. How do we know that He wants our gifts? Perhaps He is more insulted than pleased at them.

Are you so very sure that he wants our cheap doggerel hymns, which we know are trashy, or our jitney offerings? Does He need long-winded orations, or have you any evidence that He has asked for them? He endures them patiently, perhaps, but so He endures blasphemy and sacrilege. He gives no sign, but what right have you to give to God that which He doesn't need, hasn't asked you for, and which hasn't cost you anything? Perhaps the pleasure is all yours.

THE HISTORY OF WORSHIP

First, let us look at worship as an historical fact; that is, let us study it in the sequence of events. What were the essential features of Hebrew worship? There is nothing in which the Old Testament is more particular than in this.

(1) God was particular who offered. No one who was uncircumcized or unclean could even come into the Temple. Certainly he couldn't worship there until he had overcome the defect.

(2) His worship or gifts had to be made in a manner minutely prescribed, and through a Priesthood carefully designated. Korah, Dathan and Abiram questioned this. Read Numbers xvi and see how it was regarded. Uzzah forgot about it. (Note II Sam. vi in passing.) No one was allowed to present the offerings but a son of Aaron, and he only as prescribed.

(3) It was definitely prescribed what should be offered. The whole book of Leviticus and of Deuteronomy are filled with this.

Now we are not under the Jewish dispensation, and these books may be classified as "Priestly Code" by eminent scholars; but as a matter of fact this was the charter under which the Jews, up to our Lord's time, regulated their worship. This corresponded to what was actually done in the Jewish Temple up to its destruction (A. D. 70). It is facts we are considering rather than theory. And does not the fact of revelation correspond fairly accurately with the facts of polite society?

It makes a difference who gives a gift, how and when he gives it, and in what the gift consists. For a gift may not be an act of worship; it may be an insult. For "worship" is a word derived from the Anglo-Saxon word "worthship" and means the giving of what is due, what the act is worth.

CHRIST'S ACTION

But how did Christ act under these premises? Did He observe the law? He not only observed it but He expected His Apostles to observe it too. In fact they never thought of doing anything else. Even St. Paul, when he was practically ostracized by all the Jews, including the Jewish Christians, was very particular to observe the rules of Jewish worship. I do not know that he cared much for the observance; but he had good manners and he observed the rules of Jewish worship, even after he had minimized its importance. It was God's House and God's rule for the Hebrew people.

Of course we have no record of Christ's offering a lamb, for He was without sin; but the Virgin Mother, out of her purity, offered two young doves, for she could not afford a lamb. Christ and the Apostles frequently went up to the Temple to worship, and Christ was jealously careful of its sanctity, twice cleansing it with whips—the only instances in which His indignation in any way took the form of physical force. He wouldn't allow them to make His Father's House a house of merchandise. He told the nine lepers to go to the priest and observe the Jewish law of cleansing before they were restored to the community of the faithful. There is not a single act of rebellion against the lawful exercise of the Jewish Priesthood recorded in the New Testament.

But did Christ lay any obligation of these things upon His own disciples?

(1) As to who offered the worship? That is, was there any restriction on the character of those who could participate in an act of Christian worship, in any way resembling that which had been foreshadowed in Judaism? Let me note several significant facts:

(a) None but the Apostles were present at the only occasion on which our Lord presided (so far as we know) at an act of public worship, viz.: at the Last Supper. It is true, our Lord preached in public, but so far as we know He always prayed either in private, or in the synagogue, or at the Temple, until this occasion.

(b) He was seen after His resurrection by none but believers, and "was known to them in the breaking of bread"—a reticence entirely out of line with the popular demand that the sacred things of the Christian religion belong to the world.

(c) None but the faithful received the gift at Pentecost.

(d) St. Paul's excommunication of the incestuous Corinthian. St. Paul's expression, used three times, "walk in wisdom toward them that are without" (Col. iv:5; repeated in I Tim. iii:7 and in I Thess. iv:12).

(e) The expression, "We have an altar whereof those who serve the tabernacle have no right to eat" (Heb. xiii:10).

DEDUCTION

That is, interpreting the teaching of Christ about the discipline of the Church, we can state definitely these two things:

(1) That our Lord practiced a very strict reserve after His resurrection.

(2) That His early followers drew a sharp line between those that were within and those that were without.

Our Lord's reference to those who refused to hear the Church, "Let him be as a heathen man and a publican," was a reference to a Jewish practice with His approval in laying down the elements of the discipline of His Church.

The fact that those who were baptized "continued in the breaking of bread" seems to indicate that our Lord intended to safeguard the identity of His Church by restricting its responsibilities and privileges to those who by Baptism had put them on, and not to the world. "I pray not for the world, but for those whom Thou hast given Me."

All this is contrary to the "most enlightened thought" of our time, but I am not discussing that thought; I am discussing the facts of the record, irrespective of what men think they ought to have been. The question before us is manifestly not, "How ought Christ and the Apostles to have acted?" but "How did they act?"

(To be continued.)

Bishop Brent Addresses Baltimore Laymen

At a recent meeting of the Church Club of Baltimore, at which a thousand men, many of them of the first prominence in business and social life in the city, were present, representing forty Churches in the city and suburbs, Bishop Brent made a remarkable address.

The rally being in the interest of Christian Missions, he showed how this obligation to carry the Gospel to heathen in far-off places was linked up with the obligation to back up the brave people in the great historic country of France in their fight to save themselves and thus save the world from the appalling blight of Kaiserism.

He pictured that gallant nation in its agony, pouring out its blood freely, and spoke with such eloquence that he thrilled the audience in a way no Baltimore audience has ever been thrilled before by a simple call to duty.

"France is wounded, fellow Americans," he said. "She has bled herself white for you and the world and she is looking to grand old America to succor her in the hour of her deepest distress."

What made his appeal real and vivid was the fact that he found this motto on a battered fortress at Verdun: "Germany fights to oppress; France fights to set men free. On the fate of France hangs the world."

Then in a calm and convincing way he showed how bitter is the struggle and how hard and long is likely to be the way to victory. He was on the way from Paris to Havre when he read on a train President Wilson's address to Congress. He cabled at once his own willingness to do anything possible to help.

Dr. Brent spoke of ways in which one may serve. He lauded those who are going off to shed their blood, and then said that there is much that everybody else can do. His plea for economizing in food was put forth in a way that it will be difficult for any to forget. "Every self-indulgence," he repeated, is "tantamount to taking bread from the mouths of the starving."

The audience, at the close of his address, and often in the midst of it, was carried away with enthusiasm.

Bishop Brent, and the other speakers who followed him, including Rev. Dr. Robert W. Patton of Richmond, Va.; George C. Thomas, Chairman of the special campaign for zeal and generosity now being waged in the Church, all made it clear that the Church must be sustained as one of the vital forces of the nation in this hour. The war on self-indulgence and waste, they all said, can be waged by the Church through greater devoutness.

Bishop Murray presided and spoke of the importance of the campaign and its possibilities for the Diocese if every member in every Church joins in heartily. The thrills of the after-dinner oratory and of the meetings held afternoon and evening by Dr. Patton this week at Emmanuel Church have already brought out expressions of renewed consecration that make the campaign itself a success.

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XXV.

Conscience

Conscience is the human organ through which the Holy Ghost speaks to man. There is, therefore, a double element in it—the human and the Divine. The voice of conscience is, indeed, the voice of God, but the voice of God through the man's own moral consciousness, and colored therefor by that. As a man looks out upon the world through a window, he sees things as they truly are, if the glass be clear, or distorted, if the glass be wavy; or if it be opaque, all he can distinguish is the difference between day and night. The world outside speaks to the man, but the message which it brings depends upon the glass. So with men's consciences.

DIFFERENCES OF CONSCIENCE

Men's judgment of what is right or wrong must depend upon the stage of moral development. To one man, conscience speaks one way; to another man, differently, depending on the individual development of moral judgment. So, in the Old Testament, we find the "command of God" to destroy the Canaananites, sparing neither man nor woman, old nor young. So we find God telling Abraham to offer Isaac as a sacrifice, whereas to us human sacrifices are abominable. The matter is easy to understand, if we put ourselves back in that day and age. Abraham's conscience told him that only his best and dearest possession was worthy of offering to God. To him, human sacrifice was familiar, and he was not only obeying his conscience in preparing to offer up his only son, but his conscience was in some ways much more highly developed than that of many a modern Christian, who never thinks of giving to God anything but the superfluities, those hours and dollars for which he has no other use.

CONSCIENCE TO BE DEVELOPED

Conscience, because it has a human element, needs to be developed. We are familiar with methods for developing the intellectual faculties, but somehow we take for granted that the moral faculties need no training, but will take care of themselves. Yet the whole Bible testifies against this assumption. In the Old Testament, we find a development of conscience in the chosen people through the prophets, and in the New Testament the same process through the Church and the Apostles. The Church's great function is to guide and train the consciences of Christian people. The Church has a corporate conscience, and each Christian needs to study both Holy Scripture and that corporate conscience as a guide to his own.

THE CHURCH'S AUTHORITY

The Church thus has authority in matters of conscience, but it is the authority of a teacher rather than of a ruler. The Church can explain, but not compel. Any attempt on the part of individual Clergy, or any branch of the Church, to become a substitute for the individual conscience is immoral and fatal to the spiritual life. The Church's authority is solely that of a teacher. The Church may, of course, excommunicate the man who, following his own moral judgment, transgresses the laws and conscience of the Church, but there can be no civil penalties or compulsion. Absolute freedom of the individual to follow his own conscience, even though it misleads him, is essential to genuine Christianity.

CONSCIENCE MUST BE FOLLOWED

Since it is through conscience that God speaks to man, each man must follow his own conscience. In I. Kings xiii. is an interesting story of how God sent a lion to kill a man because that man had obeyed a prophet that claimed to have a revelation from God. In modern language, the man was punished for disobeying his own conscience. Death is necessarily the punishment for such a sin—not mere death by a lion. That is the way which God chose to impress the age with the great truth that moral death follows disobedience to conscience. In Romans xiv. St. Paul sets forth the same great truth. Consciences differ, and each man must follow his own conscience, or lose his hope of salvation. Because conscience is ultimate authority for each, we must insist on its freedom. We cannot seek to compel others to follow our conscience. We must not judge others. Conscience must rule our actions—charity must rule our opinions of others

J. H. Y.

American Flag in Porto Rican Church

Much has been written about the unique and telling work of the Rev. and Mrs. Droste among the country people surrounding their home in Manati. The Chapel of the Resurrection was built with their own hands, on their own property, and all but about fifty dollars at their own expense. The chapel accommodates 250 people, the number they have on special occasions. The people love festivals, and especially Church festivals. It is significant in Porto Rico that everywhere the Spanish Church is built on the central plaza, and at all times of the day and evening the devout are passing in and out of the ever-open doors. Their lives center about the plaza, with its religious and social attractions. There the band plays while the gay youth promenade happily every evening, the priest ever mingling with the people.

Mr. and Mrs. Droste have seized upon this idea, and built their chapel in the center of their rural community, and it has become, like the native Church, the very center of their simple lives. Already its influence has transformed their homes and the whole community.

The Sunday after Ascension Day marked a new epoch in their lives. Having been but recently admitted to citizenship in the United States, it is significant of their appreciation of their new privileges that they, with their hard-earned pennies, raised the first money toward the purchase of a beautiful silk flag, which was raised in the church, attended with appropriate ceremonies. The Bishop was present, and the Americans from the neighboring plantations, who contributed their share in the flag. Mr. and Mrs. Dorste are very proud that the Bishop asked them to lend the flag to carry in the procession at the Juno Convocation, to meet in San Juan.

A Sorry Picture

Commenting editorially on a sermon of Dr. Peirce, President of Kenyon College, the Columbus, Ohio, Journal, in a recent issue, said:

"Dr. Peirce, President of Kenyon College, preached Sunday at St. Paul's Episcopal Church, and said the great war was setting new valuations on life. It is surely needed. We are making life a sort of flurry and fuss, and leave out most of its deep meaning. Avarice and selfishness are making sad havoc of the human family. The intuitions and aspirations are laid aside for social clatter and benevolent hurrah. Pleasure is made the standard of value, and it commands almost the universal thought. This sentence is quoted from the Doctor's sermon:

"'Our chief effort in life has been directed to feeding, clothing, bathing and pampering the body, and so strong has been this tendency that even religion has shifted the emphasis to the body, has transformed Churches into Clubs and charitable organizations, and has attempted to save the world by a cunningly devised apparatus of hospitals and gymnasiums.'

"That is a sorry picture, but everybody will recognize the truthfulness of it. Materialism rules the day. It even maintains a foothold in our religion and education. Well, what are we to do? Wait till this valuation overtakes us? It never will. The only way to establish this new valuation is for every person to take care of his own. It is the individual integrity that makes the public integrity."

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

The Pilgrimage of Prayer in the Diocese of Chicago was held during the week beginning on Trinity Sunday, and culminated in the union service of the city Churches at the Cathedral.

St. Augustine's Church of Wilmette, Ill., is undertaking to pay off a mortgage of $15,000, and to raise a sufficient sum to pay for a new organ before the observance of the Silver Jubilee of the Church, which will occur next year.

Three services of intercession for the success and righteousness of the nation were held in St. Andrew's Church, Chicago, on Trinity Sunday. There were present for the 10:45 a. m. service 100 soldiers in uniform, and the Boy Scout Troop of 50. The Rev. Benjamin E. Chapman, Rector, conducted the service and preached the sermon.

The 75th anniversary of Nashotah House was observed on Tuesday afternoon, May 22nd. The Rev. Dr. Wm. H. Van Allen of Boston gave an address and the Very Rev. Dr. Thomas W. McLean, Dean of Trinity Cathedral, Duluth, Minn., read a historical paper.

A meeting was held recently at the Episcopal residence of the Rt. Rev. Dr. Howden, Albuquerque, New Mexico, which was attended by some of the prominent citizens, including a representative of the City Council, and the ministers of a number of the different religious bodies, to take action to improve the moral conditions of the city for the protection of the soldiers mobilizing there. The city authorities, acting with the State officials, have prohibited the sale of liquor to all soldiers, in uniform or not, and no red light district is to be tolerated.

Seven students of the General Theological Seminary have enlisted in the war: W. R. Campbell of Worcester, Mass., and J. W. Gummere of New Jersey have joined in the Ambulance Corps in France; Paul F. Cadman of California and L. R. McPherson of Maryland are at the French front; E. L. Carr of New York City and H. C. Maulen of Harrisburg, Pa., are serving with the Naval Reserves; L. W. Hale leaves this month to join the Ambulance service. All would have graduated within two years or less.

The annual Sunday School Institute of Fox River Valley, Diocese of Chicago, was held in Trinity Church (the Rev. Frank E. Brandt, Rector), Aurora, Ill., May 27th. There were 75 delegates in attendance from Elgin, Dundee, Glen Ellyn, Wheaton, Batavia and Aurora. Addresses were given at the afternoon session by Mr. C. C. Woliford of St. James' Church, Dundee, on "Cultivating Loyalty to Church and School Among the Young People", and Franklin H. Spencer, Field Secretary for the Middle West of the Brotherhood of St. Andrew, on "The Junior Brotherhood". The Very Rev. Walter S. Pond, Dean of SS. Peter and Paul Cathedral, spoke before a large audience in the evening.

The will of Miss Susan Mount of New York City, who died on Monday, May 21st, bequeathed $240,000 to religious, charitable and educational institutions. Among the bequests under the will, are: The Rt. Rev. Tuttle, Bishop of Missouri, $50,000, to build a church anywhere in his Diocese; New York Diocesan Fund for Aged and Infirm Clergymen, $15,000; Domestic and Foreign Missionary Society, $15,000; Society for the Relief of the Destitute Blind, $10,000; Church Mission for Deaf Mutes, $15,000; St. Luke's Hospital, $15,000; Fund for the Relief of Widows and Orphans of Disabled Clergymen, $15,000; New York City Missionary Society, $15,000; Church of the Holy Angels, Belmar, N. J., $15,000; Trinity Association of New York, $20,000; Society of St. John, King's Park, L. 1., $15,000; Church Orphans' Home and Asylum, $10,000.

In St. James' Church, Sault Ste. Marie, Mich., a flag presented by the Boy Scouts was consecrated in memory of Richard F. Endress, Jr., son of Mr. and Mrs. R. F. Endress, who was killed fighting in France on April 9th last. The service was attended by the local G. A. R. Post, the Spanish War Veterans and four Troops of the Boy Scouts. Scoutmaster S. D. Strong presented the flag, and the Rev. S. H. Alling, Rector of the Church, received it. On the staff of the flag, which has been placed near the Choir stall, is the following inscription: "A. M. G. D., and in loving memory of Richard F. Endress, Jr., who was killed in action, April 9, 1917, 'somewhere in France'. Given by Troops 1 and 5 of Sault Ste. Marie, Mich., and their friends." Mr. Alling preached the sermon.

St. John's College, at Annapolis, at its Commencement on May 31st, conferred the honorary degree of Doctor of Law upon the Rt. Rev. Lewis William Burton, D. D., Bishop of Lexington, and Doctor of Divinity upon the Rev. Robert Talbot, Rector of St. Paul's Church, Washington, D. C.

On Tuesday, June 5th, were held the Commencement exercises of the National Cathedral School for Girls, at Washington, D. C.. There were twenty-one graduates, and the sermon, a very forceful and beautiful one, was preached by the Rev. Dr. W. A. R. Goodwin, Rector of St. Paul's Church, Rochester, N. Y. The Bishop of Washington presided and gave the final address and blessing. The School has had a most successful year under the supervision of the Misses McDonald and Webster.

On Trinity Sunday, Holy Orders were conferred upon five candidates in the Bethlehem Chapel of the Holy Nativity, at Mt. St. Alban, Washington, D. C. Three were ordained Deacons and two were advanced to the Priesthood. The Rev. Messrs. George B. Fowler and Royal S. Hoagland were ordained Priests, and Messrs. Charles E. McAllister, Harry S. Cobee and Sidney W. Wallace were made Deacons. The Rev. Dr. Wm. P. Ladd Coit, Professor of Church History. Berkely Divinity School, preached the sermon.

On the afternoon of Whitsunday, Bishop Lines placed the corner stone of the new Church of the Redeemer, Morristown. A large company of the parishioners and friends came together for the service. The church stands upon South Street, on land which includes the old church, which will be used for a Parish House and the Rectory. The plans are for a beautiful and substantial church, costing about $100,000. A bequest, largely increased by subscriptions, making the new church possible, came a few years ago from a parishioner, Mr. Revere, a descendant of him who made the famous night ride from Charlestown to Lexington which saved John Hancock and Samuel Adams, and brought the opening of the War for Independence on Lexington Green.

On Rogation Sunday, at the Church of the Good Shepherd, Quincy, Ill., the Rev. W. M. Gamble, Rector-in-Charge, the Litany was sung in procession before the late celebration of the Holy Communion, with special prayer for harvest and the conservation of the food supply of the nation and the world. After the service, a petition was signed by the members of the congregation to one of the U. S. Senators from Illinois, urging that everything possible be done to support the President in conserving the necessities of life and preventing food speculation. From Whitsunday until the Thursday after Trinity Sunday, the Holy Communion was celebrated daily, and special prayer offered for the general moral and spiritual awakening; that the changes and sacrifices made necessary by the country's need may be worthily met by all concerned, and that the plans for national food supply may not be thwarted by greed and selfishness.

The Bishop of London, at the recent Convocation at Canterbury, called attention to the appeal made by Sir William Robertson for 500,000 men for the army by July 1st. The Bishop expressed himself as being unhappy over the little notice given to Sir William's appeal, and he urged the Church to do more than talk and preach about the need for more men for the army. The Bishop of Truro moved a resolution, which was unanimously adopted, expressing satisfaction at the prompt response made by the Clergy to the appeal for national service. The Archbishop of Canterbury said that the number of Clergy who had been sent to do service of a moral and religious kind was 5,076. Among the occupations for which Clergymen had volunteered were those of munition work, agriculture, engineering, secretarial work, driving munition lorries, driving mails, postoffice work, chartered accountants, timber felling, purser on board ship, analytical chemist, dispenser, bank clerk, aeroplane construction, etc.

The Mission of the Good Shepherd, Lexington, Ky., has made remarkable progress under the administration of the Rev. Richard Wilkinson, D. D., who came into the Church from the Methodists in March of last year. The church has been remodeled, and the seating capacity increased from 125 to 400, and the indebtedness of $1,250 has been liquidated. The work of remodeling the building began early in February of this year, and the new building was dedicated by the Bishop on May 13th. The Bishop was celebrant of the Holy Communion and preached the sermon at the 11 a. m. service. Dr. Wilkinson was the preacher at the evening service. A series of services were held on Tuesday, Wednesday and Thursday following at 7:30 p. m. Thursday wa designated as "Patriotic Day". At the evening service, the Rev. Harris Mallinckrodt, Rector of Calvary Church, Louisville, Ky., and now Chaplain of the First Kentucky Volunteers, delivered the address. Among the Clergy of the Diocese who were present and participated in the several services were Dean Massie of the Cathedral, the Rev. Richard McReady of Saint Mark's Church, Louisville; the Rev. J. M. Maxon, President of Margaret College, Versailles; Archdeacon Wentworth; the Rev. George Harris of St. Peter's Church, Paris; the Rev. Geo. Hendree Harrison of Ashland, and the Rev. Peter Langendorf of Dayton. The total cost of the new building was about $8,000, over $7,000 of which has been paid or pledged. It is hoped that by next Fall the Mission may be received into the Diocese as an independent Parish. Dr. Wilkinson was made Deacon last September, and is to be ordained a Priest this month. He is an indefatigable worker, a splendid reader and an able preacher.

Personal Mention

The Bishop of New Mexico preached the baccalaureate sermon at the State Normal School at Silver City on May 20th.

The Rev. Frederick Pratt of Carlsbad, N. M., preached the baccalaureate sermon at the Institute on May 20th.

The Rev. Duncan Weeks, Chaplain of Shattuck School, Faribault, Minn., has become Rector of St. James' Church, Goshen, Ind., and entered on his duties June 15th.

The Rev. Osee Celsus Fox, some time Rector of St. Mark's Church, Waterloo, Iowa, accepted a call to St. Paul's Church, Marshaltown, Iowa, and began his new work on Trinity Sunday.

The Rev. Fuller Swift was instituted as Rector of St. Clement's Church, El Paso, Texas, by Bishop Howden on Sunday morning, May 13th. In the evening the Bishop made an address to some twelve hundred men of the 23rd Infantry at an open air camp service.

The Rev. Edward Doan, Rector of St. Andrew's Church, Roswell, N. M., has been appointed Chaplain of the New Mexico Military Institute, which is probably the largest preparatory school in the Southwest, having between two and three hundred students.

The death of the Rev. A. O. Worthing, Minersville, Pa., is announced by the secular press. Mr. Worthing was ordained Deacon in 1895 and Priest in 1896 by Bishop Talbot. He served as a Missionary in Idaho from 1893 to 1897, and was for some time in charge of the work at Fergus Falls, Minn., and at Sunnyside, Wash.

The Rev. Emil Montanus, for 18 years Rector of St. John's Church, Saginaw, Mich., recently resigned, and has become the Rector of Trinity Church, Alpena, Mich. A farewell reception was tendered Mr. and Mrs. Montanus by the members of St. John's Church, at the Parish House, just before they left. In an extended editorial, the Saginaw Daily News says, among other things: "The decision of the Rev. Mr. Montanus to accept a Parish of greater opportunity interests all of Saginaw, for few Clergymen have ever enjoyed a larger circle of friends. He is of the strongest type of men in his chosen profession, zealous, sincere, broad, capable and highly intellectual. As the leader of St. John's Church, he has made a distinct and most uplifting impression upon those of his faith. His record is one of service and satisfaction, and the community in which he is to spend the next years of his life is indeed to be congratulated."

The Rev. Dr. C. H. Plummer, Rector of St. Mark's Church, Lake City, Minn., will retire on July 1st. He was ordained a Deacon in 1867 and Priest in 1869 by Bishop Whipple. He has served faithfully and well for fifty years in the ministry of the Church. St. Mark's was his first and it will be his last Parish. He was Rector of the Parish at three different times, covering a period of twenty-five years.

Miss Mary W. Triplett has served as Secretary of the Missouri Woman's Auxiliary to the Board of Missions for thirty-six years.

The degree of Bachelor of Divinity was recently conferred by the Theological Seminary upon the following former graduates: The Rev. Messrs. Osmund H. Brown, Albert M. Farr, Clifford W. French, Frank D. Gifford, Simeon N. Griffith, Cyril B. Harris, Ernest J. Hopper, William T. Sherwood, F. A. Cisco, Thomas A. Sparks, Miles L. Yates and Edgar C. Young.

The Rev. J. B. Arthur, Rector of Holy Trinity Church, Sac City, Iowa, has resigned and enlisted in the army.

The G. A. R. of Lead, South Dakota, invited the Rector of Christ Church, Lead, the Rev. Arthur H. Beaty, to hold their annual service, Sunday, May 27. This is an annual affair in Lead, and arouses much interest. This year, owing to war conditions, there was unusual enthusiasm. The Rev. Mr. Beaty gave a patriotic sermon and dedicated an American flag, which will be carried in the processions in the future. Several hundred attended the service, including the Militia, Spanish War Veterans and Boy Scouts.

Senior Presbyter of Minnesota Dies

The Rev. Wm. C. Pope, Rector of the Church of the Good Shepherd, St. Paul, and Senior Presbyter of the Diocese of Minnesota, died at midnight, June 6th. His burial took place from his Parish Church at 11 a. m. on Saturday, June 9th. He was a graduate of Racine College and of Nashotah Theological Seminary. He was ordained Deacon in 1865 and advanced to the Priesthood in 1866 by Bishop Kemper. While a Deacon, he had charge of the work at Waukesha, Wis. He served as a Missionary for two years in Minnesota, and then became the Rector of the Church of the Good Shepherd, St. Paul, in 1868. Next year he would have celebrated his fiftieth anniversary as Rector of that Parish. He was President of the Standing Committee five years, and sometime Examining Chaplain. He was author of "Affiliation of Swedish and American Churchmen", "Genesis of the American Church", and "Life of James DeKoven, D. D."

The St. Paul Pioneer Press, commenting editorially upon the death of Dr. Pope, said:

"Virtually the entire history of Minnesota was written within the life period of Rev. William C. Pope, which terminated yesterday. Of the 76 years encompassed in this period, practically all were given to the service of the State, religion and humanity, and at a time when the activities of one devoted man stood out in distinct relief in the sparsity of population and the scarcity of leaders. One of the sad reflections which accompanies the death of an early pioneer is that past services may be forgotten in the growth and progress which submerge the individual in the mass, when advancing age brings its inevitable retirement. But Rev. Dr. Pope was one of the men who helped to make history, and no intimate narrative of St. Paul and Minnesota will ignore him. His death serves to emphasize the widening gap in the ranks of the men who began with the beginning of St. Paul. Fortunate are they who have left behind them the monuments of service."

Pittsburgh News

Sunday afternoon, June 3rd, was the opening of the fifth successive year of street services, in connection with the Pittsburgh City Episcopal Churches. The movement has grown remarkably, and each year the committee of eight, four Clergymen and four Laymen, launch out more. For the season of 1917, covering four months, June, July, August and September, the provision for music has been enlarged, so that there are four instrumentalists, two trombones and two cornets, who lead the singing of well known hymns, taken from the Church Mission Hymnal. Hymn sheets are printed and freely circulated. Then, printed on a card the size of a postal, the Lord's Prayer is on one side and a brief Gospel message on the other. These are also distributed. The local Assembly of the Brotherhood of St. Andrew has drawn up a scheme by which two Chapters shall be present at each service. The speakers at the opening service were the Rev. William Porkess, Rector of Grace Church; the Rev. Joseph Speers, Rector of St. Stephen's Church, and the Rev. Thaddeus Cheatham, Minister-in-Charge of Calvary Church. The three Pittsburgh morning papers gave conspicuous reference to this opening service, that in point of attendance and interest proved a record.

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Editorial

It is a far cry from the quiet, devotional preaching of Jesus Christ to the noisy, sensational evangelism of our day.

One looks around at the patent nostrums and one hears that this one was most certainly cured by this patent medicine and that one by this quack doctor; that this bad man was made better by this traveling evangelist and that one was healed of her oft infirmity by this fashionable cult, and we at once make a general deduction that this quack doctor is a public benefactor, and that this absurd cult is the voice of God—especially if someone near and dear to us has been benefited by the same.

We forget that ten people may have had their health undermined by that quack and that your friend happened to draw the lucky number in a very profitable lottery. We forget that ten people may have been driven from Christ and the standards of reverence immeasurably lowered by that vulgar evangelist who, like Simon Magus, is regarded as some great one and who closely identifies coin with grace; and we forget that the percentage of cures by that glib cult (who are organized sheep-stealers) is no greater than any practitioner can show, while their percentage of deaths (that might have been spared) is a great deal larger. A quack always advertizes his cures and buries his failures, and therein lies his power.

When our Lord called us sheep, he paid us no high compliment, but he spoke the truth. A sheep is an animal that will follow some old bell-wether through the fence, out of a green pasture, well fenced from their enemies, into a dry desert full of wolves. Silly sheep are a prey to every beast with brains, and it would be impossible to concoct a cult so absurd that folks would not enter the trap.

Christ endowed the Church with certain gifts which have carried it safely through centuries of stress and storm.

(1) He gave it a Gospel of Salvation, through faith in His Name, and there is no other name, bracketed with His, that is necessary to salvation.

(2) He gave it certain Sacraments and to no one has been given the power to set aside those Sacraments.

(3) He gave it a regular Ministry, deriving its authority from Him, as against an irregular Ministry, taking its cue from the people.

(4) He gave it a definite faith, as against a variety of private opinions.

In the horrors of this war we need to stop and think that Germany was the home of Protestantism, and that the atrocities of their modern warfare have a direct relation to the monstrosities of German theology, just as the cruelties of Moslem are the direct fruit of Mahometan theology. Of course this does not condemn the reformers or the reformation. It only makes one wonder if the evils of the Roman Hierarchy in the Middle Ages is any worse than the fruits of modern Protestant propaganda. "By their fruits ye shall know them."

Brutality, cruelty, hate, are not eradicated by a system of theology; they are eliminated only by the indwelling Christ; but a Church system is to be known by its fruits, and the fruits of the Reformation in Germany have not been inspiring.

Christ taught us the beauty of fraternal sympathy and sincerity. It has found no place in the Prussian war machine.

Incidental to the assembling of troops for the war lies the question of that other enemy which every army must face,—the Devil,—who assaults our column in the rear and throws into confusion the discipline of self-control. It is up to the War Department and the men high in military command to use the privilege of military necessity, to remove from camps the evils of drink and prostitution that corrupt the morals of our youth and render them unfit for military service and Christian citizenship. Are our own minds set upon righteousness or do we, too, forget Christ in the camp?

If men who compliment themselves upon diplomacy and military acuteness would study the ethics of the Gospel, they would find that Christian valor is better than drunken bravado, and that clean minded soldiers make the most formidable fighters. We have learned to cleanse our camps from microbes and mosquitoes; we must learn, too, the value, both moral and military, of cleaning out the moral cesspools that form around training camps, and the Commandant of each post should be made responsible to the War Department for

The Archaic idea that soldiers must indulge their passions to the moral conditions surrounding his soldiers.
be cheerful and contented can find refuge in the brain of a military has-been, but modern common sense should teach him that clean soldiers make fine fighters.

In short, cheap methods of securing soldiers of Christ or soldiers of the Republic should be thrown into the junk pile, and we should learn that only by constant vigilance and efficient training can we make the one or the other.

THE STORY OF THE CHRISTIAN CHURCH

There are many things in this period (450-600) upon which it would be interesting to dwell, but which in a popular sketch of this kind, we can merely allude to.

There is the reign of Justinian (527-565) in the East; his profligate extravagance which drained the resources of the Eastern Empire; his wonderful wisdom in securing a codification of the laws, long known as the Justinian Codes. Probably his greatest monument, however, was the wonderful Cathedral at Constantinople, dedicated to the Eternal Wisdom and known as St. Sophia, now in the hands of the Mahometans.

There is the reign of Theodoric, the Ostro-Goth, in Italy, and the wonderful wisdom which caused this barbarian to restore for a short period the glories of the past.

But more than these there is the wonderfully fascinating story of the Irish Monks and Missionaries who, at a time when learning and religion were at a low ebb in Gaul and Italy, kept the lamp burning in that far-off isle.

There was St. Patrick, the Apostle to the Irish, born in Scotland and erroneously claimed by the Roman Church as a son of the Papal Power. Strange! for the period in which he lived (420-493) was the very period when there was little or no connection between Rome and the British Isles, for during that time the Roman legions were withdrawn and the heathen Saxons had cut off whatever communications that there were. Moreover, the Monks from Ireland, one of the greatest of whom was Columban, became Missionaries to the Roman territory, and brought practices to Gaul which were alien to Rome and subsequently suppressed by the Roman See.

There isn't a shred of historic evidence that connects St. Patrick and St. Columba as in any way looking to Rome for guidance, and had they so looked in the age in which they lived, they would have looked in vain. These three Irishmen, St. Patrick, St. Columba and Columban, represented an independent Irish Church, which fortunately was little influenced by the things that were going on in Rome. They were indeed an oasis in a dreary desert of desolation.

CLOVIS

But the thread of the narrative follows the Franks, who, under Clovis (496) became converts to the Catholic Faith and also the leaders of European events.

Clovis was a leader in the Church Militant whose ideas, after his Baptism in the Rheims Cathedral, was that if he had been at the Crucifixion with his Frankish soldiers, he would have avenged Christ's wrongs. He was a brutal soldier, who was little softened by his contact with Christian precepts.

By his military prowess and by the aid of Catholic subjects who groaned under Arian rulers, he successfully conquered the Burgundians, Visigoths and other heretical rulers, and so Europe became Catholic under Frankish lead, but such leaders!

For a hundred years the Court of the Franks was a court of murder, lust, lies and intrigue, and every Christian virtue was trampled on by these lusty pagans. The murderous feud between Brunehilda and Fredegonda has remained in all of its horror as the last word in feminine hate and jealousy.

At such a Court the Christian religion could not flourish, and it degenerated into various types of superstition. It was under these auspices that many superstitious practices took the place of evangelical piety. The combination of a somewhat degenerate Italian Priesthood (for the Romans retained offices in the Church, which the Franks did not covet) and a very brutal Frankish overlordship was, as one might imagine, destitute of true spiritual impulses.

What were these practices that date from this period?

The invocations of saints and adoration of images, which had had no place in primitive Christianity; the miraculous power of relics; the cultus of the Virgin Mary; pilgrimages to holy wells, arise out of this period in the history of the Church, and are carried by the excesses of the Monks into regular channels of profit and of practice. They were, on the whole, unhealthy exotics that were grafted upon the reverent regard in which saints and martyrs and holy places were held, but they became and remain to this day an integral part of the Roman system.

Monasticism ran riot in those days also, and had it not been for the holy influence of Irish Monks, would no doubt have degenerated entirely. It was the chaos of a melting-pot out of which were to come the great power of Gregory and the military order of Charles Martel.

GREGORY THE GREAT

The inveterate enemies of the Roman Church were the Lombards, who held the North and other parts of Italy. By tradition they were Arians, but their thirty-six Dukes were bandits who coveted the wealth and power of the Holy City. The need produced the man and out of the chaos rose Gregory the Great, whose practical wisdom, and vital piety made the See of Rome once more a beneficent influence in Church and State.

Gregory was born in Rome in 540 A. D. His parents were wealthy Nobles and Gregory determined to devote his life to the Church. There was still a certain nominal connection between Rome and Constantinople and the Emperor of the East claimed a power in Italy which he could not enforce, and the Bishop of Rome kept up a show of deference which was embodied in an Ambassador who lived at Constantinople. Gregory was selected for this office. After his return he was, against his will, chosen by the people as Bishop of Rome.

He administered the office with wonderful prudence and ability, and succeeded in bringing the Lombards into the Catholic fold. He improved the education of these times, and ordered the services of the Church, originating the Gregorian Chant which bears his name. He collected and administered for the benefit of the poor and of missionary activity the enormous patrimony of the Roman Church, and among other good works, sent Augustine and his Monks to Canterbury to reclaim that land from its paganism.

His charities were very great. On the first day of every month he gave out large quantities of provisions to the people of Rome. The old Nobility had suffered so much by the wars and by the loss of their estates in countries which had been torn from them by the barbarians, that many of them were glad to come in for a share of the good Pope's bounty. Every day he sent relief to a number of poor persons in every part of the city, and he used to send dishes from his own table to those whom he knew to be in distress, but ashamed to ask for assistance. Once when a poor man was found dead in the streets, Gregory denied himself the Holy Communion for some days, because it seemed to him that he must be in some measure to blame. He used to receive strangers and wanderers at his own table, out of regard for our Lord's words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Of course such a man enlarged the scope and influence of the Roman See tremendously, and while he ruled with a master hand all that was tributary to Rome, he himself rebuked the Patriarch of Constantinople for assuming the title of Universal Bishop, declaring" that the title was proud and foolish, that it came from the Devil, was a token of anti-Christ's approach, and that it was unfit for any Bishop to use." Strange words from the predecessor of those who claimed this very title which Gregory so vigorously condemned.

The story of Gregory's relations to England will form another story.

The Church and Nation

(Continued from page 1)

for the sake of personal honor, but for the protection of society. So long as civilization, whatever its claim, is not Christian, so long the Christian, in trying to follow the teaching of Jesus, will be forced to adjust the principle to actual conditions. He would, if he could, realize the ideal in his own life and in the organization of society, but he cannot forget that our Lord has come not only to make peace between man and his brother, but to establish justice and righteousness in the world.

War is indeed a relic of barbarism. It is a mistake, a stupendous folly. Slowly, painfully, at the price of blood, gaining in knowledge dearly bought by experience, man has left behind much that he once considered reasonable and inevitable. There will be a day when war will be no more. This war may hasten that day. Let us pray that it will do so. But it would not hasten the day of universal peace for Christians to disapprove this war, or refuse to bear arms.

We Christians go not forth to this war because this nation is the nation to which, by accident of birth, we owe allegiance; we place the flag in our Chancels, not because the Church is subservient to the State, and bless what she blesses and curse what she curses, but because we think we discern in this inevitable conflict a necessity to maintain a great principle, and believe that the war to which the State calls us is for the rights of humanity and the blessing of the whole world.

War is serious business. The country is only slowly realizing what this war means and the necessity for marshaling all our forces. Our resources are gigantic, but we will have to be of one mind and put forth a supreme effort if we are not to suffer defeat. Our prayers must go up continually, and every man and woman must find some means of service. Every one can at least join the Red Cross Society. Every one can use unusual care in the use of food and dispense with luxuries. There is a great need of money to relieve hideous distress in Belgium, Poland and Armenia. Would it not be possible to set apart a Sunday for this purpose, and throughout the Diocese an offering be made, say, for Armenian and Syrian relief?

We will soon have a problem of immediately relieving the distress of the families and dependents of those who have gone to the front. The making and furnishing of hospital supplies is another way in which the Parish may be of assistance. There will in manifold ways be the need of service and ministry. We ought to co-operate with the general organizations and agencies. Our people ought to give to them and work in them, but something can be done by each Mission and Parish among its own members. The Joint Commission of Social Service is seeking to give information and guidance to our people through the Diocesan Social Service Commission. I hope our Commission will see its way to effective organization and work in the Diocese of Iowa.

The call which we most need to hear and answer is the call to silence and to prayer, in order that we may be prepared for service. What we are able to give of service will depend upon the power we have received when in His presence through prayer.

He that will not reason is a bigot; he that cannot reason is a fool; and he that dare not reason is a slave.—W. Drummond.

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WOMAN'S WORK FOR THE KINGDOM

Spiritual Results From Auxiliary Work

The Woman's Auxiliary, to me, has meant greater vision, inspiration, knowledge and power. "The vision of God as He is, to see the King in His beauty, is vouchsafed not to science, not to art, but only to purity and love." In the Auxiliary we have the blessed privilege to receive the vision of the Christ; it gives us an opportunity for service; the privilege of being co-workers with Him in His great work, and by working for and with Him, we learn to know the Christ.

If we could imagine ourselves by the Sea of Galilee on that particular day, twenty centuries ago, when Christ, walking there, saw Peter and Andrew, and said unto them, "Follow Me". Since then millions have answered that call, few, perhaps, as we think of the chosen twelve as doing, for they had the magnetism of Christ's own presence. His wonderful teaching, daily contact with the great, unselfish life, the inspiration of His Divinity, but we have what they had not, twenty centuries of the influence of that glory of His Cross and Resurrection, years of faith and the experience of saints to help us; and if we answer His call, we will have the joy and "peace that passeth understanding".

The whole work of the Church is to know the living Christ, and to make Him known throughout the world. To the Auxiliary worker comes the call, go ye, pray ye, give ye. Offer yourselves to Christ, and He will accept, bless and use your efforts in the extension of His Kingdom on earth, as He accepted the little lad's loaves and fishes centuries ago.

In the Auxiliary, our prayer life is developed. Think of the life of lofty purposes, strength and high ideals which is ours, if we but live up to it. "Seek ye first the Kingdom of God, and all things will be added unto you." We must forget self in obeying Him, and use our glorious privilege of ministering to others, showing them the vision of our King. The spirit of our service is the measure of our success, and it is not what we receive, but what we give, that determines our destinies. Service is love in active operation, and the best service we can render the glorified Redeemer is to serve His children here. We are all missionaries, all workers together in a love that believeth all things, hopeth all things, endureth all things, a love that will never fail. We must remember that we do not work alone, but only as the Master works with us. He is waiting for us to help in the coming of His Kingdom, so He can return in the glory of that first Easter morn.

We must realize how much our lives, as individuals, count. May we receive a new sense of God's preeminence in our lives, so we may attain the vision of the Christ, dedicate ourselves anew to Him, and then use our lives in practical service for others. May the memories of His Cross lead us to do His will, and may Christ, the Master, be before our eyes as He lays a claim upon us for service, so we, like St. John, may have the beatific vision.

MARIETTA ATWOOD,
Auxiliary Daughters Junior Director,
Diocese of Ohio.

Provincial Meeting of the G. F. S.

The Sixth Provincial Conference of the Province of the Mid-West of the Girls' Friendly Society in America was held at St. Mark's Pro-Cathedral, Grand Rapids, on Friday and Saturday, May 25th and 26th, 1917.

Miss Frances W. Sibley, National President of the Society, and Mrs. R. B. Gregory, Fifth Vice President, presided.

The Conference was welcomed by Dean White, and the sermon at the Festival Service was preached by the Rt. Rev. J. N. McCormick, Bishop of the Diocese.

At the afternoon session on Friday the subject was "A Three-fold Aspect of the Girls' Friendly Society"—physical, mental and spiritual.

After this, an automobile ride through the city was greatly enjoyed, followed by supper served in the Parish House.

At 9 p. m., after the evening service, a reception for Miss Sibley was held, when a great number attended.

Saturday's session opened with a Corporate Communion service at 8 a. m., followed by breakfast, after which the Conference proceeded, the subject being, "How All Departments of the G. F. S. Help". Many excellent and useful suggestions were presented, and the greatness of the Society emphasized.

A motion was carried that a fund of $1,600 be raised by the Branches of the Mid-West Province for a Red Cross ambulance, and that it should be named, "The G. F. S. Ambulance No. 1".

City Work in Summer

A few weeks ago we spoke of the G. F. S. Branch at Trinity Church, Asbury Park, N. J., and its excellent work for girls during the holiday season. A much higher degree of courage is required to keep a city Branch going in the torrid season. Most of the Associates go away, and those who are compelled to remain in the city are usually too busy pitying themselves to have much time or thought for work. Yet there is a steadily increasing appreciation of the importance of keeping the girls together and of providing amusement and recreation for evenings, week-ends or holidays.

Happy the Parish that has its own Holiday House! Holy Trinity and St. Stephen's, Philadelphia; Holy Trinity, Brooklyn; St. Mark's, Grand Rapids, and several others are fortunate in this provision for vacation times. One New Haven Parish has a seaside centre, at which the girls are welcome for week-ends and picnics. But the average Parish has no such luxury. The girls go away to the G. F. S. Holiday House for a week or two, and then back to work, and those who would make the Summer happy and memorable for them must find some simple way of carrying out their desire.

St. Luke's Branch, Rochester, is reported never to have missed a meeting since 1882, a phenomenal record! Christ Church Branch, Elizabeth, has had for many years regular weekly meetings, and Branch excursions are frequent and extremely popular. The Branch Secretary doesn't even shrink from Coney Island, which ought to win her a sort of Croix de Guerre. Grace Church Branch, Trenton, has no Coney Island at hand, but they report weekly social meetings, at which the guest of honor is usually the merry ice cream cone. The Milwaukee Cathedral Branch has regular meetings also, with many picnics at the lake beach, or suppers at the Guild Hall—these are informal affairs, where the girls sing and chat, read letters from the Holiday House, and sometimes do real work, such as war relief work last season. St. Thomas' Branch, New York City, has weekly social meetings, too, and St. Anne's, Lowell, keeps up a round of excursions and pleasures through the Summer.

Sometimes Branches do together what none could do separately. The Convocation of South Philadelphia reports a series of monthly meetings in Summer for Branches in the Convocation. Some of these are in the Park. All are planned to be outdoors, but for each there is an alternate in case of bad weather. Many Branches have monthly meetings. Old St. Paul's, Philadelphia, has two picnics, for which Associates offer their Summer homes, and two other meetings are held at the Cliffs, which is under the management of the Vacation Savings Fund, and all Branches that join in the Fund have the privilege of the grounds for picnics. Trinity Branch, Columbus, has fortnightly picnics, usually held at some amusement park.

Certainly nothing else shuts up in Summer except Parish Houses. The parks, excursion boats, moving pictures and dance halls are all going about their business with alacrity. It is left for Church activities to call a halt, usually for three months, more often for four. It behooves us this Summer, above all others, to keep steadily at work. There is going to be no room for slackers now. We don't want to magnify the dangers attending concentration camps and training areas, but we do want to guard our girls from folly, from temptation and from all that may impair their usefulness to their country and their influence over others.

Iowa Branch of W. A.

The Woman's Auxiliary of the Diocese of Iowa held its Annual Meeting in Dubuque, May 20-22, inclusive. The Convention opened with the Corporate Communion on Sunday, May 20. On Monday and Tuesday the regular routine business was transacted and election of officers was held. Mrs. J. W. Watzek, who has been a very able and faithful President for the past four years, was obliged to resign. The new officers are: President, Mrs. Harry S. Longley; First Vice President, Miss Mabel Henderson, in charge of Junior work; Second Vice President, Mrs. Morgan; Secretary, Mrs. George Allingham; Treasurer, Mrs. W. M. Cunningham; Educational Secretary, Miss Dysart; United Offering Treasurer, Mrs. Jane Crawford.

Very helpful and interesting addresses were given by Rt. Rev. J. M. Francis, D. D., on the "Importance of the Woman's Auxiliary"; by Rev. Mr. McCutcheon on his work in the Philippines; by Mrs. W. W. Wilson of Chicago on the work of the Daughters of the King.

The Junior work is showing growth. The medal for the best scrap-book was awarded to the Branch at Lyons. The new Junior officers are: President, Miss Mabel Henderson; Secretary and Treasurer, Mrs. Grennier.

Monthly Meeting of A. C. B. F. Commission

At its May meeting the American Church Building Fund Commission voted gifts aggregating $4,400 to the following Parishes and Missions: St. John's, Franklin, Tenn.; St. Philip's, Muskogee, Okla.; Holy Cross Mission, Warren, Ark.; St. Augustine's, Raleigh, N. C.; St. Matthew's, Winter Haven, Fla.; St. Mark's, Hanna, Wyo.; St. John's, Runge, Tex.; St. Mark's, Grifton, N. C.; St. John's, Crawfordsville, Ind.; the Redemption, Leogane, Haiti; Christ Church Mission, Lexington, N. C.; Ascension, Wilmington, N. C. Loans amounting to $4,500 to St. Andrew's, Dallas, Tex., and St. James', Tampa, Fla.; and a grant of $500 for St. Peter's Mission, Plantersville, S. C.

The Corresponding Secretary, the Rev. Charles L. Pardee, D. D., has visited this month the Diocesan Conventions of Western Massachusetts, South Carolina, Georgia, North Carolina and East Carolina, assuring the Church of the Commission's ability and wish to assist those needing and desiring aid in building operations. Other Conventions will be visited by him with a like purpose during the balance of this month.

Y. M. C. A. to Precede Army

Will Be Ready for American Troops When They Reach France

Chairman William Sloane of the Y. M. C. A. National War Work Council has announced that plans for the Association's work with the first American expeditionary force to France are being perfected rapidly. Tents and buildings, fully equipped to carry on Y. M. C. A. activities, are being arranged for the troops. They will find the organization, with its triangle emblem, on the ground ahead of them. Steps have been taken to utilize the services of twenty or more American Secretaries, who have been waiting in Switzerland since the entrance of the United States into the war. These Secretaries were formerly engaged in Association work in the Central Empires.

Chairman Sloane stated that arrangements had been made for 200 large buildings to be erected at the 32 military training camps in this country as rapidly as they are needed. Immediately around the camps will be zones to bar out vice and alcoholic excess, but the aim will be to withdraw the attention of the soldier from the rigid restrictions of the zones by the presentation of better means of recreation and entertainment.

Mr. Sloane said that the big drive to raise the $3,000,000 necessary to build, equip and maintain the work at these camps had met with gratifying response throughout the country.

Ordination

On Trinity Sunday, at Grace Church, Union Hill, Bishop Lines ordained Charles Steele Armstrong, Deacon. The sermon was preached by the Rev. Charles L. Steele of Philadelphia, Mr. Armstrong's godfather. Mr. Armstrong is the son of the Rector of the Parish, the Rev. George P. Armstrong. He distinguished himself in scholarship at St. Stephen's College and at the General Seminary, where he graduated this year. He takes charge of the Mission at Glen Rock, and also gives part of his time in St. Paul's Church, Paterson.

THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

St. Andrew's Priory

HONOLULU

St. Andrew's Priory was opened on May 30th, 1867. In this its Jubilee Year, the friends of the School have decided to make an appeal for an adequate endowment which will insure the permanence of an institution which has done such admirable work for the uplift and education of the women of Hawaii.

Although various requests had been made by kings and other leaders in Hawaii for the services of the Episcopal Church, it was not until the reign of Kamehameha IV that this Church began active work in Hawaii.

In response to frequent appeals, the Rev. Thomas N. Staley was consecrated Bishop of Honolulu, and arrived in Honolulu in 1862. A joint Mission of the American and English Episcopal Churches had been planned, but the project failed on account of the civil war. Before the coming of the Bishop, the king had translated the Prayer Book into Hawaiian, and later he gave land for a Church. The land given had been his garden, and upon it today stand the Cathedral and the Bishop's residence, the latter occupying the site on which St. Andrew's Priory was carried on for forty years.

Queen Emma was anxious to have a School for Girls established, and, in response to her earnest solicitation, in 1864 three Sisters of the Society of the Holy Trinity came to the Islands and commenced a School at Lahaina. In 1865, Queen Emma went to England, her object being to get more Sisters and to collect money for the building of the Cathedral.

In 1867, three more Sisters arrived in Honolulu, and two of these were Sisters Beatrice and Albertina, who are still living in a cottage on the Priory grounds.

Miss Sellon came with the Sisters, and from the funds of the Society and her own private means buildings were erected and additional land purchased from the Armstrongs. This latter purchase was situated Waikiki of Judge Robertson's residence at the end of Emma Square.

During the early years of the Priory, conditions were, of course, different from those which now exist, and the Sisters had to show by practical example that no woman was above necessary scrubbing or cleaning. At the Priory, the household duties, except cooking and rough work, have always been done by the girls.

In 1892, on account of financial reverses to the Society in England, the two surviving Sisters in Hawaii were ordered home. They wrote that they must remain, because many orphans had been committed to their care. On this plea, Sisters Beatrice and Albertina were allowed to remain, and from 1892 until Bishop Restarick came in 1902, these two Sisters carried on the School under increasing difficulties, due to changed conditions and depreciation of buildings and equipment.

The period from 1867 to 1902 is full of historic interest. Until her death, in 1885, Queen Emma, when in Honolulu, always came to the Priory on Sunday afternoons for tea. She showed the deepest interest in the School, and in her will provided that one of the first claims on her estate should be an annual payment to St. Andrew's Priory of $600 for scholarships.

It is of historic interest that on two occasions queens sought refuge in the Priory. In 1874, Queen Emma spent a night there when Kalakaua was elected. During the Revolutionary times, Queen Liliuokalani was hidden several days by the Sisters within the precincts of the School.

The Priory has a notable history having elected a large number of the best known women in the Islands. Among the students were always a number of white girls, as there was no other School exactly similar to the Priory in the Islands. St. Andrew's Priory was one of the first English-speaking Schools now in existence designed exclusively for girls, which was founded in Hawaii.

There has always been a strong attachment to the School on the part of the old pupils, and it is a common thing to see some of these, who are now grandmothers, come to see the Sisters, who have been their lifelong advisors, friends and protectors.

It has been the policy of the School from the first to take children at an early age, as young as four or five years, and to many of these the Priory has been their only home. If there was room, it has never refused to receive a girl who really needed the sheltering care of the School.

In fifty years there has grown up a better sentiment in regard to Hawaiian girls, which now tends to protect them, and the Priory has had its share in bringing about this change. Now there is employment for any capable Hawaiian girl, and this has been of great help in bringing about improved conditions. The experience of the Sisters is that the Hawaiian girls, like others taken at an early age, trained and protected from evil influences, are very likely to grow up with well-formed characters.

A large number of girls never leave the Priory from an early age until they leave to go to work, because they have no other home. These have now the Cluett House, a home for students and working girls, to which they can go and still be properly looked after while attending the Normal School, or when they go to work.

It may be said here, in relation to the work of this School, that Judge Whitney has stated that in all the years in which he served as a Judge of the Juvenile Court, he has never had one of our girls brought before him, and others in high judicial capacity have made the same statement. Perhaps one reason for this is that the Priory girls are instructed in the best possible way upon those subjects which concern their safety, their health and their happiness as maids and wives. Those in charge of the School believe that ignorance often leads to errors in life, and a knowledge of vital subjects can and should be communicated to girls, and that the best way to do this is to seize occasions when questions are asked or cases arise of which the girls are cognizant.

It is not too much to say that the Priory girl all over Hawaiia means a well trained woman in manners, morals and religion, and in ability to perform household duties and to make her clothes.

The committee of business men called by the Bishop to discuss the raising of an endowment for the Priory investigated the finances as well as the management of the School. They were astonished at the small amount of money expended annually to carry on the School, with its 187 girls, 92 of whom are boarders, but it was pointed out to them that the regular income was not sufficient to pay insurance, new equipment, repairs, etc., and that these expenses had to be met by the Bishop from funds which friends contributed for the purpose.

The annual charge for board and tuition had been from the first $100 a year. This sum had, of course, had a far greater purchasing value in former years than it has now, for meat then was five cents a pound, and prices of other things were in proportion. The charge was not increased until the School was moved into the new building in January, 1910, when it was raised to $100 for girls lodged in dormitories and $120 when two girls occupy a room together, where it remains for the immediate present.

The committee believes that an endowment of $100,000 is required, that the future of the Priory may be assured. This will mean that $75,000 must be added to the present endowment. The interest from such an endowment, with the fees paid by the pupils, would provide for all the expenses of the School.

The committee, as business men, appeals to the people of the Islands and friends elsewhere for generous gifts. It is the earnest desire of all interested in the Priory that the endowment should be completed in this its Jubilee Year, in order that the noble and devoted Sisters, who have given fifty years of their lives to train and protect Hawaiian womanhood, may see the School placed on a firm foundation.—From Hawaiian Church Chronicle.

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Councils and Conventions in Many Places

(Continued from page 1)

CONVENTION IN KANSAS

The introduction of intensely interesting conferences on Church activities and the placing of the missionary work in the hands of a Diocesan Board of Missions were important features of the Fifty-eighth Annual Convention of the Diocese of Kansas, held in Grace Cathedral, Topeka, May 21, 22 and 23. It was the first Convention in the new Cathedral and the first presided over by the new Bishop, the Right Rev. James Wise, and was perhaps the most enthusiastic ever held in the Diocese.

On Monday evening, May 21, a reception was given to the delegates in the Cathedral Guild Hall. On the following day there was an early celebration of the Holy Communion, and the rest of the day was devoted to conferences. The Bishop discussed religious education and woman's work in the Church; Mr. Henry Diegel of Atchison, the Church Pension Fund; and Prof. Nelson Antrim Crawford of Manhattan, THE WITNESS. The week of June 24th to 30th was set apart as WITNESS Week for the Diocese, in which period clergy and laity were urged to push the circulation of the paper. The conferences attracted much interest on the part of both clergy and laity, and the plan of holding them at each Convention was approved by unanimous vote.

The Bishop read his address, one of the most forward looking documents ever presented to the Diocese, at a special service Tuesday evening. After paying tribute to the late Bishop Millspaugh and to several deceased priests of the Diocese, the Bishop laid before the Convention important problems confronting it. Discussing the war, he urged that the government prohibit the use of grain for manufacture of intoxicants during the war and that it safeguard the morals of the soldiers. Resolutions to this effect were later adopted by the Convention. He also proposed the observance of Registration Day, June 5, as a Holy Day, and this likewise was approved by resolution.

The time has come in Kansas, the Bishop pointed out, to bring to an end the catechetical system of ministerial supply. "Priests, not laymen," he declared, "are essential if the sacramental life of God's Church is to be granted to our people." He presented detailed plans for financing the missionary work of the Diocese so that the Church might be assured of aggressive clerical leadership. He advocated a modified adaptation of the associate mission plan for ministering to the smaller places.

Problems of religious education, including the work of the College of the Sisters of Bethany, were also discussed by the Bishop.

Early Wednesday morning the Holy Communion was again celebrated, the Bishop being Celebrant. The day was devoted to the business of the Convention. The most important action was the amendment of the Canons of the Diocese to provide for a Board of Missions, as suggested by the Bishop. Another change in the Canons begins the fiscal year January 1 and fixes the date of the Annual Parish Meetings on the Monday following the Feast of the Epiphany.

A Committee on Church Publicity, appointed at the preceding Convention, made a detailed report on "Publicity for the Parish," and at the Bishop's suggestion was made a permanent committee. It consists of Prof. Nelson Antrim Crawford of Manhattan; the Ven. Creighton Spencer-Mounsey, Archdeacon, and Mr. E. E. Murphy of Leavenworth.

On Wednesday evening the Cathedral Parish entertained the delegates at a most attractive dinner in the Guild Hall. The address of the evening was made by the Right Rev. Irving Parker Johnson, D. D., Bishop Coadjutor of Colorado, who emphasized the layman's duty to the Church. He referred to the vows taken at Baptism and Confirmation, and pointed out that every Churchman was bound by these as strongly as by marriage vows or the oath of citizenship to the United States. The Bishop's address was witty, interesting, and forceful, and made a strong impression on his audience.

COUNCIL OF VIRGINIA

The 122nd Annual Council of the Diocese of Virginia was held in St. George's Church, Fredricksburg, beginning Wednesday, May 23rd. The Rt. Rev. Dr. Gibson, Bishop of the Diocese, was assisted in the celebration of the Holy Communion by the Rt. Rev. Dr. Brown, Bishop Coadjutor; the Rev. Dr. Goodwin, Secretary of the Council; the Rev. George M. Brydon, and the Rev. J. J. Lanier. The Bishop delivered his annual address at this service, in course of which he referred to the remarkable development of the South during the twenty years of his Episcopacy, and called attention to a resolution which had been passed by the General Convention after the Civil War, to the effect that it was against the judgment of the Convention for the clergy to bear arms. This Canon was dropped in 1910. The Bishop expressed his opinion that the matter should be left to the conscience of the clergy as to whether or not they should serve in the army during the present war. He strongly endorsed the action of our country in entering the great war. A special committee was appointed to draft resolutions bearing upon the Bishop's pronouncement regarding the war. The committee presented to the Convention a series of resolutions, which were unanimously adopted, in which they expressed sympathy for the Armenians, Serbians, Belgians, Poles and other down-trodden people; commended the President and government, and appealed to the clergy and the laity to support the government.

A resolution was passed placing on record the supreme satisfaction of the Council to God for his mercy in giving the Bishop of the Diocese, the Rt. Rev. Dr. Gibson, such a long tenure of office. The committee reviewed the work accomplished under his twenty years of administration, and referred to the fact that his generous manner and charming social quality had drawn the people and his clergy to him, and that his wisdom in the conducting of affairs, and his judicial mind had been a splendid asset to the Diocese. The resolution expressed the high esteem the members of the Convention had for him as their leader and friend, and prayer for God's blessing upon the Bishop and his home; and for his long continuance as the executive head of the Diocese. An effort will be made to increase the fund for the endowment of the Episcopate to $50,000. Five hundred dollars was voted as an emergency fund to be used by the Bible Society to provide Bibles for those who are in the training camps of the army and navy.

A resolution was passed earnestly urging the carrying out of regulations to safeguard military camps from liquor and vice. National prohibition during the war was endorsed.

A special Committee on Clerical Support recommended that $900 be the minimum for unmarried clergy and $1,200 for married clergy with rectories, telephone service and the payment of assessments for the Pension Fund. It was also recommended that in country Parishes, either a horse or car be maintained for the Rector.

Sermons were preached by Rev. James W. Morris, D. D., and the Rev. Dr. Bowie of Richmond.

DIOCESE OF NEWARK

The Forty-Third Annual Convention of the Diocese of Newark met in Trinity Church, Newark, on Tuesday, May 22nd. There was a record-breaking attendance of clergy and lay delegates.

The Holy Communion was celebrated by Bishop Lines, the Bishop Suffragan and the Rev. Alden L. Bennett, minister in charge of the Parish, assisting.

The Bishop in his address read his consent to the election of a Bishop Coadjutor and assigned the duties of a Coadjutor if elected.

There was but one nomination—the Rt. Rev. Wilson R. Stearly, D. D., Suffragan Bishop of the Diocese. A ballot was taken and it was immediately reported that there were no blank or defective ballots and that Bishop Stearly had received 92 clerical votes and 66 lay votes. Whereupon the President declared the Rt. Rev. Dr. Stearly elected Coadjutor Bishop by unanimous vote in both orders on the first ballot.

The Coadjutor-elect, being escorted into the House by a special committee, was welcomed by the Bishop of the Diocese. Dr. Stearly made a fitting reply.

At the several elections held during the session, the Secretary, the Treasurer, the Registrar, the retiring members of the Standing Committee, and the Committee on Constitution and Canons were re-elected.

The Bishop Suffragan, in his second annual address, devoted much attention to plans for developing missionary work in the Diocese.

St. Matthew's Church, Jersey City, and St. Bartholomew's Church, Hoboken, were admitted into union with the Convention.

The Board of Social Service was given permission to secure incorporation.

The Convention, on motion of the Board, voted to urge the Legislature to pass the Local Option Bill.

This Board also proposed the following action:

1. RESOLVED, That the Convention strongly endorses the moral safeguarding of military training camps as being of the greatest importance.

2. RESOLVED, That this Convention favors national prohibition of the manufacture and sale of all forms of alcoholic beverages during the period of the war.

3. RESOLVED, That the Convention opposes all attempts to lower the present industrial and educational standards during the war, and calls upon our Church members to use their influence for the maintenance of these standards attained after years of great struggle.

The Resolutions were severally adopted.

The Convention adopted by rising vote a "Declaration" reported by a committee to whom the following resolution was referred:

RESOLVED, That with Bishop Stearly as Chairman, the Diocesan Social Service Commission, from their own number and from other clergymen and laymen in the Diocese, establish a Diocesan War Service Commission to endeavor to organize our people in all the Parishes and Mission Churches, for the service of our country, giving information of what is needed, wisely stimulating useful activities, co-operating with other agencies if deemed best.

Addresses were made during the session by Mrs. Joseph W. Danforth, President of the Newark Branch of the Woman's Auxiliary, and by Mr. Monell Sayre, Secretary of the Church Pension Fund.

(REV.) JOHN KELLER,
19 East Park Street, Newark, N. J.,
Secretary of the Convention.

DIOCESE OF WASHINGTON CONVENTION

The 22nd Annual Convention of the Diocese of Washington was held in St. Andrew's Church, Washington, D. C. (the Rev J. J. Dimon, Rector), on May 23-24. The Rev. Arthur S. Johns was re-elected Secretary. The Holy Communion was celebrated by the Bishop, the Rev. Dr. R. H. McKim reading the Gospel and the Rev. C. E. Buck, the Epistle. The Bishop's address dealt with a number of interesting problems. He first paid loving tribute to the memories of certain men and women who had gone to their rest during the past year. Among those mentioned in this Diocese were the late Admiral George Dewey, member of the Cathedral Chapter, and Trustee of both the Cathedral Schools; Gen. James H. Watmough, in former years a member of the Convention; Mrs. Henry Yates Satterlee, widow of the first Bishop of Washington; Sister Sarah, for nearly fifty years the loving mother of St. John's Orphanage; and Mrs. Bancroft Davis, President and founder of St. Monica's League, who has left many benefactions to the work of this Diocese. The Bishop also touched upon the revision of the Prayer Book, and the new Lectionary, and upon the work of the Commission on Business Methods appointed by the General Convention. The fiscal year in this Diocese will hereafter be from January 1st to January 1st. In speaking of the Pension Fund, it was stated that Dean Bratenohl had been elected Chairman, the Rev. W. T. Snyder, Secretary, and Mr. H. L. Rust, Treasurer; that the Diocese had raised $122,500 towards this Fund. A strong plea was made for increased pledges for General Missions and the Mission work of this Diocese. Progress was reported on the work being done on the Cathedral. The sanctuary tower is nearing completion, and will soon be visible from all parts of the city.

THE TWELFTH GENERAL SYNOD OF THE NIPPON SEI KO KWAI

The Twelfth General Synod of the Nippon Sei Ko Kwai (Holy Catholic Church in Japan) sat from May 2 to 5, inclusive, in the Assembly Hall of St. Paul's College, Tokyo. The Corporate Communion of the Synod was celebrated in Holy Trinity Cathedral at 9 o'clock on the morning of the 2nd, the Rt. Rev. John McKim, D. D., Bishop of North Tokyo, being the celebrant, and the Rt. Rev. H. St. George Tucker, D. D., Bishop of Kyoto, the preacher.

At 11 a. m., the Synod began its sessions, and after the usual routine of preliminaries, settled down to business very quickly. Many of the matters discussed would be of little interest to American readers, but there were some large questions brought up which ought to be known to the Church at large, and especially to the English, Canadian and American branches, as it is the work of the missionaries of these Churches which has built up the present Nippon Sei Ko Kwai.

One very important subject we dropped with very little discussion, namely, the question as to whether the Nippon Sei Ko Kwai should join the Federation of Japanese Churches or not. The committee appointed at the last General Synod reported that the matter demanded further investigation, but the real situation is that the mind of the Church is not yet united on the question, and hence, for the present at least, it would be unwise to take any steps in the direction of federation, as it might endanger internal unity for the sake of a very nebulous external variety of the same quality.

A matter which called forth some very strong discussion was a proposition to ask one or another of the Missionary Societies now working in Japan to aid the Nippon Sei Ko Kwai in its missionary work in Formosa. This work was begun some twenty years ago, and has been carried on entirely by the Japanase Church as such, the Foreign Missions having nothing at all to do with it. It has been a good deal of a burden on a Church struggling to attain financial independence, and some felt that the time had come to ask help in bearing it. However, the discussion revealed the fact that where the work of the Formosan Mission is known, the apportionment is usually raised; but where there is little or no knowledge of the work, the people do not give very willingly, a situation by no means unique in missionary history. The opposition to this measure was strong and determined, and was based upon two main propositions, namely, (1) If the Church **tries** it **can** do it, and (2) If help is called for, it is an acknowledgement of failure, and missionary zeal will die, or at least will lessen in intensity. The discussion was ended by putting the matter in the hands of a committee, to report at the next General Synod. No doubt this committee will see that some better means of disseminating a knowledge of the work is tried, and if this succeeds there will be no need to ask help by the time the next three years are past.

In this connection, a little incident occurred which shows the truth of the arguments used by some of those who opposed the idea of asking for help. The retiring Missionary from Taihoku, the Rev. Mr. Ushijima, and his successor, the Rev. Mr. Ohashi, were present and were asked to speak for a few minutes each on the afternoon of the 4th. At the conclusion, the Chairman remarked that an addition to the Rectory in Taihoku, costing about 300 yen ($150), would add very materially to the comfort of the Missionary there. There was no appeal made, but a prominent Layman, Mr. Yanagihara, rose and suggested that the money be raised then and there, and in another moment the Secretary rose and announced that Mr. Yanagihara had pledged 100 yen for this object. Others followed, and in a very few minutes it was announced that 317 yen had been pledged. This may seem small to some in America, but it means much more in the way of sacrifice and effort in Japan than it does in the West, and the best part of it all is the feeling which it signifies. The Rev. Mr. Ohashi will go to his new field not only with the money for this addition in his pocket, but also with a feeling of confidence in his backing in the Church at home.

Still another question of deep significance was one in reference to the attitude of the Church toward customs and practices having to do with worship of and reverence for ancestors, a very vital part of the family and national life of Japan. At present, the whole matter is left to the judgment of the individual Christian with the advice of the local worker or Clergyman when asked, but in many cases neither of these is able to judge properly what is right and what is not. As it is a matter which needs careful consideration, it was put into the hands of a committee of leading Churchmen, to be reported on at the next Synod. This being the first time any Christian body has taken up a definite study of this question, the report of this committee should have results far beyond the limits of Nippon Sei Ko Kwai.

The request of the Missionary District of North Tokyo that, for geographical and other reasons, the six Provinces of the North East be set apart and erected into a separate jurisdiction was refused. The question will be brought up three years hence, but unless opinion in the Church undergoes a decided change, it will be almost hopeless, for the opposition was very strong indeed, although it was the unanimous desire of the whole of the Missionary District of North Tokyo, the part of the Church most vitally concerned.

The proposition to erect a separate House of Bishops and have a Synod organized more after the American plan, instead of the present joint organization, was defeated, as was also the proposition to erect a central Cathedral, a sort of arch-Cathedral, in Tokyo. This being the thirtieth year since the organization of the Nippon Sei Ko Kwai, the Synod decided on a series of general evangelistic meetings, or special Missions, throughout the Church, in commemoration of that event. The details were left to a committee to arrange, but the proposition itself received enthusiastic support.

When one looks back and considers that thirty years ago there were but three Japanese Clergy, while today there are 111; that at that time the work was wholly in the hands of the Missionaries, while there were but ten foreign Clerical and of course no Lay Deputies in this Synod, besides the Bishops, and that the day is not far distant when we shall see somewhere in Japan a Diocese with a full Japanese organization, and a Japanese Bishop, we cannot but thank God and take courage. May God inspire the hearts of the mother Churches of the West to give to this younger sister the help, both material and spiritual, which is so much needed at this critical time in her development, so that when the day comes when she has attained her independence in the fullest sense, she may not have to look back and say, "If I had been helped a little more this way or that, I would not be thus handicapped today".

NEWARK CONVENTION

At the Newark Diocesan Convention, May 22nd and 23rd, Bishop Stearly was the only candidate for Bishop Coadjutor, and received the vote of every clergyman and of every Parish, a remarkable testimony to his hold upon the Clergy and people, and very creditable to the Diocese also.

The amount appropriated for Diocesan Missionary work was increased from $12,000 to $15,000. After animated discussion, the business methods ordered by the General Convention were accepted. A vote to move the Annual Convention from May to February was defeated. Local Option was approved almost unanimously, and Prohibition as a war measure for the saving of food commanded almost the same majority vote. There are 165 Clergy in the Diocese and 143 Churches, Missions and Chapels where regular services are maintained. Bishop Lines confirmed about 1,000 persons in the year ending May 1st, and Bishop Stearly about 1,400.

Most of the officers of the various Boards, whose terms were expiring, were re-elected, as also the delegates and alternates to the Provincial Synod. The Diocese was reported as having given $251,000 to the General Pension Fund, and very large sums from people with parochial connections in the Diocese were given in the New York subscription.

The Convention occupied two full days, and the time was well used, certain portions having been allotted by the Committee on Order of Business to General Missions, Religious Education, the General Pension Fund and the Social Service Commission. Thirty-two thousand dollars were reported as having been paid on the apportionment for General Missions of $46,000, for the year ending November first.

The Board of Social Service of the Diocese of Newark is to be incorporated under the authority of the Convention. A farm of more than 100 acres has been purchased at Hanover, in Essex County, on the Passaic River, to keep the name already held, "The Bonnie Brae Farm", to be a home for boys whose homes have been broken up, and who are in need of a home rather than an institution. The farm has been planted, and the Home is to go on at once, with the support of some of the wisest men and women of the State.

A Mortgage Burned

A feature which was particularly pleasing to the Rector and the congregation of St. Paul's Church, Paterson, N. J., which has been celebratine the one hundredth anniversary of its founding, was the burning of the mortgage on the property. The Rector of the Parish, Rev. David Stuart Hamilton, was assisted in the service by the Clergy of the neighboring Parishes. Eighteen thousand dollars was contributed on Easter Day, which more than completed the payment of the indebtedness by $6,000. The Church was consecrated during the week of special services.

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DIOCESE OF MICHIGAN

The Eighty-fourth Annual Convention met at Christ Church, Detroit, on Wednesday, May 23rd and 24th. The feature of the opening session was the charge of the Bishop to the Diocese, after he had made his annual report.

The business of the Convention, which was mostly of a routine description, included, however, the enactment of important legislation looking to increased business efficiency, both in the management of Diocese and Parishes. A special committee of the Church Club had prepared a proposed Canon on the subject, the provisions were carefully examined by the Convention and discussed. There was a manifest desire all round to raise the general standard of the business methods of the Church. Many of these provisions had already been proposed by the Church Club Committee, even before the General Convention's action last year. The legislation enacted by the Convention included the adoption of the fiscal year beginning January 1st, a uniform system of accounts for the Diocese and for Parishes, the publishing of financial statements by all Treasurers, the auditing of all accounts, Diocesan and parochial by Diocesan auditors, the examination of titles to all Church property, the appraisal of the same, and the determination of the minimum amount of insurance to be carried. Further legislation provides for the bonding of all Treasurers, Diocesan and parochial, and the appointment by the Bishop of a Diocesan Finance Committee of three Laymen, who shall have authority to maintain a general supervision of the financial affairs of the Diocese.

In addition to the above, the membership of the Diocesan Board of Religious Education was added to by the inclusion of three Archdeacons. The Chairman of the re-organized Board is the Rev. W. L. Torrance, St. Andrew's Church, Detroit.

33RD ANNUAL CONVOCATION OF THE DISTRICT OF NORTH DAKOTA

The 33rd Annual Convocation of the Missionary District of North Dakota was held with St. Paul's Parish, Grand Forks, N. D., the Rev. Jonathan Watson, Rector, May 20-22. On the Saturday evening the usual meeting of the N. D. Clericus assembled in the Parish House. Dean H. F. Kloman was elected President and Rev. A. E. Martyr, Secretary-Treasurer. There was considerable discussion as to the advisability of dividing the state into two Deaneries, in a general way the two main lines of the Great Northern and Northern Pacific railways marking the divisions. With this in view a committee was appointed to report to Convocation. Their report was accepted, so that this fall one Deanery meeting will be held in Bismarck and the other in Lakota.

The Convocation Sermon was preached by the Rev. C. H. Brown of Mandan. Bishop Tyler celebrated the Holy Communion, an unusually large number making their Communion. The music was exceptionally fine.

The annual Sunday School meeting convened at 3 o'clock in the afternoon, the Bishop presiding. The Rev. J. S. Brayfield, of Jamestown, presented his report, which showed a slight gain for the Sunday School Lenten offering over last year. Later returns increased this gain. The Valley City School carried off the banner for the seventh time. Bishop Tyler made an address, in which he urged that the Parish support the Sunday School, so that the offerings of the children during the entire year might be devoted to Missions or to other benevolent causes.

The Junior Auxiliary met in the Parish House after this meeting, with reports of the excellent work the Juniors are doing. But there should be more of them.

The Bishop gave his annual address at the evening service, but first called on Mr. John Frame, of Fargo, who spoke briefly of the value of the Every Member Canvass and the Duplex Envelope system, with the results attained in Gethsemane Cathedral Parish.

Bishop Tyler paid a tender tribute to the memory of Mr. H. P. Lough, who for so many years rendered such faithful and efficient service for the Church and district, in various capacities. He spoke of the successful canvass for the Church Pension Fund, and dwelt upon the needs and prospects of the Indian work in the state. He reported that most of the Parishes and Missions were supplied with priests, and that progress was being made along various lines, but that if the Church in North Dakota should meet her obligations, priests and people must be willing to make greater sacrifices in this time of crisis.

At the close of this service organization of Convocation was effected, and the Credential Committee was appointed.

At the session Monday morning, Rev. L. G. Moultrie was re-elected Secretary and Rev. J. S. Brayfield, Assistant Secretary. Mr. C. D. Lord was re-elected Treasurer; Chancellor, Mr D. B. Holt, and Registrar, Dean H. F. Kloman.

The report of the Church Pension Fund was made, and considerable time was given to the asking and answering of questions. It was made plain that the premiums must be paid each month, or interest paid thereon in addition.

The Committee on the Church Hall in Valley City reported a good year, but asked for an emergency appropriation of $200, which was voted. It recommended that a Board of Trustees be elected, who would be responsible for the maintenance of this institution. The Board elected consists of the Bishop; Rev. L. G. Moultrie, Rector of All Saints', Valley City; Judge W. H. Barnett; Prof. G. L. Paine, and Mrs. W. L. Wiliamson.

The Annual Meeting of the Woman's Auxiliary convened Monday afternoon, Mrs. George Hancock, President, and Mrs. R. J. Haxby, Secretary. The reports showed that splendid work had been done. The United Offering was divided between various missionary objects.

The laymen's banquet was given at 6:30, with Judge Barnett acting as toastmaster. Following this a delightful reception was held in the Parish House.

Tuesday morning completed the session. After some discussion, St. George's, Bismarck, was received as a self-supporting Parish. A new Canon governing the admission of Parishes to Convocation in the future, was reported, and will be acted on at the next meeting.

An animated discussion with reference to the manner of fixing the amount of the apportionment and assessment for the individual Parishes and Missions was aroused, but without any resultant action.

MISSISSIPPI WANTS A COADJUTOR

St. Paul's Church, Columbus, was the meeting place of the Council on May 15 to 17. The Convention sermon was preached Tuesday evening by Rev. H. H. Sneed, and on the following morning, after the celebration of the Holy Eucharist, the Bishop delivered his annual address. On Thursday evening the annual missionary meeting was held, the speaker being the Rev. G. L .Tucker, Provincial Secretary of the Board of Education. The principal work of the Convention was the consideration of relief and assistance to the Bishop, who, by reason of the extent of the Diocese, is largely overtaxed. After considerable discussion, a committee of Laymen was appointed to secure the support of a Coadjutor Bishop, who will be elected if his support is assured. The fiscal year of the Diocese was changed to bring it into conformity with the recommendations of the General Convention, and a standardized form of parochial report was adopted. The time of the Convention sessions was changed to the Wednesday after the third Sunday in January. Necessary Canons were adopted to bring the Diocese into conformity with the Church Pension Fund. A pleasing feature of the Convention was a resolution of congratulation to Dr. J. H. Lucas, a member of the Church of the Nativity, Greenwood, who had celebrated his 91st birthday on the opening day of the Council. He has long been a faithful worker of the Diocese, and is one year older than the Diocesan organization. By action of the Convention, Bishop Bratton was requested to cancel all visitation dates following the Council for a period of four months, and to take a complete rest. A patriotic sentiment was evident throughout, and a committee was appointed to write to the President an expression of the Council's loyalty, sympathy and co-operation.

ANNUAL DIOCESAN COUNCIL OF NEBRASKA

The fiftieth Annual Council of the Diocese was held in Omaha, May 23-24. The opening service was held in Trinity Cathedral at 10:30 a. m., Wednesday, May 23, and was that of the Holy Communion. The Bishop was the celebrant, Dean Tancock read the Epistle, and the Rev. John Williams, D. D., Senior Presbyter of the Diocese, read the Gospel. The Rev. W. C. Rodgers, D. D., President of St. Stephen's College, Annandale, N. Y., preached the sermon, which was a forcible appeal for the recognition of the rightful place of religion in education, and emphasized the need of arousing vocation for the ministry. The Rev. John Albert Williams was Master of Ceremonies, and the Rev. James Noble of Falls City was the Bishop's Chaplain. The music was rendered by Trinity's excellent Choir, under the direction of Ben Stanley. The offering at this service was for the work of the Red Cross.

The business sessions were held in Gardner Memorial Parish House. The Rev. John Albert Williams and the Rev. Carl M. Worden were re-elected Secretary and Assistant Secretary, respectively. The roll call showed all the Clergy of the Diocese present, and a large representation of Lay delegates. One notable feature was the presence of six women as Lay delegates, representing the Church of the Ascension, Auburn; St. Luke's, Lincoln; St. Mary's, Nebraska City, and Christ Church, Wyoming.

The Bishop delivered his address during the afternoon session, Wednesday.

The Rev. John Williams, Chairman of a special committee on preparation for the observance of the semi-centennial of the Diocese which will be celebrated in 1918, presented a resolution that the District of Western Nebraska be asked to send its Bishop and delegates as visitors and guests of the Diocese of Nebraska to participate in the semi-centennial observance, the greater part of what is now Western Nebraska having been a portion of the Diocese of Nebraska at the time of organization.

The Council adopted the form of parochial report recommended by the Committee on Business Methods in Church Affairs in its report to the General Convention of 1916. It also authorized the change of the fiscal year to coincide with the calendar year in accordance with the new Canon adopted by the General Convention.

The Treasurer of the Diocese, Mr. Robert T. Burns, of Omaha, now being at the training camp at Fort Snelling, and hence unable to act for an indefinite period of time, Mr. Thomas P. Isitt of Omaha was elected to the office.

A portable Church building will be procured for carrying on to better advantage the extension work of the Church in certain sections of the Diocese; and steps will be taken at once to provide spiritual care for the military forces of the nation which are to be mobilized in the chief centers of the Diocese.

During the sessions three important conferences were held by the Diocesan Board of Religious Education, two on Tuesday afternoon and one Tuesday night. The first topic considered was "How far is the Diocese thrusting spiritual forces in the university or college life? How can the Church best reach and minister to our young men and women attending colleges and universities?" Discussion was opened by the Rev. S. Mills Hayes of Lincoln. Mr. Hayes said that the Deans of the different departments of the University of Nebraska had formed a Conference of Religious Workers, and had honored him by electing him President. The conference had arranged an elaborate program for the next year, and were making efforts to secure experts to come to the University and lecture on religious subjects; among those experts they hoped to secure the Rev. Dean Hodges of the Episcopal Theological School of Cambridge, Mass. Other speakers were the Rev. Messrs. W. H. Frost, C. R. Tyner and C. E. Brown, W. M. Purce, A. H. Marsh and L. B. Holsapple.

The second topic at the afternoon conference was, "Are we doing our part in furnishing candidates for Holy Orders? How can we stimulate interest in and encourage our young men to choose the ministry as their vocation?" Discussion was opened by the Rev. W. H. Mulligan and the Rev. C. M. Worden. Other speakers were the Rev. Messrs. W. H. Frost and W S. Leete Dr. Rodgers, the honored guest of Council, contributed a great deal of valuable thought to the conferences.

The topic at the evening conference was "Our Church (Sunday) Schools. What are they accomplishing? Why are they necessary?" Discussion was opened by Mr. Charles L. Hopper, Secretary of the Diocesan Board, and Superintendent of the Church School of the Parish of the Good Shepherd, Omaha. Several other speakers took part in the discussions.

On Wednesday night a rousing missionary service was held in the Cathedral. The prayers were taken by the Bishop. Dr. Rodgers spoke on the "Mobilization of Spiritual Forces;" Dean Tancock on the "Necessity of the Missionary Spirit," and the Rev. W. M. Purce on "Some Phases of the Missionary Work North of the Platte."

The Rev. S. Mills Hayes, Rector of the Church of the Holy Trinity, Lincoln, delivered a strong speech, endorsing the action of the government in prosecuting the war for the principles of government of the people, by the people and for the people, and presented the following preamble and resolutions:

WHEREAS, A state of war exists between the United States of America and the Imperial German Government; therefore, be it

RESOLVED, That the Protestant Episcopal Church in the Diocese of Nebraska in Council assembled, hereby expresses its appreciation of the gravity of the national situation and of the duty resting upon every American in this emergency.

RESOLVED, That as followers of Jesus Christ we look forward to the time when wars shall cease and the Prince of Peace shall be everywhere acknowledged as King of kings, and Lord of lords.

RESOLVED, That in the present crisis, we place upon record our solemn conviction that the United States of America has entered the impending war as the champion of human liberty and democratic government against an autocracy which refuses to recognize that all men are children of God, and whose words and actions, if carried into operation, would make liberty, brotherly love, and Christian peace impossible.

RESOLVED, That we declare it to be the duty of every American within and without the Church to be ready in this cause to pledge his life, his fortune, and his sacred honor that this government and the principles it represents shall be maintained inviolate.

RESOLVED, That a copy of these resolutions be transmitted to the President of the United States.

Unanimously adopted by a rising vote.

Mr. C. H. Rudge, a lay delegate from Holy Trinity Parish, Lincoln, made a patriotic appeal to the Council in which he said: "Those of us who are too old ourselves to go to the front, although we have given our sons, want to serve the government in some way, and since one of the hardest shots we can give the enemy is to assist in the Liberty Loan, let us, as a body, promote its success as well as individually."

After Mr. Rudge's fervent speech, Mr. George Thummel, a lay delegate from Trinity Cathedral, Omaha, moved that the Council authorize the Cathedral Chapter to purchase two $500 Liberty Bonds. The motion carried unanimously.

A further motion was adopted recommending that the clergy speak of the Liberty Loan in their sermons or services on Whitsunday.

Near the close of the sessions the Rev. George St. G. Tyner of DeWitt appealed for information as to where he could secure 75 folding chairs for use in his Mission field at little cost; Mr. Kline, a lay delegate of St. Barnabas', Omaha, offered to buy ten chairs for the Mission; soon the entire 75 were purchased.

This action was followed by another burst of generosity when it was learned that the "Missionary Ford" which has been used by the Rev. W. M. Purse, was no longer able to "do its bit" in "the trenches" and on the "long drives" north of the Platte; but that it would be accepted with $275 by a Ford dealer for a new Ford. The Bishop donated $25; Mr. Kline bought a tire; St. Barnabas' Church School, Omaha, contributed $10; and so on by Sunday Schools, Parishes and individuals until the astonished Missionary, Fr. Purce, was in possession of the necessary $275.

Council then adjourned after singing "Gloria in Excelsis"; Bishop Griswold of Chicago pronounced the benediction, and the clergy and laity sang the National Hymn, "America."

IOWA CONVENTION

The Sixty-Fifth Convention of the Diocese of Iowa was held in Dubuque, May 20 to 22. Services were held in St. John's Church on Sunday, the 20th, consisting of celebration of the Holy Eucharist at eight, nine and eleven, the latter being full choral with the Bishop of the Diocese as Celebrant. the preacher being the Rt. Rev. J. M. Francis, D. D. A mass meeting was held on Sunday evening, at which time Bishop Francis again spoke. The other speakers were the Rev. Robert T. McCutchen of the Philippine Islands and Mrs. William White Wilson, who spoke on the aims and work of the Daughters of the King.

Monday morning was taken up with the addresses of the Bishop of the Diocese and the Suffragan Bishop, and the organization of the Convention.

The matter of changing the status of the Suffragan Bishop to that of Coadjutor came up under a special order of business at 2:30 Monday afternoon, and by a majority vote, afterwards made unanimous, the Rt. Rev. Harry S. Longley, D. D., present Bishop Suffragan, was elected Bishop Coadjutor.

The Iowa Churchman, which has been the official paper of the Diocese for many years, was discontinued as a separate publication and was amalgamated with THE WITNESS as a department of that paper.

The Convention voted to meet at Oskaloosa next year, on the invitation of Rev. A. M. Lewis, and the date was fixed as May 12th.

Indianapolis

Bishop Francis has authorized for use in the Diocese th pamphlet, "Forms of Prayer in Time of War", already in use in fifteen other Dioceses.

The Diocese will observe a Pilgrimage of Prayer the second week of Trinity Season.

Rogation Day was recognized generally throughout the Diocese by celebrations of the Holy Communion and services of prayer.

Archdeacon W. R. Plummer gave High School addresses at Boonville and Stewartsville, and Rev. A. L. Murray gave a Commencement address at Oakland City College. The Church has no "work" in these three towns.

Rev. W. R. and Mrs. Plummer and family will spend three weeks of June at Tippecanoe Lake, near Warsaw, Indiana.

The Clergy are placing "Honor Rolls" of enlisted men in the porches of the churches.

Rev. H. C. Goodman has resigned the charge of Trinity Church, Lawrenceburg, Ind.

Rev. E. C. F. Boisson has resigned as Vicar of St. Philip's (Colored), in the See city.

Rev. Wm. Crossman Otte, for eleven years Vicar of St. John's, Bedford, and the Senior Priest of the Diocese in years, will retire July 1st from the active ministry and remove to his old home at Cincinnati, Ohio.

Mr. A. E. Cole, B. A., a recent graduate of Western Theological Seminary, will be ordained Deacon in his home Parish, St. John's, Lafayette, on St. Barnabas' Day by Bishop Francis. Mr. Cole will serve his Diaconate in the See city, under the direction of the Bishop.

A Layman, Mr. Edward G. Peck of Indianapolis, has been elected Secretary of the Diocesan Board of Missions.

Girls' Friendly Society

The Washington Diocesan organization of the Girls' Friendly Society celebrated its twentieth anniversary in May by holding a mass meeting, at which Dr. Manning of Trinity Church, New York, was the principal speaker. The Bishop of Washington presided, and brief talks were given by Mrs. Boyd, the Diocesan President; Mrs. Bolton, the General Secretary of the G. F. S. A.; Miss Oliver, a former Diocesan President, and Miss Hadley, one of the Vice Presidents of the National organization. The main subject of the evening was the work that the G. F. S. might do in this great struggle which has come upon our country. It was shown that the Society must more than ever before uphold two of its great principles, purity and thrift, and in so doing it could be of inestimable value to every one with whom it comes in contact. As it is necessary to rebuild the Diocesan Holiday House at Sandy Spring, Md., as soon as possible, the program closed with short talks on that subject from Mr. Corcoran Thom and from Mr. A. B. Farquhar of York, Pa., who has a Summer home near the Holiday House, and is one of its best friends.

A feature of the evening was a procession of banners, in which girls marched to the stage carrying not only their Branch banners, but also flags of the forty countries in which the Girls' Friendly Society is at work, a visible evidence of the internationalism of the Society.

G. F. S. IN THE DISTRICT OF SPOKANE

During the Convocation at All Saints' Cathedral, a dinner for the Associates of the G. F. S. was held at the Davenport Hotel on Wednesday, May 23rd, after which a meeting of the Diocesan Council was held, when the following officers were chosen: Mrs. Herman Page, President; Miss Pearl Tolman, First Vice President; Miss Margaret Hittle , Second Vice President; Mrs. J. A. Palmer, Secretary, and Miss Alice Jackson, Treasurer. The work of the past year was reviewed, and plans were made for the coming year.

The Witness

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

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DR. WATSON'S GREAT RELIEF WORK

HOW THE CHURCH CARES FOR VICTIMS OF THE WAR

(Special Correspondence to The Witness.)

For the third time since the great war burst upon us in that never-to-be-forgotten August, 1914, the Rector of the American Church in Paris is privileged to tell those who have so generously sustained our efforts to interpret to France the largeness of our American sympathy how their gifts have been used.

In the year April 1, 1916-April 1, 1917, we have made the following distributions of money (in francs) in the name of the American Church:

French Relief:	
General	84,473.75
Blind soldiers	550.00
War orphans	53,297.68
Children	4,709.95
Food, coal, drugs, etc.	14,558.95
Harvester	1,158.25
Pauvres Honteux	16,070.00
Total	174,818.58
Belgian Relief:	
General	19,046.25
Belgian village	5,500.00
Pauvres Honteux	2,750.00
Orphans	600.00
Total	27,896.25
Grand total	202,714.83

In addition to money gifts we have distributed 22,364 articles of relief supplies, with an estimated value of Frs. 223,640; and it need only be said that a pair of boots or an overcoat or a dress are each counted as an article, to show that the valuation is a very conservative one.

This distribution has been made not only in every part of Paris, but far and wide in France: In the departments of the Ain, Aisne, Alpes-Maritimes, Allier, Ardeche, Basses-Alpes, Basses-Pyrenees, Cote-d'Or, Drome, Dordogne, Eure-et-Loir, Gard, Hautes-Pyrenees, Ille-et-Vilaine, Indre, Indre-et-Loire, Loire-Inferieure, Marne, Morbihan, Mayenne, Manche, Oise, Orne, Pas-de-Calais, Puy-de-Dome, Rhone, Seine-et-Oise, Seine-et-Marne, Seine-Inf., Savoie, Somme, Saone-et-Loire, Vendee, Yonne, and also to Monaco, and into Belgium and Servia.

The large amount of money given for the relief of orphans has been made possible by the gifts sent for the adoption of French orphans by the American children and others, as the result of the wonderful work done by our Church papers.

The large distribution of supplies indicated in this report has been made possible by the generous contributions of relief supplies of all kinds sent to us from America. Two hundred and thirty-seven cases have been received during the period covered by this report. While again it is impossible to mention individuals yet our most hearty appreciation should be expressed for the magnificent contribution of cases of condensed and powdered milk and other supplies of all kinds from some of the most loyal friends of the American Church in Paris.

There is no kind of need which makes a more touching appeal to us than that of the Pauvres Honteux, women and children who suffer just in comparison to their capacity to suffer, the respectable poor, the gently-reared people who, before the war, had everything and now have nothing; they come to us for they have confidence in us; and we help them when no one else often can help.

Where so many have given so generously it is impossible to make personal acknowledgment in this brief report, more especially as many have asked that their names be not given and many more are known to us only by initials, but a general statement of our receipts for relief should be given.

We gratefully acknowledge as having received, in the year April 1, 1916-April 1, 1917, the following sums (in francs):

General:	
Rector's discretion	70,407.71
French children	1,206.90
French Pauvres Honteux	1,000.00
Church maintenance	1,625.00
French relief	9,630.87
French orphans	4,068.84
Belgian relief	1,866.50
Belgian children	1,280.00
Belgian orphans	580.00
Belgian blind	150.00
Choir fund	5,000.00
Total	96,815.82
Living Church Fund:	
Belgian relief	11,684.39
Belgian children	1,799.57
French relief	12,242.82
French children	1,176.08
French blind	414.70
French orphans	28,918.28
Rector's discretion	18,039.00
Total	74,274.84
Church Missions House:	
Rector's discretion	9,936.88
Orphans	5,800.00
French relief	2,238.80
Church maintenance	116.00
Total	18,091.68
Grand total	189,182.34

It will thus be seen that with the receipt of Frs. 189,182.34, and expenditure for relief alone of Frs. 202,714.83, we have drawn somewhat on the balance of the Discretionary Fund which was on hand a year ago when the last report was made, but that only means that this has been the hardest year of the war and that the demands have been greater.

This report is made with deep gratitude for all that it has been in our power to do, and with especial thankfulness that it has been permitted to us to do this in the name of our American Christianity, making no distinction in our giving except that necessitated by a wise discretion, so that every class of people, and every shade of opinion in France have alike shared in it.

But above all are we grateful for the fact that it has been put in the Rector's power to keep the Church's doors open, and to keep the Church's work going, for that is the meaning of the fact that in this year past the Rector has paid to the Treasurer of the Frs. 35,000 for Church maintenance, and has expended a considerable sum beside for the ordinary expenses of maintenance for which the regular income of the Church did not suffice; for the Church itself is the center of the life which has made all the rest possible.

With such ample reason for gratitude for the past, we have also reason for confidence in the possibility to continue in the same sort of helpfulness to France where our mission is "jusqu'au bout."

Sometime we will hope to tell in full what this Mission of Mercy has meant, but for the present we can only sign ourselves

For the Church in Paris, Gratefully,

S. N. WATSON, Rector.

Deposition

On June 3rd, in Trinity Cathedral, Duluth, Minn., Bishop Morrison deposed from the ministry William F. Kleinschmidt, at his own request.

Student Secretary for Board of Education

Rt. Rev. T. I. Reese, D. D., Bishop Coadjutor of Southern Ohio, spent a day in New York on June 6th to attend the meeting of the Department of Collegiate Education of the General Board of Religious Education, of which he is Chairman. At this meeting plans were made for meeting the pressing needs of student work in the training camps and in the colleges. In order that this might be more adequately accomplished, Rev. Paul Micou, who for many years has been connected with the Y. M. C. A., was invited to the position of Secretary of the Collegiate Department. Mr. Micou has accepted and will begin his work the first of September.

Mr. Micou has had the most thorough training for this position. He graduated from the Episcopal High School of Virginia, took his M. A. at the University of Virginia and his B. D. at the Theological Seminary in Virginia. His college course was interrupted by two years of teaching at the Yeates School, Lancaster, Pa. During a year of special work at the Philadelphia Divinity School and for a year afterward he was connected with the Church of the Redeemer, Bryn Mawr. As Curate there he held a position which in current terminology would be called "religious education director." In addition to the Sunday School Parochial Bible Class, Boy Scout and club work, he conducted Bible Classes in the preparatory schools for boys and girls in Haverford and Bryn Mawr. The average weekly attendance in these classes was eighty.

The Student Department of the International Committee of the Young Men's Christian Association called him as an Episcopal minister to a place on the staff of Secretaries. For the past four years he has supervised the work in the Theological Seminaries. For one year he acted also as Field Secretary for the colleges of the East, and for the past two years has made a special point of organizing the work of presenting the ministry through the agency of the college associations. A little more than a year ago he published, with the title of "Basic Ideas in Religion", a volume on Theism, which he had edited out of the lecture notes of his father, Rev. Prof. R. W. Micou, D. D. This book gained instant recognition as a work of outstanding merit and scholarship.

Mr. Micou's service as a Student Secretary of the International Committee coincides with the period of closer understanding between the college Y. M. C. A. forces and the various Church Boards of Education. The training and perspective he thus received will be of great value to him in his position as the Secretary of the Church's work for students.

Dr. Miel Declines Berkeley Deanship

Dr. Ernest DeF. Miel, lately chosen Dean of the Berkeley Divinity School, to succeed the late Dr. Samuel Hart, has felt obliged to decline the election, as he had already arranged to go to France in Red Cross work. Dr. Miel is to have a prominent part there in the reconstruction of the devastated French territory and in the care of the American troops when they arrive. Dr. Miel's father was a Frenchman, and the doctor himself speaks the French language with the fluency of a native.

It has been learned that the Trustees of Berkeley still have hopes that Dr. Miel will reconsider his decision on his return from the French front, as it is the opinion of a great many that he is especially fitted to take charge of the School.—Penny Press, Middletown, Conn.

COUNCILS AND CONVENTIONS MEET IN MANY DIOCESES

REPORTS OF BISHOPS ELECTED AND OF PROGRESS MADE

SOUTHERN VIRGINIA CONVENTION

On May 29th and 30th the Annual Council of the Diocese of Southern Virginia was held in the city of Danville, Va., with perhaps the largest attendance of delegates in years, 62 clerical and 48 lay deputies being in attendance. The Venerable Bishop, A. M. Randolph and his Coadjutor, Rt. Rev. A. D. Tucker, presided. The most significant action of the session was the designation of Rev. Arthur C. Thomson, Rector of Trinity Church, Portsmouth, Va., to be Bishop Suffragan. This was done at the instance of Bishop Randolph, who himself is physically incapacitated for active service because of senility. Bishop Tucker, who himself is 70 or more years of age, has also been in poor health and a Suffragan was badly needed. Dr. Thompson was elected on the fifth ballot. The other nominees were: Rev. Messrs. E. P. Dandridge, Joseph B. Dunn, E. Ruffin Jones, William A. Brown, R. C. Jett, H. H. Covington and G. Otis Mead, of Southern Virginia; W. H. Milton of East Carolina, and W. A. Goodwin of New York. The Suffragan-elect is a graduate of Pennsylvania University and is a man eminently well equipped in spirituality, personality and mentality to fill his office. He has been Secretary of the Diocesan Board of Missions, and is in intimate relationship with all the work of the Diocese.

The Rev. Dr. Pruden of Chatham Institute, preached the Convention Sermon, text, "What think ye, that He will not come up to the feast?" It was a vigorous and timely discourse and struck the keynote of the meeting in ringing tones.

In regard to the war crisis, the spirit of the day took definite form in the way of a patriotic resolution upholding the government and expressing sympathy and co-operation on the part of Council with the administration in the titanic struggle of the world war. It was introduced by the Rev. Dr. Joseph B. Dunn and was ordered sent by telegraph to President Wilson. A resolution discouraging the abandonment of the Sacred Ministry on the part of the clergy, for service in the ranks of the army, on the ground that they may render high and necessary service to the country by preaching and living the Gospel of Christ and in kindling the flame of patriotic Christian democracy from the pulpit, was offered by the Rev. Thomas F. Opie, but upon motion of the Rev. J. W. C. Johnson it was tabled.

A notable feature of the Convention was the celebration of the 25th anniversary of the establishment of the Diocese, which took place in May, 1892, in the Church of the Epiphany, Danville, where the Council was then in session. This Diocese was formed by a division of the Diocese of Virginia. The Bishops presided over the ceremonies. Rev. C. B. Bryan made an address bearing on the work of the Church since the division and Rev. Joseph B. Dunn delivered a striking eulogy to those ministers and laymen of the Diocese who have passed into rest since 1892. Seldom has a finer discourse, or one couched in more beautiful language and rhetoric, been heard on the floor of this Council than the eloquent necrological tribute paid by Dr. Dunn to the deceased.

Not in the history of the Diocese has the business of Council been transacted with greater dispatch or more harmony and good feeling. A great deal of routine business was carried through in addition to the special features referred to. Adequate and hospitable entertainment was provided for the delegates in the beautiful city of Danville by the Rector of Epiphany Church, the Rev. J. Cleveland Hall, and his congregation. The session was one long to remain memorable in the experience of those in attendance.

THE CONVOCATION OF THE MISSIONARY DISTRICT OF SOUTH DAKOTA

The Annual Convocation of the Missionary District of South Dakota opened on Saturday morning, June 2nd, in St. Mark's Church, Aberdeen, S. D., with Morning Prayer and the annual address of the Bishop. The address could not cover a complete year of work for Bishop Burleson has been in the District but a few months, but it showed a splendid outlook for the future. In fact the whole Convocation was marked by a hopefulness and an earnestness in attacking the problems that confront the Church in this great state.

The Bishop devoted a part of his address to the war and its call to the Church and the obligations which rested upon Churchmen because of it.

The Convocation organized by electing Rev. Paul Roberts of Brookings as Secretary and work was started. Dr. C. C. Rollit made his report as Provincial Secretary.

The matter of securing a larger endowment for All Saints' School, which is doing such a valuable work for the Church throughout the District was discussed and left to a committee, as was the matter of securing and hanging in the State Capitol a good painting of Bp. Hare. The following resolution was also passed unanimously:

"RESOLVED, That this Convocation ratifies the position of the Bishop in his address concerning the use of alcoholic liquors and the use of grain in the manufacture of liquor, and commend to our people total abstinence; and that the Secretary inform the President of the United States of the position of this Convocation concerning the use of grain in such manufacture during the war."

The Pension Fund Committee reported that their work was being supported well by the people of the state, and a permanent committee was appointed. Rev. E. W. Pigion, Rev. Paul Roberts and Rev. F. A. Rhea were appointed as a District Board of Religious Education to make a careful study of the Sunday School situation and to lead the people of the state in this vital matter.

On Sunday morning the Bishop made his visitation of St. Mark's Parish, Aberdeen, and confirmed a class of sixteen, presented by the Rector, the Rev. J. W. Hyslop. At this service the Bishop was also the preacher. In the afternoon was held the Junior Rally. The record of the Sunday School Lenten Offering was read by Rev. E. W. Pigion, Chairman of the committee, and it was reported that the per capita offering of the Sunday Schools had been doubled over that of last year. Last year the per capita offering was 35 cents and this year it is 70 cents. The banner given by the Bishop to the Sunday School having the largest per capita offering was given to Grace Church, Huron, with an average offering of $2.06.

On Sunday evening was held a missionary meeting, at which addresses were given by the Bishop, Rev. E. F. Sigefriedt, Rev. Dallas Shaw (a full blooded Dakota) and the Very Rev. E. B. Woodruff, Dean of the Cathedral.

(Continued on page 7)

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THIRD SUNDAY AFTER TRINITY

THE COLLECT

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

"A hearty desire to pray!" God gives us that desire. Does He give it to us impartially, as He gives us the rain, and the sun and the air? Or does He give it to us indirectly, as He gives us friends, food, raiment and all the other comforts and conveniences of life? Not in these ways does He make this gift. How did you get your hearty desire to pray? Have you any such hearty desire? If not, is there a reason? Read the Collect again. I think I find that our wise Mother Church gives us more than a hint as to where one generally gets his hearty desire to pray, when she finds us pleading for defense and comfort "in all dangers and adversities." The great war is giving many men a hearty desire to get into touch with the Eternal Might and the Eternal Mercy. In the first line trenches is where many men are praying to a God Whom they never recognized nor openly believed on in the days when they were at home, and at peace with all the world. It is God Who is preparing His people by touching their hearts. God gets at a man's heart, when a man gets down to the fundamentals of life. If you have trouble trying to talk to God, it is ten chances to one that you have never set your heart on knowing God; you have never really turned to Him with all your heart. This Collect is the summing up of the Ninety-first Psalm. I wish I might print it here. Look it up now and see how the Collect compresses those wonderful longings and ejaculations into the simple language of a one who realizes that "God prepareth the heart and His ear hearkeneth thereto." If you do not know what to pray for ask God, the Holy Spirit, and He will make intercession for you with groanings which cannot be uttered.

Do not rail at trouble. "It is good for me that I have been in trouble," said the Psalmist. The dangers and adversities of life always make one turn to his best friend. In this case that best friend is the One Whose mercy is over all His works, but Who will not give until He is asked for it. Ask God to give you a hearty desire to pray; then do not sit down and expect to get it, as you expect the ground to get the rain, but get up and get after the Lord and He will turn and hear. "Seek ye the Lord while He may be found, call ye upon Him while He is near." And after you have had Him near you, you will have "experienced" religion and your desires will be hearty desires and His aid will be something worth relying on.

THE EPISTLE

All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.—I St. Peter v:5.

It is no part of the Scriptural teaching to underrate the difficulties of the Christian life. And they are set before us here, under the strongest figure—the restless energy of "Satan, seeking whom he may devour." Surely, under such conditions of living, any aid we need would have to be "mighty" aid: and note that to get that "mighty aid," one must have "patience," "humility," "soberness," "vigilance," "resistance," "steadfastness in the faith;" very practical virtues. In how many of these do you "qualify"? Take humility. You recall it was said by St. John, "if a man love not his brother whom he hath seen, how can he love God Whom he hath not seen?" So too we can ask ourselves, how can I be dependent on God Whom I have never seen, if I am not of those "each of whom esteems another better than himself"? This attitude is the very best possible basis for our dependence on God.

"The same afflictions are accomplished in your brethren that are in the world." The sense of a common danger often steadies people. Your afflictions are doubtless very real to you, but serious as they are, some brother around the corner, perhaps in your own home, is suffering just as much as you are. The difference between the saint and the sinner is not one held by the easiness of some natural virtue, but by the ability to resist and overcome.

"After that ye have suffered awhile." Here is the rule for gaining perfection. Banish all thought that you can be free from earthly adversities as long as there is an adversary. Banish too the heathenish idea that being sufferers means being sinners above all men. The difference between the sinner and the saint is that the one is, and the other is not, comforted, i. e., made strong with God, in adversity. "In due time God will exalt those that humble themselves under His mighty hand." Patience, brother, is what you need: Patience in resisting, patience in vigilance, patience in believing. Do not confound "patience" with "apathy," nor with "indifference." Patience helps you in prayer, keeps you steady in times of danger. A great deal of your troubles in dealing with others, and in controlling yourself, lies in your impatience. Isn't that true? And if it is true, don't you think it is about time for you to bestir yourself and talk seriously with God Who is all mighty, and Who is perfectly willing to help you at any and all times, and Who has never failed to help and govern when given a chance?

THE GOSPEL

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—St. Luke xv:1.

The opening sentence of the Gospel puts together in their logical connection, those that are humble and Him that exalts them; those that suffer and Him that strengthens them; those that have a hearty desire to pray and Him Who defends and comforts them; the publicans and sinners, and Him Who receiveth sinners and eateth with them.

God help the Parishes and communities wherein dwell the "murmurers," those self-righteous folks who are not clothed with humility to others, and have never realized nor acknowledged their real sins. Pray earnestly that you never fall into that class. The lost coin in the house, the lost sheep in the wilderness; both of these, dear friends, are out of their proper place. They must be put into their proper environment before they are of any use. "Lost" applied to souls means only one thing. It means that those souls need a guide. Herein lies the reason for mission work. It is the same work whether done in the Parish Church, or in the slums of a city, or in the farm country or in the backward lands of the world. We are to bring "the mighty aid" to find, and to restore, and to guide.

Compare the "murmurers" with the "rejoicers.' The murmurers just sit by, or sit down and criticize. The rejoicers are the workers. If your Church work is not giving nor bringing you reasons for joy, you certainly are in a bad way religiously speaking, and I venture to say that you find it very easy to criticize everything and everybody in your Church from the parson to the caretaker; from the singing to the dusting; from the guilds to the prayer services. Really I cannot see very much difference between you and the Pharisee—the very last thing in the world you would admit yourself to be.

Joy over repentance does not mean being pleased because other people are uncomfortable and unhappy in their minds and hearts. Repentance is never repentance until a man turns his face away from his sin. Repentance is due to being found, not to being found out. When a man is found he is anxious to get into his proper place and work; and when he is there then there is real cause for rejoicing both in his own home, in his own business, in his own community in the little heaven he has helped make.

F. S. W.

Three Flags

Psalm 60, verse 4: "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."

We have thought of these words many times in the last month, when in all our cities there has been uplifted, side by side, three flags—the banners of three great nations which are banded together to fight for the truth.

The flag of France—the nation which, so far, has borne the brunt of the warfare, and has challenged the admiration of the world for its heroism and its sacrifice. As we see it floating in the breeze—the Tri-color—it teaches its lesson and bears its message. Its RED speaks to us of sacrifice, of the blood which has been shed through all the ages to redeem mankind from tyranny and oppression, of the suffering which has been endured. Sacrifice means not only a death inflicted, but a life offered—a life devoted even to death for the sake of others. Blood poured out so is not the blood of Abel crying for vengeance, but the blood shed for humanity, washing away the sins of those who shed it, offering a life purified by the sacrifice of itself. "Greater love hath no man than this, that a man lay down his life for a friend". And "their sins are forgiven, for they love much". So a nation which so offers itself finds and saves its soul.

And the WHITE of the Tri-color speaks to us of purity. Purity of life and thought can only come to the man who seeks the strength of the pure Christ. "He that hath the hope of Christ purifieth himself, even as Christ is pure." The man or the nation which fights under the white banner of purity is sure of victory—his strength is as the strength of ten, because his heart is pure.

And the BLUE of the Tri-color speaks to us of loyalty. We say of the loyal man that he is "true blue".

Those who have been loyal to principle have given to the world its finest lessons of heroism. Sanctus, the early Christian Deacon, suffering every cruel torture for his faith, and giving answer to every taunt and every torture: "I am a Christian".

Athanasius, advised to give up the struggle for Christ, because they told him that it was a lost cause and the world was against him: "Then I am against the world".

These men, and the thousands like them who have been loyal to religion and country, show us of what fine stuff our humanity is made. The sins of humanity cast a less dark shadow when we think of the loyal hearts and true which stand ever in the light. Side by side with the French Tri-color there has floated the flag of the mother country, England. On it there are the two Crosses of St. Andrew and St. George.

St. Andrew, the first follower of Christ, the first man to obey the call, "Follow Me"—the first to volunteer in the Christian army. Surely the present call to arms is an echo of that cry, "Follow Me". And the young man who can hear a high call, and feel a noble impulse, and form a great resolve, is hearing and heeding it.

It is told in the Golden Legend how in the far away time the Province of Libya was living in fear of a dreadful dragon, which had crawled out of the slime of the river and was devouring young maidens and "venoming the people with its breath".

And St. George went out to fight against the dragon, and as the beast drew near, St. George "garnished himself with the sign of the Cross", and in the strength of that sign slew the dragon. Surely that same cry of the fear of the dragon goes up today from Belgium and France and Poland and Armenia—from all the weak nations of the earth. Under the Cross of St. George, men are going forth to fight it, and under that sign they will conquer. With these flags there is now entwined the Stars and Stripes of America.

A great spiritual hero once said: "Five times received I forty stripes, save one", and when the end of his heroic life had come he said: "Henceforth there is laid up for me a crown", and in that crown was a glistening star of reward for every stripe nobly borne. A greater One than St. Paul was once bound to a pillar in a Roman courtyard, and was scourged with stripes—suffering cruel blows for the sake of saving men.

And afterwards there was a vision of Him. "And He had in His right hand seven stars, and His countenance was as the sun shining in his strength, and He cried: "I am He that liveth and was dead, and behold I am alive forevermore".

After the stripes come the stars, after the death comes life, after the sacrifice comes victory and peace.

H. J. M.

COMMENTS ON THE NEW LECTIONARY

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

THIRD SUNDAY AFTER TRINITY

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
3 S. aft. Trinity	Judges 6:1-24 Is. 56:1-8	John 2:23; 3-end	Deut. 4:1-24	Acts 19:21; 20:1
M.	Judg. 6:25-32	Matt. 10:1-15	Wis. 16:1-14	20:2-end
Tu.	6:33-end	10:16-33	16:15-end	21:1-26
W.	7:1-8	10:34-end	17	21:27; 22:21
Th.	7:9-end	11:1-19	18:1-13	22:22; 23:11
F.	8:1-21	11:20-end	18:14-end	23:12-end
S.	8:22-32	12:1-21	19	24
4 S. aft. Trinity	8:20; 9:21 Jer. 10:1-16	John 4:1-42 Matt. 3	Deut. 18:9-end	25
Nat. John B.	Mal. 3:1-12		I Kings 21:17-end	Mark 6:14-29

The point in the lessons for the second half of the year is the experience of God's people after they have not only been redeemed, but brought into "a state of salvation"—in the Old Testament course, after they have been brought into the Promised Land; in the New, after they have received the gifts of the indwelling Spirit. For instance, in our first lesson for this Sunday (Judges vi:1-24), "the children of Israel again did evil in the sight of the Lord". This statement, prosaic enough and even monotonous, not only warns us against the common vague notion that progress is automatic, reminding us that there is a down grade in human nature that must be overcome by Divine interposition, an undertow that must be resisted, but shows that the same holds good with reference to those who are in the way of salvation, as is brought out in the diagnosis of the situation made by God's prophet (verses 6-10). The sin was that of people who had been brought out of Egypt and into the Promised Land. This is the Old Testament equivalent of what our Article XVI. tells us, viz: that "after we have received the Holy Ghost we may depart from grace given and fall into sin." (See also Article IX.) The second lesson, though selected because it comes next in the fourth Gospel portrait of the Lord as He is seen after the illumination of Pentecost, also fits the first lesson, in that the only complete and final deliverance from the curse and tyranny of sin is through regeneration. In the evening we have the story of how St. Paul was guided by the Holy Spirit in his conflict with evil and idolatry. These two selections, from Acts and Judges, respectively, are suitable, as already explained, to the second half of the year, whether related to the Eucharistic teachings of the particular Sunday or not; but, as a matter of fact, there is a close connection. For instance, prayer, the subject of the Collect, is illustrated by Israel's prayer for deliverance, and humility, as the condition of receiving God's grace, the leading idea of the Epistle, finds a point of contact in the humility of Gideon. The Old Testament alternative (Isaiah lvi:1-8), with its "House of Prayer for all nations", open especially to the despised, fits the Collect and also the Gospel declaration of God's love going out to the same class.

For week days, we have Judges and St. Matthew in the morning, and Wisdom and Acts in the evening, continuing the course readings of those books.

EVERY-DAY RELIGION

BY DR. JAMES E. FREEMAN

MORALITY OR RELIGION?

The ancient Hebrew poet declared: "To him that disposeth the way aright shall be shown the salvation of God."

Matthew Arnold maintained that conduct is three-fourths of life. If this be true, there is a supreme need of some definite regulation of it. The world has tried many plans or systems. In an early day the great thinkers of Greece and of Rome undertook to prepare certain rules and regulations for the government of human conduct in private and public life. One of the most faultless of these plans is known as the "Ethics of Marcus Aurelius," the great Stoic philosopher. We remember a man of marked ability who came to us once and, laying the above book on our table, said: "I have tried to follow this as a sort of Bible, but I have reached the conclusion that it is inadequate; it is very beautiful but it has no heart element in it." We think he made a fine distinction between a human system and a Divine plan.

Morality as a system, with all its splendid schemes for human conduct, has never effected a perfect society, although it has now and again developed men and women of rare qualities. Sometimes it seems to be difficult to distinguish between morality and religion. To quote Matthew Arnold again, he says: "Religion is morality touched by emotion." In other words, it is morality with a heart element in it. We have sometimes thought that morality is a human standard of goodness set as an ideal of life, while religion is a Divine standard of goodness plus power to effect it. Again, we have conceived of morality as a finely conceived machine, faultlessly constructed, but minus power, while religion is a principle of life plus energy. Morality is goodness through human agencies; religion is goodness through Divine influence and assistance. Said Dr. Royce of Harvard: "Ethical teachings direct us to a better mode of life; religion undertakes to lead us to a home-land where we may witness, and, if we are successful, may share some supreme fulfilment of the purpose for which we live."

Religion may have many forms and be expressed through many voices, but it is coming more and more to be demonstrated that it is an indispensable requisite in our individual and corporate life. France in the heat of the French Revolution, by act of its Parliament, sought to abolish God, but a wise leader of the time said that if God were displaced today it would be necessary to invent a new God tomorrow, because of the demand of the people. The Jewish nation made a tremendous contribution to the world's betterment through its prophets and teachers. While Greece was living upon the fair stones of its philosophy, Israel was living upon the bread of its revealed religion. Greece has lost its place in the world, but the Jewish religion, in one form or another, has permeated the world's life and mightily influenced its civilization. Just now we need to be aroused to the fact that religion is the need of the hour, and some one calls religion "the life of God in the soul of man."—Courtesy Minneapolis Tribune.

Ordination

On Trinity Sunday, June 3rd, in Trinity Cathedral, Duluth, Minn., the Bishop of Duluth advanced to the Priesthood Rev. Frank W. Street. The Rev. Dr. T. W. MacLean, and Rev. Albert Carswell joined with the Bishop in the laying on of hands.

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WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

XIII

Worship

(Continued from last week.)

THE LORD'S SUPPER

The records seem to indicate that none were admitted to the Lord's Supper but those who had been baptized and those who had not been thrust out; and that there was a clear line of separation between those who were within and those who were without. The slightest knowledge of the ecclesiastical history of the first three centuries will confirm this interpretation of what took place, as the result, presumably, of what had been taught.

In short, the worship of the early Christians was the corporate act of a fraternity expressing their common devotion. There was no narrowness in this, for there was no thought of excluding anybody that wanted to come in. On the other hand, there was no thought of including anyone in this fraternal act who was unwilling to assume the responsibilities involved therein. So marked was this feeling, that only communicants were allowed to remain through the whole service, and others were required to go out at a specific place.

They were not a secret society, but they claimed the right of privacy and of safeguarding those things that were sacred, just as you do in your home life. Your family is not a secret society, but it has its privileges of privacy; just as none but Americans may vote at the poll. Nearly anyone can become an American, but, until he does, he cannot vote. This privacy is essential if the corporate fraternity of the society is to be preserved. It is lost only when corporate responsibility becomes very slight.

(2) As to what was offered?

Of course the keynote of the Christian religion is love. But religion is made for man, and as such it adapts itself to man's need; and man's need demands that his love shall express itself in an outward form. Love longs to touch the object of its affection; it delights in making a gift; it is not satisfied until it gives expression to itself. So with God. But love differs from passion in that it is regulated. We may not touch whom we please, or kiss whom we please, or give gifts to whom we please. Love is regulated by certain proprieties. So is the love of God.

The Jew was directed what to offer. So was the Christian—"Do this in remembrance of Me." And for centuries the Christian has asked God to bless and sanctify these gifts of bread and wine which are offered in the name of Jesus Christ.

The Holy Eucharist was the great act of worship which continued for fifteen centuries, in which the Christian offered himself, his prayers and his praises in the way in which Christ had commanded . It is the one gift to God which we know to be an acceptable gift, because it is the gift that logically succeeds the flesh and blood of lambs.

I do not care to discuss whether the Eucharist is a sacrifice or not. I merely assert that in the Apostolic and primitive Church it was the recognized act of worship, and that the substitution of any other act to take its place is a departure from the sequence of events, from the facts of history.

I know that there are many who honestly believe that the primitive form of worship was that of extemporaneous prayer unaccompanied by form or ceremony, but the positive evidence of this is sadly lacking.

In the first place, the early Christians were Hebrews and used to a ritual service. That they did not violently break off from this, is evidenced by the fact that so long as the Jewish Temple stood Christian Jews continued to worship there. There was therefore no violent reaction against liturgical worship, such as must be presumed if the Hebrews departed from long-cherished tradition.

For if there was a place for extempore prayer in the synagogue, there was none in the Temple worship. Moreover, our Lord had expressed Himself very forcibly about this custom in the synagogue: "For they love to pray standing in the synagogues." "After this manner pray ye, Our Father, etc." Nor can we find a specific instance in which our Lord conducted a prayer service with His Apostles. Not that He objected to men's praying together, but rather that for public worship His practice and teaching was in favor of the established worship which was liturgical.

In the second place, there can be no question that when we have the materials for studying the early worship of the Christians in an historical manner, namely in the third century, we find that a liturgical worship was the general custom.

Again, it is difficult to believe that a drastic revolution had taken place between the time of the Apostles and, for example, the days preceding Constantine, without leaving any evidence of its having taken place. Surely in some remote places the more primitive custom would have prevailed. The difficulty of a universal revolution's being unanimously successful, may be seen from the divergence that followed the Reformation in the sixteenth century. No one man is ever successful in accomplishing a universal revolution without leaving a rebellious minority opposed to his novelties.

The Lord's Supper, from such evidence as we can discover, was the vehicle of Christian worship preserved for us in the great liturgies of the Church. The testimony seems to be that the Christians of the early days were one as to the manner in which they worshiped God.

PRIESTHOOD

(3) Was there an official ministry for the directing of this worship?

This point is vigorously disputed by scholars, but it would seem to me that they leave out of consideration two important witnesses:

First, the one to which we have previously referred — that what was universally the practice in the year 300 was probably the practice in the year 35, for it had a common origin. Let me further illustrate the force of this argument. Take the observance in the historic Church of the two days, Saturday (the Hebrew Sabbath) and Sunday (the Lord's Day).

As to the latter, the practice of the year 300 was unanimous. They observed the Lord's Day as a feast day on which they celebrated the Lord's Supper. This universal custom evidently originated in the Pentecostal Church, which would account for its universal adoption. But the observance of Saturday could not have originated in the Pentecostal Church, for that Church was entirely Jewish and observed both days; as Jews, they kept the Jewish Sabbath; as Christians, they observed the Lord's Day.

Now when the Church scattered from Jerusalem, there were many localities in which the Church was entirely Gentile. They would feel no compulsion in keeping the Jewish Sabbath. As the years went by, the Jewish element was less and less dominating. At the destruction of Jerusalem it ceased almost entirely. Hence the Christian observance of the Jew's Sabbath had a varied origin, so that we do not find in the third century any unanimity of action. Some parts of the Church did not observe Saturday at all; some kept it as a fast day; some kept it as a feast day.

Historically, a general and universal practice can be accounted for only by a common origin. There could be but one common origin for the existence of an official Priesthood even as early as Ignatius, Bishop of Antioch (100 A. D.), whose genuine epistles are full of the official character of the Christian ministry both in the Church's government and in her worship.

The second point which does not seem to be stressed, is the difficulty of conceiving a fraternal worship without an official ministry. It is contrary to the practice of the human race that a society having a definite worship should not have an official ministry. It is certainly contrary to the habits of the Hebrew mind.

It would be fruitless in a work of this kind to attempt to enter into an exhaustive study of the official character of Christ's ministry, more than we have already done under that caption; but we believe that the truth will follow along the sequence of events, and that a fraternal body, having a common worship and a governing ministry, would not adopt such an innovation as a worship without a ministry which conducted that worship, and that the unanimous testimony of the early Church bears an overwhelming witness in its favor.

We therefore conclude that in offering gifts to God we are not exempt from those regulations of convention which tend to emphasize the fraternal character of worship, and that the result of neglecting these facts of the past has been to willingly destroy the fraternal idea of the Church; and, moreover, that in giving gifts to the King of Kings we ought not to follow the caprice of the giver, but give that gift in that way which the Lord laid down, and which the Apostles and early Christians preserved.

But we would also point out that worship and pious actions are not necessarily contradictory. To participate in a prayer meeting is unquestionably an act of piety; but we believe that the essence of worship consists in giving that gift which Christ told us to give, in that manner in which it has been done by the universal Church at all times.

Moreover we are inclined to believe that worship, as the Jew conceived it and as the early Church conceived it, is something of a lost art today. The stress has been laid upon what we are to get, and we have forgotten that God is trying to lead us up to the conception of what we shall give as an expression of our obedience to Him. If, therefore, you really love Me, keep My commandments: — "Do this in memory of Me."

The Forum Method

Illustrated Successfully in St. Paul's Church, Janesville, Ky.

As a last resort to inject vitality into the evening service on Sunday, a Neighborhood Forum was organized in the fall of 1915 and has justified its existance of two season's work. The idea was a Neighborhood Forum, not the more general People's Forum. The point of contact was a neighborhood spirit and community interest, both largely assumed. The Forum was part of the work of a club of men of the neighborhood, called The Rector's Club for want of a better name, and with a membership composed of all men of the neighborhood whether members of the congregation or not. The regular Evening Prayer was omitted, by authority of the Bishop, and a short service of prayer and hymns substituted, all being thrown on a screen by a stereoptican. Following this was the address of the evening, by some man or woman, a leader or an authority on the subject under consideration. All subjects were chosen as having an interest to the neighborhood group, and among the speakers were the Superintendent of Public Instruction, Judge of the Juvenile Court, Judge of Domestic Relations, Director of Associated Charities, Commander of the Salvation Army, Head of the Children's Aid Society, Head of the Parent-Teacher Associations of the Public Schools, etc. Following the address, the meeting was turned into the Forum proper, with general discussions, questions, criticisms, suggestions, etc. An attempt was made, and usually with success, to couple up those present with some phase of the work presented by the address. Results—First, an increase of attendance from forty, at the last Evening Prayer Service, to two hundred and forty-two as a maximum, and an average of about one hundred and fifty. This is a Parish of four hundred and fifty communicants. Second—A vital and real interest in the work, functioning in the acts on the part of many. Third—Clearing the astmosphere of many erroneous opinions and criticisms, an opportunity to give frank expression to true criticism and suggestion. Fourth—Co-operation in many lines of Social and philanthropic work of many men and women never before interested. Fifth—Fostering of a Neighborhood Spirit under the leadership of the Church.

Bishop Touret on Church Papers

Extract From Convention Address

Quite as important as the religious education of the child is the religious information for the grown-up. I wonder how many of our adult communicants in Western Colorado read regularly any Church paper. Brethren of the clergy, I urge upon you the important duty of seeing that our people gain some regular information from our religious press. To feed only upon the local secular paper and on the Denver Post is sure to mean intellectual and spiritual stagnation. Fortunately we in the Church have two ably edited weekly periodicals, **The Churchman** and **The Living Church**. For those that feel that a dollar a year is all that they can afford for Church information there is the newest Church paper, THE WITNESS, a bright, well edited weekly paper which is already being eagerly watched for in Church homes all over this land. I am not forgetting the **Spirit of Missions**, which should be on the table of every living room of Western Colorado Church families. And our own **"Evangel,"** which, as I have said in the May issue, is really a kind of monthly round-robin letter, should be read throughout the district. Now to mention this need in a Convocation address is not going to do the least bit of good unless you all go to your various Missions with some kind of definite resolve to see that there is a decided gain in readers of Church periodicals during the coming year. I suggest that at some time in the near future you devote a Sunday sermon to this subject and then follow up your sermon with an informal conference after Church where you can show samples of these Church periodicals and be prepared to take subscriptions. Here is a definite way to increase Church interest in Western Colorado.

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XXV

The Holy Catholic Church

"The Holy Catholic Church" logically follows profession of belief in the Incarnation and in the Holy Spirit. The Church is the instrument by which the Atonement is made effective upon individuals; it is the means by which the Holy Spirit is brought into the hearts of men. The section in the Creed which includes the Church, Baptism and forgiveness of sins belongs therefore in the third division, which begins, "I believe in the Holy Ghost." The Church is the medium by which the Holy Ghost sanctifies men.

IN THE NEXT WORLD AND IN THIS

That the Church did this work of applying the Atonement and effecting the sanctifying work of the Holy Spirit even to the souls of the departed there are hints in the New Testament, and formed an important part of the doctrine of the early Greek fathers.

In the Similitudes, a work very popular in the second century, we are told that "the Apostles and teachers" after their death went on with their work of evangelization in the spirit world and even ministered what answers in that world to Baptism, to those who "by them were quickened and made to know the name of the Son of God."

St. Clement of Alexandria also speaks of the preaching of the Gospel in the world of the dead. But whether or not we follow the early Greek fathers on this point, at least there can be no question but that the Church is in this world God's appointed agent for bringing to man the effects of the Atonement and the influences of His Holy Spirit.

In the Creed the Church is characterized by four titles or marks: One, Holy, Catholic, and Apostolic.

ONE

The Church is One. We do not profess belief in 150 denominations, but in One Catholic and Apostolic Church —the Church which our Lord founded, and of which He is the living Head.

Men may split that Body by schisms but unless the schism is so complete as to separate those individuals from Christ the Head, the real unity of the Church is not broken. Rome has introduced a schism by demanding uncatholic terms of communion. The intercommunion of Christians, and their co-operation one with another is thus interrupted, but the unity with the One Head remains. Protestant denominations, founded upon the work of some teacher since the Reformation, also interrupt the fellowship of Christians, but the members of these denominations, if their Baptism was duly administered, are, in spite of their many divisions, members of the One Catholic Church. The divisions are man-made—the unity is through Christ.

HOLY

The Church is not holy through the sanctity of its members, but through the influence of the Holy Spirit. The Church is holy—the members are imperfect. The Church is to make the members holy—and just as an institution of learning is for the ignorant that there they may be taught, and a hospital is for the sick, that there they may be made well, so the Holy Church is for sinners, and contains the means of their sanctification.

CATHOLIC

The word Catholic in the days of Ignatius and Justin Martyr—100 to 150 A. D.—meant universal. The Jewish Church was national, for the descendants of Jacob—the "Children of Israel." In distinction, the Christian Church is Catholic, for all humanity, for all those for whom Christ died.

A later meaning, from the days of Irenaeus, is Orthodox, in contra distinction to the heretical sects, who distorted the Catholic faith. When, therefore, we say the Creed we profess our missionary obligation. The Church which is for all mankind is not ours to be selfishly enjoyed, but ours to be extended.

The second meaning of Catholic is no doubt also included in the Creed. The Church is Catholic as holding to the faith. We hold the whole faith of the Church, and we will not require, as terms of communion, any additional doctrine.

APOSTOLIC

The meaning of the term Apostolic is in part the same as the second meaning of Catholic. Doctrinally the Church is Apostolic in so far as it is Catholic, and vice versa. The New Testament and the Nicene Creed set forth the Apostolic teaching.

The Church must always be Apostolic also in its unbroken continuity from the Apostles. In each age it must be recognizable as the Church of the Book of Acts. There will naturally be development and change from age to age, but the change must be by evolution from within. Whatever theory we may hold of the origin of the Episcopate, whether it was established by the Apostles, or evolved in the century following, the fact is uncontrovertible that here is the Norm of the Catholic ministry. The three-fold ministry, by Episcopal ordination, is historic and Catholic. Any other form marks division and departure from the universal rule. Episcopacy is the bond of unity.

J. H. Y.

St. Paul's, Paterson, N. J., Celebrates Its Centennial

Ascension Week brought the one hundredth anniversary of the founding of St. Paul's Parish, Paterson, and it was observed in a very remarkable way. The Rectorship of the Rev. D. Stuart Hamilton of twenty-two years has witnessed the great development of the Parish, with its two thousand communicants, its twelve hundred Sunday School members, and its annual Confirmation of about one hundred persons. It has been the Rector's work not only to maintain this work, but to pay for the church building. By an Easter offering of $18,000 the payment was completed, and the church was consecrated by the Bishop of the Diocese on the day before Ascension Day. There was a succession of services during the week, opened with a sermon by Bishop Stearly Sunday evening, and with a Men's Club dinner, with 400 men present, at the end of the week. The great church was filled with congregations for one or another observance all through the week.

Mr. Hamilton has not only been the leader in this great work for the Church, but is an outstanding man in a good way in public affairs, the community having turned to him for leadership at the time of the great fire, which destroyed a large part of the city, and at the time of the great flood, which was also very destructive.

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

Trinity Church, Hewlett, L. I., has been redecorated and a new lighting system installed, at a cost of $2,500.

St. Mark's Church, Syracuse, N. Y., burned a mortgage for $11,716 Trinity Sunday morning, and at the request of Bishop Fiske, decided to start a mission at Solray, N. Y.

The Church and Rectory of St. Paul's Parish, Coffeyville, Kansas, were damaged to such an extent that they cannot be used, by a tornado which visited that city on June 1st.

St. Luke's Church, Cambridge, N. Y., received $25,000 and the Episcopal Fund of the Diocese of Albany, $10,000, by the will of the late Mrs. G. Granville Wright.

St. Andrew's Church, Philadelphia, Pa., celebrated its 100th anniversary on Sunday, June 3rd, and the freeing of the Parish from debt. The Rev. Wm. J. Cox, Rector, preached the sermon.

The Mortgage Fund Club of the Church of the Atonement, Brooklyn, N. Y., has paid off during the past four years $6,000 of its $12,000 mortgage. The Rector, the Rev. F. H. Handsfield, recently received $500 to be applied on the mortgage.

The New York branch of the Over-Seas Club presented "Scenes From Shakespeare" at St. Michael's Parish House, New York City, on Thursday evening, June 21st. The proceeds were for the benefit of the Royal Flying Hospital Corps, London, and Queen Mary's Needlework Guild.

The Massachusetts General Hospital Unit, consisting of 50 doctors, 100 nurses and 150 enlisted men, attended service in Trinity Church, Boston, Trinity Sunday. Bishop Lawrence and the Rev. H. K. Sherrell, Chaplain of the Unit, addressed them. Twenty-five of the enlisted men are from Mr. Sherrell's Bible Class.

In the rearrangement of the missionary work in the Diocese of Atlanta, the Board has assigned the Rev. Thomas Duck to his former field, which includes the Missions in Elberton, Toccoa, Mt. Airy, Clarkesville, Alto and Tallulah Falls. After July 1st, his address will be Toccoa, Ga.

During the week of May 20th, for five evenings, Rev. Dr. Floyd W. Tomkins of Philadelphia conducted a Mission in St. Paul's Memorial Church, Oaks, Montgomery County, Pa., with wonderfully inspiring results, Rev. Caleb Cressov, Jr., Rector.

The 25th anniversary of the Rev. R. S. Nichols' ordination to the Priesthood was observed by St. Luke's Parish, Forest Hills, Long Island, on Trinity Sunday evening. Archdeacon Duffield gave the address. At the close of the service a reception was tendered Mr. Nichols, at the residence of Mr. Edward Holland, which was attended by several hundred of his parishioners and friends.

Plans have been drawn and are under consideration by the Vestry of St. Paul's Church, Salt Lake, Utah, for the erection of a new church, at a cost of approximately $90,000. Prof. Geo. M. Marshall of the University of Utah, who is known as one of the most accomplished students of architecture in the State, is Chairman of the Building Committee.

St. John's Church, Bucyrus, Ohio, was consecrated on the first Sunday after Trinity, at 3:30 p. m. The Rt. Rev. Dr. Frank DuMoulin, Bishop Coadjutor, conducted the service and also administered the Rite of Confirmation to a class. The work at Bucyrus is in charge of the Rev. L. F. Metcalf, Rector of Grace Church, Galion, Ohio.

Bishop Burgess confirmed a class of fourteen at St. Peter's Mission, Rosedale, L. I., on Whitsunday, and dedicated the new superstructure of the church, with its Altar ornaments and interior fittings. He was assisted by the Rev. D. A. Cassetta, Priest-in-Charge, the Rev. W. P. S. Lander, formerly in charge, and Archdeacon Duffield. The total cost was about $4,500, of which $only $2,000 is indebtedness.

The Social Service Committee of the Diocese of Long Island, in accordance with the instructions of the Diocesan Convention, have issued an appeal to all the Parishes of the Diocese for their co-operation in the service of war relief, and to rally to the support of the nation in this hour of the world's agony. The committee asks the Parishes to organize for certain definite lines of work suggested.

Several weeks ago twelve communicants of St. Thomas' Church, Plymouth, Indiana, members of the D. A. R., presented the Church with a magnificent silk flag.

The Gambier Summer School for the Clergy was held at Gambier, Ohio, in Kenyon College, on Wednesday, Thursday and Friday of this week. The several courses of lectures were given by Bishop Anderson of Chicago, Dean Frosbroke of the General Seminary, the Rev. Lyford P. Edwards of the University of Chicago, the Rev. Dr. Easton of the Western Theological Seminary and the Rev. Dr. Gardner, Secretary of the General Board of Religious Education.

An Honor Roll of the men of St. John's Church, Ogdensburg, N. Y., who have enlisted in the army and navy, is being prepared to be placed in the church. St. Martha's Guild of St. John's Church has voted to buy a hundred dollar Liberty Bond and to adopt one of "the fatherless children of France" for two years. The Bishop visited St. John's Church on Whitsunday and confirmed fifty-eight persons and received two who had been confirmed. Four hundred persons have been presented for Confirmation in the last five classes in this Parish.

Saturday, June 9th, St. Thomas' Church, Plymouth, Ind, celebrated the 25th anniversary of the ordination of Fr. Wm. J. Cordick to the Priesthood. At 7 a. m. the Parish made its Corporate Communion, Mr. Cordick celebrating and Charles Buck and Hugh Cordick serving. The Rev. and Mrs. Cordick entertained the Vestrymen and their wives, also the Presidents of the Guilds and Director of St. Andrew's Junior Chapter, at a 6 o'clock dinner, after which an informal reception was held. It was a most happy occasion. The Rector was presented with a beautiful white silk chasuble and green silk stole.

Commencement exercises of St. Paul's School, Garden City, L. I., were held in the gymnasium on Wednesday, June 6th. Nineteen young men were graduated, three of whom have enlisted for the war. Justin H. Dickins goes to the Naval Academy, John G. F. Speiden joined a Red Cross Ambulance Corps in France, and Robert Stocker will enter the training camp at Newport News. Frank M. Chapman, Jr., President of the class, was awarded the alumni cup. Ogden W. Heath, James Nesmith, Arthur Z. Gardiner and Leon Gibson were also awarded prizes. Bishop Burgess, who presided, was assisted by the Very Rev. O. R. Treder, Dean of the Cathedral, Canon Paul F. Swett and Canon W. J. Gardner, and the Rev. R. F. Duffield, Precentor of the Cathedral and Archdeacon of Queens and Nassau.

Bishop Helps Abolish Red Light District

The "red light" district in Cheyenne, Wyo., has been abolished, as a result of a persistent campaign carried on by the Christian women of that city. The Wyoming Tribune says that Bishop N. S. Thomas put his influence, his wisdom and judgment into a mighty effort to help the women. On Trinity Sunday afternoon, he presided at a union service and gave the address. The Tribune gives the following description of the service:

"There was no altar, no cross, no surpliced choir, nothing to make the room a sacred place of reverence except the presence of the Bishop. The majesty of his presence, the spoken words, the forceful presentation of testimony of those high in authority, the charge to the officials as to their responsibility, were most impressive."

A wave of gratitude swept over the hearts of the women, which was given expression in the following note to Bishop Thomas from the Women's Civic League:

"By an unanimous vote of the Women's Civic League at a meeting held June 4th, 1917, the League desires to extend its heartfelt thanks to you for your able and noble championship of its campaign for the abolition of the "red light" district in Cheyenne. It gives the women great pleasure to thus extend hearty thanks and appreciation, and to rejoice with you over the victory gained."

Personal Mention

The Rev. James F. Bullit, Rector of St. Andrew's Church, Harrisburgh, Pa., has received a call to St. John's Church, Hingham, Mass.

The Rev. F. B. Barnett of Philadelphia has enlisted with the American Ambulance Corps, and expects to sail for France at an early date.

The Rev. F. B. Barnett, Rector of Christ's Church, Ridley Park, Pa., has enlisted for service in the American Ambulance Corps.

The Rev. Royal K. Tucker, Rector of St. Paul's Church, Gloversville, N. Y., is Chaplain of the Second New York Regiment, with the rank of Captain.

The Rev. Donald W. Green of Christ's Church, Gloversville, N. Y., was ordained to the Priesthood in All Saints' Cathedral, Albany, N. Y., on Monday, May 14th, by Bishop Nelson.

The Rev. Dr. Martin Aigner, Rector of St. John's Church, Franklin, Pa., delivered the Commencement address to the graduating class of St. John's College, Annapolis, Maryland.

The Rev. George A. Griffiths, assistant Rector of Mt. Calvary Church, Baltimore, Md., has joined the Order of the Holy Cross, West Park, N. J., and has been succeeded by the Rev. C. F. Brookings of Mt. McGregor, N. Y.

The Rev. John Tilly, formerly of Trinity Church, Northport, L. I., has recently removed to Brentwood, and is now in charge of Christ Church there and the Church of the Messiah, Central Islip.

The Rev. D. R. Blaske, Rector of the Church of Our Saviour,, Detroit, Michigan, has accepted a call to the Emmanuel Church, Hastings, Michigan. He succeeds the Rev. C. L. Bates, who recently resigned, and Mr. Blaske will take up his residence in Hastings at an early date.

The Rev. Harry Beal was instituted Rector of Grace Church, New Bedford, Mass., on Sunday, June 3rd. The Very Rev. Dr. E. S. Rousmaniere, Dean of St. Paul's Cathedral, Boston, conducted the service and preached the sermon. He was a former Rector of Grace Church.

The Rev. Guy C. Menefee, Curate in Gethsemane Church, Minneapolis, was advanced to the Priesthood by Bishop McElwain on Trinity Sunday, at the Cathedral of Our Merciful Saviour, Faribault, Minn. Mr. Menefee made a splendid record for himself as a student at Seabury Divinity School. He graduated with the class of 1916.

The Rev. John C. Poland, Jr., was ordained to the Priesthood by the Rt. Rev. Dr. Babcock, Suffragan Bishop of Massachusetts, in Emmanuel Church (West Roxbury), Boston, on the Sunday after Trinity. Emmanuel Church is Rev. Mr. Poland's home Parish.

The Rev. F. D. Butler, Rector of Grace Church, Freeport, Ill., gave the principal address at a patriotic service held in St. Paul's Church, Alton, Ill., on Monday evening, June 4th. The City Council, the Citizens' Training Corps, the members of the G. A. R. and the First Aid Training Corps attended the service.

Mr. and Mrs. William Ladd Avery of Helper, Utah, announce the marriage of their ward, Miss Katherine Hilja Kangas, to the Rev. Archibald William Sidders, on Tuesday, June 12th. Mr. Sidders recently graduated from Seabury Divinity School, and was ordained to the Diaconate, and has accepted a call to Grace Church, Wabasha, Minn. He was formerly pastor of a Methodist Church at Des Moines, Iowa.

The Rev. William Porkess, Rector of Grace Church, Pittsburgh, Pa., was presented on Sunday morning, June 10th, just before the service, by the men of the Parish with a silver private Communion set. This presentation was in connection with his fourth anniversary as Rector. Among the many things that the Rector has accomplished is a decided work among men.

Harry Hamlin Hall, son of the Rev. E. A. Hall, Rector of St. James' Church, Fort Edward, N. Y., was ordained in his home Parish, Saturday, May 12, by Bishop Nelson. He will be assistant at St. Paul's Church, Albany, after July 1st. Bishop Nelson consecrated the restored Church of St. James, and dedicated the new tower, a memorial window, the Cross and flag, alms basin and private Communion set.

On the Festival of St. Barnabas, Monday, June 11th, Mr. Albert Elliston Cole, B. A., was ordained Deacon by the Bishop of the Diocese, in St. John's Church, Lafayette, Indiana. The candidate was presented by the Rev. William Burrows, and the Rector of the Parish, the Rev. Dr. Perry, was the preacher. Other Clergy assisting in the service were the Very Rev. John White, Dean of the Cathedral, and the Rev. H. W. Wood of Crawfordsville. Mr. Cole is a graduate of Indiana University and of the Western Theological Seminary.

Commencement At St. Stephen's College

Commencement at St. Stephen's College was a one day affair this year rather than lasting three days as usual. The absence of students at camp and war conditions necessitated the change. Baccalaureate Sunday was also made Commencement Day by the granting of the degrees after the Baccalaureate sermon.

The Commencement sermon was preached at the 10:45 celebration of the Holy Eucharist by the Very Rev. O. F. R. Treder, Dean of the Cathedral at Garden City. Following this service luncheon was served to the Trustees, alumni, guests and students in Preston Hall. President Rodgers made a brief speech after the luncheon and Mr. Arthur Rose, who has made an interesting collection of old college pictures, and Dean Treder, as alumni preacher, were roundly cheered. At 3:30 in the afternoon the academic procession of Trustees, Alumni, Seniors and Students formed upon the campus, each preceded by their Marshall, and marched to the chapel for Evensong. The Baccalaureate sermon was then preached to the graduating class by the Very Rev. Frank L. Vernon, Dean of the Cathedral at Portland, Me. It was a remarkable address of counsel to young men just entering upon the warfare of life. The degrees were conferred at this service by President Rodgers upon the graduating class, one of them in absentia for a member of the class who is in training for the Officers' Reserve at Madison Barracks. The honorary degree of Doctor of Divinity was conferred upon the Very Rev. Oscar F. R. Treder; the degree of Doctor of Letters upon Dean Vernon; the degree of Doctor of Music upon Mr. James Potter Dod, organist at the Church of the Transfiguration, New York, for the past thirty-five years; and degrees of Masters of Arts were granted to the Rev. David Stuart Hamilton of the Class of 1886, causa honoris, and Mr. Edwin W. Ely of the Class of 1914, in course.

The Board of Trustees held their usual June meeting at the College on Saturday evening, June 9th, the members remaining over the week end at the President's house and in the College. The Seniors had their customary class day exercises on Saturday evening with traditional bonfire for a last tribute to algebra, and later in the evening gave an informal dance for their guests. The Seniors were also entertained earlier in the week by President and Mrs. Rodgers.

Brotherhood Starts a Five Year Campaign

The Brotherhood of St. Andrew is engaged in a campaign covering a period of five years, in which time they will endeavor to secure:

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25th Anniversary, District of Spokane

In view of the fact that the Missionary District of Spokane was created in 1892 and that its 25th anniversary will occur next October, the Convocation resolved that the Bishop and a committee of three clergymen and three laymen, to be appointed by him, should arrange a fitting commemoration of this anniversary as near as possible to the actual date when the vote creating the district was taken.

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Editorial

DISCIPLINE AND WORSHIP

There are just two nations in the world's history who have been successful in their administration of colonies—Rome and England—and the reason for this lies in the fact that neither of them ever attempted to suppress the local genius of their colonies. There is no attempt to Anglicize Egypt, South Africa or India.

It is a strange thing that the English nation should be so flexible and adaptable in politics and so inflexible and stiff in religion. One would think, to read some of our modern Anglican writers, that the Holy Spirit had descended on Queen Elizabeth and her Court as it did on the blessed Apostles, and that anything which originated from there was sacrasanct.

It is this inflexibility which, more than any other cause, prevents this Church from assimilating, as we ought, much of the religious sentiment about us; not that we need to abandon anything, but that we need to include more than we do in the expression of religious sentiment.

The difficulty with the common people is not so much a matter of theological definition as it is of religious expression in public worship. There are those who, like the children of Russia, think that we are going to enjoy prosperity if we overturn all authority and substitute a crass individualism for constitutional authority. As Thomas Carlyle once said of Dean Stanley, so may be said of them: "There goes the man who is scuttling the ship that he is sailing in." We do not produce prosperity by getting rid of constituted authority; we destroy it.

There are others who fancy that because theology is abused, therefore it must be destroyed. A statement which could be equally true of matrimony, money and morality. Theology is merely a concrete statement of the facts that underlie our faith and the reasonable deduction from those facts. To destroy such statement is to substitute shifting sands for enduring rock as the foundation of the Church.

These things have been tried hundreds of times and with the same results. You can't get people to work up loyal enthusiasm over nothing. There must be a something and that something had better be the facts with which the Christian religion began, rather than the vaporous theories in which it is likely to end.

What can we alter then? If the authority of the Church is essential to its well-being and the faith of the Church necessary to its existence, there is left merely the expression that we give that faith in worship. It is public worship where the shoe pinches. It is to put a candle on the Altar, or a piece of rag on one's shoulders, or an ecclesiastical cadence in one's voice that causes the man in the pew to forsake the pew.

It is a worse offense in society to eat with one's knife than it is to be mean in one's business. The former is the unpardonable sin. It is a worse offense in religious circles to go into the chancel with a red neck-tie or a purple zuchetta than it is to preach about the millenium or the transmigration of souls.

How can the Church alter or adapt its worship? Candidly we would welcome something drastic. And yet there is a conservatism which is fearful of change, because it fears some concealed motive in the change suggested in our standards of worship. The effort to make ordinary public worship more adaptable is always beset by the fear that we are leaving out something, that is essential and fundamental. Yet the condition is one that needs fearless analysis.

The Eucharist of course is the crux of the situation and there are few who really wish to make radical changes in the liturgy. It is not a perfect liturgy by any means. Still changes suggested are more in order of arrangement than in the matter involved.

There are those who favor late Celebrations with general Communions of all the faithful, with a strict and faithful observance of Saint Primus Day each month. This dates back to the time of Queen Elizabeth.

There are those who favor High Celebrations in which the act of worship is dissected from the act of Communion. This is a thousand years older than the other. Neither are primitive, for both are public functions, where in the early Church the Eucharist was a very private function and so far as we can learn was celebrated early in the morning, and all but communicating Christians were excluded at a certain place in the service.

The question has arisen in our own mind, borne out by the practice in a few Parishes, that by putting the chief service of the day in the early morning and making the later service more of a public service and less of a devotional one, that certain values are obtained that were conspicuous in the early Church. We do not put forth this statement in a dogmatic spirit so much as in an inquiring one, and we would like to invite, not a controversy as to the defects of the other system, so much as a brief for one's own practice, setting forth why the Eucharist should be as it is in this or that Parish. If such a discussion could be prosecuted without recrimination, it might help to solve the problem.

Of course the difficulty lies somewhat in the character of Morning and Evening Prayer, which are excellent treasuries of devotion for those who already accept the faith, but have not proved to be very serviceable for missionary purposes. And yet the Church should have services, and more of them, calculated to attract the man without any liturgical training. How can the Church preserve its function of worship without neglecting its function of extending the Gospel to those who know it not at all or only in part? That is really where the problem of the Church's contribution to Church unity lies. Not so much in its theology as in the form in which the faith is embodied in Christian worship, and I believe that we are going to learn much if we go back fearlessly to the discipline and worship of the primitive Church.

At present we fear that evangelical preaching has been too much detached from Catholic practice, and that each could learn something from the other in this Church of ours, if it would speak softly instead of harshly on the subject. We need to learn to respect the genius of the colonies about us.

THE STORY OF THE CHRISTIAN CHURCH

THE BEGINNINGS OF THE BRITISH CHURCH

When did Christianity first find a footing in Great Britain?

To answer such a question we fall back upon legend, tradition and history. For even legends had a beginning in fact or in oral tradition. The legend is that of Joseph of Arimathea and his little party who landed with a company of the faithful at Glastonbury, bringing with him the Holy Grail, to escape persecution at Jerusalem. The tradition is that St. Paul in his visit to the "Limits of the West" preached the Gospel on British soil and gathered the nucleus of a Christian Church.

The early and wide spread of Christianity among the Roman legions, of which three were stationed in Britain, would indicate that in all probability Christianity found a foothold very early on the island. But everything goes to show that this early British Church was weak and very poor.

The tradition of the martyrdom of St. Alban, early in the fourth century, has a fairly substantial foundation, and the presence of three British Bishops at the Council of Arles in Gaul (318) has a real historic basis. Later in that century the presence of British Bishops at the Council of Arminium, the only Bishops who accepted the Emperor's offer to defray the expense of those who could not afford the journey, indicates that the Church in Britain was alive and poor.

The fact is, that before the Roman Bishop claimed any jurisdiction over Britain there was a native Church.

THE ANGLO-SAXONS

The removal of the Roman legions from Britain early in the fifth century to protect Rome from her enemies, left the Celts in Britain the easy prey of the pagan tribes of Jutland, and from there came the pagan Saxons who drove the Britons and the British Church into the mountains of Wales and Cumberland.

Terrible was the destruction wrought by these Saxon invaders, who possibly came at the invitation of the Britons themselves in their effort to ward off the inroads of Picts and Scots from the North. It was in this struggle with the Picts and Scots that two Bishops, German and Lupus, came over from Gaul and took part with the Britons in the famous Hallelujah battle, in which the prayers and invocations of the Christians caused the pagans to retire.

In this same period comes Pelagius, with his denial of the power of God's grace and his exaltation of man's own part in redemption. He came as the precursor of modern Protestantism and was resisted in Council by German and Lupus.

But all this struggle was of little avail, and a curtain of darkness, relieved only by the wail of a single Celtic monk, whose untrustworthy writings have come down to us, mercifully shuts out the bloodshed and massacre which nearly exterminated the Christian Church in Britain.

The feats of King Arthur and his Knights of the Round Table is the legendary story of the heroic battle that was made. King Arthur was probably some petty British chief who made valiant defense against the pagan hosts.

From 449, when Hengist and Horsa are reported to have landed, to 596, when the monks of Gregory under Augustine came on their fateful mission to the pagan Anglo-Saxons, all of England was thoroughly pagan except for the colonies of Britains in Wales, Cumberland and Cornwall.

THE IRISH MONKS

It was at this same time that St. Patrick was laying the foundations in Ireland and St. Columba was destined to carry into Iona's Isle off Scotland the evangelical religion of the Scotch-Irish Church.

The story of Columba is an interesting one and very Celtic. He was a student who had laboriously copied a sacred book which of course he cherished greatly. To his surprise and indignation the Abbot of the Monastery claimed the copy as well as the original. The matter was referred to the local Chief, who said that "the calf went with the cow." Columba rose with his companions and slew a party of the King's soldiers; then filled with remorse, Columba fled to Iona with the resolve that he would convert as many pagans as he had slain Christians.

Thus was founded the Monastery of Iona, and as Augustine was landing on the shores of Kent in 597, Columba was breathing his last in Iona. But the work that he had done lived on, and was destined to play a large part in the evangelization of the Anglo-Saxon folk.

Councils and Conventions in Many Places

CONVENTION OF THE DIOCESE OF EASTON

The Forty-ninth Annual Convention of the Diocese of Easton was held at Christ Church, Great Choptank Parish, Cambridge, Md., on June 5th and 6th. At the opening service the sermon was preached on John xii:20, by the Rev. C. R. Birnbach of North Kent Parish. A large number of clerical and lay deputies were present, together with their venerable Bishop, who has been an octogenarian for quite a number of years. Two prominent priests of the Diocese had passed to their reward the past year, the Rev. Edward R. Rich, D. D., and the Rev. Wordsworth Y. Beaven. Two others were reported dangerously ill, the Rev. William A. Coale, and the Rev. David Howard. A committee was appointed to frame a new Canon by which the Diocesan Clergy Relief Fund will be enabled to afford such a pension as would be equal to the minimum rate afforded by the Church Pension Fund to all those clergy who for some reason or other would not come under the jurisdiction of the Church Pension Fund. Furthermore, a movement is now inaugurated by which all the Parishes of the Diocese will deal with the Church Pension Fund only through the medium of their own Diocese, and by which also all the beneficiaries of the Diocese will receive their pensions from New York through the mediation of the Diocese of Easton. This will, by means of such charitable proceedings as the committee may deem wise to adopt, prevent any possible lapsation of any Parish of the Diocese, thereby making it impossible for the Rector to become the final resource from which the Pension Fund might possibly draw its regular payments.

Arrangements were instituted by which next year, in connection with the meeting of the Convention in the See City, a proper celebration of the Bishop's thirtieth anniversary in the Diocese might be had.

The old Colonial Church at Church Creek, Dorchester Parish, was reported restored to its pristine glory, and regular services are now held in this venerable building.

A committee was appointed to see if THE WITNESS could not possibly be made the Diocesan paper of the Diocese of Easton.

FOND DU LAC CONVENTION

The Fond du Lac Council assembled in the Cathedral on June 12th. The Holy Eucharist was sung by Dean Bell, assisted by Archdeacon Gear and Archdeacon Babcock. The Bishop celebrated. After the service business sessions were held during the morning and afternoon and on the morning of the next day. The Commission on Religious Education made three recommendations, all of which were adopted: One, that the Christian Nurture Series be made the official curriculum for the Diocesan Sunday Schools to be used in every Cure, large and small, the coming year; two, that a Diocesan Supervisor of Religious Education be employed at a salary of $1,800 a year; three, that in every Cure the Vestry shall appoint a lay Superintendent of the Sunday School, who shall work under the pastor as long as there is one and be held responsible for the Sunday School when the pastorate is vacant.

The Commission on Social Service brought in recommendation for the adoption of a number of war resolutions, among which were the following: One, a pledging of loyalty to the nation; two, a protest against the lowering of industrial and educational standards during the war; three, a committing of the Diocese for prohibition of the manufacture and sale of alcoholic liquors for the period of the war; four, a protest against any form of war finance which shall involve a tax, direct or indirect, upon the necessities of life; five, a pledging of support to war Chaplains and to the work of the Y. M. C. A. in army camps; six, an expression of opinion that postulants and candidates for Holy Orders cannot honorably accept exemption from military draft.

St. Paul's School for Girls, Walla Walla

The report of Miss Nettie M. Galbraith, Principal of St. Paul's School, Walla Walla, Wash., stated that the new brick building known as Wells Hall, had just been completed and would be opened early in June, when Bishop Herman Page would officiate at the opening ceremonies. In view of the closing of Brunot Hall, the delegates were asked to urge those who would have attended Brunot Hall to attend the school at Walla Walla.

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THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

CHINA

CHANGSHA

The Rev. Walworth Tyng, of Changsha, says:

"We recently had our fourth and greatest evangelistic campaign here. The China Continuation Committee suggested a week for all China. We all worked simultaneously in Changsha, but each Mission by itself. So far as I can gather no other Mission began to get the results we did. Our large group of college-trained clergy and lay people give us an overwhelming advantage.

"We had 8,000 tickets printed and we started every Church member after his friends with twenty or more tickets. A selected group of ten laymen helped in the speaking, forty more were active as ushers. We had four to six men on the street for every meeting, urging all passersby to turn in. As a result of this and good weather, we had a full total for the week. The laymen's work was far beyond anything ever seen in this Parish. I might mention how the head Chinese in the postoffice here, our member, canvassed the whole P. O. for us, spoke at the meetings and had 600 copies of his address printed for us to distribute. In the whole week there were 674 cards signed up by new inquirers.

"Our first 'follow-up' instruction meetings came on one of the worst days of the winter; hail, snow, sleet and rain and a cold north wind. But, to our great surprise, 184 people came through it all to the meetings. In the old days our Changsha Christians were mostly out-province people. We had no roots in the soil here. Our first big group of natives comes up for Confirmation in the spring. Now in the recent campaign we found many of our neighbors were among those signing up. We hope we are now really rooted in the city, as a result of the last three years' work and of this campaign. In the recent campaign a new spirit was evident. Many more serious people came. Often men stopped me voluntarily and offered their visiting cards. It was a moving experience. Already there is an increase of some size in attendance at Church."

Recently a young Chinese student from Shanghai went to live in the city of Changsha. He had been in England studying and had great hostility to Christianity. Noting the higher morality of English social life, he was led to study Christianity. After some time he was baptized in the Church of England. Now he is teaching at Changsha, an earnest Christian, looking forward to and preparing for Confirmation. Upon the invitation of the Principal of the Commercial College, he is giving a weekly lecture on Christianity to the students. He is also acting as interpreter for the Rev. Walworth Tyng, one of our Missionaries, for a Sunday evening Bible Class. Fifty men attended the Class at a recent meeting.

WUCHANG

After years of waiting, the doctors and nurses at the Church General Hospital in Wuchang can see at last a new hospital assured. Of the $160,000 needed for the new building, land, equipment and houses for the workers, $97,000 has been given and $6,000 pledged. A cable was sent before March 1st, to say that enough had been given to begin the building this spring.

But unless the whole fund is completed, the buildings will be an empty shell without the necessary equipment, and the doctors and nurses must go on living in the damp, dark, rotten little buildings which now serve as a hospital. The heat through the summer nights is so exhausting that we cannot let our workers, who represent us, wear themselves out in a breathless corner of the hospital backyard, when a few thousand dollars would build proper houses. A house for Chinese nurses will cost $5,000, and one for foreign nurses, $6,000.

Many Churchmen and Churchwomen have already given generously. Others have not yet heard of the needs of this hospital in China. Let us all work on together with faith to believe that the whole amount may be completed by October 1, 1917. If we put aside this big special before it is finished, it will be far harder to take it up again later. If we give what we can now, tell others of the need, and above all, pray, then the doctors and nurses in Wuchang will see their hopes realized. Gifts may be sent to Mr. George Gordon King, Treasurer of the Board of Missions, 281 Fourth Avenue, New York City.

SHANGHAI

Bishop Graves writes from Shanghai:

"The funeral of Archdeacon Thomson took place on the afternoon of April 25th. By the courtesy of Dean Walker and the Trustees the English Trinity Cathedral was placed at our service and a large congregation gathered there. Archdeacon Thomson's long residence in China and the many friends which he had in the Missionary body and amongst the Chinese required that the funeral should be in a large Church in order to accommodate those who wished to show their respect to his memory. A number of the Chinese and foreign clergy were present and the coffin was borne by some of the clergy, and there were also honorary pallbearers consisting of some of the Missionaries in Shanghai who have been the oldest friends of the Archdeacon. An address in Chinese was made by the Rev. Y. Y. Tsu, Ph. D., and was followed by an address in English by the Bishop. The interment took place at 5 o'clock at the Pah-sien-jao Cemetery."

This is the breaking of a link which connects the Mission of today with the very earliest days of the Mission in China. The Archdeacon was always characterized by the most earnest love for souls, and his quiet and loving character made him much beloved by the Chinese. His service of fifty-eight years as a Missionary of the Church was a wonderful example of patient continuance of well-doing.

A former student of St. John's University, Shanghai, now in the United States, has sent to a friend in China these impressions of an American congregation:

"The Church is just as big as St. John's Pro-Cathedral, and pretty dark within owing to the colored glass windows; so lights must be used when the service is being held. The choir, consisting of ten sopranos, ten altos, five tenors and five basses, shoulders the entire weight of the singing part of the service; while the congregation appearing as if either overloaded with sins or carried away by the melodious music of the choir never open mouths although all hold hymnals in hands."

ANKING

The fourth Synod of the District of Anking was held at Anking on the 1st, 2nd and 3rd of February, 1917. The Synod is composed of the clergy, all foreign male Missionaries who have been in the country two years, four representatives of the catechists, four representatives of the school teachers and delegates from all Parishes having thirty or more communities. As only three foreigners were able to be present with nearly thirty Chinese, it is obvious that it was a thoroughly Chinese gathering.

Sitting as a Diocesan Board of Missions, the Synod took important action. The most important city in the Diocese where we have no work is Kingtehcheng, where the finest of Chinese porcelains are made. It is a city of at least 200,000 inhabitants and has very little mission work in it of any Church. A sum of $500 was voted for opening work there. Another town of considerable importance, about forty miles from Anking, is Chienshan, and from this town we have many patients in the hospital and in consequence a number of inquirers. We have long wished to open work here and the sum of $200 was voted for that purpose.

On the whole the action of the Synod seems to me to have been of a more aggressive and useful character than that of any previous Synod of the district.

ICHANG

Recently a most interesting experiment was tried in Ichang, China. The Swedish, Scottish and American Church Missions combined for a series of special services. They succeeded in securing a large heathen temple in the city—the temple of the God of Fire—and invited the Rev. Robert E. Wood of St. Michael's Church, Wuchang, to conduct the Mission. The fire god is supposed to be especially fond of the theater and he is best propitiated by giving him a play now and then. That is why the temple is provided with a stage. The names of three hundred and seventy-five inquirers were taken.

MANILA

The Rev. Hobart E. Studley, in charge of St. Stephen's Chinese congregation at Manila, reports that at a recent service eight adult Chinese were baptized. Others were in preparation for the Sacrament, to be administered early in the new year. This Chinese congregation is progressing steadily toward self support. There are now sixty-seven regular subscribers, giving a total of $312.50 for the current expenses of the congregation. In addition, $50 has been given for General Missions on account of the apportionment.

U. S. A.

At a recent meeting of the Junior Auxiliary in Anking, China, two little girls carried the annual offering to present it as a gift for Missions. This is the way the gift was divided: $15 was for Foreign Missions. What do you think they call Foreign Missions in China? Why Missions in America, and the $15 was given to do missionary work here. We ought to thank them, too, for we need missionary work done here. $15 was for Diocesan Missions in China. $10 was for a font in one of the out-stations. $18 was towards a bed in St. James' Hospital in Anking—making a total offering of $58 in silver.

REMARK BY BOARD OF MISSIONS

"The present need is not only for money, but for men and women. To China alone the Church ought to send in the next three years at least 130 men and women."

Church Schools and the Country's Need

The Church School forces of this country (not counting the Roman Catholic Communion) comprises about **eighteen million persons,** large and small. Probably no such extensive group is so compactly and efficiently organized or display such frequent intercommunication. Certainly no other group represents so thoroughly the home life and fundamental feeling of the American people. To put the capacities of this group of people at the service of the government in this hour of national crisis in some organized fashion and from a distinctly Christian point of view is a task of momentous significance, challenging the ambition of all the leaders of the Church.

Among these eighteen millions are thousands and thousands of young men, members of Bible Classes, and Brotherhoods, who, within a few short weeks, will be going to the front. Will the Church stand back of them and keep, so far as may be, in touch with them? If so, it will be best accomplished through the Church School.

Half, at least, of these millions, are the boys and girls who are to be the citizens of tomorrow. Shall they be trained now to a real patriotism by works of mercy and self-sacrifice which shall be more than feelings, making a unit of the national will? Do we not owe something to the generation of boys and girls caught in a great conflict, namely the opportunity for a positive and practical expression of helpfulness?

The attempt has now begun to bring about a concerted movement in this direction on the part of the Church Schools of the whole country. Dr. Bradner, Director of the Parochial Department, has been appointed a member of the Central Committee on "National Patriotic Service in Sunday Schools," and the office of the General Board will devote its energies with enthusiasm to enable the Church Schools of every Diocese and District, from the largest to the smallest, to co-operate efficiently with the government. This will be done particularly through the Red Cross, and also through the Y. M. C. A., which has been given official charge of army and navy welfare work.

A definite program of activities and assistance applicable to Church Schools will be worked out in the next three weeks through conference with headquarters of the organizations mentioned. This program will supplement and not interfere with any plans already on hand with regard to the equipment of army Chaplains. The General Board has communicated its plans to the Bishops of the Church and to Diocesan officers in education, and will also bring it to the attention of all summer schools held after this date.

The first step will consist in urging a "Patriotic Sunday" observance on the first of July. This observance is intended to be the starting point for a continuous patriotic service campaign for the period of the war. Further details in regard to these plans follow. Church Schools which are closing for the summer are urged to begin preparations now, through their officers or a committee of teachers both for informal summer work and an active campaign when the school opens in the autumn.

PATRIOTIC SUNDAY, JULY 1

The First Call

The President of the United States, in an open letter addressed to the officers, teachers and scholars of the Sunday Schools of the United States of America, writes: "The present insistent call of our beloved country must be heard and answered by every citizen of the United States in proportion to his or her ability to maintain the national power and honor. Many citizens will render their aid by force of arms on the battlefield while others will make the nation strong by their patriotic gifts and support to the common cause. It is therefore highly fitting that the Sunday Schools of the nation should observe a patriotic day."

Surely no better day for this purpose could be chosen than the Sunday just preceding our great national holiday on the Fourth of July. This Sunday will be the first day of July. Let this Sunday be marked this year by special exercises and prayers in all Church Schools.

It is of supreme importance for the future of this country that our boys and girls should be led to cultivate their patriotism, along with their religion, so that faith in humanity and faith in God may be seen to be of kin, one to the other, each needing the other for its perfecting.

Beyond this general purpose, the observance of Patriotic Sunday is intended to further these two objects:

1. It is to begin an organized campaign of patriotic service embracing all the Church Schools of the nation, and continuing for the duration of the war. By this means the support of the whole Church School constituency may be given to the government in the national crisis, through works of mercy in co-operation with the Red Cross, and through welfare work for the army and navy in connection with the Y. M. C. A. and the Chaplaincies.

2. It is expected that an offering will be made on this Sunday by the schools for the benefit of the Red Cross Society. Funds collected should be forwarded to the American Red Cross Headquarters, Washington, D. C. (Make checks payable to the American Red Cross.)

The following suggestions as to the method of observing the Sunday are offered for those who may desire them:

1. In cases where the Church School does not close for the summer, it will be easy to make the observance of Patriotic Sunday part of the regular opening or closing exercises of the school.

2. Where a school has disbanded for the summer, it may still be possible by Church notices, or postal cards, to summon the school for a special service at a convenient hour on Patriotic Sunday.

3. In some cases it may be deemed best to make the Patriotic Sunday observance part of the regular services of the Parish Church on July 1st, and the school may be invited to attend.

4. Besides asking for a special offering for the Red Cross work, a point should be made of explaining the arrangements for continuing the campaign, specifying so far as possible, just what part of the general campaign program the school is likely to take up. In case the school is dispersed for the summer, a plan of preparation for the autumn campaign may be announced.

5. The particular lines of co-operation which Church Schools may helpfully pursue in the campaign, will be detailed in a special circular to be distributed by the General Board of Religious Education. Copies may be secured without cost from the office of the Board, 289 Fourth Avenue, New York City.

6. In any case a feature should be made of membership in the Red Cross, and of the enrollment of the school as an auxiliary of the Red Cross. Membership costs $1.00. Auxiliaries attach themselves to the local Chapter of the Red Cross, if there be one; if not, they are attached to what is known as the Central Committee in Washington, D. C.

7. For the religious side of the observance, the following are recommended:

Hymns—196, 197, 198, 473, 200, 311, 516, 514, 359, America, The Star Spangled Banner, America the Beautiful.

Scripture—Deut. viii; Deut. xi:18-25; Is. ii:2-4 and xi:1-9; Joel iii:9-21; St. Matt. v:1-20; St. Luke xvii:20-37; I Tim. vi:11-19.

Special Prayers—Prayer for the President; prayer for Congress; prayer in time of war and tumults (among Special Prayers); prayer——against any enemy (among Forms of Prayer to be used at Sea); special prayers such as may be set forth in any Diocese by the Bishop. (The General Board has invited the Bishops to designate prayers for use at this time, in case such have not already been set forth.)

The Double Pledge of Allegiance—(If there be a processional, the Cross should as usual, precede, and the Flag should follow somewhere in the middle or first half of the procession—not immediately after the Cross).

Allegiance to the Cross—May be pledged thus: Sing first verse, "In the Cross of Christ I glory" (No. 359), or "Stand up, stand up for Jesus" (No. 582); then say: "I pledge allegiance to the Cross, and to the Church for which it stands, for I am not ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto my life's end, Amen." Or this: "I pledge allegiance to the Cross and to the Savior for whose kingdom it stands; one Brotherhood, uniting all mankind in service and love."

Or, "I pledge obedience to the Cross, and to the King for Whom it stands, one Kingdom, universal, eternal, with justice and freedom for all."

Allegiance to the Flag—Sing one verse of "Our Father's God, to Thee" (Hymn 196). Then say: "I pledge allegiance to the Flag, and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all."

(To be continued.)

Commencement at St. Mary's Hall, Burlington

The eightieth year, most successful in the course of St. Mary's Hall, Burlington, N. J., closed with Commencement days, June 3 to 5, when a large number of patrons and friends of the School assembled for the several events.

The baccalaureate sermon was preached on Sunday, June 3rd, by the Rt. Rev. Benjamin Brewster, D. D., Bishop of Maine, who continued for the two succeeding days as the guest of the Rector of St. Mary's Hall, the Rev. John Fearnley, and Mrs. Fearnley.

On Monday afternoon, a rare June day, in the always beautiful grounds, many students gave most creditably "A Glimpse of Japan", being renditions of portions of the well known opera, "The Mikado".

The Commencement occurred on Tuesday morning, beginning with exercises in the School Room, where an address was delivered by the Rev. Philip Mercer Rhinelander, D. D., Bishop of Pennsylvania. There were twenty-five graduates, among whom the Valedictorian was Miss Helen C. Cope of Delaware Water Gap.

The order of the day closed with a beautiful service in the chapel, where the Bishop of the Diocese, who is President of the School, delivered the diplomas and made the final address.

Doctor of Laws Conferred on Bp. Burton

Right Rev. Lewis W. Burton, Bishop of the Diocese of Lexington, has received notice that at the recent Commencement of St. John's College, Annapolis, Md., on May 31, he was honored by having bestowed on him the degree of Doctor of Laws. Accompanying the notice was the diploma awarded the Bishop, making him an alumnus of this old and famous institution.

The Rt. Rev. Dr. Rhinelander, Bishop of Pennsylvania, conducted the service on the site of the proposed new Cathedral in Philadelphia, on the afternoon of Trinity Sunday. The service consisted of lessons from the Bible and hymns by the audience. About 300 persons were in attendance. The Bishop gave a short address.

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Councils and Conventions in Many Places

(Continued from page 1)

THE MISSOURI DIOCESAN CONVENTION

The Diocesan Convention of Missouri assembled at Christ Church Cathedral on Tuesday, May 22nd, at 10 a. m. The feature of the opening service was the sermon by Bishop Tuttle. It was his fifty-first address to the Convention of Missouri which was then assembled for the seventy-eighth time. It was most interesting to have the Bishop quote from his own sermon of fifty-two years ago preached upon the death of Lincoln. He compared the situation then with the status today. The Bishop also thanked the Diocese for the Convention the Church recently held here, for his automobile whose upkeep is also provided for, and for the Diocese meeting and overpaying its apportionment for General Missions.

In the afternoon Bishop Johnson read his address. He touched upon the war and went on in most strong and unmistakable terms to denounce the liquor traffic. This was all the more pertinent as last fall almost all the banks of the city entered a campaign to fight prohibition. Bishop Johnson's strong pronouncement was sent to a special Publicity Committee headed by Mr. V. L. Price of the National Candy Company, for widespread circulation. A vote in favor of national prohibition was unanimously passed by the Convention.

A resolution expressing the "profound appreciation of the Convention for the loyalty and devotion of Dean Davis in proceeding as Chaplain of the St. Louis Base Hospital Unit No. 21 of the American Red Cross upon its errand of mercy to the wounded soldiers in France" was not only passed by a rising vote, but was vigorously applauded by the delegates. A service had been held in the Cathedral on the Wednesday before Ascension Day for the whole staff of the Hospital Corps leaving the next day. Dean Davis took the entire service and made the address. The Cathedral was thronged to the doors. The Unit left on Ascension Day.

Thomas Q. Dix read the report of the Social Service Commission, which mainly was a narrative of how the Diocese has started on the work of caring for convalescent women, by the purchase of a 20-acre farm in St. Louis County which in future years is expected to become self supporting from the farm which is attached to the home.

A resolution was passed presented by the Social Service Commission which, besides approving national prohibition, had a clause which opposed "all attempts to lower present industrial and educational standards during the war." Another clause demanding that no necessaries of life be taxed but that the war revenue be raised by direct taxation met overwhelming defeat.

The Bishop of the Diocese entertained all delegates by a reception at his home in the evening.

The Convention took action to set the Pension Fund into law; reported over $41,000 given to that purpose, and made it a condition of affiliating with the Convention that each Parish should have paid its Pension Fund Assessment.

The evening was given over to a Missionary Meeting at St. George's Chapel, where the Rev. E. J. Cleveland made a stirring missionary address and the Convention heard a plea from Mr. Burgess of All Saints' Church (colored) for the work of that Parish. All Saints' has just suffered through the loss of its Rector, the late C. M. C. Mason.

The afternoon of the third day was given to the hearing of reports from the three large missionary enterprises of the Diocese: St. Stephen's in South St. Louis with its country outing home, St. Stephen's in the Hills. This splendid settlement under the direction of the Rev. H. W. Mizner is not a new story to the Diocese or the Church at large but in its 25th year in its present site maintains its efficiency unimpaired. Its summer camp was open all last summer not only for St. Stephen's people but was used also by Holy Cross House, the Girls' Friendly Society of the Diocese and other organizations. Holy Cross House (Rev. George Farrand Taylor) presented a financial report showing that the budget of $6,000 was half raised by the Mission itself and that over 3,000 people had been under the Mission's care for physical, medical, social and religious help during the past year. A great feature of the work was the Men's Bible Class of 41 men organized to study and do Parish visiting among men. The Rev. J. H. Lever's report was of the City Institutions and showed excellent care for the nine city hospitals and asylums under his care. Moving picture machines, and a new automobile for the City Missioner's use were reported. The effect of the excellence of his report was so appreciated by the Convention that they voted him an assistant. The entire missionary work in the Diocese is in better condition than ever before.

Annual Meeting of the Woman's Auxiliary of Missouri

Holy Cross House entertained the Auxiliary at its annual meeting. Service was held in old Grace Church, the Parish Church of Holy Cross House, the Celebration being by Bishop Tuttle. Over 200 women were present. Afterwards the annual reports were read. The women of the Diocese had given during the past year over $13,000 to Missions, domestic and foreign. Miss Lewis, Miss Triplett and Mrs. T. E. White were re-elected President, Secretary, and Treasurer. Miss Triplett has been Treasurer for 36 years and was the founder of the Auxiliary in Missouri. Her resignation, positively announced as irrevocable, was recalled by the Auxiliary by a vote of 60 to 20 and Miss Triplett took up again her accustomed duties. New officers elected were Mrs. T. Q. Dix and Mrs. George Capen, both of whom have made a name for themselves in connection with General Convention. A box luncheon was partaken of on the spacious lawns of Holy Cross House, this Mission being unique in having in the midst of the factory district a lawn and garden sufficiently large to allow lunching in the open air.

SYNOD OF THE DIOCESE OF SPRINGFIELD

The Fortieth Annual Synod met in St. Paul's Church, Springfield, Wednesday and Thursday, May 23rd and 24th. The Rt. Rev. Granville Hudson Sherwood, D. D., presided and was greeted by a full attendance of the Clergy and Laity, who were enthusiastic in their reception of their new Bishop, and he in turn seemed much pleased and gratified with his first Synod.

The sermon was preached by the Rev. J. G. Wright, President of the Standing Committee and Senior Presbyter of the Diocese.

Archdeacon John C. White was re-elected Secretary and Mr. J. H. Holbrook of Springfield, Treasurer.

The Synod adopted the report of the Committee on Organization of the House of Churchwomen, and the proposed enabling Canon, and also the "Wilmette resolution for the protection and moral defense of our soldiers in training camp", and ordered a copy sent to the President of the United States.

The reports of the Board of Church Extension showed there were twenty-nine Missions at work under the direction of the Board, all doing progressive work. The Orphanage of the Holy Child at Springfield also seems to be in sound condition and doing a blessed work for some fourteen orphans within the Home.

The Bishop's address was a very strong, practical and forceful presentation of the conditions, needs and proposed plans for work in the Diocese, and was very cordially and enthusiastically received.

The Synod adopted and ordered put into use the new system of parochial reports provided by the last General Convention.

The notifications of the alterations and changes in the Book of Common Prayer and amendments to the Constitution were referred to the Committee on Revision of the Constitution and Canons, and to the Standing Committee, to study and report at the next Annual Synod.

The Committee on the State of the Church was happy to report the Diocese in better condition, both spiritually and materially, than for five or six years past. Obligations have been met and endowment of the Diocese has increased, the flocks are growing, new churches at Edwardsville and Champaign, the latter a memorial, consisting of Church, Parish House and Rectory, a memorial gift costing over $30,000. They commended Bishop Sherwood's plan of the One Hundred Club as a way to meet a very urgent need in the Diocese for extended work.

They closed the report with the statement that "the Diocese of Springfield stands ready to make the splendid policies outlined by the Bishop its practical working program and are deeply thankful for a leader who has already given strength to our old hope and inspired hopes that are new".

The following resolution, presented by Prof. D. K. Dodge of Champaign, was unanimously adopted:

"The Fortieth Annual Synod of the Diocese of Springfield earnestly and sincerely renew the pledge of loyalty to the President and devotion to the cause of freedom made two years ago by this body; while praying that peace may soon be restored, we express our firm conviction that an honorable war is better than a dishonorable peace."

The Synod sent greetings and good wishes to Bishop Osborne, now in Syracuse, Indiana.

A hearty vote of thanks was offered to the committee which had in hand the raising of over $10,000 in the Diocese for the Church Pension Fund, and the following Permanent Committee was appointed: Rev. John C. White, Mr. Bluford Wilson, Mr. J. Cantwell, Mr. C. C. Carroll, Mr. J. H. Holbrook.

All other committees and boards remain the same as last year.

The Diocesan Branch of the Woman's Auxiliary met at the same time in Christ Church. A goodly number of delegates from the various Branches were in attendance. Corporate Communion was celebrated on Thursday morning by the Bishop. On Wednesday evening a Missionary Meeting was held, at which an address of welcome was made by the Bishop, and Miss Julia C. Emery of New York made a very strong appeal to the women to continue and increase their good work.

Archdeacon White extended the Synod an invitation to meet in Trinity Parish, Lincoln, next year, and the Bishop promised to take the invitation into serious consideration.

MISSIONARY DISTRICT OF UTAH

The celebration of the Golden Jubilee of the founding of the Church in Utah began with the Tenth Annual Convocation and continued through a week of social religious gatherings. The Presiding Bishop, the Right Rev. Daniel S. Tuttle, the Bishop of Nevada, and representatives of neighboring districts, were in attendance at most of the events.

Convocation was held in St. John's Church, Salt Lake City, June 7-8, with the largest number of lay delegates ever recorded. The preacher at the opening session was the Rev. C. E. Rice of Eureka. After organizing, Bishop Tuttle, Bishop Hunting and the Rev. Samuel Unsworth of Reno, Nev., were presented and responded with a few remarks of congratulation. Reports from the various institutions were read and showed a remarkable state, for in spite of the advancing prices of foodstuffs, a smaller deficit is reported than is usually the case. The Emery House at the University was forced to maintain its overhead expense although more than half of its members left school to attend to farm work.

The number of Sunday Schools and pupils is larger than last year, due in part to the action of many "Union" schools in accepting Episcopal oversight, and to more efficient work by the Utah Board of Religious Education. The Board presented three courses of study, any one of which was to be adopted by each school as its standard. After much discussion as to feasibility, the Christian Nurture Series was adopted as a sole standard to be used wherever local conditions will allow. Schools representing three-quarters of the total enrollment volunteered to try it out this coming season.

The Social Service Commission presented a number of resolutions, among which were the following:

1. That the educational and industrial standards which prevailed in peace times should be sustained in times of war, for it is a cause of great injury to the youth of the country either to curtail or remit the intensity or the length of the school terms, and furthermore, that the plan to use children of tender age in productive operation is unnecessary and unwholesome.

2. That the movement for national prohibition be pressed.

3. That the Church protests against the war-finance system which would directly or indirectly tax the necessities of life, but rather it is fair to tax all forms of wealth.

Much time was spent in the amending of the Canons to conform to the new year adopted at the last General Convention, and in adding Canons relative to the Corporation of the Episcopal Church in Utah, trust funds and the Church Pension System.

The balance sheet of the Corporation of the Episcopal Church showing an amount of cash on hand greater than needed to pay special taxes, etc., it was decided by Convocation to ask that the sum of one thousand dollars be invested in Liberty Bonds. The Treasurer stating that this would mean a small loss in interest each year, the sum of $25 was handed to him by various persons to meet the first year's loss.

The Bishop Spalding Memorial Fund shows a balance of over $11,000 in the bank, with several unpaid pledges. This sum was ordered turned over to the Corporation for investment and the interest to be used as in the prospectus of the Fund, viz.: philanthropic and social work especially in connection with St. Mark's Hospital.

The Bishop appealed to Convocation for a larger subscription list to THE WITNESS. Copies were handed to all in attendance.

The 11th Convocation was given over to a pilgrimage to Mt. Olivet Cemetery, where flowers were laid upon the graves of former clergy and prayers offered by Bishop Tuttle.

The Woman's Auxiliary held its Annual Meeting in connection with Convocation, listening to reports of work done during the past year and outlining a course for the coming. Officers were elected for the ensuing year. Bishop Tuttle addressed the gathering on Woman's Work in the Church. It was enthusiastically received. Many women were present who had been confirmed by Bishop Tuttle when he resided in Utah, or who had attended the old St. Mark's School in the early days of the district.

The 50th anniversary service was held in St. Mark's Cathedral on June 10th. Bishop Tuttle, assisted by Bishop Hunting and Bishop Jones, celebrated the Holy Communion. The Presiding Bishop preached from the text, "seeketh not her own," showing the unselfishness of the early Missionaries in the West, culminating in the present inter-mountain districts. He closed with an appeal to the young men of Utah to respond in large numbers to the call for men, especially to complete the roster of the Utah Light Artillery. To justify his stand, he showed that the State is as much a God-given institution as is the Church. At the close of the sermon he blessed a handsome silk flag given by Mr. J. Walcott Thompson "In grateful loyalty to the nation and in loving memory of Edwin Potter Thompson, Captain U. S. A., 1879-1916." Captain Thompson was connected with the 20th Infantry, now stationed at Ft. Douglas, Salt Lake City, and Colonel Hasbrouck and staff were present at the dedication. A large offering was given to wipe out existing obligations.

WESTERN COLORADO CONVOCATION

The Tenth Annual Convocation of the Missionary District of Western Colorado met at St. James' Church, Meeker, May 25th to 27th. Meeker is situated in Rio Blanco County in the northwestern corner of Colorado and is 45 miles from the nearest railway station. Owing to recent storms the roads were not in good condition, thus preventing automobile travel for the greater part of the trip from Rifle (the nearest railroad point). The delegates left Rifle between seven and eight o'clock on the morning of May 24th by auto truck, which carried them about fifteen miles. From the transfer they were driven by teams up to within ten miles of Meeker, where they were met by automobiles, much to the relief of the travelers.

The Rio Blanco County High School was holding its Commencement Exercises that evening, and had been disappointed by their Commencement speaker, Professor Eckhart of the University of Colorado, so that the Bishop was asked to make the address of the evening. The Bishop delivered an eloquent and forceful address to a crowded auditorium.

Convocation opened on Friday morning with the celebration of the Holy Eucharist at 7:30. Morning Prayer was said at 9 o'clock and the Council was called to order at 9:30 by the Bishop, the Rt. Rev. Frank Hale Touret. The Rev. Edwin Johnson of Glenwood Springs was elected Secretary of the Convocation.

After the Canonical elections and appointments had been made, the Convocation listened to the Bishop's address.

In his address the Bishop called for leadership on the part of the Church on the question of prohibition, and as a result, the clergy of the District afterwards passed a resolution endorsing the Bishop's remarks and pledging themselves to abstinence from alcoholic liquors as beverages.

Mention was made of the departure of the Rev. F. M. Bacon from active work in the district and of the prospective departure of the Rev. John W. Heal, who resigns from St. Matthew's Church, Grand Junction, at the end of June. Resolutions were passed commending the work of these men and expressing regret at their departure.

The Bishop called attention to the pronouncement of the Bishop of Massachusetts upon the use of the Chalice in the Holy Communion.

A reception was tendered to the visiting delegates at the Rio Blanco County Commercial Club on Friday evening, which was attended by a large representation of the community. Addresses of welcome were made by the President of the Commercial Club, the Mayor of the town, and the Chairman of the House Committee. Responses were made by the Bishop, the Rev. Thomas Casady, Mrs. Frank Hale Touret, and the Rev. Philip Nelson. An excellent musical program was rendered by local talent.

Saturday was devoted to the Ogilvie Conference, made possible by the kindness of Mrs. Clinton Ogilvie of New York City.

Addresses were made upon the following topics, followed by discussion:

9:30—"The Church in Her Relation to the Child." The Sunday School—Mrs. Frank Hale Touret.

10:30—"The Church in Her Relation to the Youth." The Confirmation Class—The Rev. Thomas Casady, Rector of the Church of the Ascension, Pueblo, Colo.

11:30—"Fishers of Men." (a) How to win the boys to the Church—The Rev. W. B. Magnan, Ouray, Colo. (b) How to keep the men in the Church—The Rev. Mr. Casady and the Bishop. This topic was assigned to the Rev. C. C. Rollit, D. D., of Minneapolis, who was unable to be present at the Conference.

In the afternoon the Bishop held an informal Conference with the clergy upon the following topics: (a) Pastoral Calls; (b) Habits of Study; (c) Personal Religion.

In the evening an adjourned meeting of the Council was held and resolutions passed thanking Mrs. Ogilvie for making the meeting of the Council possible at this time, and also expressing appreciation for the hospitality of the people of Meeker. Resolutions were passed commending the words of the Bishop in his address upon the world crisis and supporting the President.

The services on Sunday formed a fitting climax to the Convocation. The Holy Eucharist was celebrated at 7:30 and 11. At the latter service the Bishop preached an appropriate sermon and seven candidates were precented for Confirmation. One of the candidates had traveled thirty miles from the country to be confirmed.

The Annual Meeting of the Woman's Auxiliary was postponed to take place at Grand Junction in the autumn.

At the evening service at 8 o'clock, addresses were made as follows: (a) A Missionary Among New Settlers—The Rev. J. W. Barker, Telloride. (b) A Missionary in the Snow—The Rev. Benjamin Bean, Steamboat Springs. (c) A Missionary in a Parish—The Rev. Thomas Casady, Pueblo. The Bishop closed the service with a ten minutes' Consecration Service.

Interesting Service for Graduates in Idaho

A very interesting service was held in connection with the graduation of the Senior Class from St. Margaret's Hall, Boise, Idaho, at St. Michael's Cathedral, on Whitsunday evening. The Cathedral was beautifully decorated for the occasion with Spring flowers. The Rt. Rev. Dr. Funsten, Bishop of the Missionary District of Idaho, presented the diplomas and croses of St. Margaret's to the graduates, Misses Frances Tilden, Pearl Bell, Mary Shurtz and Katherine Baum, who were clad in white frocks and carried bouquets. The Bishop in his address referred at some length to the recent conscription of the young men of the nation, calling it a "scientific enlistment", and said to the class: "St. Margaret's has tried to make you ready for life's concription, or, rather 'scientific enlistment' into the noble army of those who serve for the world's good, and do not live for themselve alone. Use all your training for service. Many noble daughters have passed through the halls of St. Margaret's—therefore live worthily. Have faith in God. Ever serve in the spirit of Him who went about doing good, and thus win the crown of true glory." The Very Rev. Alward Chamberlaine, Dean of the Cathedral, preached the sermon, taking for his theme, "The Secret of a Successful Life", and for his text, Philippians iii:13. It was a strong and inspiring sermon.

Death of a Missionary

The Rev. E. Q. Hollings, Priest-in-Charge of colored work in the Archdeaconry of Queens and Nassau Counties, Long Island, passed away after a long illness on Whitsun Monday, May 28th. He was a most faithful and devoted Missionary.

WOMAN'S WORK FOR THE KINGDOM

A Beautiful Tribute

From the Convention Address of Bishop Morrison of Duluth

"Any notice of General Convention would be incomplete if it failed to speak of the Woman's Auxiliary. That noble Society commands our admiration and gratitude for the inspiration it gives to the Missionary cause, and the magnificence of the gifts with which it assists the Board in maintaining the work of the Kingdom at home and abroad. The record of the Auxiliary at the last General Convention shows that it is steadily advancing with ever increasing power and deepening consecration of spirit in its blessed work of love and mercy.

"The Church learns with deep regret that the General Secretary of the Auxiliary, who has been associated with its work from the beginning, and who has so largely contributed to its success and its spirit of loving, unselfish service, has been constrained by the infirmities of advancing years to resign. Her name is one which the American Church cannot willingly forget. The new Secretary is well known to us all. She has served with splendid ability in a subordinate capacity, and we are thankful that for the position of General Secretary one has been found with the rare gifts of head and heart that this difficult post requires. The Auxiliary has been the most successful organization of the Church, because it has steadfastly chosen to walk in the right path. It puts the Master first in everything.

"It has no sordid ambitions and no ignoble desire to use its power for selfish ends. It seeks self-effacement, and, while it works with all its might, it depends upon its Lord for the blessing of success. Not content with its splendid record in the past, it looks forward, expecting to achieve and see greater things than have crowned the former years."

Auxiliary Meeting In Duluth, Minn.

The 21st Annual Meeting of the Woman's Auxiliary of the Diocese of Duluth was held in Trinity Cathedral, Duluth, on Tuesday, June 5th.

Thirteen Parishes were represented, which is a large number, considering the great distances our people have to travel to attend.

The opening service consisted of a celebration of the Holy Communion, the Bishop being the celebrant, and a sermon by Bishop Morrison from the text (St. Luke xxiv:25-6): "And He said unto them, O fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?"

After the usual reports, which showed strength and encouragement, a Round Table discussion was conducted by Mrs. W. H. Gemmell of Brainerd on the subject, "The Larger Vision". Talks were limited to three minutes, and proved to be an opening up of the relations of Guild and Auxiliary to the Sunday School, and also to the bigger work of the Church, in her duties along the lines of Social Service, Civics, etc.

"The Pilgrimage of Prayer", as a second Round Table topic, was led by Mrs. J. D. Morrison. The sub-topics were: (a) "The Reactive Power of Prayer". (b) "God's Promises to Answer Prayer". (c) "Examples of Answered Prayer". (d) "How Shall We Plan so That Every Woman in Our Diocese May Have a Share in This Pilgrimage"? (e) How Shall We Follow It Up"?

This discussion seemed to draw forth a wonderfully intense feeling, and made a deep impression among the women. It will be, if we mistake not, a good preparation for our week, which is almost here, our first day coming upon the first day in July.

A committee was appointed to consult as to the advisability of collecting pictures for a set of slides, to be used as an educative influence in our Diocese. It was thought by the committee that it would be well to ask the mother Diocese of Minnesota to unite with us in this attempt, as much of the inspirational and picturesque of what we would be able to secure would be connected with the whole State of Minnesota. This is still in the hands of the committee.

The officers elected to serve for 1917-18 were: President, Mrs. J. D Morrison; Vice President, Mrs. M. F. Jamar, Duluth; Secretary-Treasurer, Mrs. A. H. Brocklehurst, Duluth; Secretary Junior Auxiliary, Mrs. Neil Morrison, Duluth; Junior Treasurer, Mrs. T. S. Wood, Duluth; Secretary Little Helpers, Mrs. J. A. Wanless, Duluth; Secretary Church Periodical Club, Mrs. Frances Nesbitt, Duluth.

Wednesday morning, June 6th, a special meeting of the Auxiliary was called in the Sunday School room of St. Paul's Church, for the benefit of the Indian delegates, few of whom could speak English. This meeting seemed to attract many of the women of the Church who were not connected with the work of the Auxiliary, and we hope that the interest aroused that day will be the means of securing new members for the working force.

Five of the Indian Missions were represented. Each delegate was asked to tell us something of the work they were doing and how their meetings were conducted at home. Through an interpreter (one of the younger women), the people listening were made to understand the reports.

Then several of the white women were asked to address the Indian members. Having with us two of our U. O. workers among the Indians, each of them spoke for a few moments, as also one of the white members, who for a year had been, with her husband, at the head of one of Bishop Hare's Indian Schools for boys. Our Educational Secretary also gave them a word of welcome. Though received by the Indians second handed, as it were, every word was appreciated and evidently enjoyed. In the midst of the meeting, the Junior delegates came in, and a short musical program was given by the young hostesses in Duluth. This was followed by an interesting piano solo, given by a Duluth woman who is writing an Indian play, and has been making a study of Indian music. The music was very much to the liking, evidently, of those for whom it was given. In turn they sang several of our Missionary hymns, in Ojibway, for the edification of the meeting.

Dr. Rollit addressed us on our part in the Mission work of the world, and also gave out the pennants awarded to the best Missionary scrap-books made during the past Winter by the two sections of the Junior Auxiliary. The subjects of the scrap-book were, "The Indians In Our Own Country" and "Japan". There were seven entries, all of which were remarkably good. The two winning the pennants (St. Paul's Branch, Duluth, and St. John's, Duluth,) were really beautiful, and had in them a large amount of information, well-made maps, and were arranged in consecutive order, showing clear heads and careful work.

It was decided to offer a small white pennant for the Branch of Little Helpers showing the greatest increase in membership during the year.

In spite of the fog and drizzle, most of the attending delegates were taken in automobiles for a drive over the fine boulevard upon the hill back of the city.

Girls' Friendly Society War Work

On Tuesday, June 5, 1917, the Girls' Friendly Society in the Diocese of New York formally opened their headquarters for war service at Miss Chapin's School, 32 East 57th Street, New York. A large number of associates and their friends gathered in the school room at 4 o'clock, when Miss Hadley, the Diocesan President, briefly stated the purpose of the present undertaking and introduced the speakers invited for the occasion: Bishop Courtney, Rector Emeritus of St. James' Church; Mrs. Robert Bruere, editor of the Woman's City Club Food Bulletin, and the Rev. Dr. Manning, Rector of Trinity Church.

Bishop Courtney spoke on patriotism, a love of one's country, developed from its history. As one reveres the memory of those who in times past stood and died for principle and honor, so one reveres the actions of those of the present who offer themselves for the safety and honor of their country in the present stress of nations. Patriotism demands service, and the nation calls now upon each and every one to serve, each in his or her appointed place. No service is too great, no service is too small. All are not called to great deeds, as the world counts greatness. The putting down of tyranny and oppression in the present war may be the result of small deeds perfectly rendered, as in a great machine upon the perfection of apparently insignificant parts depends its effective service.

Mrs. Bruere gave a most instructive talk on the imperative need of an intelligent use of food in the present crisis. The Allies across the water are to be considered first and they must have what they need. Here in our own country are many of foreign birth who seem unable to adapt themselves to strange conditions and to live upon food to which they are unaccustomed and in some instances forbidden them by their religious tenets. The needs of the Allies and of the strangers within our gates must be met before our own. Now, before any greater emergency arises, the food problem must be studied intelligently and practically by the strong who are able to bear the infirmities of the weak.

Dr. Manning first spoke with deep appreciation of Miss Chapin's kindness in giving the use of her school during the summer months to the Girls' Friendly Society, and then urged upon the associates the duty towards their girls in spiritual things. All possible help must be given to guard the girls in times of excitement and unrest like the present, when work and conditions may be changed and in the very nature of such change unsuspected dangers may appear, but in no place can greater help be given than at the Altar. Associates and girls together should make their Communions at stated times, and more frequently, if possible, than in the past.

Miss Minor, Chairman pro tem of the Social Service Committee, proposed a rising vote of thanks to Miss Chapin, who did not wait to be asked for the use of her school, but offered it to the Girls' Friendly as their headquarters for war service; nor was Miss Chapin satisfied with this great gift, but in addition had an electric light installed in her most attractive yard so that the girls might enjoy basket ball and other recreation at night. The rising vote was gratefully given.

In the evening 175 girls came to share in the opening festivities and listened to most inspiring addresses given by the Rev. Dr. Tinker, Superintendent of the City Mission Society; Miss J. V. Minor, Assistant Secretary of the Child Labor Association, and Mrs. Sigismund Politzer, Vice President and Chairman of Education, Woman's City Club. Refreshments were served in the yard both afternoon and evening.

JULIA L. SCHULTE,
Chairman Publicity and Extension Committee, G. F. S., New York.

Bishop Howden Registration Day Speaker

A rousing patriotic celebration, participated in by thousands of citizens and soldiers was held at Albuquerque, N. M., on Registration Day. Among the speakers were ex-Governor Stover and the Rt. Rev. Dr. Howden, Bishop of New Mexico. The subject of the Bishop's address was, "Humanity's Appeal to Citizenship". He said in part:

"Today a similar message is sent forth to the citizens of our nation, and in an hour of real crisis, not only for ourselves, but for all the peoples of the earth, we witness the flower of our country's manhood responding to the nation's call for service. It is one of the great moments of history. It means a nation's inventory of her choicest treasures, preparatory to a consecration of those treasures in a great and noble cause. We are confronted with a condition which the world has never before seen. On a scale hitherto unknown, with a field of action that includes the sky and the depths of the sea, almost an entire world is involved in war.

"There is no mistaking the issues. For nearly three years they have been so punctuated by actual deeds that now they are writ so large that 'He who runs may read'. It is a conflict not of armies alone, but of fundamental principles and ideals.

"Our entry into the conflict is due not to any misunderstanding, but to an understanding. I protest against any such misstatement of facts as that 'this nation has been dragged into the world war'. We go into it voluntarily, prompted by a high sense of duty, and with the sacred purpose of liberating humanity."

Fight like a good soldier; and if thou sometimes fall through frailty, take again greater strength than before, trusting in my more abundant grace, and take great heed of vain pleasing of thyself and of pride.

In darkness there is no choice. It is light that enables us to see the differences between things, and it is Christ that gives us light.

Four Years' Work In Grace Church, Pittsburgh, Pa.

By the Rev. William Porkess, Rector

The invitation from one of your Editors to write an article describing some of the aspects of the work in our Parish came at an impressive time, for I am commemorating my fourth anniversary as Rector. It is, therefore, natural that I should be in a retrospective mood, and so what I have to state will be confined to a constructive that has been persistently and enthusiastically carried out. One of the conspicuous weaknesses was the glaring lack of business habit in the financial affairs of our Parish. This lack had covered a period of over sixty years. It was quite evident that those who had vision that nothing could atone for the unintentional neglect with regard to systematizing the monetary affairs of the Church. A definite initiative, therefore, was made to adopt a thorough and comprehensive financial scheme. So much so that the Parish shall be on as high a level as any first-class business organization. This is what it really is, and it has quite an effect on the majority of the Parishioners. They have learned quite well that the inauguration of this scheme was but the funeral service of the hit-and-miss plan that had created such a spirit of discouragement. Not only has this business-like administration laid its hands on the current expenses income of the Parish, but also it has been equally thorough in directing the systematic contributions to Missions and Benevolences. Through this scheme, all spasmodic appeals for worthy objects at the services are eliminated. One can really attend Church to worship, and not feel that the money begging characteristic is paramount. All that has been outlined is commonplace, and yet it is surprising how many Parishes fail to appropriate business system, and, because of the failure, never get anywhere near their financial maximum. It is questionable whether we ought to pray for God's blessing on our work if we are not prepared to give the blessing of our best—thorough and comprehensive business activity. Then a second aspect that was conspicuously absent, and now many have learned, was the need of individual missionary effort at home. By this I mean the realization of having an interest in others. It might be on the same street, as one is going to Church, other parishioners are satisfied to stay at home. Ordinarily, nothing is said or done, except it be by the Rector, and he largely has to act towards them as if he were a policeman. This neighbor and faithful parishioner can very often use the instrument of kindly inquiry in a most effective way, and in the course of time be a power in the neighborhood. This is indeed missionary work, and all that is required to do it is the spirit of the Master. I am proud to have a list of those who are walking along this pathway of service, and needless to say that as they walk they grow in Christian character. How our Church at large, as well as in particular, has suffered in the past by those who have treated the Christian life as an easy chair—enjoyment for themselves and indifference towards others. This individual missionary effort at home is tremendous in its final effect, if we only give ourselves up to it, and the glorious thing is that it is within close range of so many of us. Then a third aspect in our Parish, that can easily be seen without spectacles, is the reality of worship in relation to the cultivation of the soul. It is real to the one who is writing, and if he has stressed one thing more than another it is this. What an impetus to know that, as the minister faces a group of people in a public service, there are those present who really have left the office and factory down town, or the cares and anxieties of the home, and for a brief season are worshiping God. This feeling is never absent from me in the directing of our Church services, and it has grown stronger as the time has advanced. Those of us who have given our lives to the ministry of Jesus Christ can impress some with the reality of worship in relation to the cultivation of the soul, if we, first of all, have experienced it. And to impress some along these lines is a wonderful achievement and a source of abiding satisfaction. A fourth aspect is the pre-eminence that is given to the children. They are conscious of it, even more than the parents, and and there is no doubt in the latter's minds about it either. There has been sought out and given to our Sunday School the best that can be found educationally. We have filled the rooms that the boys and girls occupy for instruction with what might be called the objective atmosphere. Whenever they gather together they see a great deal, and the seeing makes a deepening impression, and this impression they will carry through life. We have thus emphasized appealing to the eye, as well as to the mind and heart. Each window has a well-kept potted fern suspended. The grades, according to age, and the departments for certain ages are clearly indicated in large type on decorative cards, together with the courses of study. As soon as the child is able to read, he quickly sees promotion staring him in the face, and he never loses it, for it is there as a complete circle. And in addition to the provision for instruction, the regular Church service for adults is brought before the scholar when seven years of age and up. The third Sunday morning of each month the whole school attends Church, and the Rector preaches a five minute sermon to the children, immediately following the completion of Morning Prayer. Then they are allowed to retire. The scheme has been well tried during the last four years. It has had a remarkable effect—so much so that many of the boys and girls look forward to being in Church. They get the service, and they also realize that they are being specially recognized with the little message. Certainly a number of them must receive impressions, and these are likely to create and strengthen an attachment to the Church. We have also treated seriously and thoroughly the Lenten mite box offering. We have had each year some scheme of enterprise for the scholars to make use of. Once it was a big clock, and another time an imposing ship, and a later year a thermometer. The interest has increased with the advance of the Lenten Season. The children feel that it is their great time to show their powers, and with the use of the particular enterprise they have done amazingly well. One more thing, with regard to our scholars, ought to be mentioned, and that is their practical demonstration of unselfishness. I never tire of talking about it. In my judgment, it is the greatest achievement of our Parish, and I love to dwell on what its influence is going to be on many of our boys and girls in their manhood and womanhood. This unselfishness has consisted, for four successive Christmas seasons, of giving up the candy that the School gave them, and with the money that would have been spent for this luxury doing some definite piece of work for others. The children have indeed learned to glory in this sacrifice, and we older people know beyond a doubt that they are practicing practical Christianity while young in years.

The fifth aspect has been the recognition of the social life in our Parish work. Part of my ministry has been spent with some of the wealthy and conspicuous Parishes. They often expended considerable sums of money, and had a good deal of social life, but with no objective. With these past experiences fixed in my mind, it was natural, when undertaking the present Rectorship that a determined effort should be made to recognize social life, but not to make it the finality of the Parish. So my young people dance, under supervision. My boys and girls are encouraged to give vent to their feelings, to be natural. My men smoke and talk freely in their Club. There is no need for any parishioners to leave the church building to find enjoyment. They, however, realize, if I am not mistaken, that back of the social is the burning desire of the Rector and his helpers to give them a spiritual vision—to make them strong in the things that no disturbance of life can unsettle. Five aspects of our Parish work have thus been outlined: (1) The best of system in our Parish finances; (2) Individual missionary effort at home; (3) The reality of worship in relation to the cultivation of the soul; (4) Pre-eminence given to the children; (5) The true place for social life.

Gift to Christ Church, Woodbury

Christ Church, Woodbury, N. J., the Rev. Howard Morris Stuckert, Rector, has recently received from an unknown donor the gift of a pair of handsome Eucharistic Candlesticks, the first to be used in this Parish. They are presented in memory of Mrs. Mary French Chandler, formerly of Woodbury, and are to be so inscribed. They were blessed by the Rector and used for the first time on the first Sunday after Trinity.

This gift is a beautiful addition to many things acquired by this Parish in recent years for beauty and the reverent conduct of services.

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The Witness

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

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REV. DR. MANNING DECLINES THE EPISCOPATE OF WESTERN NEW YORK

HIS LETTER TO THE COMMITTEE

June 22, 1917

The Rev. C. Morton Sills, D. D., Chairman of the Committee of Notification, Diocese of Western New York.

My Dear Dr. Sills:

I need not tell you and the members of your Committee how deeply I have felt the responsibility laid upon me by the call from the Diocese of Western New York to the high and sacred office of a Bishop in the Church of God.

Since the election and the visit of your Committee, I have given constant thought to the matter, and have taken counsel with those to whom I could look for wise and disinterested judgment.

I have felt not only the sacredness of the call, but also the unusual opportunity for service which your Diocese presents, with its strong tradition dating back to the days of the great Bishop Hobart, with its vigorous life manifested at the smaller as well as at the larger centres of population, with its marked degree of harmony and unity of spirit, and with its present promise of further growth and development. I may add that the attraction of the work has been not a little increased by the many kind letters and messages which I have received during the past two weeks, both from the Clergy and the Laity of the Diocese.

In the light of the facts on each side of the question, however, and giving them the fullest consideration in my power, I have been led to believe that it is my duty to continue at my post in the ancient Parish with which it is my privilege and responsibility to be connected.

Appreciating far more than I can express the honor done me by the Diocese of Western New York, and praying that God's blessing may rest upon the work of the Diocese in the future even more signally than in the past, believe me,

Faithfully yours in the Lord,
(Signed) WILLIAM T. MANNING.

Dr. Alling Preaches Synodical Sermon

Love of Country, Love of Friends, Even Love of God, Is Not Enough

The Rev. Stephen H. Alling of Sault Ste. Marie, Mich., preached the sermon at the Synod of the Province of Ontario, Canada, held in the Cathedral at Sault Ste. Marie, Ontario, June 13-14. He expressed his appreciation to Archbishop Themeloe for the invitation to preach the sermon, which afforded him an opportunity for making some slight return for the Archbishop's many kindnesses to himself and to his Parish, and for the many courtesies of the Clergy of Algoma. "Our common service of the Master," said the preacher, "has thus tended to draw us together, and has led us to the interchange of help in carrying on God's work. The momentous happenings which have been and are now taking place in the Old World are such that they also draw us more closely together than ever before; for we of the United States are now one with you in the great struggle which is being waged in the defense of the principles of righteousness, justice, freedom and democracy. Your cause is our cause, your difficulties are our difficulties, your needs are our needs, your dangers are our dangers, and we are united with you in the steadfast purpose to stem the tide of German aggression and militarism, which is threatening to overwhelm and destroy all the nations not willing to accept German kulture and German rule." He made a strong plea to oppose to the spirit of hate and lawlessness the spirit of love. We must show our love by obedience to God's commands. These are busy days. Calls come to the Clergy and Laity to do hundreds of things they never thought of doing before the war. "But all the same, it is a grievous mistake for any one to think he is so busy that he can rightly neglect God's worship—His distinctive service and all spiritual duties and responsibilities. The fight with evil has reached a stage in this world's history that there is no place for neutrals. We are either on God's side or against Him. And the way we prove our allegiance is by outwardly conforming to the rites and customs of the religion which Jesus established, and by our loving obedience to the command which He gave in the summary of law." Dr. Alling divided those whom we are called upon to love into two classes—those whom we look upon as our friends and allies and those who, by unfortunate conditions, over which we have no control, we must for the time being speak of as our enemies. The loving of the former is not a hard thing to do, for our natural associations with them, our common interests and our mutual welfare, make us ready to recognize that we are so bound together that we must do all we can for them, and thereby show that our love is no idle sentiment, but is of vital worth.

The preacher pointed out the many ways in which we should show our friendship for our allies, and then, in clear and forceful language, and by apt illustrations, how to show our love for those with whom we are at war. In closing, he said: "War can be waged without hate, for, as Edith Cavell said, just before her execution, 'Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness towards any one.' Yes, my brothers, we, too, are standing before God and eternity. His judgment and the judgment of the world is awaiting us. For us, the love of country, love of friends, even love of God, is not enough. No, we must also love our enemies, thus winning the victory over self and enabling love, and love only, to abound. It is in this we shall show that with us, at least, Christianity has not proved a failure, but that we are faithful to the great Captain of our salvation, who gave to the world's great treasurer the royal law of love."

The Church's Opportunity for Sacrifice

A service of unusual interest was held in St. Paul's Church, Charleston, S. C., on the evening of the 12th, at 8 p. m. Major General Leonard Wood, U. S. A., made an address, under the auspices of the Men's Club of the Church. Rev. Dr. Mercer P. Logan, Rector of the Church, and President of the Club, introduced General Wood, who spoke on the subject of the part the Church can take in the war, and his address was listened to with absorbing interest by a large congregation. He dwelt at some length on the teaching function of the Church, and said at this time the Church should teach the necessity of economy and simplicity in living, and should also impress the real meaning of sacrifice. With striking effect, he used the quotation, "The blood of the martyrs is the seed of the Church". "The Church", he declared, "has a great opportunity, and can render invaluable service". In speaking of the training camps, he said: "We have a dry country, at least in the South, and this solves many of our problems for us. Steps must now be taken to keep the soldiers and sailors from other indulgencies. There must be absolutely clean zones around all the training camps, and I suggest that the Churches take up this matter. We must send our men to France in the best possible condition, clean in mind and sound in body, themselves being thankful for the care that was taken of them. The conditions surrounding the training camps can be controlled, and the Church can help in this work." The Church was decorated with flags and the Choir sang patriotic hymns, in which the congregation joined most heartily.

Parochial Mission at St. Mary's, Houston

A week's Preaching Mission has just concluded in St. Mary's Parish, Houston, Texas, which gave every evidence of being a real success. The Mission began on June 11th, and concluded on Sunday, June 17th, the Missioner being the Rev. A. J. Gaynor Banks, Rector of Christ Church, Eagle Lake, in the Diocese of Texas.

St. Mary's Parish, in Houston, has a population of about 30,000 people, and the work had been in a decline for some time past. The present effort produced an immediate response, and the services were well attended throughout the week. The closing service on Sunday night brought the Mission to a grand climax, with the administration of Holy Baptism to sixteen candidates, the class varying in age from babies in arms to one old lady with gray hairs. The Missioner preached to a crowded congregation on the text, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of Heaven". The Choir did good work throughout the Mission, being assisted on several occasions by friends from other Parishes in Houston. Mr. Alexander Peddie, who is Lay Reader in charge of the Church until the appointment of a Rector, assisted in nearly all the services. Apart from the additions made to the Church through Baptisms, the Mission has resulted in a stimulation of all sections of Parish activities, and a Rector will probably be called at an early date.

Active Summer Planned

St. Luke's Parish, Scranton, Diocese of Bethlehem, Pennsylvania, does not stop activities in the Summer time. Far from it! Their Summer Home is to open on the 29th of June. This is a home for convalescent women and children in the Pocono Mountains. Three hundred women and children are cared for each year; twenty-five Choir boys go into camp on the Susquehanna River; the "Boys' Industrial Association" maintains two camps at Fleetwood, Pa., where about thirty-six other boys will frolic; and the Boy Scouts are to go into camp in August.

Red Cross work is not forgotten. The women meet on Wednesday afternoons, and a second group of business women on Thursday nights. They are working for what are known as Chaplain's units, and are doing effective work.

St. Luke's maintains work at Glenburn, in St. John's Chapel. This is in care of Mr. J. C. Rutter, a Senior at the General Theological Seminary, for the Summer. The Summer Church School of St. Luke's meets each Sunday at half after nine o'clock for Catechistical instruction and the singing of hymns.

Ordinations and Confirmations at Asbury Park, New Jersey

On St. Barnabas' Day, in Trinity Church, Asbury Park, the Rev. Francis H. Rickey, Rector, the Bishop of New Jersey advanced to the Priesthood the Rev. Kenneth Dion Martin of the Diocese of Minnesota, and the Revs. Benjamin D. Dagwell and Herbert B. Satcher. Many neighboring Priests, including those who joined in the laying on of hands, were in attendance. The three men are graduates of the General Theological Seminary.

The Bishop was the preacher, and the Rector had in charge the details of a well-ordered and beautiful service. An offering was made for the Aged and Infirm Clergy Fund of the Diocese. A luncheon at the Rectory followed the service.

Mr. Dagwell becomes Rector of St. Mary's, Keyport, succeeding the Rev. Herbert W. Brueninghausen, who has removed to the Diocese of New York, and Priest-in-Charge of Trinity Church, Matawan, and the Church of Our Saviour, Chesnaquick. Mr. Satcher will be Priest-in-Charge of Carteret and Linden, and Mr. Martin, Priest-in-Charge of Highlands and Atlantic Highlands. All will live in the Rectory at Keyport, with the mother of Mr. Martin presiding over its domestic economy. Thus seven important, and in some instances hitherto neglected, places will be cared for by this new associate Mission plan, and substantial growth is anticipated.

Recently, at Trinity Church, the Rev. Francis H. Rickey, Rector, were presented forty-one persons for the Sacrament of Confirmation, administered by the Bishop of the Diocese. They received their first Communion at the celebration of the Divine Service immediately following. Among the number were many men, and besides them, three Roman Catholics were formally received. A second Confirmation occurred in the evening at St. Augustine's Church, a thriving Parish for Colored people. The evening before, at a meeting of Trinity parishioners, the sum of $2,100 was subscribed for the purchase of Liberty Bonds, which are to be applied to the reduction of the Parish debt.

Ordination

On Tuesday, June 21st, Bishop Woodcock advanced the Rev. George Ossman, B. D. (University of the South), to the Priesthood in St. Paul's Church, Henderson, Ky. Owing to the illness of the Rector, Rev. Robert N. Ward, the candidate was presented by the Rev. George C. Abbitt, Rector of Grace Church, Hopkinsville, Ky. Mr. Abbitt also preached the sermon. The Rev. A. L. Murray, Rector of St. Paul's Church, Evansville, Ind., also assisted in the service.

Mr. Ossman will have charge of the work in St. Paul's Parish, Henderson, until the recovery of the Rector, when he will take charge of Emmanuel Chapel, St. Andrew's Parish, Louisville, Ky.

Cathedral Runs a Farm

Between 17 and 18 acres are under cultivation on the farm operated by the Cathedral of St. Paul, Boston, at Whitefield, N. H. Ten acres have been planted with beans, four with corn and two and a half with potatoes, one and a half with vegetables, including sweet corn, string beans, peas and pole beans, The young men have also planted a small house garden of endive, radishes, turnips, beets, peas, beans and cucumbers, which are all up. The fellows are working in fine spirit, and write home very enthusiastic letters.

The Summer Training School for Workers

Sewanee, Tenn., Aug. 7th to Aug. 14th, Inclusive

The Summer Training School for Workers will be held at the University of the South, Sewanee, Tenn., and will begin on Aug. 7th and will close on Aug. 14th.

The three departments of the work of the Church, namely, Missions, Education, and Social Service, will claim the attention of the school, and each will be given due prominence. Dr. W. C. Sturgis will have charge of the Department of Missions, Miss Mabel Cooper will have charge of the Department of Education, and Rev. F. M. Crouch, Secretary of the Social Service Commission, will have charge of the Department of Social Service. In addition to instruction given each morning in these departments, there will be lectures at the evening sessions by lecturers well versed in the subjects assigned. Among the subjects that will be discussed will be the following: "Prayer;" "Women and Girls in the World's Present Program;" "Democracy and the Church;" "The Soldier in Our Midst;" "Men and Boys in the World's Present Program."

On Sunday at 11 a. m. Rt. Rev. W. A. Guerry, D. D., will preach the sermon, and at 8 p. m. Rev. Gardiner L. Tucker, Field Secretary of the Board of Education of the Province of Sewanee, will speak on the subject, "Southern Problems."

Conferences will be held each day, preceded by a devotional meeting. These conferences will be held at 12 m. The Holy Communion will be celebrated each day at 7 a. m., and Evening Prayer and short address at 6 p. m.

Tickets will be on sale by railroads at the lowest rate on Aug. 6th, 10th and 13th, within the Southeastern Passenger Association, and good to return until Sept. 5th. Arrangements will be made for board at a moderate rate.

Although this is the time of war and distress of nations and the future is attended with many uncertainties, the call is made to go up into the "mountain" and pray and learn of God and take counsel one of another as to the best thing to be done that the Kingdom of Righteousness may be established among men.

For further information and for programs apply to Rev. Mercer P. Logan, D. D., address until July 25th, Charleston, S. C.; after that date, Sewanee, Tenn.

Church Celebrates Paying of Debt

A special service was held in St. Barnabas' Church, Germantown, Pa., on the first Sunday after Trinity, to celebrate the freeing of the Parish from debt on the Church and Rectory. A gift of $1,800 from a friend covered the mortgage on the Rectory. The Rev. E. S. Thomas had charge of the service. Addresses were made by the Rev. Jacob Le Roy, Rector of St. Martin's-in-the-Field, Dean of the Convocation of Germantown; Rev. Henry L. Phillips, Archdeacon for work among Negroes; Rev. Samuel Upjohn of St. Luke's Church, Germantown, and Rev. E. S. Thomas. At the conclusion of the service, the men presented a large American flag, all present taking part in the patriotic exercises.

Most of the inventions which are made for the purpose of drawing men and women and children to the church are really but a confession of the lack of faithfulness of God's people in the use of the means which He has given. Substitute for them personal effort, prayer, loving service, faithful worship, good example, and watch the results! — Presbyterian Journal.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

FOURTH SUNDAY AFTER TRINITY
THE COLLECT

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.

Protector! Ruler! Guide! A protector premises danger; a ruler premises need of government; a guide premises the possibility of being lost. Is there danger for us today in "passing through things temporal"? Does the possession of much or many "things temporal" involve a feeling of superiority to law and order? Is it possible to lose sight of one's goal when passing through things temporal? Ask yourself these questions and note the tendency of the answers you make to them.

This Collect brings us face to face with our day dreams and our visions. What part has the Heavenly Father in those dreams and visions? How much does the thought of "things eternal" dominate those dreams and visions of ours?

"Passing through things temporal!" We are too prone, think you, to consider the temporal as the permanent? Well, at least, things temporal must not be built with that thought of the temporal in them, if by "temporal" we are going to mean superficial, half done, imperfectly constructed, shoddy, fleeting. I do not think God wants us to build and dwell in exposition cities. Into the temporal we must put as best we can the thought of the permanent. "Here we have no continuing city, but we seek a city whose builder and maker is God", must not influence us to build and to plan our lives as if they were to be the sports of fortune. All that this Collect wants us to remember is that the things of this present life are after all temporal, in the sense that time can destroy, eradicate, eliminate them; and that we must remember that we really are passing through them. The emphasis you and I are to lay is on the "how" we pass through things temporal, rather than the why or the wherefor. God pays a great deal of attention to adverbs; so should we.

Evidently there is a possibility that we may lose the things eternal. The tribe of Esau is by no means extinct, is it? Pottage does smell very good to a hungry man, doesn't it? Surely we need to pray our Father to "increase and multiply His mercy." Oh, that we thought more of the mercy of God! Did you ever spend a Sunday afternoon or evening thinking about God's mercy, both objectively and as personally applied to yourself? David, St. Paul, Shakespeare, had a deal to say about mercy. Have you anything to tell your little circle about the mercy of God? Do you define it in terms of the dictionary, or the Bible, or Shakespeare, or your own personal experience? If you have not so far experienced the mercy of God, I fear me this Collect will not voice very much of your innermost feelings on the subject of things temporal or things eternal; and the phrase "without Whom nothing is strong, nothing is holy," must seem a bit of rhetoric, which God forbid!

See how we have come from thinking of God in terms of theology only, to thinking of Him in terms of everyday living. Compare this Collect with the Collect for Trinity Sunday, thank God for both of them, and make their phrases so vibrate in your conscious daily life, that "steadfast in faith, joyful through hope, rooted in charity, you may so pass through the waves of this troublesome world that you will finally come to the land of everlasting life."

THE EPISTLE

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. him who hath subjected the same in For the creature was made subject to vanity, not willingly, but by reason of hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.—Rom. viii:18.

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The great war is making this Epistle a very living Epistle. That sinister thrill which is waking up America has shown us the advantage of comparing the ideal of "things temporal" with the ideal of "things eternal." It always helps to remember that God "has placed a bow in the clouds;" or, to use Bossuet's phrase, "When God rubs out, it is because He is getting ready to write."

How tight is the grip of the bondage of corruption! How weak is the effort to really and truly break that bondage! Whether you consider the bondage in which corruption holds you, or some of your dear ones, or your friends, or your city, or your state, or the nation, or the world; when you stop to consider what "the glorious liberty of the children of God" can and does mean to some and should mean to all, then to what after all by comparison do the temporal sufferings amount, if only you can, by those sufferings, be freed from the bondage which corrupts? Why does the creature or the creation groan within itself? Because the true end of the creation is to glorify God by leading man to God; by ministering to his needs, teaching him the love of God, by its beauty and perfection, teaching him the power and wisdom of God. Indeed creation is a ladder by which man may mount up into the heart of God. So creatures or creation can be said to groan and travail in bondage, not willingly, being used against their true end, and instead of leading man to God, luring him to ruin, by exciting the passion of avarice, uncontrolled ambition, sensuality and the like. So is creation involved in our own failure not to see God as the Protector, the Ruler, and the Guide of man.

Do not, however, let the sufferings of this present time, the clouds and darkness, and the black horror of things turn you into a despondent, morbid, despairing creature. Make a resolution to use all creation according to God's Will, live as one who puts his trust in the Ruler Who has "subjected you in hope," and sing daily that triumphant song by John Oxenham:

"God is;
God sees;
God loves;
God knows.
And Right is Right;
And Right is Might.
In the full ripeness of His time,
All these His vast prepotencies
Shall round their grace-work to the prime
Of full accomplishment,
And we shall see the plan sublime
Of His beneficient intent.
Live on in hope!
Press on in faith!
Love conquers all things,
Even Death."

THE GOSPEL

Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.—St. Luke vi:36.

Notice the Gospel teaches us the lesson of exercising mercy. Fellow-sinners and fellow-sufferers dependent on the common pardon and the common pity of "the God and Father of us all" must be forgiving and merciful to one another. Bishop Doane puts it well: "Forgiveness must breed forgiveness lest we become unforgiven." Remember how carefully Jesus used adverbs! "Forgive us AS we forgive." This means that "we wipe out past pardon as with a sponge, if we commit the unforgiven sin of unforgiveness."

This Gospel shows us how carefully we must compare our personal weights and measures with the standard weights and measures of the Blessed Master. "The measure with which we mete" involves the measure with which men will mete us. Certainly we do need the Guide in these matters of judgments, do we not? Beams and motes are harmful when they are in the wrong places. We cannot, must not, shut our eyes to the faults of others; but we must first of all be concerned with the faults of ourselves, and recall how merciful God has been with us. If we really hated sin, and desired to put a stop to it, we would begin with ourselves, and yet as Dr. Mortimer says: "How often it is those who are loudest in their condemnation of some special sin in another, who are most lenient toward that same sin in themselves." "First cast out, then shalt thou see clearly." Exhortation and rebuke are worse than useless if they are not backed up by example and by personal influence born of what we really are. Begin on self and then you will have sympathy which is helpful, because you have conquered; therefore you can give wise council, and communicate the sanctity which heals, because sanctity is the result, not of the absence of temptation, but of victory over it. Here comes in the joy of having God as a protector, and the greater joy of showing others how gladly and mercifully God will protect them.

Do you, dear reader, strive to be severe with yourself, then you will be helpful to others; and this is the object of all service, both individual and social. Patience, love, humility, these are a man's great weapons. They are not effeminate weapons, but they are effective; and nobody becomes a saint who does not strive for them. You will find you have to have them if you expect to be of any help to your family and your community; and you want to be right sure that they come up to the standard of measurements set forth by this day's Gospel.

F. S. W.

Partnership With God

The Lord was about to do the greatest work He had done since He had left the earth—to complete the conversion of St. Paul. And for this work He uses a human partner. He tells "a certain disciple at Damascus, named Ananias," to go to Saul now lying stricken in mind and conscience, groping and blind in the house of Judas, and to lay his hands on him that he might receive physical and spiritual sight. Ananias at first hesitates, as well he might, for he knew Saul's deadly and determined purpose in journeying to Damascus. But in spite of his fear and hesitation, he obeys the command of his Lord and fulfils his mission.

The Lord needed the man who was to be the greatest of His followers, and what does He do? He reaches out His hand and lays it with compelling power on the greatest of His enemies —the man in all the world that hated Him most. That compelling part of the work the Lord Himself alone could do. But when it came to a part of the work which a man could do, He uses the man. And the man, by taking up the task laid upon him, becomes a partner with Him.

Jesus struck Saul to the ground, Ananias raises him up. Jesus struck Saul blind, Ananias lays his hands on Saul and he receives his sight. Jesus convicted Saul of sin, Ananias brings the message of pardon and peace. Jesus makes impossible all of Saul's old way of life, Ananias shows Saul new ways of life, new paths of duty and service. Jesus demands and accepts human help in His work. He takes Ananias into partnership.

If a man is working for Christ, Christ helps the man in his work. We read of all the disciples who set out to win the world for Christ, "And they went forth and preached everywhere, the Lord working with them."

This thought heartens a man in his work. How often the work seems difficult and the results small. We want to help people and they refuse to be helped. They are quite indifferent to things which we are sure would give them strength. And we are apt to grow disheartened and discouraged. But when we remember that the work is not ours, that we are only helpers, that we have with us in the work Him Who never fails—then we refuse to be discouraged with seemingly small results and we set ourselves with new courage to the task.

All the Christ demands is that we give ourselves to the work he wants us to do, that we come out boldly at whatever cost on His side. The only partner for whom He has no use is the silent partner. It is harder than ever before in the life of the world to hold fast to the fact that there is a Lord working with those who are working for right and mercy and truth.

In this critical time we have to fight for or give up our right to believe in our Divine partnership. If our faith fails at this time we cannot trust it at any time or in any circumstances. We had believed that the will and work of Christ was a way of peace, we find that our path of duty is the way of war.

We have exchanged the word partner, or worker, which had become so familiar to us, to the word comrade. The man who fights for Christ has Christ as much for a comrade as the man who works for Christ has Him for a fellow-worker. We put our faith now not as much to the test of work as to the ordeal of battle. We are partners with Christ now when we give ourselves whole-heartedly to work for the success of His cause. This is our faith—even that we pray and work for victory.

H. J. M.

COMMENTS ON THE NEW LECTIONARY

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

FOURTH SNDA AFTR TRINITY

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
4 S. aft. Trinity	Judg. 8:30; 9:21 Jer. 10:1-16	John 4:1-42	Deut. 18:9-end	Acts 25
M.	Judg. 9:22-41	Matt. 12:22-37	Jer. 1	26
Tu.	9:42-end	12:38-end	2:1-13	27:1-26
W.	10	13:1-23	2:14-37	27:27-end
Th.	11:1-28	13:24-35	3:12; 4:2	28:1-15
F.	11:29-end	13:36-52	5:9-31	28:16-end
S.	12	13:53; 14:13	6	I Thes. 1:1; 2:12
5 S. aft. Trinity	13 Bar. 4:36 5-end	John 5	Isa. 61	2:13; 3-end

The attention of the whole world is today much centered upon the great question of Democracy versus Monarchy, or any form of autocracy. The trend is all towards the rule of the people. The first lesson for Sunday morning tells of Abimelech, son of Gideon, changing the character of the government of Israel from that of a theocracy to that of a monarchy, with himself as king. Gideon had refused the offer of the crown on the ground that a monarchy was inconsistent with the Divine rule of God Himself (Judgesviii:25). It subsequently develops that the monarchy was in fact a matter of practical necessity. It all depended upon what kind of a king. And as a matter of fact, as we now see, looking back, the kingship of our Lord Jesus Christ was led up to through the institution of the monarchy as well as through that of the prophet and priest. The two Sunday morning lessons contrast the selfish usurper, Abimelech, with the true King, the Saviour of the world.

The Old Testament alternate from Ezekiel, here used topically, may be interpreted as promising relief to those who have been taken captive by sin, and is related to the subject matter of monarchy and to the Pentecostal Season through its statement of how God is going, one day, to rule, viz: through the gift of His Spirit changing the hearts of men. All three of the morning lessons bear on the thought of the Collect, God as our ruler and guide.

In the evening, the story of the expansion of the Church to include the Gentiles is continued by an account of the circumstances leading up to the trial of the Apostle Paul before King Agrippa. It might, however, be better to read instead Acts xxvi, the lesson for Monday, a much more striking selection, giving St. Paul's speech before his trial judge.

The first lesson gives the Deuteronomic warning against rejecting the True Prophet when He should come, a sin committed by those with whom the great Apostle of the Gentiles was contending.

The week-day readings continue Judges and St. Matthew in the morning and Acts in the evening, and the latter is paralleled by a course of selections from Jeremiah, to run through five weeks. It is part of the plan of the New Lectionary that each book of the Bible, or selected passages thereof, shall have a double use, one topical and the other historical. According to the Old Testament historical course, Jeremiah belongs before and during Lent of the second year (q. v.), but topically is appropriately employed during the second half of the year, with its warnings against sin and captivity, which latter may be considered as having a deeper meaning than the merely historical.

A Patriotic Civic Demonstration

G. A. R. MEMORIAL SERVICE IN BATH, N. Y.

Whitsunday was also the day set apart by the G. A. R. as Memorial Day and the members of Barry Post, Custer Post, Custer Associates, Custer Circle and the Guard of Co. K, Third National, were all invited to services at St. Thomas' Church at 7:30 p. m. For half an hour the congregation which filled the great Church (650) listened to a recital given by the organist, Mrs. Leon M. Thompson, assisted by Prof. Thompson (violin) and Mr. Bennett ('cello). At 7:55 p. m. the bell tolled for five minutes, then the organ peeled forth the strains of the Star Spangled Banner and the sacristy door opened and the Junior Warden of the Parish, robed in academic dress, lifted high the handsome silk flag and was followed down the south aisle by the choir, singing the National Air, and the four ministers of the denominational bodies, then the priests, the Rev. Pierre Cushing, Rector of St. Mark's Church, Le Roy, N. Y., and the Rector of the Parish, the Rev. C. E. Purdy. The choir, which was specially large for the occasion, filled the stalls and extra chairs and the ministers' stalls at west of choir were occupied by the visiting ministers, Dr. Cushing taking the chair in the sanctuary.

The service was rendered by the Rector from the midst of the chancel, and the sermon—a grand presentation of the Memorial Day thought and the Church's teaching for the same, and also an exhaustive presentation of the present war situation and this country's share in it—was preached by Dr. Cushing. Then, after Benediction, all sang the National Anthem, Hymn 196, before the choir left the chancel. The service was one to be long remembered in Bath as of a most patriotic character throughout.

Bishop Morrison's 20th Anniversary

On Wednesday evening, June 6th, a dinner was given in the Guild Hall of the Cathedral, Duluth, by the members of the Convention, both Clerical and Lay, to celebrate the twentieth anniversary of the Bishop's consecration. The real anniversary was February 2nd. But this was the first assembly since that time at which the Clergy and Laity could be gathered together. The dinner was served by the ladies of the Cathedral. The floral decorations were violet in color, the same color being carried out in other ways. The speaker of the evening was Bishop McElwaine of Minneapolis. Bishop Morrison responded, giving a brief sketch of his first impressions on arriving here, and an outline of the work that had been accomplished, alluding to the many changes that had marked the flight of time during the twenty years of his administration.. A testimonial from the Clergy and Laity of the Diocese was read and presented to the Bishop by the Rev. Frank Coolbaugh of Hibbing.

Music was furnished by Mr. A. F. M. Custance, organist of St. Paul's Church, with his male quartette.

The Church must find its messengers, as the nation finds its soldiers. Not every one may go out to the battle, but all the nation can take part in it.—Trafford.

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CHRISTIAN FAITH AND PRACTICE—WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XXVI

Communion of Saints

The Church is described in the Apostles' Creed as "the Communion of Saints." The Latin Communio Sanctorum is indefinite, since the second word may be either neuter gender or masculine. The meaning grammatically may be participation in holy things, or fellowship of the saints.

We should naturally expect the former, and a statement of the place of the Sacraments in the Church; especially since the Nicene Creed does insert "one Baptism for the forgiveness of sins." The Church does offer participation in holy things—the Holy Gospel, the Holy Sacraments, the Holy Worship, the Holy Spirit which is imparted. These holy things are the "mysteries of God," of which the clergy are "stewards." But while this aspect of the Church needs emphasis, there is little evidence that the makers of the Creed intended such a meaning. The overwhelming weight of tradition is for the other translation—holy persons—the saints.

FELLOWSHIP ON EARTH

"The Saints" in the New Testament is the title for Church members. St. Paul writes always to "the saints" at Corinth, Ephesus, Rome, even though he has to rebuke heinous sins among them, and in one case demand that a "saint" be excommunicated. The baptized are "saints"—not in attainment, but saints in the making.

So the most natural interpretation of the Creed is the fellowship of all the baptized, the brotherhood of Christian people, the social aspect of Christianity. This idea was fundamental to St. Paul's mind. He writes to the Ephesians (ii:19): "Now ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." He urged upon the Corinthian Church that divisions and party lines were directly contrary to the unity of the Church in Christ.

This idea of the fellowship of Christians needs emphasis in our day. The Church is One Body with Christ as its head. No man can live the Christian life by himself any more than one member of the body can live by itself, in separation from the rest. Christianity is most emphatically a social religion. The three great institutions of Divine origin are social, the Family, the State, the Church.

Baptism initiates into a society of like minded persons. Confirmation, as administered by the Bishop, brings fresh gifts of the Holy Spirit with the association of the larger unit than the Parish. Holy Communion and the Lord's Table, round which His children gather as brethren, is emphatically a social Sacrament. Sanctification, which is the Church's work for each individual, is through association one with another in the ever widening circles of Parish, Diocese, Church Catholic. Thus the hermit life was a perversion of the Christian ideal through the influence of pagan doctrines. The allegory of Pilgrim's Progress, once so popular, misses entirely the social side of Christianity.

SCHISMS

"Our unhappy divisions," which once were the boast of misguided men, who liked to see "a Church for every type of mind," appear today not merely as hindering "efficiency" in Christian work through lack of proper co-operation among Christians, but also as hindering the full spiritual development of the individual. The smaller the group which separates itself from other Christian people, the narrower is the type of Christian life produced. Thus the movement for a closer union of the divided Christendom of today is both a return to the true Christian ideal, and the way in which we may expect a fresh outpouring of the Spirit, and the development of a higher type of Christian life and character. Great characters are produced only in great environment.

COMMUNION WITH THE DEPARTED

"The communion of saints" includes also those who are departed. We are all, in the two branches of the Church Catholic, in this world and the next, "knit together in one communion and fellowship." This does not imply any means of communication between the two branches. Spiritualism is sternly condenmed by the Old Testament, and there is no evidence of any change in the New.

Nor was the Invocation of Saints known to the primitive Church, and even the Roman Church, officially, forbids anything but the expression, "pray for us," and teaches that the saints learn of our desire from God, and not as hearing the invocation directly. Much of the modern cultus of Invocation is not even Roman, far less Catholic.

But the Creed does contain the thought that the saints departed are still united to Christ, and so to us through Him, and that the whole Church, militant on earth and expectant in paradise, is growing and advancing as one Body, and that the veil which now hides the one part from the other is at last to be removed.

J. H. Y.

The Star Spangled Banner

A BIT OF HISTORY

Over a grave in Frederick, Maryland, the American flag floats every day of the year, and is reverently renewed on each Memorial Day. The grave is that of Francis Scott Key, author of "The Star Spangled Banner".

It was in one of the darkest hours of the War of 1812—our second struggle against Old England for our complete independence—that the song was written. An English Admiral, with a powerful fleet, had fallen upon our eastern coast. Washington had been seized and the public buildings burned, but the British immediately returned to their ships, knowing that they could not hold the country, and wishing only to do all the damage they could. In their retreat, they seized and carried away prisoner a worthy American named Dr. Beanes. They then sailed immediately to attack Baltimore, which was guarded only by Fort McHenry,—a fortification of which the British were sure they could make short work.

Then it was that the friends of Dr. Beanes set about securing his release. The British were angry at him, and it was feared that they might hang him to the yard-arm. Francis Scott Key was a brilliant and handsome young lawyer, who had turned soldier to defend his country, and he was a staunch friend of the unfortunate doctor. He asked permission to go to the British ships and save his friend. It was granted, and, accompanied by one other man, he went out to the ships, secured a favorable hearing, and his friend's life was granted to him.

But none of the three Americans were permitted to return to shore that night. The fleet was moving down to destroy Fort McHenry and burn Baltimore, so they were compelled to remain on the enemy's ship while it fought their friends. Key, who from his residence in Georgetown had seen, less than a month before, the light of the burning buildings in Washington, knew the fate in store for Baltimore if the attack succeeded, and the feelings with which the three Americans, from the deck of their vessel, watched the bombardment may well be imagined. Moreover, Key had a deep personal concern in the result. The fort was defended by a small force of regulars, supplemented by volunteer artillerists, under command of Judge Nicholson, Key's brother-in-law.

The strain upon the three Americans was tremendous. To them, the little fort, subjected to attack both from land and water, and unable to reply to the fire of the fleet, seemed doomed, and with it the city itself. But at sunset the flag still waved from the ramparts. Sleep was out of the question. It was driven from their minds not only by the noise of the bursting bombs, but also by the tension to which they were subjected.

After midnight, there was a cessation of firing. An hour later it was renewed with terrific force, and at closer quarters. Toward dawn it ceased. Had the fort been demolished or the enemy driven back? So long as the firing continued, it was evident that the Americans were holding out. But now the suspense was terrible. At dawn, vapors still shrouded the shore from the straining eyes of the three Americans. But at seven o'clock a rift disclosed the flag still proudly floating above the ramparts. The attack had failed.

This was the supreme moment. Thrilled by it, Key drew a letter from his pocket, and on the back of the envelope wrote the first stanza of the poem which seems destined to live as long as the country whose flag it honors.

Key himself was not aware of just what had happened. All he knew was that the flag "was still there". Soon after midnight, however, Admiral Cockburn had received word that the land attack upon the fort had been repulsed and Ross killed, and that, unless the works could be reduced by the fleet, the expedition would end in failure. This accounted for the fierce bombardment at close quarters, which had begun at one o'clock in the morning, and in which sixteen British frigates had taken part.

In the boat which took him ashore, Key finished the poem. The following morning he showed it to his brother-in-law, Judge Nicholson, whose appreciation of the sentiment that breathed through the lines was all the keener because he had been one of the defenders of the fort. Nicholson at once took it to the office of Benjamin Edes, printer, who set it up in the form of a handbill. A few days later, the Baltimore American reprinted the poem, under the title, "Defense of Fort McHenry", with the tune to which it has been sung ever since.

No other nation possesses so noble an apostrophe to the flag. It is neither boastful nor vindictive. It breathes the most exalted spirit of patriotism, but it also appeals to justice and to the Power above.

'Must Armenia Perish?'

The desperate situation of the people of Western Asia, including Armenia and Syria, receives special consideration in the current issue (June 23rd) of the Independent, New York. There is an editorial by Dr. Hamilton Holt; a communication by Honorable Charles Evans Hughes; a series of graphic illustrations; and an article by Fred P. Haggard, one of the Secretaries of the American Committee for Armenian and Syrian Relief.

Mr. Haggard's article is entitled, "MUST ARMENIA PERISH?" and opens with the following pathetic incident:

"A rug merchant's shop on Madison Avenue is a long way from Turkey, but it proved to be an open window through which I beheld Armenia's woe from a new angle. Recognizing the man's nationality, I ventured to express my interest in his people. His reaction was immediate, and his trembling voice and moist eye led me to suspect that his feeling was not due simply to race loyalty. Yes, there was more, and he would tell me his story.

"'It was nearly thirteen years ago that I came to America with my little Armenian bride. Business opened favorably for me, and I prospered. When the time came to celebrate our tenth wedding anniversary, we talked over different plans, but at last I said: "I have it! Insteading of celebrating here with presents, I will send you and the children back home. We will not tell the old folks. You will surprise them!" So in the fateful Summer of 1914 they sailed. I confess I cried. It was hard to be separated for the first time from my dear one; but what joy would come to the aged parents! And then!' and the man bowed his head in agony, 'came the war! They had just arrived at their destination, and I acted promptly, you may believe. The authorities at Washington were most kind. Through the Embassy at Constantinople, they located my wife and the children, and forwarded money that I placed in their hands. I learned that my dear ones were well, but, alas! I could not hear from them. More than two years have passed, and still there is no personal letter, though I am assured that they are still preserved. While they are not permitted to return, I have not lost hope that I shall see them again. But you can imagine my feelings, in view of what I know is taking place all around them, that practically all the Armenians of the town where they are have been killed or driven away, and that any day I may learn that they are no more, or worse!'

"The haunting fear expressed by this one man rests like a nightmare upon thousands of Armenian homes in America, only in hundreds of cases the full story is known—their loved ones have perished or have been driven as exiles into the mountains or deserts, from which they may not live to return."

Church Schools and the Country's Need

(Concluded.)

THE CHURCH SCHOOL FORCES AND THE NATIONAL CRISIS

A Call to Co-operate Under the Leadership of the General Board

A war program for the educational forces of the Church:

1. How the Church School can help.

First of all, decide to enter the Patriotic Service Campaign. (Notify by postal the Parochial Department of the General Board, 289 Fourth Avenue, New York City, that you will co-operate.)

Next, arrange to observe Patriotic Sunday, July 1st.

Then, perfect arrangements for the campaign on the basis of suggestions to be obtained on request from the General Board, at address given above. These suggestions cover co-operation with the work of the Red Cross, and the army and navy welfare work of the Y. M. C. A.

If your school has dispersed for the summer, summon such groups as are available at present. At least make thorough preparation to begin a campaign in September.

Make a point of preparing (with the help of the Rector) and posting in the Church or Parish House, a list of all members, either of the Parish or Church School, who have enlisted in any branch of the national service either as volunteers or under the draft. This list is a stimulus to the loyalty of all the members of the Church School. Names on the list representing members of the school should be especially marked. The branch of the service which each person has joined should also, if possible, be indicated.

Those members of the school who are already called to some camp, or are about to be called to the colors, should be furnished with some small but neat certificate, of a size to be slipped as a marker into a pocket Testament, stating the fact that they are members of the Church School. These certificates should be shown to Chaplains and Y. M. C. A. workers in the camps, and will help in the organization of religious work there.

Arrangements should be made for brief communications of remembrance from the school to be sent to all members of the school absent on military or other national service.

2. How the summer schools can help.

Let definite announcements be made, several times during the period of the school, of the plans proposed by the General Board for (a) the observance of Patriotic Sunday, July 1st; (b) the campaign of patriotic service in the Church Schools.

Let students who are teachers in the Parish Church School acquaint themselves carefully with the details of the plan of the campaign (inquire of the General Board, 289 Fourth Avenue, New York City, if necessary) and do all that is possible in their respective Parishes and schools to get the campaign undertaken.

3. How the Diocesan Boards of Religious Education can help.

The summer is not the season when Diocesan Boards are usually active. But national emergencies know no seasons, and when the President calls the country to meet a crisis the Church must be ready for her share.

The first way in which the Diocesan Board can help is by giving publicity to the movement. The General Board will supply printed matter, but we must ask each Diocesan Board to send it out to the schools of its Diocese or district. Sufficient copies of the general circular will be forwarded to you without delay to allow several to be sent to each Parish. Please send them at first class rates, and address your envelope NOW. It would assist greatly if the Diocesan Board could secure the copying into Parish papers and Diocesan papers the circulars issued by the General Board. The General Board has already requested consent from each Bishop for the presenting of this campaign to the schools of his Diocese or district.

Please advise the General Board immediately of your willingness to co-operate in this matter.

Secondly, please furnish the General Board, at the earliest possible moment, with a list of the schools in your Diocese which continue in session all summer. This will enable us to assist you from the General Office in some of the follow-up work for the campaign. If the information as to summer closing is not at hand the sending out of the general circular of the campaign will offer opportunity to enclose a slip of inquiry and a postal card for reply.

Thirdly, will you have in view the gathering of a Diocesan list of enlisted men? This can be compiled by securing a copy of the list which we are asking each school to gather and post up. The copy for the Diocesan Board should contain the names of the camps to which the different men are sent, and an indication as to whether they are communicants, and also whether they have been leaders in any special line of Parish work. The Rector will, we hope, co-operate by adding these details when he understands the reason for asking them. The reason is this: we are hoping to transfer to the Chaplains of the Church, at each camp, the names of our Church communicants in that camp, and to send to the Y. M. C. A. Camp Secretaries the names of men who may be depended upon to help the Secretaries in the organizing of the various religious interests of the camp. We feel that all those who have at heart the religious and moral welfare of the young men of the country will realize that unusual effort must be made to enable the religious activities at each camp to make a strong showing from the very start.

As the camps are to open on September fifth there is no time to be lost in securing these lists, and collating them for transmission. The Diocesan Board should, if possible, send them in duplicate form to the General Office.

Lastly, if it should prove inexpedient in any Diocese for the work of co-operation to be carried on by one of the regular officers of the Diocesan Board, the General Board requests the appointment of a man of capacity and promptness who will undertake to act as special agent for the campaign in that Diocese.

Berkeley Graduates the Class of 1917

The annual graduation exercises of Berkeley Divinity School, Middletown, Conn., occurred on Tuesday, June 5th. A series of memorial addresses were given in memory of the late Rev. Dr. Samuel Hart, Dean, and of the Rev. Dr. Hervey Boardman Vanderbogart, professor of Hebrew and Cognate Languages. The Rev. Dr. Storrs O. Seymour, Rector of St. Michael's Church, Litchfield, Conn., presided. The Rt. Rev. Dr. Brewster, Bishop of Connecticut; the Rev. Dr. Oliver H. Raferty of Portland, Conn.; the Rev. Samuel R. Colladay, Rector of St. James' Church, West Hartford, gave the addresses in memory of Dr. Hart. The Rev. Dr. Charles Baker Hendrick, Professor of New Testament Exegesis; the Rev. Dr. F. F. German, Rector of Holy Trinity Church, Middletown, and Dr. McDonald of Hartford gave the addresses in memory of Dr. Vanderbogart.

The five members of the class graduating were Messrs. Walter F. Borchert, Harry Speake Cobey, Robert H. Johnson, Benjamin L. Ramsay, Sidney Wishart Wallace. A diploma was granted the Rev. Joseph W. B. Stewart of the class of 1906. Mr. Stewart had completed his work in the Philadelphia Divinity School. Mr. Cobey received the prize of $10 offered by the class of 1915 for the best rendition of the Church services. Messrs. Cobey, Borchert, Spoffered and Johnson were ordered Deacons by Bishop Brewster. Mr. Ramsey is to be ordained to the Diaconate on St. Peter's Day, at Plattsburg, N. Y. They have been assigned work as follows: Mr. Cobey, Curate of St. Paul's Church, Rock Creek, Washington; Mr. Borchert, Minister-in-Charge of St. Paul's Church, Willimantic, Conn.; Mr. Spofford, teacher in St. Paul's School, Concord, N. H.; Mr. Johnson, to work under the Bishop of New Hampshire; Mr. Ramsay, Minister-in-Charge of Holy Trinity Church, Granville, Diocese of Albany, N. Y. The Rev. J. J. Lanier of the class of 1891, was the preacher at the Alumni service held in St. Luke's Chapel at 5:30 p. m. The annual Alumni supper was attended by sixty-two members. Bishop Brewster presided. The Rt. Rev. Dr. Davies, Bishop of Western Massachusetts; Prof. Ladd, who has been asked to serve as the acting Dean of the School, but has not as yet accepted; the Rev. Francis Barnett, Chaplain in the army; Dr. German, Archdeacon Sniffin, the Rev. M. K. Bailey, and the Rev. Mr. Ramsay, who represented the graduating class, were among the speakers of the evening. The annual Alumni meeting was held on the following Wednesday morning. Bishop Lines of New Jersey was re-elected President, the Rev. Dr. Vibbert of New York was elected Vice President, to succeed Dr. Hart.

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

Plans and specifications have been completed for the erection of a new church this Summer at Tucumcari, New Mexico.

The consecration of St. Barnabas' Church, Altoona, Pa., occurred on June 12th, the Bishop of Harrisburg officiating.

By the will of Mr. James D. Standish, $2,000 has been left to the Endowment Fund of St. John's Church, Detroit, Mich.

The Rotary Club of Williamsport, Pa., attended Christ Church in a body on Sunday evening, June 10th. The Rev. Charles N. Tyndell, Rector, preached the sermon, taking for his subject, "Man's Service to Man".

The children of Christ Church, Reading, Pa., abandoned the idea of having a picnic this Summer, and used the funds to purchase Liberty Loan Bonds.

The Bishop of Nevada, the Rt. Rev. Dr. Hunting, recently administered the Rite of Confirmation to a class of 46 Pah-Ute Indians. There is not an unbaptized person on the reservation.

The Sunday School of Calvary Church, New York City, held a rally and party on Monday evening, June 11th. It is the banner Sunday School of the Diocese. The work of the School was reviewed by the Superintendent, the Rev. Ernest L. Paugh. The Rev. Dr. Sedgwick is Rector of the Parish.

The Standing Committee of the Diocese of Marquette has called a special Convention to meet in St. John's Church, Negaunee, on September 5, for the purpose of electing a Bishop Coadjutor of the Diocese, Very Rev. Dean White having declined the election.

Bishop Fiske was the preacher at the second series of services held Sunday afternoon, June 10th, on the site of the proposed Cathedral in Philadelphia. About five hundred people took part in the service. An open-air pulpit has been erected, and services will be held at the site every Sunday afternoon during the Summer.

Monday, June 18th, at the Church Rooms, the Pittsburg Clerical Union met, there being one of the best attendances of the Clergy. The order for the day was a paper by the Rev. William Porkess on "The Import of Religious Education". The subject aroused considerable discussion.

The Hugh de Payens Commandery visited the Church Home, Buffalo, N. Y., in a body on Sunday afternoon, June 10th. A service was held in the chapel, and the Rev. Charles D. Broughton gave the principal address. Mr. Henry R. Howland, Vice President of the Board of Managers, welcomed the visitors, and Mr. John H. Brinkman responded. The Rev. Dr. Jessup spoke in memory of Bishop Walker. Children of the Orphanage sang patriotic songs.

The first centennial of the beginning of deaf mute instruction in America will be celebrated at the parent School at Hartford, Conn., during the first week in July. The Rev. James H. Cloud, D. D., of St. Louis, President-elect of the National Association of the Deaf, will preach at the morning service on Sunday, July 1, under the auspices of the Convention of American Instructors of the Deaf.

The Bishop Thorpe Manor Summer School was held at South Bethlehem, Pa., June 25th to 29th, for Sunday School teachers, Superintendents and the Clergy. The program covered instructions in the principles, methods, administration and materials of Religious Education, especially in Sunday Schools, by an able corps of instructors well known in the American Church.

A service was conducted in the open air at Pittsburg, Pa., on one of the principal streets of the city, on the first Sunday after Trinity. The Rev. G. D. Griffiths, Rector of the Church of the Atonement, Carnegie, Pa., and the Rev. Dr. H. A. Flint, Rector of the Church of the Nativity, Crafton, Pa., gave addresses. The Rev. Wm. Porkess of Pittsburg had charge of the service.

Sunday morning, June 17th, a memorial service was held in Grace Church, Pittsburg, Pa., in accordance with the annual custom of specially recognizing the long Rectorship of thirty-seven years, one of the longest in the Diocese, of the late Rev. Dr. Robert J. Coster. The Sunday nearest his death is always reserved for a memorial service. The present Rector, the Rev. William Porkess, preached a special sermon to a large congregation on "The Call of the Departed".

Bishop Lawrence of Massachusetts confirmed a class of eight men from the battleship Georgia, in St. Paul's Cathedral, Boston, June 15, after Evensong. The class was presented by the Rev. A. C. Larned, U. S. N. M., Chaplain of the Georgia. Six of the class were baptized immediately before the Confirmation. The first Communion took place on Sunday, June 17, at Emmanuel Church, Somerville (The Rev. G. B. Nicholson, D. D., Rector).

A meeting of the Church School Union was held at Paterson, N. J., on June 13th. Mr. A. S. Cookman of Englewood gave an address on "Cooperation", and Mr. Philip W. Conyers of Hackensack on "Teachers and the Church School". The following officers were elected to serve for the ensuing year: The Rev. H. B. Todd, President; Mr. Frederick B. Lane, Vice President; Mr. William H. Beck, Secretary, and Mr. Charles Crane, Treasurer; Clerical Delegate to the Board of Religious Education, the Rev. R. B. McKay; Lay Delegate, Mr. W. M. Lockwood.

On the first Sunday after Trinity a set of new Altar hangings, given by Mrs. Josiah Spalding and the Misses Elizabeth and Grace Spalding, in memory of Miss Isabel Spalding, were used for the first time in the Church of the Good Shepherd, Nashua, N. H. They were made by the Sisters of St. Margaret, Boston. Two flags have recently been given to the Church, and are in constant use. One is a silk flag, which is carried in procession, and which stands beside the Altar. It is the gift of David T. Eaton, in memory of his grandmother, Mrs. Emma A. Thurber. The other flag, which flies over the entrance, is the gift of the Men's Club.

The final meeting, before adjournment for the Summer, of the Louisville, Ky., Clericus was held at Christ Church Cathedral Parish House, Monday, June 18th. The following officers were elected for the ensuing year: President, Rev. F. W. Hardy; Vice President, Rev. F. J. Mallett of New Albany, Ind.; Secretary, Rev. C. E. McAllister; Treasurer, Rev. E. A. Whatham. A paper on "The American Cathedral" was read by Dean-elect R. L. McCready. A committee on the Every-Member Canvass Campaign in the Fall was elected as follows: Rev. John S. Douglas, Rector of St. Andrew's, Louisville; Rev. Frank J. Mallett, Rector of St. Paul's, New Albany, Ind.; Rev. H. S. Musson, Rector of the Church of the Advent, Louisville; and Messrs. R. A. Robinson, J. G. Saunders and A. G. A. Robinson.

Twenty-three boys were graduated from the Philadelphia Academy, a Church School, on Tuesday evening, June 12th, and presented their diplomas by the Head Master, the Rev. Dr. Steinmetz. Prizes were awarded Gilbert De B. Hunt, Charles H. Baird, William H. Lathrop, George De S. Getz, Jr., and Arthur E. Pringle. Bishop Rhinelander presided. The address was given by Hon. Roland S. Morris, former Chairman of the Democratic State Committee of Pennsylvania, and recently appointed Ambassador of the United States to Japan. He told the boys that the ideal of service , and not that of making a career and "getting on", with its accompaniment of "abandon, carelessness, luxury and extravagance", which was held before the preceding generation, is the keynote of the coming generation. Reconstruction of the society whose liberty the world is fighting to preserve was the specific task he held up before the boys.

On Tuesday evening, June 12th, Bishop Darlington dedicated St. Barnabas' Church, Altoona, Pa. This is a Church for Colored people—one of the two now working among Colored people in the Diocese of Harrisburg. Work among these people in Altoona began in the year 1910, with the Rev. E. T. Oxley in charge, who labored here in connection with St. Augustine's, Harrisburg. The property now consists of two lots, on one of which the Church building stands. The building was originally intended for business purposes. It was used for a time by the Polish Roman Catholics, and was finally secured for its present use. The purchase price was $2,400. About $500 have been laid out in improvements and repairs. On the evening of the dedication, the Minister-in-Charge, the Rev. W. M. Parchment, announced that the property was entirely free from debt. Mr. Parchment has ministered here since January, 1910, and it is by virtue of his wise and untiring efforts that the present result has been achieved. The Clergy of the Archdeaconry of Altoona were nearly all prseent and made brief congratulatory addresses. The Bishop confirmed at this service seven young people.

On Wednesday morning, June 13, the formal opening of the new Parish House of St. Luke's, Altoona, Pa., took place. The Holy Communion was celebrated by the Bishop, who preached from the text: " I have five brethren", St. Luke xvi:28. The central thought of the sermon was that as the Church building and what is done therein presents our duty toward God, so the Parish House presents our duty toward our neighbor. Nearly all the Clergy of the Archdeaconry of Altoona were present.

In the evening of the same day, a reception was held in the Parish House. Addresses were made by the Bishop, Mr. Snyder, a Layman, the architect and several of the Clergy who were present. A great crowd assembled of parishioners and friends.

The Parish House is solidly built, and has cost from forty to fifty thousand dollars. It contains a hall that will seat probably a thousand, a spacious gymnasium, light and airy rooms for Societies and Guilds, and other organizations, a Choir Room, kitchen, bath rooms and shower baths. Refreshments were served.

The Rectory has been thoroughly renovated and repaired. It has been used as a Parish House for many years. Now hard wood floors have been laid, the walls freshly papered and two bath rooms have been added. The plant at St. Luke's, Altoona, is one of the best in the Diocese. A very large part of the work is due to the wise administration of the Rev. George R. Bishop, Rector, and he has been loyally sustained by his Vestry and parishioners.

Personal Mention

The Rev. Dr. Wm. D. Maxon of Detroit, Mich., is soon to go to France as Chaplain of the Detroit College of Medicine unit of the Red Cross.

The Rev. Carl G. Ziegler, Rector of Grace Church, Ishpeming, Mich., preached the baccalaureate sermon before the graduation class of the Ishpeming High School.

The Davenport, Iowa, High School baccalaureate service was held at Trinity Cathedral on Sunday, June 17th, at 11 a. m. The Very Rev. Dr. Marmaduke Hare preached the sermon.

Dean Beekman of the Pro-Cathedray of the Nativity, South Bethlehem, Pa., was one of the principal speakers at a flag raising under the auspices of the local Elk Club, in his city, on Flag Day.

The Rev. Albert B. Whitcombe, at one time Rector of St. Luke's Church, Dixon, Ill., is now a member of the Dixon City Commission, and head of the Department of Public Health and Safety.

The Rev. Walter Scott, a retired Priest of the Diocese of Ohio, who resides at Elkhart, Ind., received a special invitation and attended the Commencement exercises at Kenyon College, at Gambier, Ohio. He is past eighty years of age, and was a member of the first class graduated from that institution.

The Rev. S. C. Clark, Jr., of Passadena, Cal., a member of the Senior Class graduated from the Cambridge Theological School last month, was united in marriage on June 21st to Miss Helen M. Moodey of St. Helena, Cal., University of California, 1914. The marriage took place in St. Mark's Church, Berkeley, Cal., and the Rev. Dr. E. L. Parsons officiated.

The Rev. Wm. J. Cordick, Rector of St. Thomas' Church, Plymouth, Ind., celebrated the twenty-fifth anniversary of his ordination on Saturday, June 16th. He officiated at an early celebration of the Holy Communion, and in the evening he and Mrs. Cordick entertained the members of the Vestry and their wives at dinner.

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The Rev. Frederick L. Finchbaugh, Rector of Calvary Church, Cincinnati, Ohio, and the Rev. Stanley M. Cleveland, Rector of the Church of the Ascension, Wyoming, Ohio, have been assigned by the Y. M. C. A. International War Work Council to do work in France. They sailed last week for France, in company with a number of other Y. M. C. A. workers.

A number of men from the battleship Georgia attended a special service in the Cathedral Church of St. Paul, Boston, on Sunday, June 17th. The address was made by the Rev. Mr. Larned, Chaplain of the Georgia.

The Rev. Duncan Weeks, entered upon his work as Rector of St. James' Church, Sioux Falls, S. D., on Sunday, June 17th. Mr. Weeks was formerly the Chaplain of Shattuck Military School, Faribault, Minn.

Mr. A. Elliston Cole was ordained to the Diaconate by Bishop Francis in St. John's Church, Lafayette, Ind., on St. Barnabas' Day, June 11th. The sermon was preached by the Rector, the Rev. Dr. D. E. S. Perry. Mr. Cole attended Purdue University for two years. He is a graduate of the University of Indiana and of the Western Theological Seminary. He has been appointed a Curate of All Saints' Cathedral, Indianapolis.

Honors have been falling thick and fast recently upon the members of the Editorial Staff of THE WITNESS. The Rev. Dr. White of Grand Rapids was elected Bishop of Marquette a few weeks ago, but declined. Others have received votes for the Bishopric in several Dioceses. Hobart College conferred the degree of Doctor of Divinity upon Bishop Wise, and the same degree was conferred, the second week in June, by Seabury Divinity School, by Seabury Divinity School, upon the Rev. John C. Sage, Rector of St. John's Church, Keokuk, Iowa, and Managing Editor of THE WITNESS.

The Rev. Dr. Herbert H. Powell of the Church Divinity School of the Pacific, San Francisco, is announced among the leaders who will direct the thought of the International Christian Workers' Institute, which will be held on the campus of Westminster College, Salt Lake City, Utah, next August.

The Rev. Dr. Edward Staples Drown, Professor of Systematic Divinity in the Cambridge Theological School, will act as assistant to the Rev. Arthur W. Moulton, Rector of Grace Church, Lawrence, Mass., until the return of the regular assistant, the Rev. Malcolm E. Peabody, from France, where he is serving as Chaplain of Base Hospital No. 5.

The Rector of Trinity Church, Wilmington, Del., the Rev. Frederick M. Kirkus, and his family will spend the month of August at Eaglesmere, Pa.

The Rev. Frederick Stevens, Rector of St. Luke's Church, Wyoming, Ill., has resigned on account of the illness of Mrs. Stevens and accepted work for the Summer in the Diocese of Long Island. The Wyoming Herald says: "Mr. and Mrs. Stevens will be greatly missed in this city, where, during their short stay, they have made many friends, and where Mr. Stevens, by his activity and enthusiasm in the different branches of his work, had come to be greatly depended upon."

The Rev. Evan H. Martin, Rector of St. Thomas' Church, Rochester, N. Y., has offered his resignation, which has been accepted by the Vestry, to take effect July 1st. He will retire from active work. He served in the Congregational ministry fourteen years before his ordination by Bishop Coxe in 1889, at which time he was appointed Assistant Rector of St. Mark's Church, Buffalo, N. Y. He became the Rector of St. Stephen's Church, Rochester, in 1898, and took up the work at St. Thomas' three years later, when it was a Mission. Mr. Martin will continue to reside in Rochester, and during the month of July will officiate at St. James' Church.

A Bishop Who Sees the Humorous Side

The Rt. Rev. Dr. Granville H. Sherwood, recently consecrated Bishop of Springfield, possesses a keen sense of humor, as is evidenced by his facetious comment upon the photograph of himself which appeared in the May number of the official organ of the Diocese. He says: "Rumor has it that those who read the Springfield Churchman are dreading my coming, after seeing my photograph. To allay their fears, let me say that those who have seen me have said again and again that I do not look nearly as fierce in life as I do in the photograph, that I have at times almost a kindly expression, that I have been known even to smile under great provocation of mirth, and that so far my wife alone has remarked the resemblance, and she is charitable enough to say that I look that way only at breakfast."

These humorous comments make the Bishop's daily Journal interesting, even to one who is not familiar with the Diocese of Springfield.

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Editorial

"OUR BIT"

I want to say just a word about the use of Churches during these summer months. They are months of stress and anxiety to many a home in this land of ours—when we are called upon to offer our sons as a sacrifice on the altar of freedom. Of course if the Germans are right, and there is no God except a God made in the laboratory of human experiment; then the voice of conscience is merely a superstition, and national necessity justifies any action, however atrocious, that may further national existence. A war on women and children is no different from a war on men, if honor must yield to the demand of war councils, and men need not obey the law of God.

But if God lives, then the world may emerge from its holocaust of brutality and the poor may emerge from the chains of injustice, and men's blood has not been shed in vain.

But if God lives, and that is the principle for which we are fighting, then prayer is the sword of the spirit. It is a strange creature who believes in God and yet can't find one hour a week to worship Him, even in times of peace. It is a still more curious creature who believes in God and will not ask Him to spare us in our hour of peril and sacrifice.

After all isn't the frank atheist a more consistent man than one who believes in God and neglects Him—who says to our young men, "Go forth and fight our battles," and yet himself plays golf or takes a joy-ride when the call to pray goes forth?

We older men can't do much in the way of sacrifice. A little money, or a good deal. What's that? And most of it well invested, not given. What's that? But we can say our prayers for the young men who go forth; and we fathers and we mothers who claim to be Christians and who view with horror the godless Prussian Paganism, what are we but slackers if we do not seek God's House, and hold up the hands of our leaders while they do battle with Amalek.

The Apostle says that the fervent prayer of a righteous man availeth much. We sinners need to pray for ourselves, but you who say that you do not need Church; that you can be as good without worship as we sinners are who do worship, now is the time we need your prayers for our young men gone forth to battle.

If it is merely a question of your own soul's salvation, you may be right. I know that I need to pray in order to be decent. You may not need that help. But now it is not a question of your soul but our sons' lives. We want your prayers to ascend to God that our young men may not be sacrificed to Moloch, and that God will overturn man's evil counsels to His own glory.

I do not believe there ever was an army in which more God-fearing, clean young knights were going forth to do battle for outraged women and murdered children, but they certainly have a right to feel that those who serve God should pray for them faithfully while they are on their quest.

"But I can pray just as well in the fields as I can in the Church!" Maybe you can, but you know that you don't. It is a pretty speech, but to do a thing, you need a time and a place and an opportunity, and that the Church aims to give you.

I know that some of you feel that so many people in Church are shams that you rebel against the implied association with them in prayer. Rubbish! Are there no grafters in Congress? No cowards among the officers of the army? Yet your sons and mine do not draw back and say because my Congressman is a grafter and my Captain the least worthy man of the Company, therefore I decline to serve.

The human element in all of our organizations is varied, good and bad, but your service and mine stands or falls not by the hypocricy of a Judas, but by the fidelity of the Johns and Marys who do their duty to the end, because they love. It is significant that so many of the common people—God bless them—are named John and Mary; it is a happy omen of their fidelity in spite of Herod and Annas and Caiaphas and Ananias and Judas. True singleness of heart and sincerity of purpose does not stop to take stock of other's faults, but goes forth to do loyal service, though all others be false to their oaths of fealty.

If you would realize just the kind of a foe that our boys are fighting, listen to the words of the Rev. Henry Van Dyke, formerly Minister to The Hague and therefore conversant with European affairs, as quoted in the New York Times. He spoke of the hypocricy of the Kaiser, who referred familiarly to God while employing poison gas, and quoted from the Bible while sending aeroplanes to kill women and children:

"America must join with the others in ending the Potsdam gang, if the world is not to become a cage of wild beasts. The gang is against the laws of God. It is against the laws of all nations. It is using Christianity to bolster up a cause as infamous as men ever engaged in."

We are simply doing the duty of any community in breaking up a gang of bandits, who are outraging the laws of God and man. Our sons are called upon to do police duty for a world whose peace has been violated. You are called upon to pray for them that they may be kept from evil and from danger both to body and soul.

THE STORY OF THE CHRISTIAN CHURCH

THE CONVERSION OF ENGLAND

In the year 596 the good Gregory, Bishop of Rome, sent forth a little company of monks, led by one, Augustine, to convert the pagan Saxons who now occupied the island from which the Celts has been driven forth. The story is a pretty one. The fair haired Saxon youths who were exposed for sale in Roman markets excited his sympathy. "Who are they?" he inquired. "Angles," was the reply. "They look like angels," said Gregory. "From whence come they?" "From Deira," replied the salesman. (Deira was an English province, and in Latin "de via" meant "from wrath". "Let us save them from the wrath to come.") "Who is their King?" "Aella." "Let us sing Alleluia at their conversion."

This was the purport of the story. It may be true and it may not, but it illustrates the piety of the great Gregory.

ETHELBERT AND BERTHA

There was a gleam of light in the pagan court in Kent, for Bertha, the Queen of Ethelbert, was a Christian from the Frankish court and had a Chaplain of her own. To her Gregory sent his Missionaries. They were loathe to go, and took their time on the journey and, hearing more and more of the ferocity of the Saxons, sent back an embassy that they might be released from the task, but Gregory was determined and bade them go on.

At last they arrived at the Kentish court in Canterbury, and there, in open air (for the Kentish King feared necromancy in a building), they appeared before the King, carrying a silver cross and the picture of the crucified Savior before them and chanting a litany for Ethelbert's salvation and their own.

Augustine preached to the King of the Savior's promise, while he, commending their fair words, cautiously postponed accepting them, but granted the pilgrims safe conduct in the realm, and gave them food and lodging.

It was a fair beginning and, converting an ancient British Church into their own House of God and naming it, probably in deference to Bertha, St. Martin's, Ethelbert was baptized at Whitsuntide, 597, and the conversion of the pagan Saxon had begun.

AUGUSTINE

A monk, without much breadth of vision but with much zeal, Augustine, began the conversion of Kent and soon came into conflict with the British Christians in the west of the island. A conference was proposed and held in which the haughtiness of the Latin monk effectually prevented the co-operation of the two bands of Christians. There were reasons why the British Bishops held back. The Saxons were the plunderers of their land, the murderers of the ancestors. There was an invincible antipathy which the Celts could not forget. Yet there might have been co-operation between these two branches of Christ's Church if Augustine had possessed the sagacity of Gregory. The differences upon which they split were as futile as differences usually are between Christian folk.

The time of keeping Easter, which the Celts kept according to an ancient reckoning which had been corrected during the years that Britain had been cut off from the continental affairs; the form of tonsure of monks, and some difference in the manner of administering Holy Baptism were scarcely sufficient causes for dividing the Body of Christ had Augustine been humble and tactful, but instead, he was arrogant and narrow, and the two parted in mutual anger and distrust.

DECLINE OF LATIN MISSION

The Latins returned to their evangelization of Kent and succeeded in establishing three Bishoprics, one at Canterbury, which Augustine held, and one at London and Rochester. But the successors of Ethelbert, Sebert and Redwald of East Anglia, were not favorable to the Missionaries, and the light of the Gospel was nearly extinguished by their pagan successors. The Bishops of London and Rochester fled from Britain and Laurentius, successor to Augustine, barely saved the total extinction of the Latin mission in England.

A similar mission to Northumbria, under Paulinus, flourished for a time under Edwin, who married a daughter of Ethelbert, but he too was driven out by the victories of Penda, pagan King of Mercia, only a solitary Deacon, James, remaining to keep the smouldering embers alive. The year 634 saw little remaining of Gregory's mission to the English.

IONA

It was here that the Celtic Church came to the rescue; not the Celts, however, whom the Saxons had driven out of Britain, but Celts who, under Columba, had come out from Ireland and established a monestery in Iona, a little island on the southwest coast of Scotland.

Here was trained the saintly Aidan, who was destined to revive the work of Paulinus in Northumbria and to begin the golden era of the Church in England, in connection with Oswald, who at the time of Penda's victory in Northumbria fled to Iona, and from thence invited Celtic monks to go on with the work that Paulinus had begun.

Through Aidan and his associates a work was begun at Lindisfarne, which became the center of learning and evangelistic work in the north of England. Thus the two streams of Christian tradition, the one from Rome through Gregory's monks, the other from some other source through Columba and Aidan, gradually drew together in their mission of watering the banks through which they flowed.

Bishop Brent Visits a French Shop

A Lively Pen Picture of the Bishop by "Cinderella"

A special writer for the Chicago Tribune, under the name of "Cinderella", gives us the following sketch of the well-known Bishop of the Philippine Islands, and an account of his visit to a French shop in the city of Chicago:

Joffre did not go to the French shop, at 60 East Washington Street, but the great Bishop Brent of the Philippines did. What's more, he stood among the workers the other afternoon as they folded their surgical dressings for France, and gave them the most wonderful talk anyone ever listened to. And it almost made up for Joffre not coming.

The Bishop's the loveliest looking man one almost ever saw; tall and thin, he has a benevolent, smooth shaven face, with the kindest blue eyes and a very firm mouth and chin. He needed those for subduing the Moros; for he and Gen. Pershing did it together, they say, but by different methods.

And it was he who confirmed our commanding General in France and baptized his children in the Philippines.

Bishop Brent looked no other than other men, except for a fold of purple under his chin, instead of a necktie.

So different from England, where the poor Bishops have to wear knee trouserings and little black aprons, and big flat hats that make them noticeable.

The great Bishop has just come from France, which he described as "bleeding to death with a heart-breaking smile on the lips". Nine hundred thousand men are in the French hospitals. He had seen the walls of heroic Verdun, the British massed in the north. He urged the makers of surgical dressings on. Bishop Brent described his voyage home—the hourly S. O. S. calls: "We are torpedoed; help!"

What he did not say, however, was that on April 8, at St. Paul's, in London, two days after America had entered the war, Bishop Brent had preached before the king and queen and all the royals in England; all the diplomatic corps, the cabinet and great dignitaries of the British Empire; that the Strand and all streets leading to St. Paul's were choked with thousands of people, and that such a momentous religious ceremony had never been seen before in England as when the Stars and Stripes flew for the first time with the Union Jack.

It was a very great afternoon for the faithful workers in the French shop.

Mortgage Burned and Church Consecrated

The mortgage on Grace Church, Buffalo, N. Y., was burned in the presence of a large congregation on Thursday, June 14th, and the Church was consecrated on the following Sunday. The mortgage was for $50,000, but in the year more than $80,000 indebtedness has been liquidated. The ceremony of burning the mortgage was a happy one, and was made the occasion for congratulatory addresses. The Rev. John C. Ward, Rector, presided and Miss Marian L. Morgan, who contributed liberally toward paying off the mortgage, burned the document. Among the speakers were the Rev. John Shaw, Assistant Rector, the Rev. N. W. Stanton of St. Mark's Church, the Rev. Walter R. Lord of St. John's Church, Messrs. William A. Morgan, John Willis, John Lewis and Wm. E. Plumber, Mrs. Theodore Vosburgh and the Rt. Rev. Dr. Olmstead, Bishop of Colorado. Grace Church was incorporated about three-quarters of a century ago, and in that time, as the Parish was moved from building to building, three mortgages have been paid and burned. Bishop Olmstead officiated at the consecration.

Love, it has been said, descends more abundantly than it ascends. The love of parents for their children has always been far more powerful than that of children for their parents; and who among the sons of men ever loved God with a thousandth part of the love which God has manifested for us?

The glory of the world declares that the living God stands behind the world; for if He did not stand behind it and pervade it with His gracious eulogy, there could be none of this beauty. Beauty is always the outward and visible sign of indwelling mind.—W. L. Watkinson.

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THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

Our Officers Report Progress

It is our very great privilege to announce a continuation of splendid receipts to the apportionment. To June 1st they are:

From Parishes	$490,275.14
From individuals	60,997.00
From Sunday Schools	156,991.61
From Woman's Auxiliary	74,368.98
From Junior Auxiliary	8,288.81
	$790,921.54

Of this sum $41,819.15 has come from the One Day's Income Plan. Last year it was $31,287.59.

A year ago the receipts were $782,-020.10, thus making the present increase $8,901.44. Of this increase those from the Parish gifts are over $5,000, from the Sunday Schools more than $13,000.

There are slight decreases to report in individual and the Auxiliary gifts. As we stated last month, and as we must always state at this season, in order to arrive at a just comparison, consideration must be had for the varying date of Easter Sunday. It affects the Sunday School Lenten Offering which cannot be received until after that Festival. This fact, therefore, changes the above apparent increase of $8,901.44 to a decrease of $10,613. Last month the decrease was $17,219.99. In dealing with such immense sums this decrease at this time is not disquieting.

We love to think of the children of the Church and their most faithful teachers. Five hundred thousand in number and more. What a superb army they make. All believing in Jesus the Son of God, all working and striving for the mastery, and by their single-heartedness compelling conviction. Their personalities extend to every quarter of the globe, for their deeds of perfect love reach the children of the forest and plain, the islands of the seas, and the continents beyond. God bless them ever, and grant that we too may possess the same perfect faith.

GEORGE GORDON KING,
Treasurer.

Meeting of the Executive Committee

The last meeting of the Executive Committee of the Board of Missions for the Summer was held June 12th, at the Church Missions House.

The Treasurer presented a most encouraging report. Taking everything into consideration, the receipts to date from contributions show an increase of $24,000 over this time last year.

A number of new workers were appointed, among them the following: Miss Alice M. Larery, as United Offering worker at Fort Hall Indian Mission, Idaho; the Rev. George V. Dickey and the Rev. Frank A. Saylor, to Porto Rico; Mr. Paul Hartzell, Miss Katharine Putnam and Miss Ellen Miller, to Shanghai; Sister Deborah Ruth, to Anking; the Rev. George G. Hoisholt, to Hankow; Miss Amy W. Kinsley, to Tokyo; and the Rev. M. E. Carver, to Honolulu.

Provision was also made for the United Offering worker at Ensley, Alabama, to work under the direction of the Rector of St. John's Church.

The Rev. James A. Muller offered for service in the field, to take the place of any one who might be called away because of the war. The Bishop of Hankow asked to have Mr. Muller sent to Boone University, Wuchang, to take the place of the Rev. E. Walker, who has gone to England for the duration of the war.

Provision was made from the United Offering for the training of Miss Mary Means and Miss Mae W. Torian.

The Bishop of West Texas asked for permission for Miss A. Bowden, in charge of St. Philip's Normal and Industrial School, San Antonio, Texas, to appeal for specials for the School. Such permission was given.

The Rev. C. E. Taylor, at the request of the Bishop of Porto Rico, was continued on the staff indefinitely.

At the urgent request of the Bishop of Mexico, an increase was made in the appropriation for the running expenses of the House of the Holy Name, in Mexico City, and also an appropriation for the support of ten orphan children in the House. Deaconess Claudine Whitaker had taken these children in when the rate of exchange was high, and was able to provide for them in this way. Exchange is unfavorable now, and it left her with a large work insufficiently provided for.

The Rev. J. F. Droste had built up a splendid work at El Coto at his own expense, and having been regularly appointed by the Board, turned over to the Bishop of Porto Rico the entire property, at about half its cost.

From the district of Tokyo came a request that Miss B. R. Babcock, on account of ill health, be given a two years' rest.

The Bishop of Tokyo also asked that the Rev. P. K. Goto, for ten years working among the poorest of Tokyo's poor, be given authority to appeal for $10,000 specials for the purchase of land and erection of buildings at Shitaya. The Japanese recognize ten years as a test of the success of their work. It seemed a propitious time to make this appeal, and the Board gladly granted permission, with the hope that the Church would recognize the unusual character of this work and speedily give it the desired help.

Word came from Dr. R. B. Teusler of Tokyo that they have been able to purchase a fine tract of land in Tokyo for the erection of St. Luke's Hospital. The Board expressed its hearty appreciation to the officers and members of the Japanese National Council of St. Luke's International Hospital for their generous assistance and co-operation in securing funds for the erection of the Hospital, and especially to thank their Excellencies Marquis Okuma, Baron Sakatani, Baron Goto, Baron Shibusawa and Mr. Sakai for their personal and continued interest and assistance in furthering the success of the plans for the new Hospital, and their recent help in securing a suitable building site for the new institution.

The Bishop of Kyoto was authorized to borrow up to $2,500, to provide a residence for the Rev. and Mrs. L. A. Peatross, at Toyama. This amount will be repaid from the appropriation provided for rent.

The Rev. T. M. Tong of the District of Shanghai one of our Chinese Clergy, desired greatly to come to this country for further study. The Bishop strongly recommended it, and the Board made provision for his traveling expenses.

Mahan School, at Yangchow, Shanghai, has grown to such an extent that they are urgently in need of two more class rooms. Part of the money was provided from the Hongkew lease rentals, and an advance of $800 was made, which the Missionary, the Rev. B. L. Ancell, will return.

The Bishop of Shanghai forwarded a series of resolutions adopted by the foreign Clergy of the Shanghai Mission on the death of Archdeacon E. H. Thomson.

The Bishop of Hankow was given authority to proceed with the building of the Church General Hospital, Wuchang, up to the amount of money actually in hand.

A minute of appreciation on account of the retirement of the Rev. James Jackson, D. D., for seventeen years President of Boone University, Hankow, was adopted.

In Alaska, it is found necessary to move the Mission residence at Fort Yukon, because of the cutting in of the river, which threatens its destruction.

An appropriation of $427.07 was made to cover insurance on buildings in Alaska.

"From every lonely, hungry soul Jesus seeks hospitality, standing at the door without, waiting patiently for the opening of it; and when He is welcomed in, there is a mutual feeling of love, and the Guest becomes a generous Host."

O God, our Father, who bearest with us though we bitterly offend; grant to us patience with one another, that we may cast away all fretfulness and complaining, and whatsoever hinders the course of brotherly kindness; through Jesus Christ our Lord. Amen.

Anniversary Celebrated

Cambridge Theological School Cele- Its Anniversary At Commencement Time

The annual Commencement exercises of the Episcopal Theological School, Cambridge, Mass., were held this morning in St. John's Memorial Chapel. The occasion had additional significance this year, because the school is celebrating the fiftieth anniversary of its foundation. The services in the chapel consisted of the delivery of diplomas to the members of the graduating class, the sermon by the Commencement preacher, the Rt. Rev. William Lawrence, D. D., Bishop of Massachusetts, and the celebration of the Holy Communion. In the procession were the undergraduates, Seniors, Alumni, visiting clergy, the board of visitors, the Board of Trustees, the members of the faculty, Dean George Hodges, President A. Lawrence Lowell, representing Harvard University, and Bishop Lawrence.

After the service, a luncheon was served to the invited guests on the school grounds. Then were held the more formal anniversary exercises, with addresses by President Lowell of Harvard; Dean William W. Fenn of the Harvard Divinity School; Rev. C. C. Silvester, Rector of St. John's Church, Somerville, N. J., and the son of the first graduate of the school; Rev. Arthur R. Gray, son of the late Dean George Z. Gray, and Rt. Rev. Frank Hale Touret, '03, Missionary Bishop of Western Colorado.

The following Seniors received diplomas and were awarded the degree of Bachelor of Divinity: Stephen C. Clark, Jr., of Passadena, Cal., to be minister of St. Luke's Church, Park City, Utah; Benjamin C. DeCamp, Jr., of Cincinnati, Ohio, to be minister of St. John's Church, Silverton, Col.; Angus Dun, of Cambridge, to be minister of the Church of Our Redeemer, Lexington; Harry H. Hall, of Fort Edward, N. Y., to be curate of St. Paul's Church, Albany; Charles C. G. Howell, of St. Michael's, Barbadoes, to do missionary work in Mississippi; Bernard N. Lovgren of Red Wing, Minn., to be minister of Union Chapel, Marion; Rollin D. Malany, of Delavan, Wis., to be minister of St. Andrew's and St. James' Churches, Greenville, S. C.; Lindley H. Miller, of Tuxedo, N. Y., to be assistant at St. John's Church, Clifton, Staten Island, N. Y.; John S. Moses, of Cambridge, to be on the staff of the Cathedral Church of St. Paul, Boston; Byrle J. Osborn, of Excelsior, Minn., to be curate of Calvary Church, New York City; Herman R. Page, of Spokane, Was., to do missionary work in the District of Spokane; Irving G. Rouillard, of Boston, to be assistant at Trinity Church, Pittsburgh, Pa.; Leslie F. Wallace, of Lawrence, to be curate of St. Thomas' Church, Taunton, Mass.; and Sadajiro Yanagihara, of Sakai, Japan, to be minister of St. John's Church, Osaka, Japan. Four of the graduates received their degrees cum laude, these being Rev. Messrs. Dun, Miller, Rouillard and Yanagihara.

On Wednesday, Alumni Day, June 13th, the graduates lunched together in the Refectory, and the Rev. John W. Suter, '85, the writer of the projected history of the School, gave an historical address. Thereafter followed the annual business meeting of the Alumni Association, with initiation of Seniors.

At the Alumni service in St. John's Chapel, the Rev. Charles L. Slattery, D. D., '94, Rector of Grace Church, New York City, was the preacher. The Anniversary Dinner, at which the Trustees were hosts, was held at the Hotel Westminster, Boston. Rev. Arthur W. Moulton, 1900, Rector of Grace Church, Lawrence, and President of the Alumni Association, presided as toastmaster. Among the speakers were Bishop Lawrence, Dean Hodges, Rev. John G. Bacchus, '75, Rector emeritus of the Church of the Incarnation, Brooklyn: Rev. Reuben Kidner, '78, of Trinity Church, Boston; Rev. Arthur Rogers, '89, Rector of St. Mark's Church, Evanston, Ill., and Rev. Lindley H. Miller, of the graduating class. The general subject of the addresses was the first half century of the school's life, the speakers giving their experiences in the several generations which they represented. The several anniversary addresses of alumni and commencement days were reported stenographically and will be published in the June "Bulletin" of the school for distribution among the graduates who were at a distance and unable to be present.

"True humility never boasts a fault."

We show our true natures in our attitude toward unpleasant truth.

WAR PLANS OF THE BROTHERHOOD OF ST. ANDREW

Benjamin F. Finney Appointed Secretary for Army Work

The officers and Secretaries of the Brotherhood of St. Andrew are working, in their war plans, in harmony with the International Committee of larly recognized by the Association, that organization naving been entrusted by the Government with the welfare work in the army camps. President Bonsall of the Brotherhood is himself a member of the National War Work Council of the Young Men's Christian Associations, through which this work is being done. The appointment of Benjamin F. Finney, the Southern Field Secretary of the Brotherhood, as Secretary for Army Work, is the first decisive step in the Brotherhood's development of this special work. Mr. Finney has already visited a number of army camps in the Southern States, and will be in position to regulate the work of the other Army Secretaries when they shall be secured.

Mr. Bonsall has recently been in communication with Bishop Tuttle with reference to the army work of the Brotherhood, and we reprint herewith the exchange of correspondence on that subject:

Copy of Letter From President Bonsall to Bishop Tuttle

June 5, 1917.

Rt. Rev. Daniel S. Tuttle, 74 Vendeventer Place, St. Louis, Mo.:

My Dear Bishop Tuttle:

You will remember that several weeks ago I wrote you in reference to the desire of the Brotherhood of St. Andrew to be helpful in any possible way in connection with the work among those enlisted in the service of our country during the war. After hearing from you, I wrote to Bishop Lawrence, and subsequently conferred in person with Bishop Rhinelander, Bishop Brent, George Wharton Pepper and Dr. John R. Mott.

From this correspondence, and the conferences, the following suggestions have developed, and after having been submitted to the Executive Committee of the National Council of the Brotherhood, and approved by them, we are prepared to put them into effect.

The plan we propose is as follows: As rapidly as we have funds in hand to enable us to do so, we will employ four or more Secretaries to go into the camps established by the Government, for the purpose of getting into contact with the Churchmen who may be in these various camps, and organizing in each regiment or smaller unit a group of men who will by their lives be outstanding witnesses for clean living and strong Christian manhood, and who will also act as centers of influence for personal work among the men in the camps. While in the camps, our Secretaries will act in co-operation with the Chaplains who may be stationed there, and also with the Y. M. C. A., and will be regularly recognized by the Association, in order to give them a proper status under the Government regulations.

Our Secretaries will go from camp to camp in the performance of this work, and will endeavor to get the men in the camps in touch with the local Churches near the camp sites. It is our purpose, also, to obtain, as rapidly as possible, the names and addresses of all Churchmen who have gone from the various Parishes into the various training and concentration camps, as they are established by the Government, and to supply to the men a list of all Churchmen located in the same camp. In this way, it will be possible to obtain some concert of action and fellowship among these men.

We are hoping, also, to place a copy of **St. Andrew's Cross** in the hands of all men in the camps, and to arrange for the supply of other literature. Mr. Benjamin F. Finney, our Southern Field Secretary, will be the first of our Secretaries to take up this work, and he has already visited many of the South.

As there seems to be no one body in the Church fitted by its organization to represent the Church in this war work, the Brotherhood is in this way endeavoring to supply the need, and we would like very much to know if what we are planning to do meets with your approval, and, if so, whether we may so state in placing the matter before the Church at large, as it will be necessary for us to do in order to obtain the information to enable us to render the fullest measure of service.

We are endeavoring to raise a special War Work Fund of $10,000 to meet the expense of this work. You will be glad to know that Mr. Arthur E. Newbold, of Drexel & Company, Philadelphia, has agreed to act as Treasurer of this Fund.

Yours very sincerely,
(Signed) EDWARD H. BONSALL,
President.

Copy of Bishop Tuttle's Reply

My Dear Mr. Bonsall:

It seems to me that the plan proposed above is an excellent addition to the many benevolent and beneficent lines of action which the Brotherhood has in hand to do, and my approval and my blessing are most cordially extended to it.

Faithfully and gratefully yours,
(Signed) DANIEL S. TUTTLE,
Presiding Bishop.

June 12, 1917.

A Liberty Pew

St. Luke's Church, Convent Avenue and 141st Street, New York City, the Rev. G. Ashton Oldham, Rector, is extremely active in rendering service to the nation at the present juncture. It started its activities with a patriotic community Service, at which some 1,300 persons were present and several hundred turned away. Following this, the Church's offer of its Parish Rooms for the State Military Census was accepted, and it is now one of the chief centres of registration on Washington Heights, providing not only its rooms, but also the entire staff of volunteer workers, which means at least six persons on duty constantly from 7 a. m. to 10 p. m. throughout the two weeks. A reporter of the Evening Sun recently stated that St. Luke's was the only place which he had visited in which the registration was going with absolute smoothness.

St. Luke's, also, has a fully equipped and officered unit of the Red Cross, which meets both afternoons and evenings.

Most unique, however, among its efforts is probably that in connection with the Liberty Loan. Not only have the members of the Parish invested largely as individuals, but, in addition, the Rector suggested that many of them might purchase bonds or fractions of bonds for the Parish, the total amount so given to be devoted to the endowment of a pew to be thereafter forever free and known as "Liberty Pew". This suggestion met with so cordial and spontaneous a response that the full amount needed is already in hand, and the pew selected will shortly be set apart, thus forming a concrete memorial and symbol of St. Luke's part in this nation-wide effort for our country and the freedom of the world. In addition, this forms the start of an endowment for the Parish which ultimately surely will be needed to carry on its various activities amidst a constantly changing population.

YOU LOVE YOUR DOG—BECAUSE

You love your dog because he doesn't talk back to you.
He thinks whatever you do is all right.
You don't have to make company of him.
He eats what's set before him, and asks no questions.
He will follow you to the end of the earth.
He never sulks when you mistreat him.
He tries to please you.
You have no rival in his affections—his love is all yours.
He respects your moods.
He never tells you his troubles.
He never pries into your secrets.
He is polite, and thanks you with his tail for every kind word you see fit to give him.
He will fight for you.
He misses you when you are away.
He rejoices when you return.
He is faithful unto death.
He does what you tell him, without knowing why.
He is jealous of the attentions you show other dogs.
He trusts you to the uttermost, with a faith that is wonderful, blind, inexplicable.

In all real troubles and sorrows, God is very near us, nearer, if I may venture to say it, than at other times. The very cloud that shades the sky is full of gracious rain. Our Pentecost is, as it were, close upon us, with fulness of blessing.—Bismop Moberly.

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COUNCILS AND CONVENTIONS MEET IN MANY DIOCESES

LEXINGTON CONVENTION

The Twenty-Second Annual Council of the Diocese of Lexington and its associated meeting of the Woman's Auxiliary met in St. John's Church, Corbin, Ky., June 6th and 8th, the members of the Council and of the Auxiliary being the guests of the Mission and of St. John's Collegiate Institute.

Wednesday evening, following an official visit of the Cathedral Chapter to the Wentworth School Farm, there was a dinner served by the ladies of the Mission and of the school to all the delegates and visitors. The Rev. Thomas L. Settle, in charge of St. John's, presided and an address was made by the Rev. Thomas J. Lacey, Rector of the Church of the Redeemer, Brooklyn, N. Y.

At 8 o'clock a public meeting was held in the Majestic Theater, Archdeacon Wentworth presiding. The Hon. S. H. Kash, on behalf of the citizens and officials of the town, made the address of welcome. He spoke with much feeling of the valuable work the school and Mission had done in the community and called upon his fellow citizens to show their appreciation of it by giving to the school even a greater support than they had ever done in the past. Bishop Burton made the response. The two principal addresses were by the Hon. James D. Black, Lieutenant-Governor of Kentucky, on "Preparedness for Life's Work," and by the Rev. James M. Maxon, President of Margaret College, on "Religious Education as a Character Builder." Music and recitations by pupils of the school added much to the interest and pleasure of the occasion.

Thursday morning a joint corporate Holy Communion for the members of the Council and of the Auxiliary was administered by the Bishop, assisted by the Rev. Alexander Patterson, Senior Presbyter of the Diocese. Organization of the Council followed, and the remainder of the morning and part of the afternoon was given to the Bishop's charge, a masterly address on "Aggressive Evangelism" as related to Church extension, the life of the clergy and people, the war and the economic conditions of the country. The several parts of the address were marked by the singing of hymns and devotions conducted by the Bishop. It was of the nature of a quiet hour and made a helpful devotional introduction to the transaction of the Council's business. As the charge is to be printed separately for distribution no resume of it is given in this report.

Thursday night there was a second public meeting in the Majestic Theater. The Bishop presided and addresses were made by the Rev. Gardiner L. Tucker, Field Secretary of the Provincial Board of Religious Education; Mr. A. D. Cole, the Rev. Peter Langendorff, the Very Rev. Dean Massie and the Rev. Dr. Richard Wilkonson; by the first on the educational work of the Province, and by the others, briefly, on Truth, Faith and Unity, Peace and Righteousness as these bear upon Church, national, social and personal life.

In adopting the report of the Committee on Social Service, the work of the National Committee on Prisons and Prison Labors was commended and the clergy recommended to acquaint themselves with it and to give it their support. Attention was called to the idleness of prisoners "as an economic waste and also injurious to character." The clergy were also urged "to acquaint themselves with the condition of prisons, both state and county, in order that they may bring about better conditions for prisoners generally and for children especially in these prisons." The branches of the Woman's Auxiliary were urged to hearty co-peration with the Kentucky Society for the Prevention of Blindness and the Mountain Fund for Needy Eye Sufferers; to use their opportunities for studying state conditions, and for aiding, after due consideration, especially in missionary districts of the Diocese, such forms of social service as may seem to them helpful to missionary progress, as furnishing practical demonstration of the spirit of the Gospel they preach."

In response to a message from the Executive Committee of Joint Commission on Social Service, the following was adopted: "Resolved, that this Council affirms unequivocally its approval of all proper efforts for the moral safeguarding of military training camps. (2) That this Council strongly approves the plan of national prohibition during the present war, though this must not be taken as giving the approval of this Council to any particular method of bringing about prohibition without considering the question of fair compensation for the property rights destroyed." The Diocesan Committee on Social Service was directed "in its next year's work to give careful attention to the problems of the country Church and rural life."

It was announced that the Diocese had overpaid the $15,000 apportioned to it for accrued liabilities in the Church Pension Fund. Action was taken with a view to further perfecting the working of the Pension System in the Diocese; to improving the method of laying assessments and apportionments on Parishes and Missions; and to conforming the fiscal year and the business methods of the Diocese to those prescribed by the General Convention.

An amendment to the Diocesan Canons whereby women will be made eligible to membership in the Council was referred to the Committee on Canons with instructions to report to the next Council and in this connection to consider and report upon the plan of the House of Church Women as in operation in the Diocese of California.

Reports on the state of the Church showed that the past year has been one of marked progress in educational, missionary and social service work. There is increasing generosity both in giving and in personal service. That which the Bishop has persistently preached and worked for during the twenty-one years of his Episcopate is being more and more realized,—namely, "a Diocesan conscience and a Diocesan consciousness."

Duluth Convention

The 22nd Annual Convention of the Diocese of Duluth was held at the See City on June 5th and 6th.

The opening service took place in Trinity Cathedral on Tuesday evening. At this time the Bishop delivered a portion of his address. Wednesday morning at 10 o'clock there was a celebration of the Holy Eucharist, and at 11, Convention was called to order.

At this business session Rev. James G. Ward was re-elected Secretary of the Diocese, and J. W. Lyder was chosen Treasurer.

Members of the Standing Committee are as follows: Rev. A. W. Ryan, S. T. D., of Duluth; Rev. E. S. Murphy, of Wadena; Rev. J. G. Ward, of Virginia; Rev. William E. Harmann, of Duluth. The lay members are: F. W. Paine, Thomas S. Wood, W. E. Magner, all of Duluth, and James A. Brown, of Fergus Falls.

The following delegates to the Provincial Synod were elected to represent the Diocese at the October meeting to be held in Pueblo, Colo.: Rev. A. W. Ryan, Duluth; Rev. H. J. Wolner, Cloquet; Rev. S. J. Hedelund, Fergus Falls; Rev. D. J. Gallagher, Detroit; Rev. E. C. Kah-o-sed, White Earth. Lay members: U. G. Holloway, Virginia; A. P. Silliman, Hibbing; W. E. Magner, C. A. Knippenberg and F. W. Paine, of Duluth.

In the Bishop's address, after speaking of the action of the government of the United States in regard to the great war, he said, addressing his clergy: "You, as clergymen, are expected by the Church to do your duty, as godly ministers, and as patriotic men.

"Our cause is a noble one. We are contending for righteousness, for law, for liberty, for numanity. It is no time for timid counsels, but for high and fixed resolves. And it is our duty to remember, and to impress on all whom we can influence, that God hath not given to us the spirit of cowardice, but of power, of love, and of self-control; power which we must use to the uttermost, until the triumph of our just cause is absolute; love, that no ignoble passion of revenge may ever sully the fair fame of America, and self-control, which can bear reverses with serene unshaken confidence, and which in victory has neither taunt, nor scorn for a vanquished enemy. Is it not becoming more evident every day that God rules the world in righteousness, and compels the wrath of man to praise Him?

"When this dreadful war began, with its hideous carnage, its brutal atrocities and its shameful contempt of solemn treaty, or plighted word, the faith of many was shaken, for it seemed to them that Christian civilization had failed. While the world walked in sadness, mourning its dead, its eyes were holden, so that it could not discern Him Who walked at its side, and Who, through suffering, was creating a new world, wherein dwelleth righteousness. Although much must still be endured, and many sacrifices made before the sowing of tears will be succeeded by the 'Harvest of Joy, yet the tokens may be discerned that the thick darkness which covers humanity is breaking, and that the morning is fast coming to a world purified and redeemed, and blessed with a peace that will endure.

"We can see a great people numbering far more than one hundred million souls, stretching from the Pacific Ocean to the Baltic Sea, emerging from the servitude of a brutal despotism, and taking its place among the free democracies of the world.

"We can watch the doom which is slowly, but surely overwhelming the autocratic tyrrany that so long has worked its evil will in Central Europe and the Balkan States. We can read the handwriting on the wall, which proclaims that the Ottaman Bandit must give up forever his hold on the Straits of the Bosphorus, and the domains of Asia Minor.

"What light, and freedom, and happiness for untold millions, will not these political changes bring. And they are among the fruits of the great war. The course of misrule and oppression is being swept away.

"There was a time, when in the great valley of the Euphrates, the Garden of Eden stood; and for ages it was the seat of the most prosperous and powerful nation in the world. The Moslem passed over it with fire and sword, and for hundreds of years it has remained a desert and a swamp. The war has placed it in the possession of that great people who have made Egypt to 'blossom as the rose,' and it is not too much to hope that the ancient glories of the valley of the Euphrates will be restored. The war has turned the world from the worship of Mammon to the higher ideals of brotherhood and mutual service; it has caused one hundred million Americans to enter into a contest to make the world safe for democracy, asking nothing for themselves—neither lands nor money, nor even the cost of the war. It has made the inclusion of women in the electorate in every nation a necessity, and so has added immeasurable to the moral strength of the community. It has united the Anglo-Saxon peoples over all the world in a common purpose, to which they have pledged their lives, their substance, and their sacred honor; and the ties binding them and the gallant children of France together, will not easily be severed. The foundation of this great alliance is RIGHTEOUSNESS; and the work of righteousness will be peace, and effect of righteousness, 'quietness and assurance forever.'"

Great interest was manifested by the Convention in the Board of Religious Education. The need of efficiency and thoroughness in the administration of the Sunday Schools and Bible Classes, and other branches of religious training,—the demand for modern methods in our Diocesan and parochial affairs, and in our Church finances, and the necessity of stimulating an intelligent interest in our Missions at home and abroad, have long been evident to any thoughtful Churchman. The Board of Religious Education has been created to meet the situation, and is steadily producing a change which is like a beneficent revolution. Its activities penetrate into every department of Church life, aiming at modern methods, and greater efficiency in the administration of the Diocese, the Parish, the Sunday School and our guilds and societies. We ought all to share the benefits that this organization can impart. The Board has established a wide-spread "Correspondence School" of Instruction, and hundreds of clergy and lay people, men and women, are enrolled among its students. I urge my brethren of the clergy to join the school, that they may share in its advantages, and to call the attention of their people to the opportunity presented.

If, as the result of the training and suggestions the Board of Religious Education can impart, the Parish can be conducted on sound business principles, the Church societies inspired with new life and in every congregation some individuals educated to conduct the Sunday School on those modern methods which have been attended by happy results wherever they have been intelligently applied, we will all have reason to be glad and thankful.

To proclaim the Spirit of Truth—that the Spirit is verily with us and striving with us, cultivating all the faculties He has conferred, bringing us to repentance, seeking to mould us after God's image, seeking to make us helpers and not destroyers of each other—this is the work that is left to the Church, this is the one hope for the age.—Maurice.

WOMAN'S WORK FOR THE KINGDOM

Annual Convention of the W. A. of South Carolina

The 32nd Annual Convention of the Woman's Auxiliary to the Board of Missions in the Diocese of South Carolina was held in Georgetown, May 23-25, there being present 95 delegates and representatives from the different Parishes in the Diocese.

The opening service of the Convention was held on Wednesday morning, at 10 o'clock, in the beautiful old historic Church of Prince George-Winyah. The Bishop of the Diocese, the Rt. Rev. William A. Guerry, D. D., officiated, assisted by the Rev. John S. Lightbourn, Rector of the Church. The United Offering of 1917 was presented at this service, the offering amounting to $1,799.59, representing sacrifice and earnest devotion on the part of the faithful women and children of the Diocese. Holy Communion was celebrated at this service, and on Thursday and Friday mornings at 7:30. Noonday prayers were held each day during the Convention. Missionary services were conducted in the church on Wednesday and Thursday evenings, at which the Bishop, Rt. Rev. William A. Guerry, Deaconess Sands of Granitville, Mrs. Robinson of Trinity Church Mission, Columbia; the Rev. W. H. K. Pendleton of the Church of the Advent, Spartanburg, and Miss Grace Hutchins of Boston were most interesting speakers, and presented to the women the many opportunities of the Church today, at home and abroad.

The business sessions of the Convention, all of which were most enthusiastic and inspiring, were held in the spacious and historic hall of the Winyah Indigo Society, which had been beautifully decorated for the occasion, the Stars and Stripes predominating. A most cordial welcome was extended to the delegates and visitors by the Rev. John S. Lightbourn and by Mrs. T. M. Ward, President of the local Branch.

The President of the Auxiliary, Miss Kate Lee, in her annual message emphasized the power to be obtained through faithful prayer, and the need of vision and greater consecration to the Master's service in this present world crisis.

The report of the Box Secretary for the year showed that 89 boxes had been sent out through the Woman's Auxiliary, their total value being $2,956.12. It was urged that more Branches strive to send "family boxes", and that the Latin-American fields be remembered in this work.

Six new Junior Branches, four of which were for boys, have been formed during the past year. This is most encouraging, as the Junior Department is the training school of the future men and women of the Church. The "New Junior Plan" of work has been adopted, with great success, in some of the Sunday Schools of the Diocese. The urgent need of the co-operation of the members of the Auxiliary in the teaching of Missions in the Sunday Schools was emphasized by the Rev. W. H. K. Pendleton.

It was recommended that a "Prayer Committee" be formed in each Parish Branch; that regular meetings of Auxiliaries be held throughout the year, with no discontinuance during the Summer months; that during this great crisis and opportunity in the Church's history, there be no panic or lack of courage in our ranks; that we seize this opportunity to impress on our children what our religion should mean to us in bringing order out of chaos; that the members of the Auxiliary co-operate as individuals in the work of the Red Cross or other patriotic service Leagues; that during this time of great trouble and strife, the Church be always kept open for all who may wish to enter for quiet prayer. The great importance of sending at least one member of a Branch to a Summer Church Conference, for the purpose of developing Mission Study Class leaders, was emphasized.

Miss Grace Hutchins, of St. Hilda's School, Wu Chang, China, gave some very interesting and instructive talks on her work in that country, and brought to the attention of the Auxiliary their many responsibilities and opportunities for the enlarging of Christ's Kingdom.

Miss Uto Saito, the Japanese girl, who has been educated and trained in this country for work in the Mission field, was present. She will sail about August 30th for her native land, to begin her life work among her own people.

There are 69 Branches of the Auxiliary in this Diocese, with a membership of 1,553. Total contributions in money and boxes during the past year amounted to $6,847.29.

Training of G. F. S. Associates

The training of workers is assuming large proportions in the program of all Church Societies. We used to think that any good woman could do anything she elected; and so long as Church activities were confined to sewing, cleaning and polishing, getting up Fairs and arranging flowers, this idea was well justified in its results. But the twentieth century has revolutionized Parish work; the Mission Study Class rivals the missionary box, and the Parish forum gives a new impetus to family rehabilitation; and the Girls' Friendly Society, in its turn, sees the need for educational work, and tries along various lines to meet it.

The Normal Class is newer with us than with the Auxiliary. There is no contemporary movement to which we can look for help, and the class idea is developing slowly in response to local needs. Deaconess Carroll of Washington has worked out a scheme of training, which she demonstrated at the last General Convention and at last year's Cambridge Conference. The topics are: The Girl; Work; Play; Religion; Methods; and the Organization of the G. F. S. Her original class in Washington had wonderful results. One of the members became Diocesan President of Washington and another Diocesan President of Bethlehem. A Normal Class in Philadelphia is contemplated for next year.

The Social Service Department of the G. F. S. has for four successive years held a ten-day Conference at one of our Holiday Houses for the training of Associates along social lines in particular. These have had Bible Classes and Conferences, led by experts, lectures, etc., and have been productive of much good. This year, the Social Service Conference will be merged with the Geneva Conference of the Second Province. Mr. Tyler of Rochester will lead a daily Conference on the "Need of the Girl, and the G. F. S. Response", assisted by Mrs. Morton Lewis, Diocesan President of New Jersey. There will be two additional Conferences on G. F. S. work. At the Cambridge Conference, the usual G. F. S. Class is listed on the program.

But for isolated Associates—those who often need help most sorely, and who are least able to secure it—a Correspondence Course is to be inaugurated next Fall, which in so far as any such scheme may, will aim at practical instruction in Parish work for girls. The plan covers six months of work—each month with a special topic, each topic with a special group of books or leaflets for study, and a short explanatory leaflet, introducing the month's work. The topics are:

1. The G. F. S., Its History and Ideals.
2. The Field—Girlhood.
3. Group Work, as Demonstrated by other Organizations.
4. Branch From Within.
5. Branch Work — Methods and Regulations.
5. Co-operation With Other Agencies.

The first and fifth months' work is based on G. F. S. leaflets; the second and third months make use of the many excellent books lately published by the Y. W. C. A. and others; the fourth month is a typewritten compilation of the experience of seventy-three Branches—large and small, city and country—reported in answer to a questionnaire; the sixth month aims to give each Associate a clear idea of her city or county facilities for helping delinquent, dependent, defective or otherwise unfortunate girls.

To each Associate taking the course is assigned an experienced Associate as correspondent, in the hope of introducing a personal and practical element into the work. A Correspondence Course is at best a poor makeshift, but we hope in this case that it may be really helpful and useful to those who are deprived of first hand advice and encouragement. Applications for this Course, which opens on the first of October, will be received by Miss Elsie W. Edwards, 2027 Locust Street, Philadelphia.

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The Revision of the Prayer Book

By Dr. Thomas F. Gailor, Bishop of Tennessee

The General Convention of 1913 appointed a Joint Commission "to consider and report such revision and enrichment of the Prayer Book as will adapt it to present conditions, if, in their judgment, such revision is necessary, etc;" and the commission reported to the General Convention of 1916 the revisions and enrichment which in their judgment ought to be adopted by the Church.

It was a long report of two hundred printed pages, containing twenty-three resolutions, and the Convention spent a comparatively brief period of its time in considering it, accomplishing little except perhaps to realize the importance and magnitude of the work it had undertaken.

One cause of the confusion, that has arisen as to precisely what portions of the report were legally agreed upon by both Houses, was the rather unusual form of the report, which grouped a great many items under one resolution, making each item an integral part of the resolution. Under the rule of the House of Deputies, if that House sends a message to the House of Bishops and that House concurs with an amendment, then—although the amendment may be comparatively insignificant—a Committee of Conference must be asked for, in order that the resolution may be put into proper shape for adoption; and the strict application of this rule would invalidate many of the resolutions. For example, Resolution II of the report contains no less than twenty-one items. If one of these items were rejected or amended by the House of Bishops, after being adopted by the House of Deputies, the whole resolution would fail of adoption by the General Convention, unless the House of Bishops asked for a Committee of Conference and had the resolution adopted in its amended form. The late Bishop of Atlanta, who had charge of the report in the House of Bishops, talked this over with me a few days before his death and said that there was grave doubt in his mind whether any of the resolutions or parts of resolutions had been legally adopted by both Houses. The whole matter is certain to come up for discussion in the next General Convention and need not be further debated now.

The revision and enrichment of our Prayer Book—and the war has emphasized the need of it—is a subject that demands and deserves the most deliberate and scholarly treatment that the Church can give to it. Ours is pre-eminently the Prayer Book Church; and we should try to get the fullest expression of opinion from all sides on every proposed change in our services. No matter what are the conditions which the war has created, the work of the Church has to go on, and the Prayer Book is an indispensable factor in that work.

I venture therefore to make the following suggestions, trusting that the members of the commission, who may read this, will not regard me as presumptuous.

(1) I wish that the present commission of twenty-one members would associate with itself ten or fifteen recognized liturgical scholars and hold at least three public meetings before the meeting of the next General Convention, and let the results of their deliberations be made known through the newspapers, from time to time, as they are reached, thus inviting and giving opportunity for criticism. Many of us were far from satisfied with the rather hurried way in which the phraseology of some of the prayers, presented in the report of the commission, was amended at the last Convention. That kind of revision requires time. Moreover, the next report of the commission ought to be published at least six months before the meeting of the Convention.

(2) The General Convention, it seems to me, ought to set aside at least one entire week for the discussion of the revision of the Prayer Book and let nothing else interfere with it—even if it should prolong its sessions. When the Presbyterians wanted to revise the Westminster Confession, they did not mix it up with other business and hustle it through.

If the proposed revision and enrichment is to be a real revision and enrichment, it ought to be done so thoughtfully and so prayerfully that it would create an epoch in the history of the Anglican Communion.

District of Kyoto, Japan

A Missionary Unit Organized By Bishop Tucker—Progress of the Work at Fukui City

On May 13th and 14th the Bishop of the Missionary District of Kyoto, Japan, the Rt. Rev. H. St. G. Tucker, D. D., met with the clergy, catechists and delegates from the Churches of the West Coast Sub-district, or Hokurikudo, comprising the Prefectures of Toyama, Ishikawa, and the major part of Fukui, and organized a missionary unit very much like the Deaneries of our American Dioceses, although the machinery is very much more simple. The main objects of this sub-district organization are:

1. To unify and make more effective the work now being carried on by facilitating co-operation and interchange of work and ideas.

2. To make possible more united effort at special times, i. e., to procure speakers for special meetings or other occasions, who shall be enabled to go over the whole of this territory rather than come for work in one or two places and then return, thus saving much in the traveling expenses of the Missioner.

3. To survey the Prefectures included in the territory with a view to placing new work in the most advantageous and most needy spots.

4. To rouse in the Churches themselves a sense of unity and one-ness which will help to offset the feeling of isolation so often present in the scattered Churches of a difficult field such as this is.

Meetings of the organization will be held once a year, and in the interim, an Executive Committee, consisting of the Superintendent of the sub-district and two other clergy, will have charge of routine business.

The Rev. P. A. Smith was appointed Superintendent by the Bishop, and the Revs. Z. Yagi and S. Uchida were elected to the other places on the committee. The Superintendent appointed the Rev. L. A. Peatross to make the survey for Toyama, Mr. Sasaki for Ishikawa, and the Rev. Z. Yagi for Fukui Prefecture.

This is one of the most backward districts in Japan not only in mission work but in other lines as well, and is a stronghold of Buddhism. Hitherto it has, especially in some parts, been sadly neglected, as may be seen from the fact that in Fukui Prefecture, with three-quarters of a million people there is no lady Missionary of any Mission whatever. If this new effort to unite these scattered forces of the Church's messengers will do anything to make the burden lighter, it will be well worth while.

Trinity Church, Fukui City, in the Missionary District of Kyoto, Japan, has just made a radical step forward. For some years past it has grown but little and has been able to contribute only in a small way toward its own support. At least the Vestry have felt that they could not contribute much, so they have simply paid for the heating and lighting of the Parish House (they have no Church building) and have paid from one dollar to a dollar and a half per month toward the salary of the resident Catechist. Last year, however, they began to feel that perhaps, if they tried, they could do more and their first venture was the payment by the Auxiliary of one-half of the cost of laying a stone walk from the street to the door of the Parish House. Since March of this year further efforts have been made, and now the Vestry announce that they are ready to contribute four dollars and a half per month towards the Catechist's salary, and also to take over the monthly one dollar for the janitor, which has been paid by the Mission hitherto. Considering the fact that the salary of a Catechist is only fifteen to twenty dollars and that there are but thirteen communicants in the Church besides the five Mission workers (wives included), this seems to be a very vigorous step, and especially as the Missionary has had nothing to do with it, in fact was ignorant of it until it was all but settled.

Graduates Receive Their Diplomas

Waterman Hall, the Chicago Diocesan School for Girls, one of the most successful institutions of its kind in the Middle West, was the scene of an unusually interesting series of exercises and services during the Annual Commencement week, beginning May 29th with a musical recital. The members of the local G. A. R. Post were given an informal but a most warm and enthusiastic welcome by the Rector of the School and his wife, the Rev. Dr. and Mrs. Fleetwood, and the whole body of students. Commander Phelps and his comrades were greeted with the waving of American flags and the singing of "The Star Spangled Banner." Friday, the 1st inst., the Commencement Recital occurred. The Junior-Sophomore parade, which annually affords the greatest of pleasure to those who participate in it, as well as those who have the privilege of witnessing it, occurred on Saturday, the 2nd inst. The baccalaureate service was held on Trinity Sunday morning. Dr. Fleetwood preached the sermon, taking for his theme the class motto, **Justitia Omnibus.** The Senior class gave an informal tea at four o'clock on Monday afternoon. At 5:30 o'clock Evensong was said. A reception and dance were given in the evening at the Rectory, the Seniors acting as hostesses. The graduation exercises, which were a fitting climax to the series of events, took place on Tuesday. There was a celebration of the Holy Communion at 7:30 a. m., Bishop Anderson being the celebrant. The Commencement exercises began at 11 o'clock. The Faculty members of the Board of Trustees and the students formed the procession, marching into the chapel singing "On Our Way Rejoicing". Bishop Anderson conducted the service, and the Rev. Frank E. Brandt, Rector of Trinity Church, Aurora, Ill., gave the address. Diplomas were awarded thirteen graduates by the Bishop.

Extract from Will of Bishop Walker

First: I go forth from this sphere of work with a firm, undimmed belief in the One Triune God—Father, Son and Holy Ghost.

Second: I go forth having confidence unfeigned in the Holy Saviour's love, and sacrifice on the Cross, for all His own, and for me, unworthy,—a sinner,—in the hope of salvation, alone through His precious blood.

Third: I go forth in the comfort that has come to me by the hallowed ministrations of this Holy Branch of the Catholic Church, linked through its Order to the first age, and to its Precious Head, Jesus, my Saviour, by unfailing Ministry and Sacrament and Ordinance, which He hath given and blessed through the passing ages.

Fourth: I go forth from that sacred Fellowship here with a joy, in the light of that Truth which is revealed in the Heavenly Word, vouchsafed to men, in the Holy Scriptures of the Old and New Testaments.

I have found an exquisite joy in its Heavenly Comfort and in the performance of the functions of my ministry, life through.

This joy has been intensified through the generous and gracious co-operation and fellowship of the hosts of my brethren, Clergy and Laity, who have joined affectionately with me in labor for our precious Lord and His Holy Church.

This testimony I feel constrained to give out of my heart, as I bid them farewell here on earth.

School to Be Moved From Present Site

The Trustees of St. Mary's School, Concord, N. H., at a recent meeting, voted to move the School from its present site in the heart of the city to a much larger piece of land on the western edge of the city. After much consideration, a large and sightly piece of land was purchased, and the Bishop was authorized to raise funds to pay for the land and erect buildings. After thirty years in its present location, conditions have changed so greatly in the matter of noise and smoke, that it was deemed necessary to get some place free from these objections, and furnishing more room for development. The Trustees feel that the useful work which the School has done for the Diocese these thirty years warrants an attempt to raise funds for further development, even in these times.

Ordination Service Held in Chicago

Two Deacons were advanced to the Priesthood and five candidates were ordained to the Diaconate by Bishop Anderson in St .Paul's Church, Chicago, on the second Sunday after Trinity. The Rev. Raymond A. Heron, Assistant at St. Paul's, and the Rev. George W. Barr, Assistant at St. Peter's, were advanced to the Priesthood. Messrs. Garth Sibbald, Reese F. Thorton, Willianm A. Sims and Malcolm J. Van Zandt, graduates of the Western Theological Seminary, and Mr. Charles Larabee Street, graduate of the General Seminary, were ordained Deacons. The Rev. Dr. Jessup of Buffalo, N. Y., preached the sermon. The Rev. George H. Thomas, Rector of St. Paul's Church, and a number of visiting Clergymen assisted in the service.

The Rev. Dr. Clendenin to Retire

The Rev. Dr. Frank M. Clendenin, Rector of St. Peter's Church, West Chester, New York City, has announced his intention of retiring next Fall, when he will have rounded out his thirtieth anniversary as Rector of that important Parish. The New York Herald says that Dr. Clendenin gave as his reason his desire to turn over the affairs of the Parish to a younger Clergyman. "In this Parish',' says the Herald, "are some of the oldest and wealthiest families of New York City. The Parish is one of the oldest of the Episcopal Church in America. A few years ago it celebrated the two hundredth anniversary of its founding. In use in the Church now is a silver Communion service and Baptismal font presented to it by Queen Anne. The first Episcopal Bishop in America, Dr. Samuel Seabury, was Rector of this Church for about ten years.

Mrs. Clendenin admitted yesterday that her husband would retire as soon as the Vestry could meet and elect a new Rector, probably in September or October. She said that her husband wanted to resign ten years ago, when he was about to celebrate his twentieth anniversary as Rector of St. Peter's His friends persuaded him not to do so. Five years later his friends were forced to intervene again. But now that his thirtieth anniversary has come, he has definitely decided to retire.

Dr. Clendenin is sixty-four years old. He was graduated from Princeton University in 1879. His first Rectorship was at Bellevue, Ill., where he was Rector of St. George's Church from 1880 to 1883. Then he accepted a call from Grace Church, in Cleveland, Ohio, where he remained until he accepted a call from St. Peter's, in West Chester, in 1887.

For years he has been one of the leaders in West Chester, and has taken an important part in civic and welfare work, being especially active in vice campaigns. He led the fight, which lasted for five years, to have West Chester incorporated in the City of New York. Dr. Clendenin is the author of many books and pamphlets on religious and philosophical subjects.

Dr. Clendenin married Miss Gabrielle Greeley, daughter of Horace Greeley, in 1891. Mrs. Clendenin said yesterday that after her husband's retirement, as Rector of St. Peter's they would move to her father's old farm at Chappaqua, in Westerchester county.

Church Consecrated in Pennsylvania

St. Paul's Church, Philipsburg, Pa., was consecrated by Bishop Darlington on Thursday, June 14. The sermon was preached by Bishop Talbot of the Diocese of Bethlehem, from Ezra iii:2 and 6: Then stood up Joshua and his brethren and builded the Altar of the God of Israel, but the foundation of the temple of the Lord was not yet laid. The leading thoughts presented were (1) Begin by building the Altar. (2) Keep building at the Altar till you can start building the temple. (3) Keep before the mind all the time the completed temple.

The Holy Communion was celebrated by the Bishop of the Diocese, assisted by the Rev. William Heakes and Rev. Leroy F. Baker, and the Rector of the Parish, Rev. F. T. Eastment, Archdeacon of Altoona.

The Instrument of Donation was read on behalf of the corporation by Mr. P. E. Wormelsdorf, a Vestryman. The Sentence of Consecration was read by appointment of the Bishop by the Rev. Leroy F. Baker. The Clergy of the Archdeaconry of Altoona were nearly all present.

St. Paul's, Philipsburg, is one of the finest Church buildings, if not the finest, in the Diocese. It is of stone in every part. There is no plastering in the building. The roof is of heavy tiling, well suited to the exigencies of the climate of the Allegheny Mountain region. The pillars are solid stone. In its construction, both convenience and beauty have been taken into consideration, and both have been attained to a very large degree. The Rev. Mr. Eastment and his parishioners are much to be congratulated on what they have accomplished.

Honolulu Convocation

The Church in Hawaii Progressing

The fifteenth Annual Convocation of the Missionary Jurisdiction of Honolulu, Hawaii, was held in St. Andrew's Cathedral, Honolulu. The opening business session was preceded by a celebration of the Holy Communion. The laying of the corner stone of St. Mary's Chapel, in course of construction at Moiliili, took place in the afternoon. The chapel is being built in memory of the wife of Gen. Edward Davis. The General was present and participated in the ceremonies. In a united service, Chaplain H. L. Winter of the First Infantry preached the sermon, in which he said the Church has no definite policy for forwarding her interests in the army. "She has a definite policy," he said, "for forwarding her interests in Domestic Missions, and champions those interests before State and National Legislatures. It is only the missionary to the army that she disinherits—giving him the benefit of no active policy—seeking no justifiable legislation for the welfare of his work—not securing to herself the ways and means of following her sons into the service with the colors. The Church must wake to the fact that the army needs her." The policy of the Church, as seen by the Chaplain should be to give the Chaplains a voice in the General Convention, each Diocese to have its committee on Chaplains. The Conventions should urge Congress to improve the status, to organize the corps and supply full equipment.

The Treasurer of the Jurisdiction presented a wholly satisfactory statement, showing substantial reductions in the various outstanding debts and the wiping out of others. His report dealt at length with the movement under way to secure an Endowment Fund of $100,000 for St. Andrew's Priory, which will place that institution on a sound footing, and leave it as a fitting memorial to the half century of faithful service rendered by Sisters Beatrice and Albertina.

Bishop Reasterick was requested, in the report of the Secretary of the Board of Missions, to arrange with Bishop Woodcock of Kentucky to hold a Mission in Honolulu.

Bishop Reasterick appointed on the Council of Advice the Rev. D. Douglas Wallace, the Rev. F. W. Merrill, the Rev. Canon Wm. Ault; Messrs. H. M. von Holt, Robbins B. Anderson and John Guild.

The officers of the Convocation are: The Bishop, President; the Rev. J. K. Bodel, Secretary; Mr. Wm. Thompson, Assistant Secretary, and Mr. R. B. McGrow, Treasurer.

The Bishop, in his annual address, referred at length to the remarkable work of the Church in raising the Pension Fund, reviewed the needs of the Church in his district, and the growth and progress made, stating that he had been informed by the officers of the Board of Missions that no Missionary District has ever, in the same time, made an equal growth. In closing, he referred to the war, and expressed it as his opinion that "this American Church is and always has been loyal to the core".

The Honolulu Branch of the Woman's Auxiliary to the Board of Missions was held in connection with the Convocation. The President, Mrs. H. M. von Holt, in her address emphasized the good to be accomplished by the Pilgrimage of Prayer. She expressed her gratitude for the interest shown in the work of the Auxiliary, and the hope that succeeding gatherings would be equally successful. The Rev. M. E. Carver told of his work in Brazil, and Chaplain Winter spoke on "What Women can do to assist Army Chaplains". A number of interesting educational talks were given. Among the speakers were Miss Alice M. Fyock, Mrs. E. C. Perry and Mrs. L. F. Folsom. The following officers were elected for the ensuing year: President, Mrs. H. M. von Holt; Vice President, Mrs. L. F. Folsom; Second Vice President, Mrs. R. R. Raymond; Recording Secretary, Mrs. B. B. Steven; Corresponding Secretary, Mrs. Henry B. Restarick; Secretary of the United Offering, Miss C. Gillet; Secretary Periodical Club, Miss Annie Parke; Educational Secretary, Mrs. H. McK. Harrison.

Be still in God! Who rests on Him,
Enduring peace shall know,
And with a spirit fresh and free
Through life shall cheerily go.
Be still in faith! Forbear to seek
Where seeking naught avails;
Unfold thy soul to that pure light
From heaven, which never fails.
—Julius Stern.

The Witness

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

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THE RUSSIAN CHURCH FOR DEMOCRACY

John R. Mott of the American Commission Addresses Church Assemblage

[A special cable published in the Chicago Herald sent by Charles R. Crane, member of the U. S. Commission to Russia, gives a vivid account of conditions as affecting the Russian Church, and details the fine and comprehensive address delivered by Dr. John R. Mott, so widely known as a religious worker. We believe the following will be read with interest and publish it in full for the benefit of THE WITNESS readers.]

Petrograd, June 26.—In the revolution that is taking place the Russian Church is making more rapid progress toward adjusting itself to the new conditions than the State. It has practically been separated from the State and is now managing its own affairs. More changes were made in the Russian Church during the month of May than had been made in two centuries before.

The process has been one of democratization. Every priest has had to have his position confirmed by a vote from the people of his Parish. Twelve Bishops have been dismissed, including the Bishop of Petrograd, and new Bishops have been installed only after election be congregations.

The physical property of the Churches has been transferred from the State and is to be administered by the congregations, the clergy and Bishops occupying themselves solely with theological affairs.

During the last week two very significant sobors, or assemblies of the Church, have been taking place at Moscow. One of them was that of Old Believers, who include some 15,000,000 people and who never were reconciled to the reforms of Nicon, representing the oldest and most uncompromising division of the Russian people.

The other sobor was that of the Orthodox Church, the former State Church, and was the first one to meet in some 250 years.

They were the most representative gatherings it was possible to have in Russia, and the delegates came from every corner of the empire, two priests and two laymen being elected to represent every 100 Churches, the whole body numbering 1,268 delegates.

As the political organization is entirely shattered, the Church represents at present the only unifying fundamental idea.

The two most effective members of this latter sobor were the former Archbishop of the United States, Platon, and Pastor Alexandorff of a San Francisco Church.

In various questions that arise in the sobor the appeal was always made to these two authorities as to the way these problems were solved in America, and their answer was usually enough to determine the action of the sobor.

John R. Mott, the world-wide leader in Y. M. C. A. work, was invited to address the sobor, and every member was present. His speech was interpreted, sentence by sentence, by Father Alexandorff, who was in entire sympathy with Mr. Mott and who himself was a member of Mr. Mott's organization in San Francisco. It was a moving address and was received with great emotion.

Mr. Mott divided his address into three parts. The first was an expression of gratitude for the many acts of friendship Russia had shown for America in the course of the last hundred years, with special emphasis on its enormous sacrifices during the present war, which the American people now recognize, he said, as having been made quite as much for them as for Russia.

He also expressed his gratitude for the contributions the Russian Church had made to a common Christianity.

The second part of his address was the expression of solicitude lest in the great upheaval now going on the Church might lose its central position and that, although, if carefully arranged, the process of democratization ought only to strengthen the Church, the members must be very careful to guard historical Christianity, the creed, mystical Christianity and vital Christianity.

The third part of the address was a message of hope and reassurance, and went over in detail America's plan for aid to Russia and the other entente allies in the war, closing with a stirring appeal to Russia to do its best on every front.

The reception of Mr. Mott's address was very sympathetic and unanimous, and at its end the whole body rose, and for half an hour sang the most moving of their old Church hymns.

This was followed by fine responses from the Chairman of the meeting. Prince Lvov, the head of the Synod; Prince Eugene Troubetskoy, one of the finest citizens of Russia, and Bishop Andre, the greatest spiritual force in the Russian Church today.

Mr. Mott fully justified the President's estimate of him as the foremost Christian statesman of the world.

Immediately after the meeting Prince Lvov, who is charged with the chief responsibility for all these things in the Russian Church, asked Mr. Mott to spend the afternon with the leaders and go over in detail all the various reforms now in process in the Russian Church.

He was also invited to engage in a meeting of the professors who were revising the courses of study and work at the theological academies and also to address the Synod in formal session.

Mr. Mott also spent one evening with the Archbishop and the Bishops of the "Old Believers" at their Church outside Moscow, one of the oldest and most beautiful in Russia, and all the choir singers were brought together to sing the oldest Church hymns in both organizations.

Mr. Mott's appeal for co-operation in carrying on the struggle to a successful conclusion was received whole-heartedly, the Archbishop of the Old Believers being himself a Cossack as uncompromising in his views about the war as in his views about religion.

Rev. Dr. Mikell Elected Bishop of Atlanta, Ga.

Rev. H. J. Mikell, D. D., Rector of Christ Church, Nashville, Tenn., was elected Bishop of Atlanta, Ga., on the second ballot. It is hoped Dr. Mikell will be able to accept.

Our readers will notice that Dr. Mikell is one of the Board of Editors of THE WITNESS. His devotional articles on the second page are read each week with a great deal of interest.

Clergyman Tells What He Saw on the Battle Front

The Rev. Dr. John Kelman, formerly Rector of St. George's Church, in Edinburgh, Scotland, and later in the British service on the firing line in Flanders, while visiting in Atlanta, Ga., a few weeks ago, delivered an address on the war situation. The Atlanta Constitution comments upon it as follows:

"That Germany had set before her the plan, conceived by her leaders years ago, to conquer first France, then England, and after that America, was confidently asserted by Dr. John Kelman, the famous English preacher, formerly Rector of St. George's Episcopal Church in Edinburgh, and later in the British service on the firing line in Flanders, in a speech made yesterday afternoon to an audience of between four and five thousand at the Auditorium.

"Rarely has a visitor in Atlanta been received by a larger or more enthusiastic audience, and while the speaker was late in reaching the Auditorium, and kept the crowd for an hour, not a man left while he told Atlantans of what he had seen on the battle front, and the causes that were actuating the United States, as well as England, in the war.

Dr. Kelman said that flags had been captured some time ago by the British from the German trenches, bearing the inscription: 'This year, Paris; next year, London; the year after, America'. That was long before the United States had declared war against Germany.

"'You have your choice, in the war with Germany, whether you will fight them on the other side of the Atlantic or on this side', declared Dr. Kelman. 'Otherwise, you have no choice'."

The Mission of the Holy Spirit, located near the State University at Columbus, O., has purchased and remodeled a building which was a vacant pool room, into an attractive place of worship.

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

There are 300 members of the Red Cross unit in St. John's Parish, St. Paul, Minn.

The cornerstone of the new Church of the Redeemer, Providence, R. I., will be laid this month.

El Mensajero is the name of a new paper published in the interest of the Church in Mexico. The Ven. Arthur H. Mellen, Mexico City, is the editor.

Bishop Wise, in introducing Bishop Johnson of Colorado to an audience out in Kansas, referred to him as the man who put the "wit" in THE WITNESS.

Conferences of the Woman's Auxiliaries and Men's Clubs in the region of Mansfield, O., were held in Grace Church, that city, on Sunday afternoon, June 24th. The Rt. Rev. Dr. Du Moulin, Bishop Coadjutor of Ohio, preached the sermon at the morning service and several choirs rendered the music.

A camp for the girls of Trinity Church, Albany, N. Y., was opened the first of this week and will continue until the end of next week. It is in charge of Miss Vera Story, daughter of the Rector, the Rev. Creighton R. Story. A camp will be opened for the boys of the Parish the last two weeks in July, with the Rev. Raymond L. Wolven in charge.

Mr. Alex. Pirie, who has efficiently filled the position of organist and choirmaster in St. Stephen's Church, Colorado Springs, Colo., for over six years, has resigned and is returning to Scotland to assume military duty. His successor is Mr. Christopher Thornton, at present occupying a similar position in St. Mark's Church, Seattle, Wash., the largest Episcopal Church on the Pacific coast.

A large number of the Church Sunday Schools throughout the country appropriately observed the first of July as Patriotic Sunday, in response to the following request made by President Wilson in an open letter to the officers, teachers and scholars of the Sunday Schools of the United States: "The present insistent call of our beloved country must be heard and answered by every citizen of the United States in proportion to his or her ability to maintain the national power and honor. Many citizens will render their aid by force of arms on the battle field, while others will make the nation strong by their patriotic gifts and support to the common cause. It is therefore hightly fitting that the Sunday Schools of the nation should observe a patriotic day."

Open-air services are being held Sundays on the lawn of St. Stephen's Church, Louisville, Ky., by the Rector, the Rev. F. W. Hardy.

At the recent Convention of the Diocese of Texas, Bishop Kinsolving was presented with a silver bowl in recognition of twenty-five years of his Episcopate.

A conference in Religious Education was conducted at St. Mark's Church, San Antonio, Texas, on June the 18th and 19th by the Rev. B. T. Kemerer, of St. Louis. A Quiet Day for the clergy was held on the 20th ult.

Bishop Tyler has asked that in every congregation and Mission of the Church in North Dakota a roll be made of the men who have gone and who will go to war, and that the roll be hung in the vestibule of the Churches as a roll of honor, and that prayer be offered every Lord's Day for them, and that the Churches be kept open and the people urged and encouraged to make daily intercessions in their behalf. He also asks that these lists of men be sent to him together with their addresses in order that he may send to them an occasional letter of affection and concern.

The Church Council on the Education of Postulants and Candidates for the Ministry have published a pamphlet entitled, "Plans for a Better Equipped Ministry." On the front page is printed this striking statement: "There has long been heard, somewhat softly spoken, a demand for a ministry better equipped to meet our modern needs. That demand is in one quick day becoming a loud and insistent cry. Men returning from service in the army and women transfigured by a new gift of life to the nation must find a ministry quickened to meet the new, big and radiant outlook in life into which they have been baptized."

The Rev. John Sagar, Curate in charge of the Church of the Redeemer, Niagara Falls, N. Y., was advanced to the Priesthood, and Messrs. William E. Noxon, W. A. Brown and John Barton were ordained Deacons in Grace Church, Buffalo, N. Y., on Sunday, June 17th, by the Rt. Rev. Dr. Olmstead, Bishop of Colorado, who is offiiating in the Diocese of Western New York until the election and consecration of a Bishop for that Diocese. Messrs. Noxon and Brown were formerly Methodist pastors.

There will be 2,000 Naval Reservists, many of them college students, at Newport this summer, and an effort is being made to reach them by religious services on the grounds of Cloyne School. The services will be under the direction of Bishop Perry with the clergy of Newport as an assisting committee. There will be early celebrations of the Holy Communion and preaching services in the open, with such well known speakers as Bishop Woodcock, Bishop Lloyd, Dr. Endicott Peabody, Dr. Ernest M. Stires and Mr. George Wharton Pepper. Dr. and Mrs. Huntington have not only given the use of the grounds of the school for the services, but have also granted the school itself for industrial classes and social purposes. The school with its extensive and beautiful grounds is very near the Naval Training Station. All Newport is alive to the needs of the thousands of young men that will be coming in and going out, and everybody is trying to do a bit for them. The Church is leading the van.—Rhode Island Church Record.

A PRAYER

We stand in Thy presence, O Lord, and anew, deliberately and solemnly and to the end, we pledge ourselves to Thee. Take us, our strength, our means, our all, us and our land, for Thine. We dedicate the country Thou hast given us to a purer life, a more religious, unselfish patriotism, a deeper loyalty to the great kingship of Thy Son. Work out in her, by her, what purposes Thou wilt. She is not ours, but Thine, henceforth. We are Thy servants. Give us willing and patient hearts and hands till Thou shalt create in all nations Thy chosen pattern of Christian government and Christian liberty. We stand before Thee, and know not how to speak. Read Thou our hearts and see our devotion. Thou art our God, and we will praise Thee. Glory to God in the highest, and on earth peace, good will towards men. Amen.

(Adopted from a prayer by Phillips Brooks, made at the close of the Civil War.)

GODLY QUIETNESS—PEACEFUL ORDERING—JOYFUL SERVICE

Comments On the Collect, Epistle and Gospel for the Fifth Sunday After Trinity

BY VERY REV. FRANCIS S. WHITE

THE COLLECT

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. Amen.

This Collect sounds as if it was composed for our own day and generation. And it was; for practically every generation in history has been through a war; and ours proves to be no exception. This generation is going through the biggest war of all recorded history. Whatever the future may have in store for our children's children in the way of peace we cannot say; but we believe that when men will more generally recognize God's governance in things temporal there will be a better chance for them to be "peaceably ordered."

This petition evidently obligates us to "do our bit," as our "English cousins" phrase it just now, in backing up this prayer with a sincere manifestation of joyfully serving God and man in all godly quietness.

GODLY QUIETNESS

I like that phrase, "godly quietness." It suggests the repose that belongs to one whose strength is inherently perfect; also, perfectly fitted for its tasks. The "godly quietness" which is to make the Churchman's service is not the quietness of isolation, nor desolation, nor sleepiness, nor death. There is an idea abroad that the Church and the Churchman are best serving when the bands are playing, the flags are flying, the guilds are humming as busily as the so-called wheels of industry, and all about, and above, and below there is stir and bustle, and noise, and "action." Do you realize how many of us are misled by these outward sounds and sights? "Very busy but not very useful" is the way one of my friends used to describe certain modern Parishes. "In quietness and confidence shall be your strength."

"Godly quietness!" Let us repeat the phrase again. Every detail of the life of God represents the perfection given to an action by God, Creator, Savior, Sanctifier. Its "push" is irresistible, but generally speaking, very quiet. "God rides the storms;" "He shakes the earth;" "His lightnings give shine unto the world;" but He is "in the still small voice," sometimes translated "the sound of gentle stillness."

In these days of world noise and tumult and shouting; in these days of rushing to and fro, busy here and there; in these days when man's projectiles are as terrible as the thunderings and spumings of hell's deepest craters, the Churchman is not to lose his head. He is to "joyfully" serve God. Joyfully does not refer so much to exhuberance of spirit as it does to serenity of spirit. "All the sons of God shouted for joy" when the world was created. They do not shout for joy at its destruction; but as the swift messengers of the Most High they calmly and confidently lend themselves to His commands. So it should be with us—sons of God by adoption: "Thy will be done, as in heaven, so in earth." "God is working His purpose out." He is to be trusted; confidently followed; His precepts are to be obeyed now as of old. Believing in the ultimate triumph of Right, we Churchmen are to pray God that "the course of this world may be so peaceably ordered that we can serve Him—not simply and solely in the sanctuary and in a splendid and selfish isolation—but by that cheerful, serene, confident tackling of each day's problems which says "Peace at any price even if that price has to be war." Isn't that the meaning of "the sword" which Christ said He came to bring? Christian soldier, do you obey the Captain of your salvation in such a spirit? If you do, you must be a power for good in your community, even if no one ever told you so.

THE EPISTLE

Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.—I St. Peter iii:8.

Again I would say, "Does it not seem as if this Epistle were 'written especially for OUR admonition upon whom the ends of the world' seem almost to have come?"

"THE PEACEFUL ORDERING OF THIS WORLD!"

How nearly we could bring it about, we who are fellow-workers with God, if we would substitute for "divisions, dislikes, hatreds, harsh judgments, pride," the graces of "sympathy, friendly-mindedness, courtesy." Let us Churchmen, who wish and pray so earnestly that "we all may be one," be perfectly certain that we are "hereunto called," and be sure we are doing, saying or thinking nothing that will encourage the world to misunderstand the Church, and to treat her as a negligible factor in the bringing about of "good days." If in Church on Sunday we say with David, "Thy face Lord will I seek," let us remember always that "the face of the Lord is against them that do, that practice evil."

"Who is he that will harm you?" You, are your own worst enemy. You have been told that the condition of Christian discipleship is laid down in the words, "Follow Me." No harm comes to the imitator of Christ. Mark you, I said "no harm;" I do not say, "no suffering." As far as suffering is concerned, the disciple is not above his Master. But if you are a "harmed Christian," I dare to say that you have brought the harm on yourself. "No one can MAKE you sin if you do not WANT to sin." The soldiers, our soldiers, all soldiers who fight for Right do not have fear of the enemy's "terror," no matter how terrible that "terror" is. They who fight for Right have begun to "sanctify the Lord God in their hearts," even if they are not directly conscious of it.

It makes me sad to learn that in our training camps some of the worst talking, worst acting fellows, are those who have come from Church schools and Church families. Which fact proves two things: First, "that the corruption of the best is the worst;" second, "that environment is not all, nor half of life." Men are men, and beasts are beasts, and men are beasts not because of their environment but in spite of their environment. A good environment helps; it seldom if ever creates, in the upward struggle of life." A man who wants to see "good days" not only must "eschew evil," but he must "practice good." These poor wayward boys of ours have forgotten or neglected the message that God's "ears are open unto their prayers." And in this connection if by chance any man or woman reads this who so far has been indifferent to the endeavors to make camp life more tolerable for our weak as well as our strong boys, let them remember this, that by their indifference they are making it easy for their weak brothers to be harmed: for which sin Jesus said you deserve to have a millstone about your neck and be drowned in the sea! God help us one and all to daily do our share in bringing to earth the "good days" of God's peaceable ordering; and to avoid the very appearance of indifference to any movement which will help a fellow help himself.

THE GOSPEL

It came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.—St. Luke v:1.

"WASHING THEIR NETS!"

Let us Churchmen do this often, and we will hasten the coming of "good days." All the world is going to have a chance to wash its nets when the great war is over, and Churchmen should be the very first to set the example. Our memories are just like nets, and retain much that is useless, slimy, hateful, disgusting; hence the necessity of being "good forgetters" by banishing the things from our thoughts and tongues whenever memory brings them to the front. Editors of partisan papers, publishers of magazines, many writers of memoirs might, with advantage, put this phrase over their desks, as well as we more insignificant people.

"THRUST OUT A LITTLE FROM THE LAND"

We ultra conservative Churchmen might find food for thought in this injunction. The world was never discovered by "hugging the shore." God offers all of us a great adventure. He gets into the ship with us, and then bids us fare forth. From the days of Peter until the days of the latest explorer with the spirit of Peter, men have been charmed with what Bishop Brent calls the "revelation of discovery."

"Launching out into the deep" is a call to the Church to "let down into the troubled deep the woven net of preached doctrine, and thereby to rescue souls from the stir and turmoil of life, and take them into its peace." Breaking nets and boats near sinking, are solemn and prophetic warnings to Churchmen against the danger of conforming their standards to the standards of the world, thereby breaking the unity of the Faith. The boats near sinking warn the Church and Churchmen against the danger of becoming worldly by the wealth of success, and settling into the very deep from which they are set to rescue souls.

JOYFUL SERVICE

"Joyful service" comes from "nevertheless at Thy word I will let down the net." The joy is in the obedience rendered. Nothing spectacular, but nevertheless effective and satisfying. "Depart from me for I am a sinful man." A sense of God's generosity, God's bounty, always keeps a man in that state of mind where it is a pleasure to live with him. "Forsook all and followed Him." How much the friendship of Jesus meant to those men. I wonder how much it means to you.

"FORSOOK ALL!" WHAT A CHALLENGE!

How it comes home to us as we see the youth of our land as well as other lands flocking to the colors. Jesus calls us! Are you ready to wash your nets, make the great adventure, launch out into the deep, yield unquestioning obedience, and give the whole credit for all that you are, or have, or give, or do to Jesus? Twelve men once did this and started the world on the right track. Are you doing all you can, or are you doing anything at all to prove to Jesus that you desire ever to serve Him in all joyful quietness? F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
5 S. aft. Trinity	Judges 13 Baruch 4:36; 5-end	John 5	Is. 61	I Thes. 2:13; 3-end
M.	Judges 14	Matt. 14:14-end	Jer. 26:1-7	4
Tu.	15	15:1-20	11	5:1-13
W.	16:2-21	15:21-end	12	5:14-end
Th.	16:23-end	16:1-12	7:1-20	II Thes. 1
F.	18	16:13-23	7:21; 8:3	2
S.	21	16:24; 17:13	8:4-end	3
6 S. aft. Trinity	Ruth 1 Deut. 10:12-end	John 6:1-21	Is. 40:12-end	I Cor. 1

The first lesson Sunday morning, coming in the regular Old Testament historical course, is the story of the subjection of Israel to the Philistines, as a punishment for their sins, and the birth of Samson, whom the Lord sent as their deliverer. We are again reminded that progress is not automatic, and that even the Church has constantly to be put on its guard against sin; that the Church does not consist of the "saved", but of the "being saved".

So in the second lesson. If the Christ is the Saviour, He is also the Judge; and the sting of His condemnation of those who rejected Him lies in the fact that they were the chosen of God. True, it is possible to pass now from "death unto life" (John 5:24), so as not to come into final condemnation, yet there is no sin without its punishment, which, as in the case of the subjection of the Israelites to the Philistines, may be made use of as discipline (I Cor. 11:32).

The deliverer of Israel from their enemies, Samson, while a conspicuous instance of a man with a strong body and weak will, is yet a remarkable type of the "Strong Son of God", in many of his achievements, and especially as a "Nazarite", separated to the service of God, pledged against wine and to the reliance upon spiritual forces (Eph. 5:18). And while the second lesson, John 5, comes here in regular order, perhaps no chapter in the Bible brings out more clearly the entire consecration of the Son to the Father's will, or the power that paralleled Samson's achievements on the highest plane, carrying away the gates of death, out of the eater bringing forth meat, out of the strong, sweetness, and saving His people from the power of sin.

The second lesson, in the evening, is taken from the First Epistle to the Thessalonians, the design being, after completing Acts, to give the Epistles in, as nearly as may be, their true chronological order. The particular theme of this selection, trial of faith through afflictions, is well supported by Isaiah's prophecy of joy to the faithful, through Him who was guided by the Spirit of Jehovah-God (Cf. Judges 13:25). Both of these supplement the encouragement in the Epistle for the day to those who suffer for righteousness' sake.

The Old Testament alternate in the morning from the Apocrypha, an inspiring message of hope to the Church, more than the spiritual equivalent of the historical chapter from Judges, which it may replace, harmonizes with Isaiah's cheering message in the evening, and illustrates, as, indeed, does the chapter from Judges, the thought of the Collect, that the course of this world may be so peaceably ordered that God's Church may joyfully serve Him in all Godly quietness.

Cross of the Passover

It is the ancient and wonderful land of Egypt; the empire of the Pharaohs, the mightiest power in the world. But now it cowers like a stricken animal in dumb and expectant fear. One dreadful visitation had come from on high upon the land and its fields and its cattle, and the people cried out in terror; the hearts of its rulers were still hardened and they would not let God's people be free.

But now the night of deliverance had at last come. "Prepare ye the passover," Moses said to his people. "Take a lamb and kill it, and take a bunch of hyssop and dip it in the blood that is in the basin and strike the lintle of your houses and the side posts with the blood of the lamb, and none of you shall go out of the door of your house until the morning. For the Lord will pass through to smite the Egyptians and when He sees the red cross upon your door, the Lord will pass over the house and will not suffer the destroyer to come into your house to smite you."

As the evening falls, the venerable head of each house comes out and sprinkles with blood on each house the sign of the cross. And the angel of destruction saw the red cross as he passed through the land and the houses marked with the red cross were saved. And at midnight there rose a cry in Egypt. From the palace of Pharaoh to the meanest hovel it broke forth, "My child is dead." And the banks of the Nile echoed the wailing, and the temples of Isis and Osiris were impotent to aid. Pharaoh knew from whence the blow had come. Hastily in the night he sent word to Moses: "I free the people of Israel, lead them forth from the house of their bondage." And in the morning the victorious exodus began. The first Red Cross of mercy had saved from suffering and death.

THE CROSS OF CHRIST

Years passed by and there was lifted up in the world another cross—a rude cross of wood, holding out arms in mute agony, upon a hill. It is the cross—the cross of Christ. Henceforth, from that day all crosses mean to the world the suffering and sacrifice of Christ. And we shun the cross because we think it means only suffering, and man will do anything to escape suffering and sacrifice.

But that cross of rough wood, stained red with the blood drops from the head and hands and feet and side of Christ means something more than suffering. It means strength to overcome suffering. It means mercy and pity and love and the ministration of mercy which alleviates suffering.

THE RED CROSS

Under the very shadow of the cross of Calvary the ministrations of mercy and help to the wounded and dying were born. Born there, at that moment in the heart of a rough Roman soldier, who, when he heard the cry wrung from the lips of the dying Christ, "I thirst," ran and filled a sponge with a cooling drink and fixed it to the head of his soldier's spear and held it up to the parched lips of Jesus. That was the first deed done under the sign of the Red Cross. That deed of mercy to the dying Christ has been multiplied uncounted times by the influence of the living Christ.

Today on battlefields and in camps and hospitals the Red Cross brings relief from suffering and new hope of life. It staunches the flowing of blood and hushes the groans of the wounded. There are only two things in all this agony which make it bearable. One is the heroism with which men go forth to die under the flag of their country; the other is the service of men and women who, forgetting danger, go forth to do deeds of mercy under the sign of the Red Cross.

A soldier falls wounded upon the field. The tide of assault passes on and he is left alone and suffering. After the hours pass he hears voices and he sees those who wear the Red Cross. It bears to him the message that the Red Cross on the door of his house bore to the Hebrew bondman in Egypt—a message of deliverance. It bears to him the message that speaks for all mankind from the cross of Christ—the assurance of release from suffering and death.

THE CROSS OF STARS

There is a constellation blazing in the heavens over the tropic seas called the southern cross. There, written in the shining letters of the stars, is the message of the glory and splendor of the cross—that it is the source of all strength and goodness and mercy. As the southern cross blazes in the darkness of the night so the good deed of the sacrifice of Christ and the lesser good deeds which that sacrifice has inspired men to do, shines out in the darkness and suffering of humanity. How many good deeds the sacrifice of Christ has inspired, and how great is the reward of them.

Then shall He say to those on His right hand, "I was thirsty and ye gave me drink, hungry and ye fed me, sick and in prison and ye ministered to me. For as much as ye did it unto one of those, my brethren, ye did it unto me." H. J. M.

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THE FORGIVENESS OF SINS AS TAUGHT IN THE GOSPEL

XXVII.

We say in the Creed, "I believe in the forgiveness of sins". That statement is, like the other clauses of the Creed, fundamental Christian doctrine. It cannot be left out without Christianity becoming something other than it always has been. The Gospel is essentially good news to sinners. Christ said, "I come not to call the righteous, but sinners to repentance". The parable of the Prodigal Son sets forth the "forgiveness of sins". The Cross gains its fullness of glory from the fact that it sets forth God's love for sinners, and offers the way of redemption and cleansing from sin.

MEANING OF FORGIVENESS

Forgiveness means vastly more than remission of punishment. The Creed is not to be limited to the statement that the sinner can escape hell. The forgiveness of sins means the cleansing of the sinner's own heart from sin—the changing of his character—so that he can become a saint. It means that through Christ's atonement the effect of the sin, both upon society and upon the sinner's own character, can be nullified, and made to produce good instead of evil. The sin is blotted out of the Book of Remembrance, blotted out by the blood of Jesus, so that instead of remembrance of sin and its shame, there will be for all eternity the remembrance of the love of God in Christ. Instead ner and society, will be the effect of the blood of Christ.

FORGIVENESS A MIRACLE

It is evident that such forgiveness is a miracle, as great as the miracle of changing the water into wine, or stilling the tempest. Modern science insists, above all else, upon the indestructibility of **matter and force.** A piece of wood may be burned, and all but a little ash passes from our sight, but the matter which composed the wood is not destroyed. The elements are all present under different form. So also force is indestructible. A pebble thrown into the water sends out little waves, whose impulse, imperceptibly but really carries around the world. So it would seem that an act of sin must, through all eternity, leave its mark both upon the world and upon the character of the man who did the act. To neutralize the sin is as supernatural an act as to destroy matter or force.

Yet this is what forgiveness does in the character of the sinner. The effect of the sin is neutralized. Sin creates separation from God,—but sin, when forgiven, creates an ever closer bond with God.. Each act of sin helps to create the habit of sin, yet forgiveness has power to break the chains of habit. In repentance, by the grace of God, the character of man becomes again fluid, so to speak, ready to be cast into the mould of virtue. The forgiveness of sins is a miracle as great as the changing of water into wine, yet it is a miracle which the Church has ever experienced, the changing of sinners into saints.

CHRISTIAN UNBELIEF

The trouble is that we do not seem to believe the Creed. We keep the Gospel message for the respectable—as though we did not believe that others were capable of bein transformed by it. Christian society practically refuses to forgive certain sins, especially if a woman be the sinner. The belief in the forgiveness of sins needs to be made operative in the Church in somewhat the degree that it was operative in the early Church.

CONFESSION

The way of forgiveness is through confession—nor does the Scripture reveal any other way. Confession must be made to the injured party. In case of a sin against our neighbor, confession must be made to him. That true forgiveness follows his absolution is evident by the fact that friendship which is broken by the sin is established even more firmly than before, after confession has been made. The layman may exercise his priesthood and bestow absolution in such a case.

When the sin has caused a scandal, and has been a reproach to the Church, some open confession of repentance before the Church should be the way of forgiveness. By such a means, which the early Church used, but modern Christianity has lost, the reproach of the sin would be lifted from the Church. The lack today of any such public discipline is a source of great weakness.

All sin is against God, and must be confessed to Him as the price of forgiveness. Such confession may be made privately by the sinner. Even the Church of Rome does not demand confession to a Priest, except in case of mortal sins.

Confession may be made to a Priest when the sinner desires counsel, or if he feels that such confession is a necessary disciplinary act. The Priest acts as judge of the genuineness of his repentance, and is empowered to pronounce absolution to the truly penitent. The Church has never taught that the Priest himself forgives, but that he has authority to assure the penitent of God's absolution.

J. H. Y.

The Organ

More Hymned Against Than Hymning

BY HUGO GOODWIN

It is a sad fact that in the majority of instances a congregation appears to be strictly neutral toward the hymns of the Church, said neutrality consisting in a nice balance between approval of the sentiments expressed and disinclination toward actively voicing those sentiments. In fact, to gaze upon the average congregation during a hymning period is a diversion that would be amusing were it not so disheartening.

Some refuse to sing at all, most of the members mumble a bit, very, very discreetly, and the few that do sing out are usually made the subject of comment, much as though they had committed some social breach.

The texts of all hymns that are worth anything have been direct and spontaneous outbursts, caused by deep religious experience, and the value of their use in the Church lies in the reproduction collectively, to a certain degree, of the individual fervor that gave rise to them. If the worshipers are to experience this, in fact, if the hymns are not to be almost a sacrilege, they must be sung by all and must be sung heartily:

Wherein lies our responsibility as organists?

As specialists we should try to rectify, so far as possible, the conditions that are making mute the voices that should be raised in one accord.

Our first duty is to see that practical tunes are used. It is the province of the clergymen to choose hymns from a literary and spiritual standpoint, but it is peculiarly the province of the organist to see that they can be sung, remembering that in this instance it is not contempt that is bred by familiarity.

"How about new tunes?" asks some one.

The answer to this is that it is infinitely better to have the whole congregation singing "Dennis" or "Greenville" than it is to have them mute on something more abstruse, but quite new! Unless a new tune is so compelling that it forces every one to join in it ought not to be used.

Of course, in this connection much discretion must be used; the tunes that are rousing but undignified have no place in worship. We should not offer to Deity the music we would be ashamed to offer to our friends. The big bass drum is all right on the street corner, or at the sawdust trail, but it has no place in Church.

Let the tunes be of moderate compass, of sound melodic structure, and with some decided punch, and the congregation will already be half persuaded.

What, then, is the next step?

This, obviously, rests with the organist, who leads its performance. He must be in sympathy with the hymn, and should so interpret it that the attention of all will be riveted on its message, and that everything else shall be forgotten. If, during the hymn, any attention is directed toward either the organist or toward his instrument, he is failing. It is this fact that makes the use of unusual effects, such as harp, chimes, etc., of such questionable value in hymn playing.

The introduction should be of such a character that the hearers are already in the proper mood when they commence singing. No stereotyped method should be adopted. A tune such as "St. Anne's," should be played very conservatively and in choral-like manner; a prayerful tune, such as "Abide With Me," may well be played on sympathetic solo stop with a soft accompaniment; a martial tune, such as "Fling Out the Banner," should be rousingly played. There is no categorical method.

During the hymn a happy medium must be maintained between too much organ and too little. The latter will engender timidity and the former will make the people feel, "O, what's the use!" Modern tubas are especially dangerous to proper tone balance, as they are liable to make a din that is very unfortunate unless they are graded down by careful use of the swell shutters.

The speed of a hymn is another problem. If it is too great there will be difficulty in catching the proper breaths, and if too slow, sustained notes will be out of the question. Those of us who are able to sing will find a valuable guide in singing with the congregation; if singing is impossible—or unwise—we can, at least, hum along under our breath and in thus consulting our own convenience will become better able to suit the convenience of those whom we are leading.

During the performance of the hymn the accompaniment ought always to emphasize the meaning of the text, but should never attempt descriptive playing; the cooing of doves, the roaring of water spouts, bleating of lambs and rumbling of earthquakes is not within the office of Church music, but the expressing of moods and thoughts induced by these things is another matter and is quite in keeping with good taste and efficiency.

In preparation for hymn playing, an organist should learn to transpose readily, to be able to play any of the voices of the hymn in either hand or in pedals in any octave and to follow both words and music simultaneously. The writer has found that the conscious memorization of a given location in a phrase is of great value to him when he glances away from the music to words, or, for that matter, in glancing from the accompaniment of an anthem when directing a chorus.

Various methods are more or less helpful in inducing hearty singing: Precentors, large choruses, trained singers seated with the congregation, etc., but in the last analysis it rests with the organist so to stir the congregation with expressive and compelling playing that they will be impelled to lift their voices in song and so to inspire them that they will find it impossible to sit content and silent while the choir does their singing for them and the clergyman does their praying for them.

The function of the minister and the organist with his choir is to teach the congregation how to worship, and, as it is necessary for each one to do his own communing and his own hymning, our part of the responsibility is clear—we must teach people to sing hymns and must make them desire to sing hymns or we are falling short of our definite duty.—The Music News.

Poems We Love to Read

IF WE HAD THE TIME

If I had the time to find a place
And sit me down full face to face
With my better self that cannot show
In my daily life that rushes so,—
It might be then I should see my soul
Was stumbling still toward the shining goal.
I might be nerved by the thought sublime—
If I had the time!

If I had the time to let my heart
Speak out and take in my life a part,
To look about and to stretch a hand
To a comrade quartered in no-luck land,
Ah, God! If I might but just sit still
And hear the note of the whippoorwill,
I think that my wish with God's would rhyme—
If I had the time!

If I had the time to learn from you
How much for comfort my word could do;
And I told you then of my sudden will
To kiss your feet when I did you ill;
If the tears aback of the coldness feigned
Could flow, and the wrong be quite explained—
Brothers, the souls of us all would chime,
If we had the time!

—Richard Burton.

Consecration of Christ Church, Ridgewood

Saturday, June 23rd, was the fiftieth anniversary of the consecration of the original Church at Ridgewood, and on that day the present Church was consecrated by Bishop Lines, the systematic efforts of several years having cleared off the debts and given the Parish, in the Church, Rectory and Parish House, an unusually good group of buildings upon a generous piece of ground. Bishop Stearly preached the sermon, and a large number of the Clergy were able to be present, with a congregation which completely filled the church. The Rev. Edwin S. Carson became Rector of the Church last Autumn, and this service makes an auspicious beginning for his hopeful ministry. The Parish is the one strong self-supporting Parish in the Diocese, in a section filling up with homes, north of Paterson, with five or six Mission Churches near at hand to which it can give encouragement.

A $10,000 Chalice

"The most extraordinary Communion chalice in the world," says the Washington, D. C. Herald, "is used in St. John's Church. It is a $10,000 golden cup, encrusted with jewels, and the gold in it and the jewels encrusting it are taken from the rings, brooches and pins that John Bancroft Davis, a Warden of St. John's presented to his wife during her life. He died in 1907, and Mrs. Davis gave instructions, just before her death last November, for making the cup. It is ten inches high, and studded with sixty-one diamonds, six rubies and a sapphire. On one face of the cup is a diamond cross, and in the center of the cross is the diamond from the engagement ring Mr. Davis gave his wife more than fifty years ago. It was recently completed, and will be brought from its keeping place in the Riggs National Bank only on solemn occasions. A special guard will be placed over the cup from the time it is taken from the vault until it is returned."

Vow and Pay

"Vow and pay unto the Lord your God." (Psalm lxxvi:11.) There are still a few people who do not want to subscribe, promise or pledge any given amount statedly for the expenses of the Parish or for the Mission or benevolent work of the Church. To shirk responsibility is easy for you, but hard on others. This is not right. It is not business. It is not fair to the fellow-members of the Parish. It is not fair to Christ and His Church.

For centuries, by Patriarch, Prophet and Priest, God taught His ancient Church to "vow and pay unto the Lord." That was for the salvation of one people, Israel. Christ came not to destroy, but to fulfil. Much more imperative is it now for us to "vow and pay unto the Lord", when we hear our Lord's marching orders to His Church, "Go into all the world and disciple all nations".

All who will not "vow and pay unto the Lord", and thus do their part in the work of the Church, must blush with shame to think that others must do their work and bear their burdens. The Prophet Malachi's question is still up to date,—"Will a man rob God"? And the twentieth century answer is, "You bet he will", i. e., some men will, and some women; taking money, time and energy for other things, when they rightly belong unto the Lord. "By their fruits ye shall know them."

Educational Day, Duluth

A Church Workers' Conference was held on Thursday, the day after the Convention, having been planned by the Board of Religious Education in the Diocese. Most of the Clergy and delegates stayed over for it. The two speakers, who were the exponents of the movement now on foot to secure co-operation throughout the Church in all branches of Religious Educational work, were Rev. Frederick D. Tyner and Rev. W. P. Remington of Minneapolis. There were three sessions held in the morning, one for Sunday School workers, one for the Womans Auxiliary and one for the Clergy. At 5 p. m. a Vesper Service was held in St. Paul's Church, with an address by Rev. W. P. Remington, on 'Prayer". In the evening a mass meeting was held, and was well attended, in St. Paul's Church. Both of the visiting speakers dealt with the "Relation of the Child to the Church".

Who Will Pay the War Bonds?

The need of keeping our high school boys and girls at educational work and recruiting our colleges because those students will ultimately bear the burdens of reconstruction, is stressed by the General Secretary of the General Board of Religious Education, Rev. William E. Gardner, D. D. In response to an appeal from the Commissioner of Education in Washington, Dr. Gardner says as follows:

"In the closed State Universities and in other universities given over to war preparations, Ohio to aviation and some of our oldest non-state universities to drilling and the scientific study of war, is seen the danger of repeating the mistakes of England, in not making adequate preparation for the training of those who must bear the burden of a prolonged war of reconstruction.

"Against such blunders Secretary Baker and Commissioner Claxton and other national leaders are issuing earnest words of warning. The danger is that many undergraduates will think that conditions demand a curtailment of their preparation for their life work, and that parents will think that with prevailing high prices and the uncertainty of the immediate future, they would better use money for other purposes than the higher education of their boys and girls. The very opposite is true. The needs of the nation and of the world require that no sacrifice be counted too great in order to keep in preparatory school or college those boys and girls not called into special service by the government, in order that they may be thoroughly prepared for the leadership which the nation now needs and will need more than ever when the war is over.

"Commissioner Claxton has issued an appeal, which should be heeded by every citizen, urging that the number of students taking higher courses should be larger than usual in the immediate future. He says: 'This appeal is made on the basis of patriotic duty, and he shows that while there will be an abundance of men for ordinary purposes, 'there will be a dearth of officers, engineers, and men of scientific skill in all the industries, in transportation and in many other places where skill and daring are just as necessary for success as in the trenches.' He points out at some length the pressing need of the near future for highly trained leaders, and shows that young men and women never had before them such a great opportunity, provided only that they secure adequate training.

"The Hon. Newton D. Baker, Secretary of War, said at a conference of national leaders held in Washington in May: 'The nation will be needing educated men more than ever before as a result of this war for the coming years, and the colleges must supply them.' At the same time he mentioned the three things which he considered most important for the successful prosecution of the war: First, munitions; second, food; third, educated men. General Leonard Wood, in a letter to President Hibben of Princeton College, recently advised that all students continue their work until such time as their services might be needed by the government and similar advice has been given by Adjutant-General W. T. Johnson.

"Commissioner Claxton shows that the 350,000 students in colleges, normal, technical and vocational schools of high grade constitute only about one-half of one per cent of the population, and that the continuance of this number of young people in college cannot lower the productive capacity of the country to any appreciable degree. On the other hand, the need of trained leadership is so great that every effort should be made to increase the percentage of those who take training for such leadership.

"The call to enlist in high school and college is not as dramatic as the call to go to the front, but upon the answer made by parents and pupils to this call will depend the future welfare of the nation and the world."

A young Rector went to Phillips Brooks one day and said to him:

"Bishop, I have come to you in a perplexity. In my present Church I am getting $900 a year, and I have just received a call from another Church that offers $4,000. What would you do, sir, if you were in my place?

"My boy," replied the Bishop, "did I understand you to refer to that offer from the other Church as a call?"

"Yes, sir," was the reply.

"That isn't a call, my boy," answered the Bishop. "I would call that a yell."—Ladies' Home Journal.

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Porto Rico Convocation

Much Has Been Accomplished During the Past Year and the Outlook for the Future Is Bright

(Reported by Miss Iva M. Woodruff.)

The Eleventh Convocation of the Clergy and Lay Workers of Porto Rico was held June 19th and 20th, in San Juan, every Mission being represented. Much has been accomplished since the last Convocation, but the spirit and deep interest shown in this year's gathering has never been excelled. Bishop Colmore's address summed up admirably the affairs of the past year, and produced such hope for the future of our work as we have never had till now. Mrs. Colmore's annual report to the women was full of devotion and revealed the excellent work that had been done reorganizing the women's work in Porto Rico. Excellent addresses were given by Rev. Mr. Walter on Sunday School work, and on Story Telling by Miss Randlittle, Kindergartner at St. John's School. Rev. Mr. Haughuont of Porice gave a splendid view of the Church's power to reach all people and why she has failed to do so. One thing determined upon, of vital interest to the Church's growth in Porto Rico, was the publication of a Church periodical in Spanish. There is no literature in the national language except such as is published by the Christian Alliance. Our own people read whatever they put forth and would as eagerly read and welcome the Church's teachings which they now may have. Those who work among the Porto Ricans chiefly are elated over this step forward.

A gift of five hundred dollars from a layman of Guamia, has made possible the pushing forward of the work on the first of the group of buildings for the New World School for native boys and girls at El Coto, Manati. Dr. Gray is endeavoring three appeals to the Mission Study Classes to raise a thousand dollars for the New World School. This will assure the work planned. Already classes are formed which will be carried into the industrial program of the school. The Bishop's announcement of the purchase of property for an Episcopal Compound was cheering to all. The future promises a new Church, a Bishop's residence, a rectory, Parish house and school, all to be located on this newly acquired ground next to the fine new Presbyterian Hospital,—and between the ocean and the car line. The present Bishop's residence and St. John's School are close by. This purchase has been one of the great accomplishments of the past year.

The Convocation closed just as three new workers arrived on the S. S. "Carolina" who, for the present, will be on duty where need is most urgent. The Rev. Mr. Whittle goes to Fajardo to relieve the native Lay Reader, who has been holding a congregation of fifty together till help should come. Deaconesses Crane and McDonald go at once to Ponce to relieve the strain at St. Luke's Hospital. Two candidates for the ministry, Mr. Glenn Walter, son of Rev. H. P. Walter, and Mr. Estornel are also in San Juan for the summer—and are ready to assist in any way they can.

The Bishop and present workers in Porto Rico feel greatly encouraged by the present outlook for future work, and if the Church at home stands by them, the work must grow and bear fruit.

Don't Rob Your Church

Under the caption, "Buy a Liberty Bond—Your Country Needs Your Money; But Do Not Rob Your Church to Do It", the Rev. C. E. Haupt Rector of St. Matthew's Church, St. Paul, Minn., sent out the following pungent communication to his parishioners:

"The most essential element in the preparedness of this nation is **virtue.** The demoralization of our army through drink and lust is appalling.

"'Frightful reports are being made through the ravages of venereal diseases in the army training camps and in the barracks where the girl munition workers live.'

"'One of the great nations lost more men through loathesome immoral diseases than on the firing line during the first 18 months of the war.'

"'Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords and your pruning hooks into spears; let the weak say I am strong.'

"Why? Because the world has forsaken its God and the vial of His wrath is full. We are summoned to take our part in the world's conflict, but we shall pay a dreadful penalty. The Jews crucified their King and their God. The modern world treats Him with supreme contempt and disobedience, and worships money. When the churches are empty and the jails and madhouses are full; when the Sunday Schools languish and the movies are thronged; when the Bible is forbidden admission to the Public Schools; when business men and leaders of society prefer to spend their Sundays in playing golf, riding about in their cars, or seeking pleasure, rather than honoring their God in His house of prayer, may not the vultures of God's wrath be expected to devour much flesh? Is not war the certain outcome of the denial of His righteousness? 'Wheresoever the carcass is, there will the eagles be gathered together.'

"The nation makes its appeal to our patriotism, and it is our duty to respond. Is the call of the nation stronger than the call of God? Should men be more loyal to the President than to the King of kings? The Church needs men, and the men need the Church. The appeal of the nation is for volunteers and for money, and the appeal of the Christ is, 'Follow Me'. Over against the appeal of the nation stands the appeal of the Church, and it never needed emphasis more than today. This nation must be brought to its knees before God, though it take the scourge of war to do it. Are you making your Church strong by your personal presence? Think what the Church would be if every man were patriotic in his love and obedience to the King. Can America be cleansed only in a bath of blood?

"Yours for a better world,

"C. EDGAR HAUPT."

A Letter From Cardinal Mercier

The Cardinal Expresses the Gratitude of the Belgians for American Relief, and Calls Attention to Continuing Cruel and Inhuman Treatment

Through the courtesy of the Rev. Dr. Manning, Rector of Trinity Church, New York, we are able to give our readers a letter, written under date of April 30th, which he received from Cardinal Mercier, sealed with his own seal and signed by his own hand. The letter was not mailed, but came from hand to hand through the lines, and was delivered to Dr. Manning by the Belgian Consul General:

Archeveche de Malines,
April 30, 1917.

Reverend and Dear Sirs:

I have just received your letter of January 31st last, enclosing a copy of the resolutions unanimously passed at the meeting of the New York Churchman's Association, held on January the 15th of this year.

I am greatly indebted to you for the kind thought which prompted you to write to me, and send me this strong expression of the feelings which animate the body of high-minded men whom you represent. The sympathy therein so strongly expressed is indeed a great comfort to me, and to all those whose spiritual welfare God has entrusted to my care.

The appreciation you show of our efforts to stem the tide of unrighteousness, which more and more tends to overcome the stubborn and just resistance of our people to all the wrongs wantonly inflicted on them, bears us up in our struggle.

And, indeed, a source of constant gratitude flows from our hearts in recognition both of the moral support which you all in America hold out to us in our trial, and the no less lavish material aid so generously extended to us by the Commission for Relief of Belgium, and all those, whether exalted or humble, who help in that great work.

Kindly be my mouthpiece in conveying to the members of your Association my healtfelt thanks to them for standing by us in our fight for freedom and justice, while assuring them that their charity and prayers will undoubtedly help us to bear in a true Christian spirit the visitations which God, in His ineffable providence, has been pleased to send us.

I remain, Dear and Reverend Sirs,

Yours faithfully,

D. G. CARD. MERCIER,

Archbishop of Malines.

To the Reverend William T. Manning, D. D., John P. Peters and G. F. Nelson, Committee of the New York Churchman's Association, New York.

Centennial of a Church in Ohio

An Interesting Bit of Parish History and the Work of Bishop Chase

St. Peter's Church, Deleware, O., recently celebrated its one hundredth anniversary in an appropriate series of services and functions at which sermons were preached and addresses made by a number of Bishops, Clergymen and prominent laymen. The program contains an interesting and extended historical sketch of the Church including a copy of the original record of its organization in 1817, in the handwriting of the Rev. Philander Chase, who was afterward ordained the first Bishop of the Diocese of Ohio. "He came to this state," says the sketch, "in the month of March, 1817, preaching his first sermon at Conneaut Creek; thence to Cleveland and other points on the 'Reserve,' and on down through the interior of the state to Cincinnati, on horseback, preaching and establishing Churches, and finally settling in Worthington, where a colony of some forty Episcopal families from New England had settled in 1803. St. Peter's Church was about the fifteenth in the order of organization in the state. Grace Church, Berkshire, was formed in April, 1817, by the Rev. Roger Searl, who came to Ohio one month before Mr. Chase. He too, was a very active, hard-working Missionary, as was Mr. Chase. There were at this time but three Episcopal ministers in the state. The present generation can hardly realize the great changes that have taken place since those primitive times. A letter written by Mr. Chase, under date of July 10, 1817, says: "Wednesday I went to Delaware; Thursday to Norton, on the frontier of the United States land, bordering on the Indian possessions, ten miles from Delaware." This year Mr. Chase baptized more than one hundred, and before the winter was over his communion had increased from very few to sixty-five. The cornerstone of St. Peter's Church, the first Church edifice in Delaware, was laid on the first of May, 1825, an account of which the Bishop gives in his annual report to the Diocesan Convention, as follows: "It is one among the most pleasing incidents which I have to relate, that on the first of May I conducted the solemnities of laying the cornerstone of St. Peter's Church, in Delaware. It will be a neat edifice, entirely of stone, forty feet in length, with a steeple of sixteen feet, built after a Gothic model kindly presented to me by Mr. Iberry House near London. Of the £100 sterling given to me by the Rt. Hon. Countess Dowager of Rosse, for the express purpose of assisting in the erection of a few country chapels, I have promised this Parish $100, provided the Church be finished this year; and, on these terms, I have no doubt of their gratefully receiving the money."

The historical sketch, which was written by Messrs. C. Platt and John Hills, reviews the history of the Parish and in conclusion gives the assurance that there is a bright future in store for St. Peter's Church, "the congregation is united, its support is liberal accessions are being made steadily, and under the deeply religious wise and energetic leadership of the Rector, the Rev. Berton S. Levering, B. A., there is a genuine renaissance taking place."

Summer Schools in the North and South

The last number of The Leader, published by the General Board of Religious Education, gives the following list of Summer Schools:

School of Religious Instruction, St. James' Church, Grosse Isle, Michigan, June 27th to July 3rd. Teachers, the Rev. T. B. Kemmerer, Miss Lulu Wells, Mrs. W. A. Atkinson, the Rev. E. M. Duff, the Rev. Dr. Walker Gwynne, Miss Mary M. White.

The Eighth Annual Gulf Coast Conference of Lay Workers, Gulf Coast Military Academy, Gulfport, Mississippi, June 29th to July 6th. Teachers, Dr. William C. Sturgis, the Rev. L. N. Caley, the Rev. R. W. Patton, the Rev. G. L. Tucker. Mr. F. H. Spencer and Miss Emma J .Hall.

Training School for Church Workers at Sewanee, Tenn., August 7th to 19th. Teachers, Miss Mabel Lee Cooper, Dr. W. C. Sturgis and the Rev. F. M. Crouch.

St. Paul's Cathedral, Cincinnati, has inaugurated a daily noon Litany service to be held every week day in the Cathedral Church till the close of the war.

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The object of the Summer Training School is to prepare leaders for the work of Church in the Departments of Education, Social Service and Missions.

PROGRAMME

TUESDAY, AUGUST 7th

6 p. m.—Opening Service in All Saints' Chapel.

8 p. m.—"Prayer"—Dr. W. C. Sturgis.

WEDNESDAY, AUGUST 8th

7 a.m.—Celebration of the Holy Communion.

9 a. m.—Period of Instruction in Missions—Dr. W. C. Sturgis.

10 a. m.—Period of Instruction in Social Service—Rev. F. M. Crouch.

11 a. m.—Period of Instruction in Christian Education—Miss Mabel Lee Cooper.

12 m.—Conference—Church Activity. "Organized Bible Class"—Dr. T. P. Bailey, Leader.

5 p. m.—Story Hour—Miss Mabel Lee Cooper.

6 p. m.—Evening Service and short Address.

8 p. m.—"Women and Girls in the World's Present Programme"—To be selected.

THURSDAY, AUGUST 9th

7 a. m.—Celebration of the Holy Communion.

9 a .m.—Period of Instruction in Missions—Dr. W. C. Sturgis.

10 a. m.—Period of Instruction in Social Service—Rev. F. M. Crouch.

11 a. m.—Period of Instruction in Christian Education—Miss Mabel Lee Cooper.

12 m.—Conference—Church Activity—"Relation of Social Service to Civic Righteousness"—Rt. Rev. W. A. Guerry, D. D., Leader.

6 p. m.—Evening Service and short Address.

8 p. m.—"Democracy and the Church"—Dr. T. P. Bailey.

FRIDAY, AUGUST 10th

7 a. m.—Celebration of the Holy Communion.

9 a. m.—Period of Instruction in Missions—Dr. W. C. Sturgis.

10 a. m.—Period of Instruction in Social Service—Rev. F. M. Crouch.

11 a. m.—Period of Instruction in Christian Education—Miss Mabel Lee Cooper.

12 m.—Conference—Church Activity, "Juniors"—Miss Margaret Gamblos, Leader.

6 p. m.—Evening Service and short Address.

8 p. m.—"The Soldier in Our Midst" —Major General Leonard Wood.

SATURDAY, AUGUST 11th

7 a. m.—Celebration of the Holy Communion.

9 a. m.—Period of Instruction in Missions—Dr. W. C. Sturgis.

10 a. m.—Period of Instruction in Social Service—Rev. F. M. Crouch.

11 a. m.—Period of Instruction in Christian Education—Miss Mabel Lee Cooper.

12 m.—Conference—Church Activity, "Mission Study Class"—Dr. W. C. Sturgis, Leader.

5 p. m.—Story Hour—Miss Mabel Lee Cooper.

6 p. m.—Evening Service and short Address.

SUNDAY, AUGUST 12th

7 a. m.—Celebration of the Holy Communion.

11 a. m.—Sermon—Rt. Rev. W. A. Guerry, D. D.

8 p. m.—"Southern Problems"—Rev. Gardiner L. Tucker.

MONDAY, AUGUST 13th

7 a. m.—Celebration of the Holy Communion.

9 a. m.—Period of Instruction in Missions—Dr. W. C. Sturgis.

10 a. m.—Period of Instruction in Social Service—Rev. F. M. Crouch.

11 a. m.—Period of Instruction in Christian Education—Miss Mabel Lee Cooper.

12 m.—Conference—Church Activity—"Organizations for Men and Boys" Mr. B. F. Finney.

6 .p m.—Evening Service and short Address.

8 p. m.—Men and Boys in the World's Present Programme"—Mr. B. F. Finney.

TUESDAY, AUGUST 14th

7 a. m.—Celebration of the Holy Communion.

9 a .m.—Period of Instruction in Missions—Dr. W. C. Sturgis.

10 a. m.—Period of Instruction in Social Service—Rev. F. M. Crouch.

11 a. m.—Period of Lnstruction in Christian Education—Miss Mebel Lee Cooper.

12 m.—Conference—Church Activity—Organization of Church Activities for Future Work"—Rev. Gardiner L. Tucker.

6 p. m.—Evening Service and Short Address.

8 p. m.—Closing Service and Awarding of Certificates for Attendance.

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Editorial

SUMMER RELIGION

Summer is the period in which a great many Christians go forth to enjoy nature and forget God. They tell you that they are going out to enjoy God in the great outdoors, which is usually all rubbish and a pretty piece of hypocricy, for what they propose to enjoy is themselves; and sometimes they succeed, but not always.

Follow the crowd on a Sunday excursion. Herded like sheep, fed like animals, hot, tired, bedraggled, cross; when one sees the return of a Sunday excursion one wonders how anyone could ever do it a second time.

Of course those who own automobiles or possess country places do enjoy themselves on the Lord's Day. But why call it the Lord's Day when all of it is appropriated to one's own pleasure. Isn't it a piece of hypocricy to take the Lord's day every time you want to enjoy yourself? Why not take your own day? You have six in the week and the Lord claims that one to give Him the honor due unto Him.

The man whom God has blessed with all of the material comforts of life is the one above all others who should devote at least one hour in the week, out of sheer gratitude to the source of his prosperity. How can such a one say I have no time, not even one hour in the week, to express my gratitude and to offer myself to the Creator of all my blessings? He has time for every other obligation in life—surely this is no heavy demand on his time and service.

And by the way there is no more searching test of a man's character than his ability to receive gifts. We read a good deal about indiscriminate giving pauperizing people. We wonder that the Lord had not thought of that, for unquestionably it does, and a pauper is not a delectable person.

What is a pauper? Why, he is one who receives without gratitude and who seeks without shame. If that is a good definition, then there are lots of well to do paupers in modern society. For they receive God's gifts without gratitude and seek them without shame. Religion is a means of preserving one's self-respect, for "all things come of Thee, O Lord!" and we owe it to Thee, if we take Thy gifts, to preserve our self-respect by showing our gratitude.

And how can we show our gratitude? How else but by doing the things that Thy Son has commanded us to do. We are like children who receive all from their parents, and can give but one thing in return—themselves. No true father cares so much how much his child is able to help him in the factory as he does how much that child gives of himself to his father in the home.

That is the essence of the Christian religion. To give ourselves, our souls and bodies to be a reasonable, holy and living sacrifice in our Father's House. And that is what the Holy Eucharist is. It is a service in which we give thanks by offering ourselves, our souls and bodies, under the symbols of bread and wine, to our Heavenly Father, and then receiving Himself, Christ's Body and Soul, in the elements which He has blessed and made for us to be the body of His dear Son. It is this sense of reciprocity which should take us to the Altar every Sunday. To give ourselves to God. To receive Christ into ourselves.

Moreover, the early service is well adapted to the needs of summer. The Church is a kindly mother, and not a moral policeman. She realizes the call of the wild in our natures and seeks to direct rather than to repress our instincts.

To begin a summer's day with God in His House is to make the day sacred. It is to see Him afterwards in brooks and lakes and woods and sky. If our summer holiday is to be a real joy, why omit the joy of the spirit, as though our physical nature alone were capable of joy?

There are those who boast of the absence of the religious sense in their lives. Just as there are those who boast that they have no culture, no music, no art, no book-learning.

Well, as you go along the country road you may pass a drove of cattle. Study them. They have no yearning for art or culture or music or religion. But they have this much sense—they won't go around boasting of their limitations. And if you boast of your limitations wherein do you differ from these cattle who are content in the gratification of their animal appetites? And yet in their way all beasts and cattle bless the Lord, praise Him and magnify Him forever. For they are fulfilling their appointed end, giving their gifts to the world in which they live. But you, when you become an ox or a cow, have all their limitations without any of their values. For man was created for God's glory and for His pleasure he was created, but you become self-centered, selfish, when you forget God and think only of yourself. For there is just one use that you have in life, and that one use is to give glory to God. Without that you are like the beasts that perish.

The cattle live for man's pleasure, but man lives for God's glory; and unless he does that he makes but a poor beast, for he also is a mammal.

Moreover, let me again remind you that if our boys are fighting, the rest of us had better be praying, lest their blood be upon our carelessness. Pray this summer as you have never prayed before, that God may spare this fair land the horrors of war. We certainly need, as Christians, to reflect upon our past mercies as well as upon our overshadowing calamities, "lest we forget." There is no worse crime than forgetting, for it is the crime of ingratitude and irresponsibility.

THE STORY OF THE CHRISTIAN CHURCH

ENGLAND IN THE SEVENTH CENTURY

There is no more romantic nor fascinating story in Christendom than that of the evangelization of North England by the good Aidan and his monks at Lindisfarne. It has well been called the Golden Era of the Church of England, for it was in this period that royalty put on simplicity and walked humbly with God; while priest and monk lived earnestly in the work of prayer and preaching.

The story of Aidan and King Oswald of Northumbria is illustrative of the period. The good king was very fond of Aidan and gave him a beautiful horse upon which to ride in his missionary journeys, but Aidan gave the horse to a poor man who needed it more than Aidan. The king was angry and upbraided Aidan for his prodigal use of the king's gift. Aidan, in reply, pointed out that the poor man was God's child and ended up his sermonette by asking the king if he thought that more consideration should be given to "this son of a mare than to this son of God."

It was for this quick-witted piety that the king loved Aidan and helped him in his work. Thus the land which had been pagan and temporarily converted by Paulinus was reclaimed by the monks of Lindisfarne, who were greatly beloved for their labors of love.

SYNOD OF WHITBY

But there was trouble ahead for the Celtic Church. After a generation of faithful labor, in which nearly all of England came under the influence of the Gospel of Christ either from the Latin center at Kent or from the Celtic center at Lindisfarne, there arose controversy between those whose customs were diverse.

Like most controversies, its bitterness far exceeded the issues that were debated, which seemed to be of a very trivial character. How monks should be tonsored, how Baptism should be administered, when Easter should be kept, do not seem to us now of very vital importance; but we must remember that Christendom today is divided on issues fully as trivial as those which separated the two parties in England during the seventh century.

The Palace itself was divided, for the queen observed the Latin use and the king the Celtic, and as they were faithful in the observance of the rules of the Church, it must have been very inconvenient to the domestic economy of the Palace, to have one keeping Holy Week while the other was keeping Easter. So the king summoned a Synod to meet at Whitby (A. D. 664), in the northeast of England, at which the pro-Roman party was led by an Englishman named Wilfred, who had been trained at Lindisfarne but who had visited Rome. He argued very wisely that the English Church should not be insular but should follow the use of the Churches on the continent, among which Churches Rome had already asserted a somewhat dominating ascendency.

The king yielded to the arguments of Wilfred and many of the Celtic Missionaries gave up their English work and went back to their mother colony at Iona; but it was a statesmanlike decision, and in no way involved any such supremacy as Rome claims today over those who are subject to her.

Great Britain at this time was, and had been, isolated from the rest of Europe for several centuries, and while her religion was of a much purer character, it was also less cosmopolitan. Her simple monks and kindly peasants would have failed utterly to have taken their part in the Church of the Middle Ages, if the victory had been given to the Celt.

We must always remember, for it is a well established principle of history, that the power to be tyrannical has always been the result of some great service rendered. Just as the leading warrior becomes a king for his benefaction to the nation, and his children have the opportunity to play the tyrant because their distinguished father had been a benefactor.

So the tyrannies of Mediaeval Rome were established in the benefactions rendered by Leo and Gregory as well as by the commanding position of the See which they possessed. The Divine rights which kings may claim are very different from those which they originally possessed. So Rome first rendered great service and then claimed Divine honors. The two things, service rendered and honors subsequently claimed, are obviously not the same.

[For example, the Church in Japan is under great obligations to the Church in the U. S. A. and is a dutiful daughter of our General Convention, looks up to it and obeys it. That might easily become the basis of a claim to a supremacy over the Japanese Church for all time, especially if we could find a convenient text of Holy Scripture that would seem to squint that way.]

So the English Church had great reverence and respect for the Roman Church and at the Council of Whitby wisely adopted the continental customs, under the leadership of Wilfred, in place of the purely local ones of the Celtic folk.

THEODORE

The now united Church was soon provided with a wise and good leader who did much to unify and strengthen it. A local monk had been selected for Archbishop of Canterbury and had gone to Rome for consecration, where he died. The Bishop of Rome after some delay selected a monk of Tarsus (St. Paul's native city) who happened to be in Rome and, although he was considerably over sixty at the time of his consecration, he proved a wise and statesmanlike leader of affairs in the English Church, organizing its Diocesan life and founding schools of learning in the island.

He crossed swords with the pro-Roman Wilfred, whose Diocese he tried to divide, and while Wilfred appealed to Rome and came back with the demand that he be established in his See, the good Archbishop Theodore knew nothing of more modern Papal Bulls, and Wilfred was put into prison instead of into his See.

Wilfred was a wonderful man too, and when he found that he could not be Bishop, he went off and converted the people of Sussex, the last of the English to come to Christ. Wilfred, like many other Englishmen since, was very Roman, but his appeals brought him no satisfaction, for they had no force in England, but he was finally reconciled to Theodore in a measure.

To these two men the Church of England owed much in these early days. And, while like all saints, they were very stubborn and each believed himself entirely right, and Theodore seemed very arbitrary and Wilfred very obstinate, yet they were both strong men, and the English Church does well to be proud of them.

VENERABLE BEDE

There was one of the monks at Jarrow, a daughter monastery of Lindisfarne, to whom we owe much, and to whose memory the word venerable is always attached, an unusual distinction for the adjective is always coupled with his name.

He lived quietly at Jarrow all of his life, but to him we are indebted for the history of this whole period, for he faithfully wrote the Chronicles of the Early Church in England, and without the Venerable Bede's history, we would be very poverty stricken in our information about these times.

He was, like Wilfred, decidedly pro-Roman, and except for his love to Aidan rather hard on the good Celts who, like the Scotch with their kilts and bagpipes, refused to give up their peculiar tonsure and their odd ways of doing things.

But no doubt these same good saints look down on us, and wonder how we can fuss so over Altar lights and incense.

So it goes. We magnify the importance of our own prejudices, but the Lord must see their insignificance.

Chaplain Commended For His Service on Mexican Border

The Bishop's Letter, the official organ of the Diocese of Kentucky, says that the Rev. Dr. Harris Mallinckrodt, Chaplain of the First Kentucky Regiment, was welcomed back to Calvary Church, Louisville, of which he is Rector, occupying his pulpit for the first time since he went to the Texas border last Summer. His influence while away with the soldiers is attested by a letter from the Lieutenant Colonel to Alvah L. Terry, Senior Warden of Calvary Church. "It should be a source of gratification and honor," wrote the Lieutenant Colonel, "to you and to your Church to contribute so greatly to the country's service and to the cause of Christ as was involved in the high order of Christian service rendered on the Mexican border by your Rector, the Rev. Harris Mallinckrodt. His lofty character, rich Christian experience and sweetness of spirit, together with his splendid gifts and earnestness of purpose, were a source of uplift and inspiration to all who came within his sphere of influence; and the Gospel which he so faithfully proclaimed could not but return with abundant fruitfulness—for truly, in daily walk and conversation, he was 'as a city that is set on a hill'."

Five prominent Kentucky Churchmen are in the First Kentucky Regiment: Col. William A. Colston, Capt. Ellerby Carter, Lieut. Harold Willings, First Sergt. William J. Hardy and Sergt. Landrum Connings.

Citizens Petition President for Prohibition

To President Woodrow Wilson:

The undersigned, a citizen of California, strongly urges that you recommend the passage by Congress of a national war prohibition measure. It will save grain equivalent to twelve million loaves of bread a day, which is now being converted into intoxicating liquors while food shortage threatens; it will promote national efficiency in the army, shops and farms; it will greatly facilitate maintenance of law and order; and it will protect our youth in military service from the grave menace of intemperance and those diseases of which a high percentage is traced to drinking.

(This petition has been circulated over the entire State.)

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A TOHOKU ADVENTURE; OR, HE NEVER CAME BACK

DEDICATING A VACATION

When one in a pew listens to a Missionary's account of his labors, it not infrequently happens that his heart burns within him and he becomes possessed of a desire to devote something of his leisure time to the cause presented. The story of work in unknown and perhaps distant fields filtered through the cool atmosphere of the Church building, the stained window of the Good Shepherd beyond and above the speaker, the nerves still in harmonious vibration from the great Missionary hymn before the address and the instinctive desire to put a hand to God's plough, have raised up more than one volunteer for a summer's work in the Mission field. To so volunteer is a wise and good choice, but it takes a capacity for the endurance of the crude as well as initial enthusiasm to make a success of the job. The pew-sitter seldom hears of the seamy side of a Missionary's experience for it is not good form to dwell on personal hardships. But as a matter of fact the ordinary Missionary's chief claim to the approval of God and the regard of man is not in the things he tells of but in those he doesn't mention. If any of us ever get to heaven it will not be so much because of what we have achieved as because of what we have endured.

The following from that most excellent publication—The Church in Japan—published in Tokyo, shows that in that half-mystical and faraway land motors, music, fleas, toads, missing meals, sweat and fatigue are as rampant for spiritual mischief as they are in South Dakota, Timbuctu or Massachusetts. The article is entitled, "A Tohoku Adventure." The writer may pardon our American translation of this into

HE NEVER CAME BACK

The good professor had written me several times intimating his desire to see and assist in country work during his vacation. Farmers are likely to be busy in the summer, and hence country work is slack at this season. Consequently I had my doubts as to whether I could find work for the professor at all commensurate with his zeal, or give him any just idea as to the extent and character of our work. But quite apart from this, I knew that the pleasure of the professor's society would be great at any season, so I wrote him to come. And I arranged a few sekkyo for him.

One of these was at a place called Shipshaven, about three "ri" distant along the lake shore, and I had arranged that the professor should go there by boat accompanied by two of my assistants, Mr. Fanecape and his wife.

I went to the pier to see them off, and there we learned that the boat's motor was out of order. Schedules had been closely reckoned and no time was to be lost if the good folk of Shipshaven were to hear the discourse appointed for that evening.

The road alone remained and this, though not good, was at least level; the distance to be covered a short eight miles. Fanecape and his wife, used to his mountain station, would not have paused for thrice the distance and, before I could interfere, they had marched the professor off between them.

It was a changed professor who returned the following noon. I began to think that even summer work might make some impression upon him. I need not go into details as to his appearance. Each article of the smart outfit with which he had arrived from Tokyo was still intact and still adorned his person. Yet in each and running through all, there was a subtle change. He rather suggested a smartly moulded butter-pat just beginning to feel the heat.

It was tea time before he cared to speak. Then he said:

"It was most tedious. We arrived frightfully out of breath and they said, since I was late I must speak at once. I said, 'But how about supper?' Mut they said, 'We haven't arranged that yet; now you must "preach".' So I preached a short sermon, about one hour, and they said:

"'Now you must sing.'

"I said, 'But does Fr. X. preach and sing as well?' And they said, 'O yes, and we sing too.'

"So then I sang very carefully, but they wouldn't keep time at all. At last I got away and we went to the hotel. But they didn't seem to want me. They said they had no supper left so they were ashamed to let me in. Then Mrs. Fanecape said:

"'There is a good moon to walk back,' but I said:

"'Oh, this is too much, I am exhausted.'

"So finally they let us in. It was a most horrible place. The food not good. The mats were full of fleas. When I lay down the little toads jumped from the trees outside on my face."

And the professor added many like words.

I had a good hope that his next experience would be less unpleasant since his lodging had been arranged for.

For over two years, I had been in touch with Little-wood, a most earnest Christian. When I first knew him he had been in great distress because of his father's opposition to Christianity. Owing to some weakness of the heart the doctor had advised him not to work in the hot sun. But his father, a rich farmer, said that his Christianity had made him weak-hearted and so made him work as before. It was not long before he was quite ill, but neither father nor elder brother spared him. Finally, a childless uncle adopting him, gave him a little farm near the hamlet of Paygreat. Here, combining farming with school teaching, he made a fair living and secured a Christian wife.

Littlewood is something of a Spartan, and he seems (or perhaps it is my all too sensitive imagination) peculiarly anxious that our Missionaries should eschew bodily comfort when visiting him. No doubt his own trying experience has made him over-anxious to give the lie to the assertion that Christianity makes men soft. At any rate, it is wise when visiting him, to make no objection to lying on mats too short for one;—though, when all have retired I do sometimes sneak a rug out of my pack to cover my feet. There is only one place to wash in the morning;—the kitchen. Everyone washes there and there is a spring of perfectly clean (but exceedingly cold) water.

I had not visited Littlewood since spring and he had been writing me of his desire to secure a Christian speaker for some celebration at the village school. His idea was that the speaker should address the children, parents, relatives, etc., in somewhat general terms. Then, those who cared to hear him further might be invited to a definitely Christian sermon at Littlewood's house in the evening. I felt that the professor was just the person to give the occasion "class."

Remembering his former trying experience, I arranged for a "rickshaw" to take him from the nearest railway station to Littlewood's house,—perhaps six miles. I also asked a catechist to go along with him to make things go smoothly. The affair at the school was set for 1 o'clock.

Upon his return the professor said that his experiences had been most tedious. Shortly after leaving the train the catechist had developed a "game" leg. So he occupied the "rickshaw" I had so carefully provided for the professor. The latter walked.

"We arrived," said the professor, "most hot. At the school a man from Tokio spoke about three hours on scientific agriculture and horticulture. Then I spoke about an hour and a half. I was most tired. Then about 6 o'clock we went to Mr. Littlewood's house and he gave us a coarse supper. About 8 o'clock, about twenty old men and women had arrived so I stood up and preached about an hour and a half. I was very sleepy. I thought I would ask for my quilts. Just then many more people arrived. And Mr. Littlewood said:

"'Now please give your principal talk.'

"'But,' I said, 'I have only prepared that one.'

"'Then give that one over again.'

"'But,' I said, 'does Fr. X. speak twice when he comes?'

"'No,' said Mr. Littlewood, 'he waits till all are here.'

"'Oh,' I cried out, 'why didn't you tell me?'

"I was most sleepy. So I spoke as briefly as possible for about an hour.

"'Now,' said Mr. Littlewood, 'please sing.'

"So we sang. It was most tedious.

"About half past twelve they gave me some quilts. I was soon asleep.

"About daylight Mr. Littlewood called me. I rubbed my eyes. He invited me to wash my face. Then he went away. I waited and waited but no one brought me any water. At last I called. Mr. Littlewood came. I said:

"'Where shall I wash my face?' He stared at me for a moment. Then he said, pointing out doors:

"'See, there is a pond over there, go and wash your face in that.'"

"Come again next year," I cried, as the professor's train moved away. But then the whistle blew. I received a letter a few days later,—a nice, kind letter. But it contained no reference to my parting invitation.

Notes From the Mission's House

The Venerable Elliott Heber Thomson, D. D., Archdeacon of Shanghai, China, died in that city on April 23, in his eighty-fourth year. Archdeacon Thomson was the oldest member of the Church's Mission staff, both in age and in point of service, either at home or overseas. He went to China in 1859, immediately after his ordination to the Diaconate. For more than fifty-seven years he devoted himself with characteristic modesty and fidelity to making the Christian revelation known to the Chinese people. The man who once stood alone as the representative of the American Church in China, with only a handful of Chinese Christians about him, was permitted to see the work of the Anglican Communion in China organized into a great national Church, independent of the Church in other lands, as far as its right and ability to govern itself are concerned.

Bishop Knight and Dr. Gray, the Secretary of the Board of Missions for Latin-America, recently made a visit to the Canal Zone. They found a most encouraging state of affairs, so far as the loyalty of the people is concerned, and they have returned with the conviction that the Church must do something for these Negro congregations, and do it soon. Many of them came originally from Jamaica, or others of the West Indies, and were trained under Church of England Clergy. Again and again the visitors came to places where no public ministrations had been held by a Clergyman for many months, but they found the Churches well cared for and the people eager. At Bocas, they brought forward a Chinaman for Confirmation. He had been prepared by a volunteer, an unauthorized Lay Reader up in the country, and they came twelve miles to the service. Dr. Gray knelt by him at his first Communion, and helped him find the places in a Prayer Book. The fact that these deserted people had brought in a man from far Cathay into God's Church is a testimony to their loyalty which needs no rhetorical comment.

The greatest missionary campaign ever held in this Church has just been completed in Baltimore, Md. Thirty-six Parishes in the city and county of Baltimore, numbering 18,000 communicants, participated. The campaign was conducted by the Rev. R. W. Patton, D. D., Secretary of the Province of Sewanee, who has made a study of this plan for the last ten years, and has used it with marked success in Richmond, Savannah, New Orleans, Cleveland, Cincinnati and Chicago. Partial returns from a single Parish show an increase of 400 new subscribers, with an increase in contributions of over $4,800. This Parish has 1,504 communicants, and last year had 350 subscribers, using envelopes yielding $5,000. Thus there is already an increase of 100 per cent.

The Greatest Chapter in Our History

"America's Need of God" was the subject of a sermon preached in Memorial Church, Baltimore, Md., by the Assistant Rector and Chaplain of the Fifth Regiment, the Rev. William Page Dame. He told how God cared for the Israelites in the desert, leading them out to the Promised Land, and how Moses urged them always to remain faithful to God, with the assurance that He would care for them. The preacher declared this should be a warning to America. He referred to the fact that this country was settled by people who believed in the power and the uplift of the Christian religion, and asserted that Christian men laid the foundations of our civil institutions. The greatest chapter to be written in the history of the nation is to be found in the high endeavor, lofty dreams and the great sacrifice of the men and women who, in hardships untold, kept their faith strong in the unseen. Thoughtful people are learning today, as never before, that it is the very height of folly to try and get along without God.—Baltimore Sun.

Would You Like to Draw Maps?

A map-drawing contest is being conducted in Mississippi by the versatile President of the Junior Auxiliary, Mrs. Margaret Trigg Kuehnle. Her happy way of approaching the Juniors will doubtlessly draw many into the contest: "How many of you like to draw maps? Not many, I am afraid, when you have to do it. But you really like to, when you are doing it for fun, don't you? Of course you have drawn maps of the United States, of North America, of Mississippi and many other places. But did you ever draw a missionary map? I propose that we all enter a map-drawing contest. The map we will draw will be a missionary one. Perhaps it will be of some State, perhaps only part of a State—that will be for you to decide. Then, in place of the plain black dots that usually mean towns, we will put colored ones that mean much more interesting things than that. And to find out just what colors go in a certain place, and why, will be part of the fun. And when these maps are finished, the best ones will be shown at the Annual Council, and the names of the ones who drew them published in the report."

School for Christian Workers at Cambridge

The Conference for Church Workers, held at Cambridge, Mass., will close July 8th. The program was rich and varied. Special emphasis was laid on Social Service; one course, under Miss Halsey, special investigator of the American Association for Labor Legislation, New York, was on "Present Day Questions on Labor Legislation," and included field work under the direction of Miss Dudley of Denison House. The other was led by Dean Bell of Fond du Lac, entitled "The Re-adjustment of Christian Morals." Dean Bell gave one of his lectures on the evening of June 30th.

The evening on Medical Missions proved very interesting. Those in attendance had the privilege of hearing about foreign races in this country from such authorities as Dr. Sidney L. Gulick, the Rev. Robert Keating Smith, and Prof. Ward of Harvard University.

There were four afternoon conferences for those working among boys. The speakers were the Rev. F. C. Lauderburn, the Rev. R. K. Smith, the Rev. I. Harding Hughes, Mr. Henry S. Bowen and the Rev. Elliot White. The Bible Courses were given by Dr. Thomas of Sewanee and Dr. McClenthen of Baltimore. The devotional and intellectual aspects of Bible study were presented. Mission study and educational religious education courses and other courses on vital subjects had a place on the program.

Conference and Retreat

The Annual Conference and Retreat for the Clergy of the Diocese of New Jersey occurred at St. Mary's Hall, Burlington, on June 14th and 15th. The practical arrangements for the occasion were in charge of the Rev. Howard E. Thompson, Secretary of the Diocese, under the direction of the Bishop, who was present throughout. The attendance was not large, but an increase over last year, and it is hoped and expected that this annual privilege will obtain wider appreciation in the Diocese.

The Conference on the first day was conducted by Dr. William C. Sturgis, Educational Secretary of the Board of Missions, who took for the theme of three very thoughtful addresses, "The Mission of the Church, a Definition, the Appeal, the Response".

The leader of the Retreat was the Rt. Rev. Irving Peake Johnson, D. D., Bishop Coadjutor of the Diocese of Colorado. His theme was, "The Priest in His Parish Work", with four exceedingly practical and helpful addresses on "The Vision, Co-operation, Initiative and Joy".

The beauty of St. Mary's Hall and its environment can never be forgotten by those who are privileged to spend any time of quiet retirement there, and this latest occasion was one of the spiritual opportunities that are multiplying in the Diocese through the thoughtful and devout care of the Bishop.

The Rev. M. Belknap Nash, having resigned his work in Basin and Thermopolis, Wyo., has assumed charge of St. John's Church, Jackson, Wyo., with supervision over all the work in Jackson's Hole. Address accordingly.

A Priest-Actor Gives Shakespearean Scenes

On a hot June evening, in New York City, at St. Nicholas' Parish House, the Overseas Club presented its President and his friends in "Scenes from Shakespeare", the proceeds being for the benefit of the Royal Flying Hospital Corps and Queen Mary's Needlework Guild of London.

What is of special interest to Churchmen is that the President is the well-known Clergyman and founder of the Actors' Church Alliance, the Rev. Walter C. Bentley, Rector of the Church of the Ascension, Brooklyn.

Mr. Bentley showed extraordinary versatility as an actor. He represented five Shakespearean characters during the evening, not hesitating to don the appropriate costume and paint. There have always been Priest-musicians, Priest-professors, Priest-editorial writers and Priest-physicians. During these upsetting days of war, there are also Priest-mechanics, Priest - soldiers, Priest - postmen, Priest-chauffeurs, and even Priest-aeronauts. It is, therefore, not surprising or out of the way that a Priest, without giving up his clerical office, should be also a play-actor, without losing respect and admiration of loyal Church people. It is pleasing to know that Mr. Bentley's acting of the great parts of Iago, Hamlet, Cassius and Marc Antony were in every respect worthy of the best traditions of the stage, as well as a credit to psychological and literary interpretation to the intellectual ideals of Churchmanship.

There are numerous Christians who oppose the theatre and the actor. To its credit be it said, such unreasonable opponents are rarely found in the Episcopal Church. Its history in this respect is the clearest of all Christian communions. Until recent times, nearly every great actor either hailed from the Church of England by ancestry, or came to like it and its American branch as the friendliest and most hospitable to all actors and actresses. The names of Booth and Jefferson are forever associated with the Church of the Transfiguration in the City of New York, and that same picturesque Church became everywhere famous in song and speech as "The Little Church 'Round the Corner", that would not close its doors to either marriage or funeral of the members of a supposedly dubious profession.

It was this ancient Anglican friendliness to the dramatic profession that made many good Church people look somewhat askance, at first, at the Actors' Church Alliance. Its primary purpose of bringing Church people into a fairer attitude to the theatre was deemed unnecessary in the Episcopal Church. But at last it was seen that those who were hitherto generous and hospitable might well go into an organization that was attempting to persuade the prejudicial and unfair "good people" to become helpful rather than hurtful to all genuine efforts to aid or redeem a profession that, in essence, is unsurpassed in its capacity to encourage the love of beauty and truth.

No one could have better united the old and new friends of the stage than the Rev. Walter E. Bentley, who was an actor before he was a Clergyman, and can act yet, as well as preach, with fair credit to "the cloth" of two helpful callings.

JAMES SHEERIN.

Ordinations

On June 22nd, in St. George's Church, New York, Bishop Lines ordained to the Priesthood the Rev. Burnham North Dell, a graduate of Princeton and the Union Seminary, who has served his Diaconate in St. George's. The sermon was preached by the Rev. Dr. Reiland, and the Clergy of the Parish united with the Bishop in the laying on of hands.

On Sunday, June 24th, in the Church of St. Mary Magdalene, Weequahic, Newark, Bishop Lines ordained to the Priesthood the Rev. Frederick Hamblin. The sermon was preached by the Rev. Dr. Hall of the General Seminary, and Mr. Hamblin was presented for ordination by the Rev. Dr. Rogers, President of St. Stephen's College. Mr. Hamblin was brought up under the Rev. Dr. Bennitt, in Grace Church, Jersey City, and is a graduate of St. Stephen's and the General Seminary. He has had charge for the last year of St. Mary's and St. Paul's, North Arlington. Six of the Clergy were able to be present and lay on hands with the Bishop.

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Tenth Annual Convocation of Wyoming

The Tenth Annual Convocation of the Missionary District of Wyoming met in the Church of the Holy Communion, Rock Springs, June 15-18, inclusive. The Convocational sermon was preached by the Rt. Rev. James Bowen Funston, D. D., Bishop of Idaho, whose jurisdiction included the Rock Springs Parish prior to the setting apart of the State of Wyoming as a separate Missionary District.

By unanimous action, the General Convention was petitioned to set apart the Diocese and Missionary Districts lying within the Rocky Mountain region as a new Province, and a committee was appointed to bring this petition to the notice of the Synod of the Northwest at Pueblo this Fall, and also to present the same to the various Diocesan and District Conventions of the Rocky Mountain country. At present, these jurisdictions are divided, as to their Provincial alignment, between the sixth and Seventh Provinces, on the one hand, and the Eighth Province on the other. In other words, between the Middle West, the South and the Pacific Coast. The petition points out that the Rocky Mountain region is at once distinct and homogeneous, and that the Church throughout that region is confronted by substantially the same conditions and problems, many of which are altogether foreign to regions adjacent.

Resolutions were passed approving President Wilson's course in connection with the war, renewing allegiance to flag and country, and calling for national prohibition on both moral and economic grounds, during the term of the war.

On account of unsettled conditions incident to the war, no action was taken to appoint a time and place for the next meeting of Convocation, the entire matter of holding the Convocation next year being left to the discretion of the Bishop.

Recommendations of the Joint Commission on Business Methods were incorporated in new Canons regulating the keeping and audit of Church accounts and the insurance of Church property, and a committee was appointed to draft a new form of parochial reports, embodying the recommendations of the Joint Commission, and to report the same to the next Convocation of the District.

Annual reports showed a large increase in the number of Sunday School teachers and pupils throughout the District. Of Clergy canonically resident, 28 are actively at work, and three are non-parochial. One Clergyman not caninically resident is serving in the District. The Bishop Randall Hospital at Lander reported 231 patients admitted during the 13 months up to May 31st, the average number of patients per day being seven plus, and the total number of day's treatments being 2,896. The Cathedral Home for Children reported 42 children cared for during the past 13 months, 14 being admitted during the year, two adopted and placed in homes, and five placed in homes.

Among the notable gifts and achievements during the year were noted the gift to the Cathedral at Laramie, by the Hon. Edward Ivinson of that city, of new towers and central spire, a clock and chimes, and a beautiful stained glass window; the gift to the Bishop Randall Hospital of an x-ray apparatus, the most complete in the West; the lifting of the debt on St. Peter's Church, Sheridan, and the payment of more than $7,000 on the Parish House debt of St. Mark's, Cheyenne; the erection of a new church in Hanna, and the completion of arrangements for the erection of a new church in Edon Valley.

Wyoming Notes

The Rev. Wm. H. Haupt of Powell, Wyo., has been elected Secretary of Convocation of the Missionary District of Wyoming, and has appointed the Rev. Alan R. Chalmers of Cody as Assistant Secretary.

The Rev. Paul B. James, who for the past year has served as Private Secretary to the Bishop of Wyoming, has been appointed by Bishop Thomas to have charge of Missions in Platte and Goshen Counties, Wyoming, and also as Rural Dean of the Platte, with headquarters at Torrington, Wyo.

The Rev. A. Gordon Fowkes of the Diocese of Fond du Lac has accepted appointment for one year to Mission work in Wyoming. His address is Big Piney, Wyo.

Rev. Royal H. Balcom, who for the past three years has been in charge of the very interesting and important work in Jackson's Hole, Wyo., has assumed charge of St. Michael's Mission, on the Wind River Reservation, where a new development in the Church's work among the Indians—the establishment of an Industrial Indian Village—has recently been undertaken.

Rev. Francis J. Chipp, recently in charge of the work at Torrington, Wyo., has been transferred to Riverton, Wyo., to have charge of Riverton and Shoshoni, and also of the Manual Training Department of St. Michael's Mission on the Wind River Reservation.

The Rev. Wm. H. Haupt has inaugurated new work at Elk Basin and Ralston, Wyo, and plans further extensions during the Summer.

The Rev. M. B. Nash has been placed in charge of the work in Jackson's Hole, with headquarters at Jackson, Wyo., where the Mission is equipped with a valuable plant, comprising Church, Rectory, Parish House and Hospital. He has also been appointed Rural Dean of the Snake River Deanery.

The Rev. B. A. Turner has accepted a call to the Rectorship of Christ Church, Douglas, Wyo.

The Rev. A. H. F. Watkins has been appointed Priest-in-Charge of St. Andrew's Basin, Wyo., and Trinity Church, Termopolis, Wyo, and also as Rural Dean of the Big Horn, with headquarters at Basin.

Mr. John S. Gillespie, recently of the Berkeley Divinity School, has been given work for the Summer at Lovell, Deaver and Greybull, in the District of Wyoming.

Mr. Morton Joslin, until recently the pastor of a Presbyterian Church in Colorado Springs, Colo., has been received as a candidate for Holy Orders by the Bishop of Colorado, and transferred as such to the District of Wyoming, where he has been given charge of the work at Medicine Bow and Hanna, with residence in Laramie, under the supervision of the Dean of the Cathedral.

Mr. Howard R. Brinker of the Philadelphia Divinity School has been assigned work for the Summer at Lusk and Glenrock, Wyo.

Mr. Charles G. Baird of the Philadelphia Divinity School has been assigned work for the Summer at Meeteetse, Wyo.

Mr. Alfred L. Du Domaine of Nashotah House has been assigned work for the Summer at Sundance, Wyo.

Shall the Te Deum Be Divided?

In the report of the Committee on Prayer Book Revision at the last General Convention, the Te Deum was divided into three parts, either part to be used without the other two, if desired. The delegates struck out this permissible rubric for fear of mutilating this noble hymn.

Bishop Morrison of Duluth takes exception to this action, and gives his reasons, as follows:

"Unless wiser counsels should prevail at next Convention, the whole twenty-nine verses must be said or sung, if the Te Deum is to be used at all; and we must bear with patience whatever inflictions the average Church Choir may see fit to impose.

It is most unfortunate that the deputies had not the wisdom to follow the guidance of the Commission. No one knows the history of the Te Deum. The figment that it was composed by Ambrose and Augustine at the Baptism of the latter is not worthy of notice. But in all probability it is made up of three distinct hymns, which some unknown compiler joined together. The first section is addressed to the Father Everlasting; the second section is addressed to Christ; the third section has no special relation to the purpose and intent of the earlier part, but consists of devout ejaculations adapted from the Psalms, and suitable for any service.

These hymns were early compositions. Several of the verses of the third section of the Te Deum are to be found in the Alexandrian Morning Hymn; and Cyprian,, more than one hundred years before the Baptism of Augustine, quotes from the verses of the first section of the Te Deum, in his essay on Mortality,—'There is the glorious company of the Apostles; there is the fellowship of the Prophet; there is the innumerable multitude of Martyrs, crowned after their victory of strife and passion'. There is no reason why the different sections of the Te Deum should not be used as separate chants; and the third section would be a much more appropriate canticle for Lent than the unbroken joyousness of Benedicte."

A Week of Prayer For Church Unity

JANUARY THE 18TH TO 25TH, 1918

The world-wide interest in the World Conference on Faith and Order, as the best means to prepare the way for constructive efforts for the visible reunion of Christians, is steadily increasing, and more and more clearly it is seen that the task is beyond human strength and that the immediate need is earnest prayer for God's guidance of the movement.

Therefore, the commission appointed by the American Episcopal Church to issue to all the communions throughout the world, which confess our Lord Jesus Christ as God and Saviour, an invitation to unite in arranging for a World Conference on Faith and Order, desires to secure a world-wide recognition of the supreme necessity. It hopes for an outpouring, by Christians of every communion and in every part of the world, of prayer that God, through the Holy Spirit, will fill our hearts and minds with the desire for the visible manifestation of our unity in Christ Jesus our Lord and will so turn our wills to obedience to Him that, in oneness of faith and purpose, we may labor for the establishment of His Kingdom of peace and righteousness and love.

While our divisions still prevent the bringing together in one place of all the Christians in each neighborhood for united prayer, it would be possible for them all to pray at the same time and for the same purpose.

The commission, therefore, requests all who have been baptized into the name of Christ to begin to prepare now for the observance of the eight days beginning with January 18 through January 25, 1918 (January 5-12 in the calendar of the Holy Orthodox Eastern Churches), as a season for special prayer for the reunion of Christendom and for the blessing and guidance of all efforts for that end, including especially the attempt to be made in the World Conference on Faith and Order to bring Christians to such an understanding and appreciation of each other that the way may be open for increased effort in the way of constructive work for reunion.

This period has been observed by an increasing number of Christians and is not far from a week which has for many years been observed by many others. It is hoped that it will be found convenient to all and that no preference for another time will be allowed to impair the spiritual value of simultaneous prayer throughout the world.

Copies of a Manual of Prayer for Unity will be sent, on application to the Secretary, to those who can use it either as printed or as suggestions for extempore prayer. The commission will be glad to hear from all who will join in this effort, especially if they have suggestions to make as to how the co-operation of all Christians in their neighborhoods may be secured. It may be helpful if the commission is informed as to plans that are being made.

Excuses

"And He sent His servant at supper time to say unto them that were bidden (and had already promised to come): Come, for all things are now ready. And they all with one consent began to make excuse." "I have bought a piece of ground; I go to see it." "I have bought five yoke of oxen; I go to prove them." "I have married a wife; I cannot come." Notice, these are all excuses, not reasons.

Have we any better reasons today for non-performance of Church duties? Is the buying of a farm, a store, a business, a legitimate reason for shirking our Church duties: attendance and giving? No! for we might go on buying all our lives, and never attend a service or give a cent.

Is the building of a house or furnishing it a legitimate reason for making others pay our proportion of Church expenses and do our part of the Church work? No! our debt to God comes first. We owe a debt to our Maker and Lord, and to His Church, as long as we live. Is the entertainment of visitors on the Lord's Day a legitimate reason for absence from Church? No! for in the command about the Holy Day, we are made responsible for the "stranger that is within our gates." "Thou shalt worship the Lord thy God, and Him only shalt thou serve," then, when we have served our God, serve our visitor. Our visitor may not come again; but God will be with us to bless our home. The fabled dog in the manger would not eat the hay nor let the oxen eat it. A visitor who will not go to Church nor let us go, is as bad as the dog in the manger.

Is remaining at home with children a legitimate reason for forsaking the assembling of ourselves together? Not if the child is old enough and well enough to go to Church; usually from three years of age upward. The sound of a child crying occasionally in some Churches might well be considered a "joyful noise unto the Lord." Bring the children. If you can control them at home, you can at Church. Parents owe a double duty; first, that they come; second, that they bring the children. The Holy Child, our Great Example, loved the Temple, and, as His custom was, went into the Synagogue on the Sabbath Day."

Is remaining at home to prepare the "big Sunday dinner" a legitimate reason for remaining away and spurning the "Bread of Life?" One husband who heard that his wife said she could not come to Church because she must stay at home and cook dinner for her husband, replied: "Please do not think I'm that kind of a man. If my wife prepares twenty meals a week for me, I am willing that only one meal a week may be an hour late or not up to standard, in order that she may worship God."

Is being up late Saturday night and over-sleeping Sunday morning a right reason for an empty pew? No! It is only robbing God and cheating your own soul.

Always remember that God comes first, and self second. Christ and His Church comes first, and society second, especially when it is the society of high heels and low brows, spelled with a little s.

Quit making excuses and do your DUTY until you can give a REASON. —Trinity Parish Tidings.

A Patriotic Service

The morning service at Christ Church, Dover, Del., was patriotic in character both from the Rector's sermon upon the attitude of the Christian Church towards the war, and the presentation of the new Church flag. At the end of the service, immediately after the offering of the alms, the Senior Warden, Mr. William Denney, with Mr. Henry Beers, standing in the midst of the Altar Gates and holding the flag in his hands, said: "In behalf of the donor, I herewith present this flag to Christ Church." And the Rector, having replied, "I accept this flag for Christ Church," bade the whole congregation to prayer. Having laid the flag upon the Altar, the Rector prayed for the nation, blessed the flag and prayed for all in authority. Thereupon, all standing, the Rector holding the flag before the Altar, the choir and large congregation present sang the National Hymn.

At the Recessional Hymn the choir sang "Coronation", marched out through the main doors of the Church followed by the whole congregation, to the center of the Church Green. The new flag was carried in procession immediately before the Rector. The Rector then offered the prayers for God's blessing upon the laborers of the husbandmen and the harvests of the world. The choir then returned to the choir room, led by the Crucifer, Edwin A. Hoey, and the flag was brought by its bearer, William Hughes, to the corner of the Parish House for all to inspect.

There was enough wind blowing on the Church Green to show the flag in all its beauty. It was greatly admired by everyone and is now hung in the chancel of the Church in a bracket specially made for it. At the evening service in Camden, the Rector also received and blessed the beautiful silk flag given to St. Paul's by Mrs. Gail, of Buffalo, N. Y.

Bishop of the Philistines

Dr. Brent, Bishop of the Philippines, is one of the most learned Prelates of the American Church. He has repeatedly declined promotion to important Bishoprics, including that of Washington, because he prefers a Missionary life and his present difficult Diocese. The unfamiliar title he bears has sometimes created a comic confusion which appealed to his keen sense of humor during visits to England. He was once styled "Bishop of the Philippians." On another occasion a flunky furnished some sensation for a west end drawing room by announcing the "Lord Bishop of the Philistines."—Westminster Gazette.

Publicity for the Parish

METHODS SUGGESTED BY A COMMITTEE IN KANSAS

We are getting awake to the need of keeping the public well and accurately informed, through the medium of the secular press advertising, as to the work—the great work—the Church is commissioned to accomplish in the world. The problem confronting us has been to work out methods of publicity which would not give offense to good taste, and thereby cheapen religion in the eyes of the intelligent reading public. Many Dioceses now have standing committees on publicity, and a large number of the Clergy are getting splendid results through the free use of the news columns of the secular press and display advertising. The report of the Committee on Church Publicity for the Diocese of Kansas, under the caption, "Publicity for the Parish", is replete with valuable suggestions. The introduction to the report gives the following good reasons for publicity:

"While the Church, to its members, is an organism, it is, to the world, merely an organization. The world judges it by the same standards that are applied to other organizataions. What the world knows about the Church, it knows through what it hears, and, to a much greater extent, through what it reads. It is, therefore, of the utmost importance to the Church that matter reaching the public shall present the Church accurately and fairly.

To most persons, the Church is exemplified by the Parish or Parishes in their town or city. What they read about the Parish or Parishes near their homes, fixes their opinion of the Church. The harm that may come to the cause of the Church through untruthful or inadequate presentation of her life in the individual Parishes, is incalculable, while likewise incalculable is the good that may come to her through truthful and adequate presentation. With these facts in mind, the Committee on Church Publicity confines its report to publicity in the Parish."

The following is a brief outline of the suggestions made by the committee:

"In the average town or city, the newspaper is the most effective means for obtaining publicity. The newspapers will print any material that they regard as of general news interest. It is important that the matter should be prepared by some qualified person with ability to meet newspaper men tactfully. All material concerning the Parish should be given through this person. A typewriter should be used.

The service announcements should contain the name of the Church, its location, the name of the Clergyman, the services held, the hours and the topics of sermons. Use notice boards at the doorway of the church and framed cards in the hotels.

"Such announcements are important, but generally speaking it is only persons interested in religion who read the announcements. Everybody reads the news columns. Every Parish event is worth two news stories, one before and one afterward. Special services, speakers, preachers and music, new organizations planned, the election of officers, work planned, special offerings made, alterations in the Church property, gifts to the Parish—all make good news stories. Give to reporters personal items concerning people. The publicity agent who turns in such items gains favorable attention for his regular Church news. Outlines of the Rector's sermons preached on special occasions should be handed to the papers, if possible in advance. When sermons or addresses are to be delivered which would be of State-wide interest, material should be furnished the Associated Press and other news associations. Give the gist of the story at the beginning of the article; let the details follow, so that the paper may omit the details or cut out paragraphs. Follow the style of the newspaper in the matter of capitalization, punctuation, etc. Furnish the small papers coarse screened cuts, and the large papers photographs of persons or objects connected with important matters of news. Write brief courteous letters to the newspapers correcting erroneous news and editorial statements regarding the history, faith or practice of the Church.

"Every Parish needs publicity. The proper use of publicity will mean certainly as much in the upbuilding of the Church as it has meant in the upbuilding of thousands of great business enterprises."

Mr. Nelson A. Crawford is the Chairman of the Kansas Committee, with whom is associated the Rev. Creighton Spencer-Mounsey and Mr. E. E. Murphy.

THE STORY OF MISSISSIPPI WEEK IN THE PILGRIMAGE OF PRAYER

During the last two weeks of Lent preparations began to go forward for the observance of Mississippi's week in the Pilgrimage of Prayer. Letters were written to the Presidents of the Auxiliary Branches, asking them to consult with their members and their Rectors, and lay their plans for participation in the prayers of this week. Printed notices were sent with all letters, with the request that they be posted in favorable places in the Churches or Parish Houses. The scattered and isolated women and the Missionary Clergymen, as well as Guild Presidents in places having no Auxiliary Branch, were included in all this, with the reminder that here was an enterprise in which the small congregation and the isolated individual might have as large a part as the people of the strong, well-organized Parish. Every effort was made to bring the matter to the attention of Church people generally, both Auxiliary members and others. With each of these letters went a copy of one from the Bishop, urging an earnest observance of our week, and appointing that wherever possible a Corporate Communion should be held on Sunday, April 15th, and on the Monday following a special service, which, if observed in the spirit of the Pilgrimage, should better fit us for the work of our Auxiliary Council.

Earnest prayers must have gone up that the women of Mississippi should not miss this opportunity, for the response to these letters was most encouraging, and as the reports have come in since the week is over, we know that this solemn call to prayer fell upon ready hearts and has not been unheeded.

The time for the meeting of the Auxiliary Council fell in that week, and it was peculiarly fortunate that it should have been held in Greenwood, for that little city lies in "the Delta", where are found the great Mississippi plantations, so that from far and near the President gathered eighty women, who sat down together at luncheon, which was followed by earnest talks on prayer and vision in their relation to the ideal Auxiliary life. Following this, at night, the Rev. Mr. Kuehnle preached the Council sermon, taking his text from St. Luke xxiv:48-49, speaking strongly and impressively on the Pilgrimage of Prayer, and our need of prayer as the source of power. No wonder that after the Council so many said it was "a good Council", and "every one seemed anxious to consider the other", for the spirit of common intercession and unity of purpose pervaded each session.

Wherever possible in the Diocese, the week was begun on Sunday with the Corporate Communion, otherwise an afternoon service was held.

From Carrollton, where there is no Rector, came the word: Following so closely on our Lenten services that have been held in the Church by the women, it was very natural to take up our Pilgrimage of Prayer. The Litany, from the Church Missions House, with prayers from the 'Spirit of Missions', furnished us sufficient material, all of it so beautifully worded that I wish it could become a part of our Liturgy."

Mississippi is an agricultural State, abounding in small towns, new and old, and from one of these, Port Gibson, which is as old as the history of the State, a town whose beautiful old homes, with their wide lawns and forest trees bespeak a grace inherited from ante-bellum and ante-bollweevil days, deepened instead of lost in the stress of modern conditions, and from the light of whose spiritual life sparks not a few have flown to aid in keeping up the flame of others, comes this account of the week:

"The first public service was in the Church on Sunday afternoon, at five o'clock. It was attended by nearly all the members of St. James' Auxiliary, quite a number of Churchwomen who do not belong, and some six or eight women of the Presbyterian and Methodist Churches. 'Prayer' was the subject of three short meditations. All the objects set forth were prayed for. The last third of the service was devoted to our country and the nations at war.

"The group service Wednesday afternoon was at a private residence, as was the one on Saturday. The unity of the Church was specially emphasized, and the spread of the Kingdom through all the world, on Saturday. The Litany for Missions and the 'Prayers for Missions' were distributed as far as they would go, and passed on to others, so that all would be more or less familiar with them when used at the public services. The noonday prayer cards were given to all the women, who promised to use them daily.

"All of us feel that the Pilgriamge helped us, and from time to time we are going to meet together for prayer."

A personal letter adds that the Sunday afternoon service began with Hymn 289, said alternately, kneeling, and closed with Hymn 453, said in unison standing. "Every one present was given an opportunity to pray silently and audibly, so every one took an active part in the service. It really was impressive, and helped." Again, on Saturday, all the women present took part in turn in leading the prayers. "All three of the services were good, and well attended."

From Meridian, in the eastern part of the State, to Vicksburg and Natchez, in the west and southwest, comes thesame word of earnest participation. In Natchez, some members of one of the Lenten Study Classes, composed of persons doing no other Church work, promised to take part in the Pilgrimage, the Rector preached a sermon upon it, and both Auxiliary women and Juniors took part in it, coming in a body at the Corporate Communion.

In St. Andrew's Parish, Jackson, the week seems also to have been especially profitable. It helped a great deal that the Rector gave his hearty encouragement, and on the Monday following the early celebration of the day before, led personally in a noonday service of intercession, using prayers for all the objects of the Pilgrimage, the Litany for Missions, and other beautiful prayers. At noon each day, for the rest of the week, a little company of women gathered in the chapel, where, a different woman leading each day, they joined their petitions to the chorus of prayer. Besides all the objects set forth, a special part of the mission field was remembered each day, and special prayers were asked and offered by different individuals. This message was sent to one of the delegates at Greenwood: "I led the service yesterday. There were about twenty women present, and when the prayers had been said, no one seemed to want to go, so we said the Creed and had a hymn." On Friday there was a rainstorm, with thunder, which the leader said "seemed to be rebuking her for raising her voice against it". Strangers also took refuge from the storm, and were drawn within the little circle. The leader, on Saturday, after using the Litany for Missions, and special intercessions for the nations at war, and our own country in particular, felt quite downcast, yet enccouraged, to find that those who lingered for a quiet chat thought she had not used enough prayers. "There was such a beautiful one for the warring nations in 'The Spirit of Missions', and Mrs. —— had used some splendid prayers on a previous day. I do not know where she got them." One very dear lady said: "They were always too short for me." Some did not miss a single day. They said they could not bear to think that by staying away they might possibly break a link in the chain of prayer.

So, in Mississippi, we feel that something fine and precious has come to us, drawing us closer to each other, to the world, and to God, and, as the writer from Port Gibson said, we are going to meet from time to time hereafter for prayer together.

Convention of Daughters of the King

The Fifteenth Local Assembly of the "Daughters of the King" in the Diocese of Colorado was held in St. John's Chapter House, Denver, on the evening of Monday, June 4th.

The meeting was called to order by the Corresponding Secretary, who announced that the President, Mrs. Colvin, was unable to be present, because of the illness of her two daughters with scarlet fever, and read her message of greeting, which had been dictated over the telephone.

The Vice President, Mrs. Vervalin, then took the chair. Several verses of Hymn 586 were sung, followed by the prayers of the Order, also prayers for the sick and afflicted.

Thirty-six Daughters responded to roll call by reciting texts of Scripture. Several of the Clergy, and later the Bishop, were present.

Reports of officers and Secretaries of the several Chapters showed satisfactory work during the past year.

The death of one of the oldest and most valued members of St. John's Cathedral Chapter was reported, and also the severe illness of another, one of the charter members.

The nominating Committee submitted the following names to hold office for the coming year: President, Mrs. Colvin; Vice President, Mrs. Murphy; Secretary, Miss Pitcaithly; Treasurer, Mrs. Robinson; Corresponding Secretary, Mrs. Lamb. The names were accepted, and the Secretary instructed to cast the ballot for election.

Our busy Bishop, the speaker of the evening, arrived in time to deliver the address, having left his guests at the dinner table to keep the appointment, and leaving immediately after to administer the Rite of Confirmation at the Church of the Redeemer.

Bishop Johnson spoke of his personal knowledge of the Order, having had the unusual experience of two Chapters at one time in his own Parish, one which held afternoon meetings and the other evening meetings.

He said in part: "The Order of the Daughters of the King is a prayerful Order. In this day and age, when stress is not laid upon prayer as a moving factor in spiritual life, one can scarcely wonder at the slow growth of this and similar Orders in this materialistic Western country."

He hoped the future would open up a wider vision of the work of women's organizations, when, instead of each division having its own little private compartment, and keeping within its bounds, a federation of all the women workers would convene, representing the different branches of work, and that mutual understanding and co-operation would result; and spoke of the good work of the Church House of Women in the Diocese of California as a possible pattern for us.

The Rev. Dr. Houghton followed with a few words on the "Power of Prayer", and invited the Daughters to spend a "Quiet Day" at St. George's during the Summer, devoting the entire time to prayer and meditation. The invitation was most favorably received and a committee appointed to confer with Dr. Houghton and make definite arrangements.

A delightful social hour followed.

CYNTHIA H. LAMB,
Corresponding Secretary.
Denver, Col., June 19th.

Brotherhood Convention At Philadelphia

The program of the National Brotherhood of St. Andrew Convention, which will be held at Philadelphia, beginning October 10th, has been issued, and includes a comprehensive series of subjects for discussion of vital interest to the work of the Brotherhood and the promotion of the Kingdom. Conferences will be held on every phase of the work of the Brotherhood. The General Convention theme is "Christian Usefulness". The following leaders and speakers are announced on the program: George Wharton Pepper, the Rt. Rev. Dr. Charles D. Williams, Bishop of Michigan; the Rt. Rev. Dr. Arthur Selden Lloyd, President of the Board of Missions; William C. Sturgis, Ph. D., of New York; William F. Leggo, Brooklyn, N. Y., Chairman of the National Committee on Work Among and by Boys; Malcolm B. Vilas, Cleveland, Ohio; Arthur E. Barlow, Newark, N. J.; Robert H. Gardiner, Gardiner, Maine; the Rev. Dr. George Craig Stewart, Evanston, Ill.; the Rev. Beverley D. Tucker, Jr., University of Virginia; Benjamin F. Finney, Field Secretary; John M. Lock, Oakland, Cal.; Franklin H. Spencer, Field Secretary; G. Frank Shelby, Field Secretary; John Howe Peyton, Nashville, Tenn.; Walter Kidde, Montclair, N. J.; the Rt. Rev. Dr. William Lawrence, Bishop of Massachusetts; John Lord O'Brian, Buffalo, N. Y.; Franklin S. Edumnds, General Secretary of the Brotherhood; Robert C. Hargreaves, Detroit, Mich.; Alexander H. Hadden, New York; W. A. Cornelius, McKeesport, Pa.; Frank B. Mallett, Sharon, Pa.; the Rev. Dr. Z. B. T .Phillips, St. Louis; Courtney Barber, Chicago; the Rt. Rev. Frank Du Moulin, Bishop Coadjutor of Ohio; George H. Randall, Executive Secretary of the Brotherhood; Samuel S. Nash, Tarboro, N. C.; Robert E. Anderson, Richmond, Va.; H. D. W. English, Richmond, Va.; the Rev. Dr. St. Clair Hester, Brooklyn, N. Y.; the Rev. Dr. James E. Freeman, Minneapolis, Minn.; the Rt. Rev. Dr. Edwin S. Lines, Bishop of Newark; Edward Bonsall, President of the Brotherhood; the Rt. Rev. William A. Guerry, Bishop of South Carolina; the Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania; Dr. John R. Mott, New York, and the Rev. Dr. Ernest M. Stires, New York.

A Little Sermon From the Pews

BY G. K. PIXLEY

The Church has brought to a successful termination a very wonderful campaign to provide a pension fund, demonstrating a possibility in the way of accomplishment.

Why not start a campaign for the purpose of increasing Church attendance, and do it on a basis of business, eliminating all talk of the wonders of the Church and doctrine and religious duty—use a business argument—reciprocity. It is the business men—the men who are successful in the ever increasing fight for efficiency, that are needed and who now, to such an extent, are seemingly oblivious to a business obligation to the organizations established by religious bodies.

The Church and other religious organizations, under difficulties arising through inadequate financial support, maintain seminaries and schools to educate men for the Priesthood, for the purpose of preparing them to teach Christianity, also maintain Church buildings in which these men are to preach, but lets them preach to empty benches.

These same preachers are asked to use themselves and the Church buildings for advertising purposes to give publicity to aims and projects (eminently worthy, no doubt), dear to the hearts of many men who would not have the nerve to ask an advertising agency or an advertising medium to do one-thousandth part of the same amount of advertising for them without some sort of remuneration.

For instance, a recent Sunday was devoted to Red Cross promotion. Thousands of college graduates spent the sermon time boosting and advertising the Red Cross movement, and millions of people were compelled to learn something they should know about the work. The money value of this based on going advertising rates, would amount into many thousands of dollars.

We know the Red Cross movement is not strictly a Church proposition—not based on any religious doctrine or fathered exclusively by religious organizations, but has as its most ardent promotors, people in all walks of life and all lines of business, and of all professions.

Should not these people give some little recognition to the services rendered the movement through organized Church service? It is not money that the Church would ask, but would appreciate the courtesy of the attendance of the active Red Cross enthusiasts at the Churches where a boost was given to their pet avenue of service.

How many business men Red Cross enthusiasts were present to listen to the plea they wished presented to the millions they could reach in no other way so efficiently or cheaply? What percentage of them were motoring or playing golf during the morning effort of the preachers?

The writer believes that here, in a crude form, is an idea to work out to promote Church attendance. A business man can be touched by business methods, business arguments, business honor—can be shown where he is trying to get something for nothing—can be shown that his presence at Church services—his recognition of the fact that Christianity means recognition of law—right and wrong—making it possible for him to do business, is a business obligation, and that his honor as a business man should compel him to at least be courteous enough to give public expression to his understanding of the facts.

When you have done this and the Churches are full, money for salaries, heat, light, pensions, Red Cross, etc., will come with little effort. It is only a plain business proposition—provide a congregation for the man you educate to preach. A business man hires clerks to sell goods—fires them if they are inefficient—but he must advertise and provide the customers for the salespeople to work on.

Russ to Free Religion

The Ministry of the Interior has submitted to the provisional government a bill establishing freedom of conscience, in which it is proclaimed that possession of civil and political rights no longer depends on religion. For a change of religion official permission will not be needed.

Up to 9 years of age a chlid's religion is determined by its parents; if there is disagreement, the child takes the mother's religion. Over 9 years of age, the religion cannot be changed without the consent of the child itself. Over 17 years, religion can be changed without the parents' or guardian's consent.

What Is a Suffragan Bishop?

The Rev. D. E. Johnson, Sr., of Little Rock, Arkansas, gives the following answer to the question, "What is a Suffragan Bishop?" asked by the Editor of the Mosaic Guide, Little Rock:

"There have always been three Orders of Ministry, and three only, i. e., Deacons, Priests and Bishops. Each Order is entered by valid ordination; that of the Bishop is called consecration. Each in his Order is the equal of every other of his Order throughout the world during all time.

"All the officers of administration are chosen from one of these Orders, and his administration is designated by some adjective—Archdeacon, Suffragan, etc.

"A Priest may be a Vicar, Curate, Rector, Dean or an Archdeacon, but he is always a Priest, no more,no less, therefore, equal to all other Priests—they being of the same Order.

"A Bishop may be a metropolitan, an Archbishop, a Diocesan, a Missionary, a Coadjutor, or a Suffragan; but he is a Bishop, no less, no more, and the equal of all other Bishops in the world—they being of the same Order.

"Hence, Suffragan is an adjective designating a Bishop whose especial duty is to relieve a Diocesan of a certain degree of Diocesan affairs. He may at any time be made a Coadjutor, a Missionary, a Diocesan, a Metropolitan or an Archbishop, if called to any of these administrations; but he never can be made more than a Bishop; he can never be less in time or eternity, for his consecration confers character which is ineffaceable.

"Therefore, the Rev. James S. Russell (now Archdeacon of Southern Virginia) is elected Suffragan Bishop of the Diocese of Arkansas, of which Diocese Bishop James R. Winchester, D. D., is Diocesan.

"Space demands a sententious answer, but will gladly explain any point which may not be clear to your mind.

"When consecrated, the Rt. Rev. James S. Russell will be the first Bishop chosen from our race by the Episcopal Church to labor on the American continent, but any function of a Catholic Bishop performed by him in any part of the world will be as valid as if performed by SS. John, Paul, Mark or Augustine."

Rector of One Parish Twenty-one Years Resigns

The Rev. Marion Law, well known in the Diocese of Rhode Island, and for 21 years Rector of St. Paul's Church, Pawtucket, has resigned the Rectorship of that Parish. The resignation, to take effect November 1st, is "due", he says, "to conditions of health in my family which make it necessary for them to reside elsewhere the greater portion of the year". During his administration, a splendid Parish organization, with complete equipment, has grown up. He has made 20,000 calls and presented 800 persons for Confirmation, and the communicant list is four times what it was when he came to the Parish. There is no intention of idleness in the resignation. He is to be active in the work of St. Mark's Church, a growing Parish of North Passadena, and is to devote a good deal of energy to child welfare work in Southern California, being connected with the Children's Church Home in Los Angeles. He also expects to do some writing other than what might be called strictly professional.

About five months of the year will be spent in Rhode Island, a part of it in Pawtucket and a part of it at his summer home near Narragansett Pier. St. Paul's has been and will be, he says, his only Parish, and he wants his name on its communicant list during his lifetime. Recognizing what he had accomplished for St. Paul's, the Vestry accepted the resignation with a deep regret, which is shared by the entire Parish. It is some satisfaction to his friends that he will be with them from time to time, and that he will keep up his canonical connection with the Diocese. It will not be an altogether farewell.—Church Record.

The Rev. Archibald W. Sidders, Deacon-in-Charge of Grace Church, Wabasha, Minn., was married to Miss Katherine Hilja Kongas, June 12th, at Helper, Utah. Mr. Sidders will be advanced to the Priesthood July 2 by the Bishop of Minnesota, and then will become Rector of the Church he has been serving as Deacon.

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The Witness

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

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CHOSEN BISHOP ON THE FIRST BALLOT

Western New York Elects Rev. Alexander Mann, D. D., Rector of Trinity Church, Boston

A few weeks ago a Special Convention was held in Buffalo, N. Y., to elect a successor to the late Bishop Walker. They chose Rev. Dr. Manning of Trinity Church, New York City. Dr. Manning felt compelled to decline the election and stay with his old historic Parish.

On July 5, another Special Convention convened in Christ Church, Rochester, N. Y., to fill the vacancy. This time they turned to Boston, and on the first ballot elected, by a very large majority, Rev. Alexander Mann, D. D., Rector of Trinity Church, another renowned Parish, and another renowned man. It is to be devoutly hoped that he will accept the election of this important Diocese.

A unique feature of this Convention was the circulation of a card among the delegates, defining the kind of Bishop they wanted.

WANTED: A BISHOP

1st. He must be a spiritually minded man. The hearts and minds of our wisest and best men are today turning away from the folly and failure of materialism. The Church must lay emphasis upon the spiritual side of her ministry if she is to be a leader in the present world crisis.

2nd. He must be a comprehensive man. A Bishop of the Church, not a Bishop of a party in the Church. He may have his own preferences as to ritual and interpretation, but he must respect those of others. The great liberality in the Church concerning these matters must be maintained, as it alone can preserve her unity.

3rd. He must be an approachable man. Autocracy is today reading the "hand writing on the wall." Democracy is in the ascendancy, pedestals and sceptres are being relegated to the scrap heap. He must be among men as one that serveth, a true "Bishop and Shepherd of Souls."

Prayer

O God, let Thy Holy Spirit so guide the minds and wills of Thy servants here assembled in Thy house and presence, that they may wisely make choice of a fit person to serve in the sacred office of Bishop in Thy Church; through Jesus Christ our Lord. Amen.

Our correspondent writes: "Dr. Mann's nomination and election followed as a natural result."

Ordinations

The Rev. Charles Collett was ordained to the Priesthood and Mr. William Whittle was ordered Deacon in St. Paul's Church, Concord, N. H., on Thursday, June 21, by the Rt. Rev. E. M. Parker, D. D.

The sermon was preached by Rev. S. S. Drury, D. D., Rector of St. Paul's School, Concord. Mr. Collett will continue to teach at St. Paul's and to have charge of St. Luke's Mission, Concord. Mr. Whittle is to live at St. Timothy's Mission, Concord, with the Rev. Robert Johnson, recently ordained at Berkeley Divinity School, Middletown, and together they are to have charge of St. Timothy's and Grace Missions, Concord, and St. Stephen's Church, Pittsfield.

Mr. William Spafford was ordered Deacon in Trinity Church, Claremont, N. H., by Bishop Parker on Trinity Sunday. He will serve at North Woodstock, in the mountains, during the summer and will then go to St. Paul's School to teach and to have charge of the congregation of St. Paul's, Milville, the congregation drawn from the people around St. Paul's School.

On Monday, July 2, 1917, in Grace Memorial Church, Wabasha, Minn., Bishop McElwain, acting at the request of the Bishop of Iowa, ordained Rev. Archibald William Sidders to the Priesthood. The Rev. Dr. C. H. Plummer presented the candidate and the Rev. Arthur Chard preached the sermon. The Rev. Dr. J. J. Hillmer was also present and assisted in the services.

On Monday, July 2, in Twin Church, Belvidere, N. J., Bishop Stearly ordained to the Priesthood the Rev. Franklin G. Faber. The sermon was preached by the Ven. Barrett P. Tyler, Archdeacon of Morristown. The Litany was read by Rev. Father Mitchan. Rev. Mr. Horne read the Epistle and the Ven. B. P. Tyler the Gospel. A number of the clergy united in the laying on of hands.

Rev. Mr. Faber will continue in charge of Belvidere, Delaware and Hope. Rev. Mr. Faber should be addressed at Belvidere, N. J.

Messrs. William Johnson Gage, B. A., Charles Gregory Prout, B. A., and John Lee Roney, B. A., graduates of the General Theological Seminary, were ordained to the Diaconate by Bishop Nelson in All Saints' Cathedral, Albany, N. Y., on Trinity Sunday. The Rev. John Prout presented the candidates. Mr. Roney is to be assistant at St. James' Church, Oneonta, N. Y. Mr. Sage will assist at St John's Church, Ogdensburg, N. Y., and will take the services at Christ Church, Morristown, N. Y., and at St Augustine's Church, Hermon, N. Y Mr. Prout will live in Ogdensburg after September 1, and will officiate at St. Paul's Church, Waddington, N. Y., and at St. Philip's Church, Madrid, N. Y.

An honor roll of the men of St. John's Parish, Ogdensburg, N. Y., who are serving in the army and navy, has been placed in the Church

On Whitsunday at 8 o'clock in the morning in the Chapel of the Merciful Savior at The Oakes Home, Denver, Colo., the Rt. Rev. Irving P. Johnson ordained Roman Liberato Harding to the Diaconate. Mr. Harding is a graduate of the Seabury Divinity School and has been appointed assistant in The Oakes Home, to the Rev. Frederick W. Oakes, B. D., who preached the ordination sermon and presented the candidate. The Rev. George Sumner read the Litany and the Rev. Francis E. Anthony was Crucifier.

The Rev. Frederick George Jennings was advanced to the Priesthood on Sunday, June 24th, by Bishop Sumner at St. Stephen's Pro-Cathedral, Portland, Ore. Mr. Jennings was born in Bristol, England, where he received his education. He has had considerable experience in missionary work in Africa and in London. He came to America in 1913 and entered the Church Divinity School of the Pacific at San Francisco, from which institution he graduated and was ordained for the Bishop of Oregon to the Diaconate by Bishop Nichols, in 1916. Since February, 1917, he has had charge of the work at Marshfield, Ore.

The Carolina Churchman well says, "We must all guard against war hysteria. There is no way of telling how long the war will last and if we are to be prepared for a long struggle the normal life of the country should be kept sound, necessary things should be taken care of and economy should be exercised in reference to our abundant luxuries and extravagances and not in essentials. Unless we regard the Church as a luxury and a non-essential its work should go rapidly forward at this time and her institutions should not suffer want."

A Beautiful Letter To a Patriot

Chicago, Ill., June 26, 1917.

To Fort Benjamin Harrison,
Indianapolis, Ind.

We, the undersigned, your former business associates and warmest friends, desire to take this opportunity while gathered together on this day of extending our heartiest greetings to you.

In other days and on similar other occasions we were blessed with your presence and good cheer, your kind smile and warm hand-clasp. Believe us when we make known to you that today we can hold only these in remembrance and these remembrances are indeed refreshing. Only the reality of your presence could bring us greater pleasure.

You have elected to sacrifice everything personal in the defense of your country and our country in its present hour of gravest peril, and we know that you will bring honor to your name and the flag you defend. May a kind Providence guide you safely through the coming dangers and bring you back to us when the war is over, won by our arms, borne by brave men, of which you are to be one of them.

As each of us inscribes his name below there is written into all of them a silent prayer and secret wish that all is well with you and shall ever be so. To amplify this, Tommy, we salute you and in a brief moment stand at attention with bared heads and throbbing hearts in honor to you.

May God bless you and we ask that you accept this testimonial as an assurance that our best wishes accompany it.

From your former fellow travelers.

Gifts and Memorials

A beautiful brass Processional Cross was given by the Church members of Grace Memorial Church, Wabasha, Minn., in memory of one of the late Rectors, the Rev. Elmer C. Lofstrom. The Cross was blessed by the Bishop the same day as the Minister-in-Charge, the Rev. A. W. Sidders, was ordained Priest, July 2.

On Sunday morning, June 3rd, a beautiful window was dedicated in the Church of the Holy Cross, Tryon, District of Asheville (N. H. Bowne, Rector), "In loving memory of Leila G. Bedell, M. D." Dr. Bedell was so long and actively interested in the development of Tryon that it is eminently fitting that Tryon should have a permanent memorial of her. Before coming to Tryon, Dr. Bedell practiced her profession for many years in Chicago, where she was also President of the Federation of Women's Clubs for several terms. The window is the gift of Miss Sara Purdy, and represents a full length figure of St. Luke. The work was designed and executed by Mr. Tracy P. Rudd of the studies of C. J. Councils of Boston.

THE MESSAGE OF A PROPHET

Bishop Tourett of Western Colorado Bids His Clergy Be Ready

Let us be ready for the reconstructive days that are before us. To us as ministers in the Church of God will be given large opportunity to lead in this reconstructive period. We must be ready. We must be prepared for our great task. History is not a mass of abstract principles. History is a group of men and women, aspiring, failing, achieving, building, just as we are doing. And those that make history rub shoulder to shoulder with us. Are we helping them or are we hindering them? Is our religion such as to be to them a load or a lift? Is the cross a reality to us or only a theological theory? Are we making daily sacrifice for the Son of Man?

"The Church of Jesus Christ must grow sacrificial or it will grow feeble. Christians must sacrifice for their Master or see their Master put to open shame."

Of the new spirit that will later come into the hearts of men, of the new moral and religious vision that will come into the world when all this cruel war is over, you and I, ministers of Christ, will be the messengers.

God make us ready for this glorious privilege!

NATIONAL BROTHERHOOD CONVENTION

Place of Meeting: Philadelphia. Time: Oct. 10 to 14
The General Theme: Usefulness

PREPARATION—REALIZATION—INCREASE

The announcement and program for the National Convention of the Brotherhood of St. Andrew is received. It will meet in Philadelphia from October 10 to 14. It is exceedingly rich in topics and speakers. The three week-days will have each its particular department of the general theme —USEFULNESS.

Thursday — Preparation for Usefulness Through Prayer.

Friday — Realization of Usefulness Through Personal Service.

Saturday — Increase of Usefulness Through Organization.

In a later issue we will give the program in full. We need only add that the Brotherhood in the Church is an organization that aims at practical results. Its management believes "in doing things." Meeting this year in so central a location, within easy access from so many large eastern cities where the Church is strong, this Convention promises not only to be largely attended, but full of inspiration. Every man that can get to Philadelphia in October should plan to be there, whether he lives in near-by New York or far off on the Pacific coast.

The Roman Church Refuses to Recall Cardinal Mercier

According to information printed in the Informanza, Germany has demanded the recall of Cardinal Mercier of Belgium, and the refusal of the Vatican has brought about strained relations between the Roman Catholic Church and Berlin. Cardinal Mercier has long been under the disapproval of the German authorities owing to his intense pro-Belgian sympathies and his fearlessness in espousing the cause of the invaded country. His pastoral letters have been invariably suppressed by the military authorities but they have been passed on from hand to hand through the lines and have gained wide circulation.

Where Are the People?

The Rev. Evan H. Martin, who resigned the Rectorship of St. Thomas' Church, Rochester, N. Y., intending to retire from active work in the ministry, in a farewell address to his parishioners, June 24th, urged them to work together for the growth and prosperity of the Church, and among other things he said:

"If half of our resident communicants were present at any one service this Church would be well filled, if not crowded to the doors. The trouble is, most of you are once-in-a-while attendants. Once or twice a month or six weeks you come to Church; you see a small congregation and you ask: 'Where are the people?' The answer is, 'Just where you were last Sunday and the Sunday before'."

Reserve Officers' Service in Williamstown, Mass.

The Williams College Student Battalion, Reserve Officers' Training Camp, had a special service in the College Chapel, Sunday, July 1st, conducted by the Rev. John F. Nichols.

After dedication of national and college colors there was a liturgical service, followed by an address. Four hundred ninety-seven of the 509 enrolled students are either in the battalion or in national service elsewhere.

GOOD THINGS WHICH PASS MAN'S UNDERSTANDING

The Result of God's Love Poured Into a Human Heart

THE SIXTH SUNDAY AFTER TRINITY—THE COLLECT

O God, who hast prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

"Pour into our hearts such love toward Thee!" The phrase reminds one of those lines from Hymn 289: "Thy blessed unction from above is comfort, life, and fire of love." It is hard not to use words of Latin derivation to picture this love which makes life worth the living. Instinctively, the mind takes the Sacramental attitude. "Pour into our hearts." The ewer, the crystal liquid, through which the sunlight plays its fire and sets the atoms quivering as if with life. Who has not been under the spell of the mystery some time, somewhere, in church, or chapel, or perhaps by some running stream, and felt the surge, and the urge, and the glow of feeling which was not of earth, earthy? What Priest at the Altar, what communicant at the rail, has not at some moment of high devotion, with the chalice in hand, seen a liquid fire, which, like a veil, hid, yet revealed, and purified as its trembling message caught the sight and fired the vision. Such moments may be rare, but they are part of those "good things which pass man's understanding" and in exchange for which earth has nothing to offer that could tempt one to barter, or lead one to forget.

The law of Divine love is caught in the phrase, "loving Thee above all things". How many of us are possessed by our "things"? "Soul, thou hast much goods" was a discovery which involved death. Things are only valuable when love can use them. I used to think love prompted people to hoard and save things. As I grow older, I find that things not in use are a hindrance to service, and a stumbling-block to ambition, and that to save and hoard often, if not always, dries a soul so effectually that the calls and claims of love are as ineffective in obtaining a response as is the pouring of water on a dead plant.

Love is not a taskmaster, but love promises "rewards which exceed desire", and desire keeps men at work. Of earthly love it has been said that "pursuit is more interesting than possession". This is only true when earthly love has made its promises simply material promises. True earthly love always has an elusive quality, to gain which ever keeps the lover striving and planning.

So with Divine love. The promises made by Divine love are Sacramental in their nature, with the rewards largely, if not entirely, spiritual. This lesson is hard for many of us to learn, because we have lived, and continue to live, largely under the domination of the outward and visible sign, and to expect and to be satisfied with that type of reward. As Dean Hodges aptly puts it, many men and women seem to think that the beatitude should read, "Blessed are the pure in heart, for they shall have one hundred thousand dollars". If that is the kind of reward you expect for being pure in heart, you have yet to learn the a b c of Divine love.

Learn this Collect; make it yours by frequent meditation and constant use. Let its various phrases sink into your inner consciousness. Eventually you will find that it voices your heart's desire, and helps you in the efforts you make to consecrate yourself to the real business of your daily life.

THE EPISTLE

Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by Baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him; knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. vi:3.

"BAPTIZED INTO HIS DEATH"

Meaning that all of us who are baptized are placed in intimate personal touch with that fire of love which, if kept alive, will keep us from the chill horror of the pit, and help us to rise to the fullness of the measure of the stature of the deathless Christ. The Easter message of eternal life is tied up with this day's emphasis on eternal love. The love and the life which pass man's understanding "exceed all that we can desire", for the simple reason that most of us are content to measure happiness in terms of the temporal, which are things which are seen, instead of measuring it in terms of the eternal, which are the things that are not seen.

Why bring up Baptism on this particular Sunday? Perhaps with the thought that "if ye love Me" ye will "keep My commandments". And to do this requires a power which exceeds that power derived from the righteousness of the Scribes and Pharisees. This power comes from the Sacraments, and helps us not to serve sin, and also helps us to be "alive unto God". "Dead with Christ" implies that we can be "dead without Christ". "Dead without Christ" would describe a man whose righteousness is the righteousness of the Scribe and the Pharisee—a perfectly respectable legal righteousness. "Dead with Christ" means a righteousness which has regard both to the letter and to the spirit of the law. Many, many people today endeavor to be good or righteous without the institutions of religion, and also try to teach their children to be indifferent to those commands of Jesus which have to do with the formal side of the religious life. Such people have really no use for this day's Collect. They are of the earth, earthy, and think the reason they find no help or comfort in the ordinary services of the ordinary Sunday congregation is because those services have been developed largely by leaders who have affected to despise "the Sacramental undertakings of religion", and so talk in phrases that seem unreal and canting, and which have undoubtedly developed many Pharisees of a peculiarly unreal type of Christianity.

This day's Epistle is meant to spiritualize our conception of the good things which pass man's understanding. They are means of grace of which Baptism is only one. But they are so good that without them the higher demand of the Christian life would be a burden grievous to be borne. Bishop Doane says: "The obligations of Baptism are tremendous. Its grace is greater even than its vows. To 'love God above all things' is harder than merely to keep the letter of His law. But to have 'His love poured into our hearts' is more helpful than the old covenant, which read, 'This do, and ye shall live'." And so the lesson lies for us to learn of a life harder in itself, because its aim is higher and its attainments must be holier, and yet made easier, really, to be lived, because of the abundant help which is given us to make us stand, and of the abundant pardon that waits to "lift up those who fall".

THE GOSPEL

Jesus said unto His disciples, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire .Therefore, if thou bring thy gift to the altar, and there remberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou has paid the uttermost farthing. St. Matt. v:20.

Love is no taskmaster, but love requires and demands the best that the lover can offer. Love is not to be put off with a strict fulfilling of the letter of the law. That must be done, and in addition it must be remembered that no gift is worthy of acceptance which is offered by hands stained from trifling with the law, especially when the means are at hand to cleanse those stains. It is good to bring gifts to the Altar, but the gifts must have back of them the honor of a righteousness which takes account of both the letter and the spirit.

Note that the lover of God must correct and control not only the outward life, but also and especially the thoughts and intents of the heart. That is why the day's Gospel sets forth its lesson and establishes its high standard.

"Thou fool." To judge a man with this judgment is the prerogative of Almighty God. That was the judgment with which He judged the man who had planned to store up "much goods" for his own use, and made the great mistake of not talking with God about his plans before trying to carry them out. Let us beware how we exercise our faculty of judgment, and remember that love, to be just in its judgments, must be eternal in its essence. Hell is involved for the one who rejects this caution.

"Be reconciled to thy brother." How about that, my friend? Have you done your best to be reconciled? When any one has come to you with reconciliation in mind, what has been your attitude? Has the chance to be reconciled been lost by death? Then what tragic remorse is in store for you: "Verily * * * thou shalt by no means come out thence till thou hast paid the uttermost farthing."

Tragedy lies in a disregard of the pleadings and tests of love. By this I mean that the drama of a soul's pilgrimage will contain passages of woe, remorse, bitter agony, and unspeakable travail, which need never have been written had the voice of love been heeded, and due attention given to the judgments and warnings of God, who is "a consuming fire".

Heaven and the delights of Divine love are things we can only desire, if we understand and appreciate the price demanded for them. The gift of God cannot be bought for money, as Simon Magus learned. The love of God, and the conditions under which life with Him is endurable, is only possible for those who have realized with Simon that money is only a means to an end, and that heavenly pleasures cannot possibly be given in exchange for Caesar's tribute.

What gift can the creature bring to the Creator's Altar? I know of only one that is desired by the Creator, and that is found in the yearning phrase: "My son, give Me thine heart." Into that heart, if you will give it to Him, God can pour and will pour a love which will fulfill all that heart's desire—if you will see that that heart is made ready according to the rules prescribed by the Infinite One, and not those prepared solely by created intelligence. "Out of the heart are the issues of life." If your heart is not issuing into joys which no man can take from you, you hereby have warning that your are headed away from home. Better look out. Stop, look, listen! then turn back to where the Crucified Love waits your return.

F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
6 S. aft. Trinity	r 12-e	John 6: 1-21	Is. 40: 12-end	I Cor. 1
M.	Ruth 2	Matt. 17: 14-end	Jer. 9: 1-16	2
Tu.	3	18: 1-20	9: 17:24	3
W.	4: 1-17	18: 21—19- 2	10: 1-18	4: 1-17
Th.	I Sam. 1: 1-20	19: 3-15	26: 8:24	6
F.	1: 21—2: 2	19: 16-26	10: 19-25	7
S.	2: 26-end	19: 27—20: 16	13: 1-25	3
7 S. aft Trinity	3	John 6: 22-64	Num. 8: 13-end	9: 7-end
	Prov. 3: 1-26			

Like a beautiful flower, but not a faded flower, between two leaves of a book, lies the little book of Ruth, between Judges and First Samuel. Whenever written, its scene lies in Judea and Moab, "in the days when the Judges ruled". In its breadth of thought, bringing out that an ancestress of great King David was a non-Israelite, it breathes a spirit far different from ordinary Old Testament exclusiveness, and is probably correctly assigned, as to its date of composition, to the post-exilic period. Its notices of laws of marriage of next of kin (ii:20 and iv:1 ff.), of the method of transferring property (iv:7-8), and of the custom of formal ratification of a contract (iv:11-12), are all considered as evidence of a later date than the time of Judges; and as such arguments do not involve any denial of revelation or of the supernatural, their validity may well be allowed. From the standpoint of its ideas, then, it might just as well be used in our Old Testament historical course after the return from exile, in the latter part o fthe second year; but we have decided to place it here in the time of Judges. It has no special and designed connection with the Collect, Epistle or Gospel, but suits well the second half of the year in its suggestions of that higher fellowship than racial which belongs to the work of the Holy Spirit, and even is not without its connection with the "good things which God has prepared for those that love Him" (Collect for the day), since for this idea Israel and not Moab stood; and also as the story of one who was ancestress not only of David, but of "Great David's Greater Son", and as giving the germ of the idea of the true redemption through the next of kin, the book is connected with the Epistle, whose theme is redemption through our Lord Jesus Christ, and our share therein through faith and Baptism; and even the "little town of Bethlehem", home of Ruth, house of bread and birthplace of the Christ, is not a bad Old Testament background for the story in the second lesson of the Christ who fed the multitudes as a sign of His power to give them the bread of eternal life. The Old Testament alternate brings out both the fact of redemption as the basis of an appeal for right living, and also those universal principles which lie at the core of Judaism, and made it possible for that religion to develop into the one religion for all mankind, and stresses particularly brotherly love toward strangers, illustrated in the story of Ruth.

In the evening, we have put next after Thessalonians, in chronological order, the First Epistle to the Corinthians, using the first chapter for Sunday evening, the chief topic of which, the Wisdom of the Cross, harmonizes with the teaching of the Epistle, the Cross at once the power and the way of the new life; and the first lesson from Isaiah supports both with the revelation of the true God, who renews the strength of those who trust in Him.

What Do I Stand For?

There is one problem which we, as Christian people, must face and may solve. Where do we stand in these times. Put in a personal way, "What do I stand for in the Christian cause"? The future of Christian ideals and effectiveness is an individual problem—when we know what the individual will do, we know what all will do, and what Christianity stands for and will do through us. Each of us can find himself, come out in the open, and stand up and be counted.

This, therefore, is the problem, how to translate our Christian faith into life and character which are able to meet new conditions and stand for the truths which are never old or outworn. It is our ideals which are changing with our conditions. If this were to exalt our ideals, then the change would be progress. We fear, however, that this is not true. Something is lacking, becoming blurred to some of us. It is the sense of some sharp, clear, gripping Christianity, which constitutes the sign of alarming weakness on the part of many who once enlisted for Christ. We have so many communicants who are communicants in name only. In the countries now at war, if a man counted for more and contributed as little to the needs of his country as these people count for or strengthen Christianity, he would be called a "slacker", and most justly. It is a "sleeping sickness", the loss of spiritual grip, the indulgence of a liberality in Christian conceptions, which ends in the loss of a biting conscience and living convictions. Dr. Horton's allegory is not inapposite as descriptive of those who, in the decline of religious consciousness, are missing at roll call. "The Spirit of Modern progress one day called up a human being, and finding him discontented, gave him various things to make life comfortable: beautiful cities, electric light, modern plumbing, telegraphs, motor cars, comic operas and steam yachts. Then said the Spirit, 'Do you desire still more'? and the human being replied, 'Yes, make my religion more comfortable'. 'That is simplicity itself', answered the Spirit, and thereupon he gave the being magnificent churches, good preachers and twenty minute sermons. 'And now, asked the Spirit, 'are you satisfied at last, or is there something else yet lacking to your happiness'? 'Yes', was the answer, 'my conscience troubles me; make that comfortable'. 'That is the easiest thing of all', said the Spirit. And thereupon he did away with the personal devil, and gave the human being an easy going Summer and a hell that makes a comfortable Winter resort. At that the human being fell back in his easy chair and remarked: 'Really, my dear Spirit, you have made my religion so comfortable that I hardly need to think of it', and he buried himself in the Sunday newspaper."

What of the future? Continued hopefulness to all who keep the faith and their mission. Let each find the answer to the question, "If I am baptized, what obligation rests upon me"? As well ask, "If I enlist in the army, what is expected of a soldier"? Is it to be an army minus or an army plus? "Is the Church any stronger because I belong to her"? It would seem to be too elementary to go further and ask, "If I am confirmed, why"? "If I am a communicant, why"? No one can answer these questions for another, he must answer them in and for and to himself.—Rt. Rev. C. E. Woodcock, D. D.

Sacrifice

(From the Convention Address of the Bishop of Georgia.)

Let every one of us make whatever sacrifices and render whatever service it may be necessary for us to make with a glad and loyal spirit. Let no man or woman seek to escape his share of the common burden, and thereby lay it upon somebody else less able to bear it. The strong must help the weak, the rich must help the poor, the privileged must help the unprivileged. Every man's private gain must await his public service. On the firing line, men give their lives for their country and for humanity. Behind the firing line, men can at least give their physical comfort and their profit. The patriotism of the civilian should be no less complete and unselfish than the patriotism of the soldier. In the great food question let us share alike, rich and poor. Let there be no scramble by those who have the means to hoard food at the cost of suffering to those who must live by their day's wages.

Let us avoid extravagance and ostentation, and excessive indulgence in pleasure. Let us remember the starving, dying victims—the shattered and dismembered victims—of the cruel moloch of war, and be free and generous in our self-denying benevolences to those who are in such dire need. Let us not forget that half the world is in an agony of sorrow and suffering and death, the recital of which appals and paralyzes one's imagination and feeling. These brethren of ours are enduring horrors and agonies from which we are protected, but they are bearing them in a struggle which is our strength, too, and the fruit of their sacrifices, if the war is won, we shall alike enjoy.

It is said that the Greek thinker, Socrates, was once asked how he, who was not very eloquent himself, could make others so. He answered: "Just as a whetstone cannot cut, yet it will sharpen knives for that purpose." Such may be the influence of a consecrated teacher.—Exchange.

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THE HOLY COMMUNION—WHAT THE CHURCH TEACHES REGARDING IT

NO. XXVIII

The Lord's Supper, or the Holy Communion, is, in popular estimation, chief among the Church's Sacraments. This arises, no doubt, from the fact of its frequent repetition, whereas Baptism and the Sacramental Rite of Conlrmation come but once in a lifetime. Yet in reality Baptism is equally as important and sacred. To speak of the Holy Communion as "The Sacrament", without any clause to imply the existence of any other, is a popular error of which no intelligent Churchman should ever be guilty. There are two "Sacraments of the Gospel" of Christ's institution in the Church. The Font is as sacred as the Altar, and should always be treated with the same reverence. To allow the Font to be used as a receptacle for hats or wraps is as much a profanation as though the Altar were so used. When the font is in front of the Church, the Choir needs instruction on this point, if Choir practice is held in the Church itself.

THE ELEMENTS

The elements used in the Holy Communion are bread and wine. These are placed on the Altar from the credence table, and presented together with the alms. In primitive times, the offerings of the people, presented at the Altar, were bread and wine, from which sufficient for the service was taken and the rest set apart for the poor of the congregation. The Communion alms represent the provision for the poor, in money instead of food. For that reason, the Canon provides that the Communion alms, one Sunday in the month, should be kept for poor relief. The Canon, and the placing of the Elements on the Altar at the presentation of the Alms, are the echo of the Apostolic custom of offering bread and wine at this service.

The wine must, by action of the Lambeth Conference, be fermented. The bread may be either leavened or unleavened. The Eastern Church uses leavened bread; the Western Church, from early times, has used unleavened. Neither can claim Catholic authority—there is no Catholic rule or custom in the matter. The use of either leavened or unleavened bread must be supported entirely by arguments for convenience. No doctrine is involved either way. The use of unleavened bread is usually justified by the argument that our Lord probably used unleavened bread in instituting the Sacrament; that such bread is made exclusively for this purpose, and therefore seems more fitting; and that there are less crumbs, and therefore this form seems more reverent and decent. But if the unleavened bread has the sanction of custom in Latin Christianity, the other has the equally weighty sanction of custom throughout the East. It is entirely a matter of personal preference which shall be used in any of our Parishes.

FASTING COMMUNION

It was the universal custom in every branch of the Church Catholic, from the Fourth Century until the Reformation, that the Holy Communion should be received fasting, except for some necessary cause. This custom does not date back to Apostolic times, for in the First Century the Holy Communion seems to have been celebrated in the evening. The early Christians had no day of rest on the Lord's Day, and must of necessity put their services at an hour not claimed by labor. In the Second Century, the early morning, before the day's work began, was the time chosen for the weekly Eucharist. Under a Christian empire, the same custom held, although the chief reason for its observance had passed away. There is no doctrine involved in the Church's rule, but it was felt to be fitting that the first nourishment on the Lord's Day should be Sacramental food. No doubt, also, practical psychology had some influence. The effort of fasting attendance helps to intensify the spiritual appreciation of the Sacrament. When physical weakness or great distance from the church makes the practice a spiritual and physical burden, the reason for observance falls.

J. H. Y.

The Better Things

It is better to lose with a conscience clean
Than to win by a trick unfair;
It is better to fail and to know you've been,
Whatever the prize was, square,
Than to claim the joy of a far-off goal
And the cheers of the standers-by,
And to know deep down in your inmost soul
A cheat you must live and die.

Who wins by trick can take the prize,
And at first may think it sweet,
But many a day in the future lies
When he'll wish he had met defeat.
For the man who lost, shall be glad at heart
And walk with his head up high,
While his conqueror knows he must play the part
Of a cheat and a living lie.

The prize seems fair when the prize is won
But, save it is truly won,
You will hate the thing when the crowds are gone
For it stands a false deed done.
And it's better you should ne'er reach your goal
Than ever success to buy
At the price of knowing down in your soul
That your glory is all a lie.
—Edward A. Guest in Detroit Free Press.

So why should we seek for that which is not here, but beyond. A haven beckons; a finger points to an end of pain and weariness. But the struggle here fits us for that which is to be. So let us be content to be unsatisfied with this and that, and ask for more, and ever more, of the life that is peace in Him. "Thou madest me for Thyself, and my heart is restless until it find rest in Thee." And so, one by one, we creep silently to rest and peace.

Real Godliness leads to large expenditure.

Men or women who have no faults are not fit to live with.

Three Kinds

An analysis of the make-up of most of our congregations would show three grades of attachment or detachment: (a) An inner circle of devoted, self-denying souls, always brisk in whatever they undertake, always types of the willingness to spend and be spent. They are salt of the congregation. They are the standbys. (b) Bordering out from these are those who are well-meaning, but intermittent, more or less, weekly spelled one way in attendance sometimes, weakly spelled another way in lending a hand either from their time, their pre-occupation or their pocketbooks. (c) Out on the edge of the congregation are those whose membership has problems all of its own of identifying marks. Oh, if only that central spirit of the few of taking seriously the Church's call for self-denying service and for worshipful services could once grip all sorts and conditions and congregations!—Bishop Nichols', of California, Convention Address.

Bishop Williams, the July Preacher in the New York Cathedral

The July preacher at the New York Cathedral is Bishop Charles D. Williams, who, besides preaching at the 11 o'clock service, is giving a course the question, "What is it that makes a Christian?" The Bishop's equipment of sermons at Vespers, in answer to in voice is equal to the acoustic qualities of that great dome, and he is one of the few preachers who can be heard without too much strain. He is also acquainted with the problems of science and religion, and, judging from his first effort, his sermons are going to be profoundly interesting and helpful to some of the thousands of students who are near by at the tremendous Summer School of Columbia University. Besides these, there are hundreds of people living in or visiting New York City who are sermon tasters, and love to go to the Cathedral Sunday afternoons, where both preaching and music are apt to be good.

J. C.

Summer Work in Boston

The Summer work of the Episcopal City Mission, corresponding to the Vacation School Service, will occupy seven auditoriums and churches. Mrs. Charles H. Talmadge, who has for more than sixteen years directed this work, will superintend, and the results will correspond with the philanthropy of those who have for a score of years witnessed the benefits accruing to the children and the friends of the work.

The seaside preparations at the Revere Home are more extensive than heretofore. Four permanent housing shelters have succeeded the tents erected around the Home, with several additional helpers engaged. It is arranged to give vacation outings of a week each to twelve boys and twelve girls, carefully selected, so that entertainment of this length may be given to 200 different young people.

Rev. Frederick B. Allen, who stands at the head of all this work, points out that the scamps who rob our orchards and steal our flowers may be simply working off their steam in the readiest way available. Wisely handled at this stage, the excessive vitality may be utilized in legitimate directions. That is the glory of the Boy Scout movement. The boys who under bad conditions become incipient criminals, are the very ones who, under better conditions, become leaders in every kind of noble service. The prophet describes it as one of the signs of God's blessings upon a city that there were boys and girls playing in the streets. We improve upon the primitive pattern if we can take them to seaside camps and excursions.—Boston Transcript.

Flag Blessed

The Rev. Henry Lowndes Drew, Rector of the Church of the Good Shepherd, Pittsburgh, blessed a very beautiful flag for use in processions on Sunday, July 1st. The flag was formally presented immediately following the Creed at the late celebration of the Holy Eucharist, and blessed.

The Rector then preached a patriotic sermon, emphasizing the need of economy in domestic life, and the obligation of prayer for the soldiers at the front.

At the closing exercises of the Sunday School year of Grace Church, Pittsburgh, September to June, held in the church on Sunday, June 24th, for the first time the Church flag and the national flag were carried in the procession. These flags were the gifts to the Sunday School by the Men's Club of the Parish. Silver medals were awarded the honor scholars, and diplomas given to those securing a high percentage. This School has the enviable record of winning four Diocesan pennants in four successive years.

Street Preaching In Minneapolis

Under the direction of the Rev. Hanford L. Russell, Rector of All Saints', Minneapolis, and the Rev. R. Tenbrooke, the Clergy of Minneapolis are taking part in the work of street preaching in the lower part of the city. This is a new experience for all the Clergy, but so far the work has been successful, and the interest displayed by the large number of men who gather around the speakers has been a great encouragement to prosecute the work with renewed enthusiam. The service consists of a number of hymns, prayers and a short sermon. Altogether it lasts about forty minutes. Those who are responsible for beginning this work are to be congratulated on a splendid step in the right direction.

A Well-Known Auxiliary Worker Enters Into Rest

The death of Mrs. Decatur M. Sawyer of Montclair, July 1st, brings a sense of great bereavement to the Diocese of Newark and to a great company of friends. Mrs. Sawyer was for ten years the President of the Woman's Auxiliary and practically for ten years before that the moving spirit in its work. Under her direction the Auxiliary came to a place of great strength and influence in the Diocese and helpfulness in the general missionary work. Mrs. Sawyer was a great servant of the Church and of the Diocese and few have gone before her in a sense of consecration, in wise leadership, in unselfish thought for Christ and His Kingdom.

A Challenge to the Church

REV. BERTRAM STEVENS, Ph. D.

San Antonio, in common with the other great military centres of the country, received an ultimatum from the War Department. The issue was put up to the city authorities with a firmness that only a War Department can use. San Antonio was told to "clean up", or its military interests would be seriously curtailed. The result, of course, was a "clean up". The red light district was wiped out, and a careful watch kept to prevent prostitutes from spreading over the city. Saloon keepers and "boot leggers" selling intoxicants to soldiers are being very severely dealt with. That this has resulted in a very decided improvement in the morals of the soldier is certain.

A "clean up" is a very small part of a community's duty to the soldier, however. San Antonio has realized this, and is instituting plans for recreation and co-operating with every board and organization, national and local, that has the interests of our military men at heart. Cards have been provided the officers of all "outfits", to be issued to their men and filled out by them. These cards ask the men to state their name, military organization, address, school or college, fraternity, secret order or club, church affiliation or preference, musical experience, favorite games, and any suggestion they may have to help the community give them a good time. These cards are returned by the commanding officer to the Central Recreation Board, which in turn puts an appropriate organization in touch with the men who signify special interests.

In all this, the Church has a grave responsibility and an unusual opportunity. St. Mark's Church of San Antonio is endeavoring to meet it, first, by putting men in touch with the Church's worship and Sacraments, and, second, by providing social life and recreation.

First, as to worship. What is wrong with the Clergy of this country that they are not doing anything to put their young men in touch with the Clergy at military centres? With hundreds of Churchmen coming to San Antonio daily, the Clergy of the city have received only four letters concerning them. The result of this neglect is a very serious difficulty in getting in touch with men who ought to be looked after. We are doing our best, however, to hunt them out with the aid of the general registration cards and Church cards, which are distributed at every service. As soon as a soldier registers at St. Mark's Church, and indicates an interest in its work and worship, the following letter is sent to his Rector:

"My Dear ————

"You will be interested to know that ———— of your Parish, now stationed in San Antonio, at Camp ————, has been attending the services of St. Mark's Church, and is in touch with its Clergy. We are at your service if you have other parishioners to be looked up, and shall consider it a favor if you can put us in touch with any soldier needing the ministrations and associations of the Church."

Thus, if the Clergy, for some reason, cannot put us in touch with their men, we reverse the process, and let them know that members of their Parish are being looked after by us. In many cases, the men registering are adherents of other Christian bodies. In such cases, we follow the same procedure and notify the Minister of the man's interest in St. Mark's Church.

Two of the San Antonio camps—that for student officers at Leon Springs and that for aviators at South San Antonio—are some distance from the city. It is difficult for some of the men to get in for services on Sunday. To provide for them, the Holy Communion is celebrated each Sunday at the camps. The Clergy find themselves acting in a variety of capacities for the men. One marries them, prays with them in times of need, and advises them in all kinds of personal matters. The influence of a city Priest in a community like San Antonio can become tremendous. Here his opportunity is especially great, because at Camp Funston (the officers' camp at Leon Springs) with several thousand men, there is no Chaplain, and at Camp Kelly (the aviation camp) the acting Chaplain is a Roman Catholic, already overburdened with his duties at Camp Wilson and Fort Sam Houston.

One hesitates to criticise the War Department at such a time as this, but it must be admitted that were it not for the Army Y. M. C. A., and the increasing activities of city Churches, the religious needs of our men in the training camps would be largely neglected.

On the social side, the primary need of our men is friendship and home atmosphere. "Movies", parks and bathing beaches, valuable and necessary as they are, are poor things when one wants a friend to talk to. With this in mind, St. Mark's has opened its Parish House as headquarters for all soldiers who care to use it. We are trying to make it something of a home, rather than a club, but as many conveniences as possible are provided—reading and writing rooms, gymnasium, shower baths, handball courts, etc. Then there is our Sunday noon dinner in the Parish House. All soldiers are invited to remain after the morning service for a substantial dinner, cooked and served by different groups of women in the Parish. This has proved to be an unexpectedly important feature. On the one hand, it is impossible for men attending services to get back to company mess, and on the other it gives them a change of food and associations they crave and need. To feed fifty, seventy-five or a hundred men every week is a big task. Those women who are not on duty on a particular Sunday volunteer to take a certain number of men to their own homes for dinner. This relieves the committee on duty and provides a touch of home life for the men. Some women are undertaking to provide for ten or twelve men in their homes on Sunday.

May I, on the basis of our experience in San Antonio, testify to the value of these means we have used to get in touch with soldiers, and to catalogue them as follows for the benefit of any of the Clergy who may be facing the problems of ministering to large bodies of troops:

1. Issue invitations to all Churchmen to attend the services of your Parish.
2. Get the names and home Parishes of all who attend.
3. Notify the Priest or Minister of every attendant that his parishioner is attending your Church.
4. Provide early celebrations of the Holy Communion in camps where there is no Church Chaplain, and where the Parish Church is not accessible.
5. Open Parish Houses for social purposes.
6. Provide weekly or occasional meals for the men. It is a great privilege for an enlisted man to sit at a table and eat out of real dishes.
7. Where possible, have parishioners invite men to their homes for meals and for social intercourse.
8. Co-operate with the civic agencies, and let the General Committees know what you can and will do in the way of troop entertainment.
9. Keep in mind the enlisted man. The student officer may be more attractive socially, but he receives a comfortable stipend, and has larger opportunities for friendship and associations. The enlisted man has less freedom and less money, and with the present active volunteering and the imminent draft, he may and will be a high type of gentleman, to whom the opportunity of Church affiliation and acquaintance with Church people will mean much.

These simple suggestions are not the whole solution of our problem, but I believe we are getting somewhere towards it. And with the co-operation of the Clergy whose men have enlisted, we can get nearer to it still. Within a short time, San Antonio will have at least 60,000 men in the various camps. Here is a challenge to the Church.

For the Church and the Country

Real patriotism does not mean diverting our gifts from one good cause to another. Rather does it mean an increasing degree of self-denial, in order that we may help our country. To stop work for the Church means that we help our country at the expense of the Church. Surely what we all should desire is not that the Church should receive less, but that our country should receive more. So it would seem that this is not the time to give up working for the Church, in order to work for the country, but rather is it a time for a Guild that meets every two weeks to work for the Church, to meet now every week, that there may be regular meetings given to Red Cross work.

"What a mercy it is that we are not allowed to choose our trials."—Dean Hodges.

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

The interior of Christ Church, Chicago, is artistically decorated with the flags of all the Allies. The Rev. Charles H. Young is the Rector.

"Buy a Liberty Bond in the name of our Church," was the slogan of a novel campaign made by the Church of St. John the Evangelist, Philadelphia, to raise an endowment fund of $50,000 to carry on the work of that important downtown Parish.

Negotiations are under way for the purchase of the property of Christ Church, Hartford, with the purpose of making it the Cathedral of the Diocese of Connecticut. A committee was appointed at the recent Diocesan Convention, and given power to take such action.

A Conference for Church Workers was held at Kenyon College, Gambier, Ohio, from June 20th to 22nd. This Conference was open to men and women alike. The Conferences followed immediately upon the conclusion of the Gambier Summer School, which was open only to the Clergy.

Forty-five families have made a request for the services of the Church at La Salle, N. Y., and the Rev. John Sagar, Rector of the Church of the Redeemer, Niagara Falls, will have charge of the work. For the present services will be held in the local Odd Fellows' Hall.

A special meeting of the Archdeaconry of Queens and Nassau, Long Island, was held in Grace Church, Jamaica, with Archdeacon Duffield presiding. The annual report of the Archdeacon showed a deficit in the Missionary Fund of $1,077, and an apportionment was directed to be made to every Parish to cover the shortage.

A union patriotic service of the Parishes in Grand Rapids, Mich., was held at St. Mark's Pro-Cathedral on Sunday morning, July 1. Bishop McCormick, Dean White and the Clergy of the city took part in the service, which was attended by the new Red Cross Field Hospital and Ambulance Corps units and members of the Michigan state troops.

At Calvary Church, New York, the annual procession to Madison Square took place Sunday evening, June 17th. The Choir and the Clergy marched to the Square, where a brief service was held and the people invited to go back to the Church. The Cadet Corps of the Parish led the procession, and the Newark Evangelistic Band played the hymns.

The Woman's Auxiliary of the Diocese of Southern Ohio have put forth a study outline of the work and organization of the Church in the Diocese for use in the Auxiliary Study Classes during the coming Winter. The outline covers in a very comprehensive way the work of the Diocese in all of its departments, and will, if pursued, give the members of the Auxiliary an understanding of their Church which few at present have.

The Clergy of the Diocese of Southern Ohio have each received a letter from the Bishops of the Diocese, asking that they send in promptly the names of all those who have enlisted in the active service of our country. It is the purpose of the Bishops to send a letter each month to all Churchmen from their Diocese who have enlisted, thus keeping these men in constant touch with their Church, and reminding them of their Church's constant concern for their welfare.

The new Church building at Swan Lake, South Dakota, is completed. Bishop Burleson reports that it is a sightly building, and bears witness to the enterprise and good taste of the community. Under the administration of the Rev. W. A. Cash, the Church has made remarkable progress the past two years. He found only twelve communicants when he took charge two years ago, and now there are fifty-four.

Forms of prayer for public and private worship in time of war have been authorized for use by the Bishops of the following Dioceses: Albany, Bethlehem, Central New York, Delaware, Easton, Erie, Harrisburg, Long Island, Maryland, Newark, New Jersey, New York, Pennsylvania, Pittsburg, Washington and Minnesota. The forms are authorized for "special occasions for which no service or prayer hath been provided". The forms include Collects, Epistle and Gospel for celebrations of the Holy Communion, a series of petitions which may be inserted in the Litany, Prayers and Special Intercessions.

The Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, in referring to the agitation to make the Fourth not only safe and sane, but really a day of patriotic observance, suggested to his parishioners that it would be a good time for quiet jaunts into the country, for family reunions and for reflection upon the inestimable privilege of American citizenship. The noise of firecrackers and make-believe cannons, in his opinion, would seem a bit out of place while the whole earth is resounding with bombardment.

A well attended and in every way successful Summer School was conducted by Bishop Wise at the Church Club Rooms in Chicago, June 26-28. His general topic was "The Parish Organized for Education." In the afternoons he dealt especially with Sunday School matters, and in the evenings he applied his subject to Vestries, Men's Work and Women's Work. There were special conferences for primary teachers each afternoon under the direction of Mrs. C. E. Bigler and Miss Anna F. Murray. These conferences consisted of discussions of the new Christian Nurture Course No. 2.

The laying of the cornerstone of the Egleston Memorial Parish House of All Saints' Church, Atlanta, Ga., took place on Sunday, June 24th. The late Thomas Egleston bequeathed $25,000 towards the erection of a Sunday School building to be named in memory of his mother. The congregation decided to add $15,000 in order to construct a building large enough to care for the future development of the Parish and to serve in various ways that section of the city wherein it is located. The service was conducted by the Rector, the Rev. William W. Memminger.

Bishop Burleson celebrated the Holy Communion, preached and administered the Rite of Confirmation to a class of sixteen presented to him at Greenwood South Dakota, on the Yankton Reservation, by the Rev. John Lockhart. "Among the candidates," writes the Bishop, in his Journal, "was an Indian woman of eighty-six years, who, after a lifetime in heathenism, was baptized a month ago. Though named Standing Woman, she had to be helped to the rail, and we communicated her as she sat bowed over a chair. After the service, the Indian women served a dinner, of which we all partook."

The Rev. J. D. Cummins, Rector of St. Paul's Church, Centerville, Diocese of Easton, sent out invitations for a first Junior Auxiliary Day, on Wednesday, June 27th, to be held at his Church, and to which all Sunday Schols in the Diocese were invited. About a hundred were present and enjoyed the proceedings. There was a brief service with short address by the Rector, a play entitled "Mother Church and Her Juniors" by St. Paul's Branch, roll call and report from Parish Branches, short addresses by Diocesan officers, and an address on the New Junior Plan by Miss A. M. Hubbard. It was the first meeting under the new plan admitting all pupils of the Sunday Schools, including the boys, as members of the Junior Auxiliary.

Clifford Frank Marshall, a faithful communicant and Sunday School scholar at Bastrop, Tex., was the first boy in his town to enlist after the declaration of war, says the Texas Churchman. He was so young that his mother had to accompany him to the recruiting office to give her consent, and so light in weight that he had to take a month to gain the necessary avoirdupois. He was sent to the Chicago Naval Station and assigned to the battleship Montana. On Sunday, the third of June, his mother received a telegram informing her of his death from spinal meningitis, at sea. It appears from the surgeon's report that the lad had reported for duty as usual on the morning of his death, and that at 10 o'clock he staggered into the sick bay and almost immediately became unconscious and died two hours later.

Personal Mention

During the Summer months, Bishop Perry of Rhode Island, and his family, will reside at Princeton, Mass.

The Rev. H. W. Foreman, Rector of Emmanuel Church, Norwich, N. Y., has been appointed Chaplain of the First Regiment, N. Y. N. G.

The Rev. Everett Carr of South Bend, Ind., has accepted a call to the Rectorship of Trinity Church, Peru, Ind.

The Rev. Charles W. Foster, Rector of St. James' Church, Providence, R. I., has received a call to Emmanuel Church, Newport.

The Rev. George Leckonby, Rector of Trinity Church, Owensburg, Ky., has resigned to accept a call to the Diocese of Southern Ohio.

The Rev. Reginald H. Howe, D. D., recently observed the fortieth anniversary of his Rectorship at the Church of Our Saviour, Longwood, Mass.

Miss Iva M. Woodruff, Principal of the Parochial School at Condado, San Juan, Porto Rico, is spending her vacation in the United States among relatives and friends.

Mrs. Horace Block of Philadelphia has presented a Lending Library to the District of South Dakota, for the use of the Clergy and Lay Workers in the District.

The Rev. R. F. Blackwood of North Dakota is attending the Officers' Training Camp at Fort Meyer, Va. The Sheaf says that, should he be accepted, his place as Priest-in-Charge of the Indian field will be vacant.

The Rev. Richard L. McCready, Rector of St. Mark's Church, Louisville, Ky., has accepted his election as Dean of Christ Church Cathedral, Louisville, and will enter upon his new duties October 1st.

The Rev. E. V. Collins has resigned his Rectorship of the Church of St. John the Baptist, Brooklyn, N. Y., and has assumed his new duties as Chaplain of Bellevue Hospital.

The Rev. J. A. Schaad has finished a successful campaign in the Diocese of Quincy for the endowment of the Episcopal Fund, and is now engaged in raising money for Church work in Detroit, Mich.

The Rev. Dr. Durlin S. Benedict, Rector of the Church of St. Michael and All Angels, Anniston, Ala., delivered a magnificent patriotic sermon before a large and appreciative congregation in that Church on Sunday morning, July 1.

The Rev. Henry S. Harte has given up his Parish at Wethersfield, says The Leader, to devote his entire time to the Diocesan Board of Religious Education in Connecticut. Mr. Harte is the Chairman of the Board. He will live in Hartford, and will also act as Archdeacon of Hartford.

Mr. Charles C. Jatho, a candidate for Holy Orders, and a member of Trinity Church, Roslyn, N. Y., has gone to France, in the ambulance service. He has just completed his second year in the Cambridge Theological School.

Bishop Kinsolving of Texas, according to dispatches from Baltimore, Md., where he has been visiting, is of the opinion that Mayor Thompson of Chicago is guilty of treason, and should be tried and sentenced to pay the extreme penalty of his supposed crime.

Capt. M. C. Willis, Treasurer and Business Manager of the Church Orphanage, York, S. C., was recently united in marriage to Miss Bertha Earle, in Washington, D. C. Miss Earle has been connected with the Home for the past several years.

The Rev. O. J. Hart, graduate of the Union Theological Seminary, New York, was advanced to the Priesthood in the Church of the Good Shepherd, York, S. C., on Wednesday, June 20th. He is the son of the Senior Warden of the Church of the Good Shepherd.

The Rev. G. Sherman Burrows, Rector of St. Mark's Church, Tonawanda, N. Y., is the Grand Prelate of the Grand Commandery, Knights Templar of his State. He preached the sermon at a service held in Christ Church, Binghamton, before the State Conclave of the Commandery.

Bishop McElwain of Minnesota has asked the Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, to make a survey of the religious work done at Fort Snelling, and to make suggestions as to what the Church can do for the boys and men there, in addition to what is already being done.

The Rev. Isaac Dawson, Rector of Trinity Pro-Cathedral, Sacramento, Cal., has resigned and accepted a call to St. Matthew's Church, Berkeley, Cal.

At the last meeting of the Standing Committee of the Diocese of Pittsburgh, the Rev. H. L. Drew was elected to serve on the Social Service Commission.

The Rev. Lester L. Riley became the Rector of Christ Church, Springfield, Ill., on July 1st. He was formerly Rector of St. Paul's Church, Newport, Ky.

On June the seventh at the Sixtieth Commencement of Highland College, Highland, Kans., the degree of Doctor of Divinity was conferred upon the Rev. A. H. W. Anderson, Rector of All Saints' Church, Ravenswood, Chicago.

The Rev. George F. Taylor of Grace Holy Cross House, St. Louis, Mo., has resigned, and left the city on July 1st with Mrs. Taylor for a month's vacation. Before his departure, a number of his clerical friends met at Schuyler Memorial House to express their appreciation of the work he had done in North St. Louis and in the Diocese.

The Rev. Dr. Hugh Birckhead, Rector of Emmanuel Church, Baltimore, Md., will leave this month for France, under the auspices of the National Red Cross Society, for the purpose of securing data at first hand of conditions, and the work being done by the Red Cross in that country. When he returns home, he will deliver a series of addresses in the United States covering the results of his investigation.

The Ven. H. C. Hughes, Archdeacon of Raleigh, North Carolina, has been elected by the Board of Directors of the State Prison as Chaplain of the State Farm, and has accepted the position. The Mission Herald says that this is a distinct honor to the Archdeacon, who has manifested great interest in this work, having baptized a large number of the convicts and traveled all over the State during the past two years soliciting funds with which to erect a chapel, and has succeeded in raising over $3,000 for the purpose.

The Rev. G. H. Trickett has presented his resignation to the Bishop of Springfield as Rector of St. Paul's Church, East St. Louis, Ill. The members of the Vestry have also resigned. Bishop Sherwood has announced his refusal to accept the resignation of the Rector until the Parish pays him the balance of $900 due on his salary.

The Rev. William F. Parsons, before he removed to Wakefield, R. I., to become the Rector of the Church of the Ascension, was tendered receptions by his parishioners and friends at Phillipsdale and Pawtucket. The members of Grace Memorial Chapel, Phillipsdale, presented him with forty dollars in gold, and the members of St. Martin's Mission, Pawtucket, presented him with a fine suitcase, and Mrs. Parsons with a large bouquet of fragrant roses. The Diocesan Record says: "Such expressions of good will are spurs to the soul, and because of them, the new 'Vicar' of Wakefield is already blessed in his work."

The Rev. Dr. James E. Freeman, Rector of St. Mark's Church, Minneapolis, left for Sorrento, Maine, last Sunday evening, where he will spend the Summer, and will have charge of the Church of the Redeemer, of which he has been the Rector for nineteen years. In commenting upon his contemplated vacation, Dr. Freeman said: "Sorrento used to be a center for the Summer life of Washington officials. It is situated immediately opposite Bar Harbor, on Frenchman's Bay, and is one of the most delightful spots on the Maine coast. People sometimes wonder about a Clergyman's vacation. It might interest some of them to know that it is in large part a period of careful preparation in reading and gathering of material for sermons for the Fall and Winter work. The Rector also hopes to make addresses during the Summer in behalf of the Red Cross and other Governmental departments."

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"DOING OUR BIT"

For every one hundred persons in Canada attached to the Church of England, fifteen men have enlisted. For every one hundred Roman Catholics in Canada, less than two young men have enlisted. The other religious bodies are rated from two to eight out of the hundred. The Chaplains in Canada are appointed, however, not by the proportion of enlistments, but by the number of persons. The Church of England has been discriminated against by the liberal government in favor of other religious bodies, irrespective of their loyalty. In England, also, the percentage of young men to the hundred is much larger from the Church of England than from any other body of Christians.

All of which reminds me of a story:

When recruits were being raised to send to the border, I was down East in a certain town where two young men worked in a department store. The effort was made to stimulate enlistments by large preparedness parades.

One of the young men had been urging the other to go into the preparedness parade, but the other declined to do so.

Finally the first young man became very insistent, and pestered number two incessantly. At last number two turned and said to number one: "Say, I will enlist tomorrow if you will," at which number one ceased talking preparedness parade.

It struck me as a good parable of Church life. In any spiritual struggle that requires merely a dress parade or fervid verbosity, there are many recruits, but when the Church calls for real service, that is the test.

To enlist in the service of Christ is a very different thing from talking in a prayer meeting or passing resolutions condemning the liquor traffic. It requires self-sacrifice, generosity, perseverance, endurance. Many a mean man, who is as selfish as a Pharisee, can pray unctuously, although Christ's whole force was directed against mean men, rather than in favor of those who could make long prayers.

There are one hundred young men who can tell us how weak the Ministry is to one who will enlist. Of course they justify themselves by a specious kind of logic, which runs something like this:

Some Ministers I have known are weak men. John Smith is a Minister, therefore John Smith is a weak man. So we make generalizations from the concrete, irrespective of the fact that one swallow does not make a Summer.

The same thing is true of practical business men:

"If Ministers were stronger men, the Church would grow."

Yes, if more soldiers enlisted, the army would fight better. But you did not enlist. You staid behind with the stuff. Therefore you are the one man who ought to be ashamed to open your mouth in criticism. If Ministers are weak, and you are strong, why did you not enlist?

Or let us consider giving money, a form of personal service (since money is merely a medium of exchange), in which you exchange one form of service for another. You make shoes, another man grows wheat. Money is the medium by which you exchange the shoes and the wheat. If you give good shoes, you want good wheat in return.

Well, it is the same way with preaching. There is nothing more rare in any community than good public speakers.

I have heard a lot of nonsense in my time about the Clergy not giving the Laity a chance to talk in the councils of the Church. I have seen the Clergy sit out, but the average Layman's ability to say anything on his feet is a good deal worse than the Minister's lack of business, of which we hear so much. But if money is a medium of exchange, how much (to use the language of the business world) do you expect to get for your money?

You pay a dollar a month, we will say. How much legal talk could you get for that? How much medical advice, and of what caliber?

It is a poor basis to put preaching on. Yes, but it is the practical basis. The average Churchman gets five times as much preaching as he pays for, even when he gets poor preaching. In the first place, the Lord has no interest in mean men, and, in the second place, they are about as inspiring to the preacher as a ladies' seminary would be to a recruiting officer; for they will not respond (come across is the street phrase), charm he never so wisely. Why, then be a charming preacher?

"Words, words, words," said Hamlet sententiously, for words cost nothing. The tongue is a free instrument, and requires no self-sacrifice in the exercise. But quiet deeds are not heard by men,—they are seen of God.

Be, therefore, a man of quiet deeds (even if you do not advertise or get credit). Let your words be few, and somewhere nearly in tune with your deeds. Some people seem to think that they can sing the words, "Onward Christian soldiers" to the tune of "Art Thou Weary?"

THE STORY OF THE CHRISTIAN CHURCH

The year 600 A. D. is an easy date to remember, and it marks three things:

1. The beneficent rule of Gregory the Great as Bishop of Rome.
2. The beginning of the Christian religion in England.
3. The ascendency of the Franks in Europe.

Twenty-five years later, a cloud appeared in the eastern horizon that threatened the extermination of the Christian religion in Europe.

MAHOMET

The Eastern Church, with its centre at Constantinople, was engaged in fruitless theological controversy, and its worship had degenerated into a semi-pagan image worship.

Arabia was entirely pagan.

In the year 612 a camel driver, who had married a rich widow, began a crusade against the worship of idols. He founded a cult called after him, Mahometanism. It was a composite religion, formed of various elements taken from Judaism, Christianity and various Oriental sources. It taught submission to the will of God, the repudiation of all image worship and propagation of the sword.

Mahomet suffered persecution at first, but in the year 622 he fled from his persecutors. This date of Mahomet's flight is called the Hegira, and marks the beginning of the Mahometan era.

The spread of Mahometanism was marvelous. Like most cults, it contained a mixture of truth and error. It defended the doctrine of God's unity and demanded a certain moral standard above that which was practiced by the superstitious pagans and degenerate Christians of that period. But it appealed to the baser instincts of mankind in two particulars: It encouraged the lust of the flesh by permitting polygamy; it sanctified the use of the sword in the conversion of the world. It exalted the virtue of submission to God's will, but, coupled with this submission, cruelty and lust.

It made an instant appeal to the Arab temperament, and produced a fanaticism which was irresistible.

SPREAD OF ISLAM

Starting from Arabia, the Mahometans began a crusade which, within fifty years, gave it possession of Syria, Egypt, Persia, Asia Minor and the Holy Land, and completed the Crescent by taking possession of North Africa, and shortly afterward of Spain.

This gave the Mahometans a kingdom 2,000 miles long, skirting the Mediterranean Sea on the west, south and east—a difficult kingdom either to hold together or to protect. But it formed a terrible menace to the Christian people of Southern Europe, both at the gates of Constantinople and the borders of the Frankish kingdom.

Mahometanism soon split into separate parts, the most conspicuous of which were the Caliphate of Bagdad and the Kingdom of Grenada, in Spain. The latter kingdom flourished until the Fifteenth Century, and excelled all Europe in its culture and civilization.

One wonders how such a religion of lust and cruelty could have such marvelous success, but one can see how strongly it would appeal to red-blooded men, who found it both a gratification for their spiritual and animal appetites.

CHARLES THE HAMMER

In the hundred years between the Hegira and the conquest of Spain, the descendants of Clovis, the Frank, had ruled in Gaul, but it was a rule of cruelty and lust, differing from that of Mahomet only in this—that the religion professed by the sons of Clovis did not justify their practice. There was a standard for the Frank which he could not forget or ignore.

By reason of their evil practices, the line of Clovis grew less and less virile, and the power which once belonged to the king was now held by the mayor of the palace, who was practically the prime minister of the court.

In the memorable year of 732 A. D., Charles, called Martel, or the Hammer, occupied the position of mayor of the palace. Word came that the infidels had crossed the Pyrenees, and were devastating Aquitaine, the southwest province of Europe. To meet these enormous hordes of Mahometans, Charles sent his criers through all the cities of Gaul, calling men to arms to defend, not only their lives, but the preservation of the Christian religion.

It must have been a rude army, and one difficult to control, for the king's rule touched very lightly the shoulders of these rough barons. Charles also laid a heavy hand upon the great wealth of the Church, offering the lands of the Church to those who would fight Moslem. One would have thought that the Church would have given its entire property in defense of the faith, but its Bishops, Priests and Monks were not so disposed, and the Monkish chroniclers of the time could never forgive Charles for despoiling the Church, even though he saved its very existence. But he finally succeeded in rolling back the infidel and despoiling them of the plunder that they had taken from the King of Aquitaine, which I am afraid Charles was not generous enough to return to its original owners.

But the wave of Islam had rolled back forever from Western Europe, while Constantinople was able to withstand the assaults from the East for many centuries, finally succumbing in 1453 to the Moslem Turk. For many years to come, the Pyrenees was the barrier between Frank and Moor, and the peoples of today owe much to the rude soldier whose courage and military ability hurled back this menace to Christian civilization.

We must confess, however that this Christian civilization was a matter of slow growth among the warlike Franks, for while the Dark Ages covered Christian Europe like a cloud, the glory of Grenada rose and fell.

The next story will be that of the descendants of Martel, and their very profitable alliance with the Court of Rome.

The United Offering

The United Offering differs from most Church organizations, if it may be called an organization at all.

It requires but one officer for each Diocese, and one officer for each Parish, respectively Diocesan and Parochial Treasurers.

There are no meetings, no dues, no prescribed payments, and a very open membership. The only requisite is to be a woman, and one who desires to help the Missionary cause in our Church.

The payments are just what one's heart dictates. After all the definite payments are made to Church, Auxiliary and apportionment, and the various calls of the year are met, is it possible there is anything left? Yes, a wonderful residue, which, beginning in 1889, with $2,000, reached, in 1916, $350,000!

Are there any methods or suggestions that would be useful to a Parish beginning the work, or striving to increase this wonderful and rapid-growing phase of Missionary work?

The little blue boxes are prescribed by the Domestic and Foreign Missionary Society, and have proved their worth for many years. Besides these, a birthday pledge has been used with good results in many Dioceses. It is simply a small card, reading: "I hereby promise to send an offering in money on my birthday (give month and day) to the collector in the Parish of ————, or to the Diocesan Treasurer for the United Offering of ————." These cards are to be signed and given to the Parochial Treasurer, who can easily collect the money each month by reminding the signer of her obligation. This will not often be necessary, as no woman forgets her birthday.

Another feature which has been most helpful is the "Annual Presentation Service". For this, envelopes are sent to all the Parochial Treasurers, with amount of money already received from such Parish stated, also time and place of the Presentation Service, and a request to attend this service, bringing any money she may have collected since.

In the Diocese of the writer, the time selected is the Sunday evening nearest the Feast of St. Michael and All Angels, this date coming just before the time of the Triennial Convention. To increase the interest, the service is held in a different Church each year, and to further the interest, the preacher is selected from another Church, or from a distance.

We find this service a most helpful one, as it not only awakens interest in the United Offering, but serves as a notice that the time for vigorous work has rolled around again, and summons all workers to their duties.

One thing has not been mentioned which is important. In every case, where it is possible, appoint a separate Treasurer for the United Offering in each Parish, not combining the duties with those of the Woman's Auxiliary. The United Offering Treasurer will find ample work in attending to the needs of the United Offering. She should keep a supply of boxes, pledges and leaflets on hand. Leaflet W. A. No. 113 will give her a full list of her duties. This convincing verse is appended:

"'And must I be giving again and again?'
'Oh, no,' said the angel, piercing me through;
'Just give till the Master stops giving to you'."

St. Thomas' Church Thomasville, Ga.

A special service of intercession was held in St. Thomas' Church, Thomasville, Ga., by the Rector, Rev. William H. Higgins, at noon on the day of registration, when a representative congregation of townspeople was present.

The Vestry has purchased a $1,000 Liberty Bond for their Endowment Fund, and have given the use of the Parish House for the work of the local Red Cross.

The Rector will hold a special service for the young men of the town who shall be called to arms, to which their friends are invited.

The Parish has established a self-denial fund for helping others, and the contributions have been quite liberal. It is proposed to continue this fund into the future for the benefactions of the Parish.

Two Confirmation Classes were presented within the past year, and all assessments and apportionments have been paid in full.

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MISSIONARY EFFORT IN THE HOME FIELD

What Some of Our Bishops Said in Their Conventions

May and June are the great months for Diocesan Conventions. To one who has the privilege of receiving the various Diocesan papers, there is, therefore, at this time, the added privilege of the reading of the addresses of the Bishops throughout the length and breadth of the country. To a certain degree, this affords a view of the extent and character of our General Diocesan Mission work, obtainable, perhaps in no other way. Some of the addresses make no mention of this feature of the Diocesan work, others refer to it as an established thing, which may be taken for granted, while still others take the opportunity to point out and emphasize its importance.

There are, commonly, many important matters for a Bishop to touch upon in his Convention address. But of all important matters, there can be none which precedes the growth of the Church. The growth of the Church is due very largely to the addition of those from the outside, for her birth increase barely makes good the loss by death. The Mission stations of the Church, costly though some of them are, and discouraging as are others, on the whole constitute a source of supply that she cannot afford to ignore. And the time and the space that are spent to promote the widest possible interest in this Home Missionary field are very well spent indeed.

Following are extracts from a few of the recent Convention addresses:

THE BISHOP OF SOUTH CAROLINA

"While much remains to be done in the way of missionary activity here at home, yet, after nearly ten years of continuous effort to reach the mill people of South Carolina, I think we can say today that something really worth while and of permanent value has been accomplished. At Graniteville, at Olympia Mills, Columbia, and at Arkwright and All Saints' Mission, Spartanburg, we have demonstrated the fact that this Church is eminently suited for work among mill people. Experience has shown that we know how to do this work, and that with trained and experienced workers, and with proper equipment, we can reach and hold the people better than perhaps any other religious organization which has so far attempted to reach them. I believe absolutely in the Church's mission to the mill villages of this State, and I wish to state here that, if God spares my life, I intend, with His help and blessing, to do more than I have ever done in the past to strengthen and develop this most important missionary field of opportunity and service.

"But not only has the Church in this Diocese shown that she knows how to reach mill operatives and the working people of the white population of the State, but she has shown that she has a mission also to the Negro race as well. In my opinion, there is no trust more sacred and no obligation more binding upon us than the moral uplift and evangelization of these black people, who are here in our midst through no choice of their own, but for whose spiritual welfare God will surely hold us responsible.

"The following brief statement will give you some idea of how we are discharging this responsibility:

"We have in South Carolina at the present time ten colored Clergy in charge of twenty-four Parishes and Missions. In addition to these, we have five of our white Clergy who have colored Missions under them and are assisting in the work. There are sixteen colored Lay Readers, who conduct services in the absence of the Minister. We estimate that we have between twelve and fifteen hundred colored communicants. There are fifteen Parochial Schools, with an attendance of over two thousand children. In these schools the Church Catechism and the Prayer Book are taught to the children every day. And in addition to their regular graded school curriculum, they are given some form of industrial training. The girls are taught cooking, washing and sewing, and the boys cobbling and some gardening. This department of the work is still in its infancy. The Archdeacon and I have plans on foot which, with the assistance of the American Church Institute for Negroes, we hope before long to put into effect."

THE BISHOP OF MILWAUKEE

"Tuesday night I had a very satisfactory meeting of the Church Extension Board at the City Club. The committee which was appointed at the last meeting to suggest means for increasing the Fund for Diocesan Missions made a very careful report. Mr. Walter C. Morgan emphasized the points in the report. The Church Extension Board has felt for some time that a great deal more money than we have to use in the Diocese for Diocesan Missions is necessary, if we are going to take advantage of our opportunities. Mr. Morgan, as head of the American Express Company in this part of the country, knows how rapidly the towns are growing in Wisconsin, often where we have no work, and where the people are not being properly cared for. He said there had been very little advance in the last few years, and we have not at all kept up with the population; that this is a tremendous opportunity, of which we are not taking advantage. It was decided that the Rectors and Clergy in charge of the Parishes and Missions should be asked to appoint one Layman in each Parish and Mission who would take an interest in Missions, and we hope to get as many of them as possible to attend the various meetings of the Church Extension Board; also that at the meeting of the Council next Autumn, in Eau Claire, everything should be done to emphasize the importance of Diocesan Missions, and that one evening should be given up to that special topic. It was also suggested that the system they have in the Diocese of Chicago should be tried, namely, to get the Parishes and Missions to pledge a certain amount, and as well that there should be a Diocesan campaign to get a number of special pledges of $2, $3, $5, or more, and so, if possible, double the amount of the Mission Fund. We not only ought to have more missionaries, but those that we have should be paid larger salaries. It is very difficult for them in these days to live on the small salaries they receive."

THE BISHOP OF NEVADA

"I am grieved wholly beyond my ability of expression at the apathy and stagnation in the Church in Nevada. This condition of soul and mind seems to have been communicated to some of the Clergy in a degree. My most earnest prayer to God each day is for these men who work with me here. I know their fields, their successes and disappointments and trials. And I say to you, beloved, who are here today, and to those who hear this read later, and I say it with all the earnestness and conviction in my power, that the one thing the Kingdom of God in Nevada needs for its strengthening and enlarging, that the Clergy need, and that I need, in our work to this end—is the whole-hearted co-operation of the Laity.

"We welcome criticism, and ask that you speak the truth in love. None of us has the spirituality of a St. Francis, the preaching power of a Phillips Brooks, the organizing ability of a Rainsford, and so cannot command your allegiance and help. But, as humble men, we plead for it, and as commissioned leaders we make demand for it, in the name of the King. 'Your country', the Kingdom of God, 'needs you'. You must preach by word and good example; you must be in organizations; you must work. Please say this to yourselves today: The Convocational year is done, the figures have been read; how many people did I bring to Baptism, how many to Confirmation, and thus to partaking of the Holy Communion; how many days of hard work did I give God this year out of 365; just what percentage of my income did I return to Him who gave me all? In the Church, have you served by proxy; have you been a slacker? May the Almighty and good God give you grace to make honest answer, and may He bring conviction to your heart.

"It seems to me to be a mistake to build costly churches in new or small towns. My plan is to erect an inexpensive building, enough for immediate needs, which can be converted into a house or sold when the town justifies a more substantial church, or can be given up without serious loss, if the town goes to pieces. My hope is to have such a building in Round Mountain, Wonder, Luning, Rochester, El Dorado, Caliente, Hawthorne, Yerington, Mason and Fernley."

THE BISHOP OF NEW JERSEY

"I feel that the Diocesan Missionary work is in a flourishing condition. In many points it shows marked progress. All along the line it is healthy. I believe that its administration is efficient.

"Towards the close of our fiscal year the Board was confronted with a serious deficit. This was due, in part, to the slowness of many Parishes in paying their apportionment, and the failure, on the part of some, to pay at all. One thousand dollars of our reserve has been used up, and I was obliged, myself, to advance almost another thousand dollars to meet the salaries of the Missionaries.

"The pension premiums for the Missionaries will have to be met this coming year, and will amount to a considerable sum. The salaries of the Missionaries themselves are, in many cases, entirely inadequate, and should be increased. I see no prospect of meeting these demands and obligations, except by a largely increased apportionment. The truth of the matter is, during the past few years there has been a very considerable missionary expansion—the Hungarian work in Trenton, and now the important work in The Pines, even if we do not include the work of our Diocesan Institutional Chaplain, the expense of which is not paid out of the apportionment."

THE BISHOP OF MASSACHUSETTS

"I am clear that as the sense of Diocesan unity increases, we should carry on the Missionary work of the Diocese in a more vigorous way, especially in and near the larger cities. We can found Missions in small towns without much expense, but when it comes to plans for larger work in cities where fireproof buildings are demanded and the work is large, we hesitate. Bishop Babcock, in his report, shows that the Archdeaconry of Lowell alone has a larger population than Connecticut or Rhode Island. We have practically three big Dioceses, with a continually increasing and shifting population. Commerce and shops shift their business; they do not hesitate to sell or tear down and rebuild. We are too liable to assume that a church once built and consecrated must remain, that it is disloyalty or a sign of defeat to move; it may be, on the contrary, a sign of enterprise and faith."

THE PARISH

Edited By JAMES WISE

A Christian Making Institution

RECTOR — VESTRY

How a Parish Makes Christians — Through its Organized Activities

EDUCATION
- The Church School
- Font Roll
- Kindergarten
- Primary
- Junior
- High School
- University

WORSHIP
- The Choir
- The Altar Guild
- The Servers' Guild
- The Ushers
- Corporate Communion

SOCIAL SERVICE
- A Free Clinic
- A Young People's Club
- The Girls' Friendly

CHURCH EXTENSION

A PARISH BOARD OF EDUCATION—PUTTING THE PARISH BACK OF THE S. S.

A Setch of the Board of Religious Education of Ascension Church, St. Louis, Rev. John S. Bunting, Rector

The Church of the Ascension, St. Louis, has a well-organized and successful Board of Education, which has just completed a season of splendid work. This can be done elsewhere and in response to many inquiries this outline has been issued. It consists of eight men, which number later may be increased to ten, and it not only has gotten back of the Sunday School and made a new thing of it, but also has aroused the interest and backing of the congregation in behalf of Sunday School welfare.

In organizing this Board we had two purposes in mind:

1. To bring the educational interests of the Parish into line with those of the general Church—since a General Board directed the whole field, let a Parish Board direct the affairs of the parochial field.

2. To put the whole Parish back of the whole Sunday School. Not to let the Sunday School be in the hands of Rector, Superintendent and teachers alone, but to create some agency that would wake up the whole Parish to the call and the need.

He asked eight men to meet him one evening about a matter of vital importance to the Parish—no mention was made at this time of the formation of a board. He laid before them the facts, the needs and conditions and the splendid chance which our inefficiency was losing. A large chart of the curriculum was on hand, a blackboard was used, a typewritten outline of what was discussed was placed before each man. They were all gathered around a large table.

Then, when the course of the Christian Nurture Series had been clearly explained, a direct and manly appeal was made to these men. Would they not be willing to mass themselves back of this educational work of the Sunday School? Instantly they replied: "Yes, we think this system a wonderful one in its religious and scientific completeness, and we believe that here and now we should form ourselves into a Parish Board of Education to make this work successful.

The men had been carefully chosen. They were not Vestrymen, nor did they hold any official position in the Parish. They were simply good, earnest and true men from the body of the congregation. And it would be wise to follow this line as far as possible. In Ascension Church one or two of these men have been chosen Vestrymen since, a compliment to the board's efficiency.

The Vestry has co-operated in a splendid way, inviting the Board to sit in joint session with them on several occasions and mutual strength and inspiration has resulted to all concerned. These joint meetings should be encouraged, for they do a great deal toward blending and interlacing the life of congregation and school.

Our Sunday School work will never progress as it should until the Parish, as a whole, realizes its responsibility and gets back of its needs. A good Board, wisely selected and kept at work, will put the congregation to doing just this thing.

No plan has been devised as yet for changing the membership of the Board—but we have planned to drop three members and add three new ones every three years. We do not think it should be subject to frequent or radical change. This, however, is tentative and a matter of the future.

Duties of the Board—(1) To meet the Rector regularly once a month for a study course by course of the curriculum—each member possessing a complete set of manuals.

(2) At least four members of the Board to be in the Sunday School every Sunday morning to encourage the work by their presence and take a class if needed.

(3) To help the Rector to secure teachers and aid in keeping up attendance at teachers' training classes.

(4) To devise practical means to unite congregation and school, as for example by holding entertainments, and picnics and sending informational material to the people—letting their hand and voice be felt and heard rather than Superintendent's or Rector's.

(5) Letting one or another of their number appear before the school for a brief address now and then.

Above all, in choosing the Board select men who are regular at Church and who are successfully doing things in business or profession. Don't select them because of wealth, social standing or official position, but because they are regularly at Church and are making good in life. It is not even necessary that they should actually be confirmed members of the Church—but rather men who are something and are doing something well in life. Men who place engine power above air-brake methods.

The following is the membership of the Educational Board of Ascension Church, St. Louis: Mr. W. L. Burgess, Mr. Oliver Abel, Mr. H. H. McIntyre, Dr. A. C. Kimball, Mr. P. R. Borman, Dr. N. R. Donnell, Mr. P. F. Palfrey, Mr. H. G. Sawtelle, Mr. A. S. Pidding, Secretary.

Choir Soloist Writes A Poem of Note

Mr. Roy S. Eastman, the bass soloist in the Church of the Holy Trinity, Hartwell, Ohio, and on the staff of the Cincinnati Times-Star, is the author of the poem appearing in a recent number of that paper, dedicated to the patriotic youth of America who participated in "Call to Colors' Day", June 5th. The poem, which follows, is entitled "For Liberty".

I am American!
I love the freedom of the open skies
Beyond the swaying pinnacles of giant trees,
Beyond the snow-capped mountain peaks.
I love with jealous love the right I own to live
In peace; to chisel out a happy course
For usefulness among my fellow men.
I love to join the symphony that floats
From myriad tongues of men and beasts and birds
Attuned in nature's hymn, called "Liberty".

And I am young,
With all the promise nature holds for youth
Within the vision of a few short years.
Ambition would impel my eager brain
To feats of peaceful combat for the crown
Of earned success. Now have I naught
Save this my youth, my sinewy arms, a heart
That pumps red blood through heated veins to thrill
My being with a keen desire to guard
The precious principles of freedom's power.

I am American!
Therefore I hate dogs that with envy snarl
To frighten all the world from sweet repose
That is to them denied; I hate the greed
The iron-fisted purpose that persists
Through generations of despotic rule
To chain a conquered world; so I defy
These boastful beasts and stake my all—myself!
My youth, my strength, my love, my hope, my life
Today FOR LIBERTY I sacrifice!
I am American.

An exchange tells how a clergyman once asked a lady if she didn't want her sixteen-months-old boy to be baptized, to which she replied: Why, yes, I do. You know, it's the only thing in his baby book that isn't filled in."

This reminds us of a gentleman who explained why he was confirmed. It seems that he moved into a town, attended Church, and was promptly elected Senior Warden of the Parish. Gratified at this attention, he looked the matter up and found that in that Parish only confirmed persons were eligible.

"Of course," he said, "I at once took the necessary steps."

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Albany Summer School for Clergy

The twelfth annual session of this School closed, June 29th, one of its most successful years of its existence, both as to the number of Clergy present and as to the timeliness of the lectures. The keen interest of the members of the School in the topics of the lectures was manifested in the discussions after the lectures, often lasting some hours at night. There were present sixty-seven men, not including the lecturers, from sixteen Dioceses and Missionary Jurisdictions. Nearly all of these lived in St. Agnes' School for the week, and this common life was not the least valuable of the many advantages the School offers.

The lecturers were: The Rev. Francis Hall, D. D., of the G. T. S.; the Rev. Dickinson S. Miller, Ph. D., of the same; the Rev. W. E. Johnson of Wisconsin, and Mr. John Spargo of Bennington, Vt.

Dr. Hall spoke with the authority of experience on the problems of unity. His lectures were filled with clarity and humor. Dr. Miller put before the School in a forceful way the problems created by the great war, and indicated what should be the Christian preacher's answer to them. The war is a revelation of man's need, and the Church's gift is that of the Holy Spirit. These lectures were filled with suggestive thought. Mr. Johnson's lectures scintillated with humor and common sense on the Psychology of Worship, and in his description of the method of developing the habit of worship in a child aroused keen interest in his hearers. Mr. Spargo, who on short notice had taken the place of Mr. Morris Hilquit, gave the School a strong presentation of Socialism and its relation to the great war. On the evening of June 27th, his conference on the same subject created a debate, which, with interest and value, lasted more than two hours.

In addition to the lectures, there were conferences in the evening—a most interesting and enlightening one on Japan by the Rev. R. W. Andrews of Mayebashi, Japan; one by the Rev. Shirley C. Hughson, O. H. C., on the Spiritual Life of the Clergy, and one on the Ministry of Healing by the Rev. Henry B. Wilson.

All present expressed their appreciation of the great value of the School to the Clergy, and pledged themselves to support it with all in their power. It was felt that from attendance upon the School they had received inspiration for their work as preachers and pastors of God's Church. It was also unanimously voted that the School continue under its present management, to whom the thanks of the members was voted.

Church Pension Fund

The Executive Committee of the Church Pension Fund has adjourned for the Summer months, although pensions will be granted as usual during July and August by correspondence among the members.

It may be interesting to the Church to know the financial results of the four meetings of the Executive Committee held since the starting of the Pension System on March 1, 1917. The Committee has taken over from the General Clergy Relief Fund annual grants amounting to $114,152. It has taken over from the Diocesan Funds annual grants amounting to $43,780. It has made grants of its own on cases arising since March, 1917, of $3,470. Therefore, on July 1, 1917, the total annual roll of the Church Pension Fund amounts to $189,402.

The grants made by the Church Pension Fund itself, in cases arising since March 1, 1917, included all four of the pension benefits, that is, old age benefits, disability benefits, widows' benefits, and orphans' benefits.

The old age benefits ranged from Clergymen who have just attained the age of sixty-eight to Clergymen in the eighties, the latter, of course, being in active service on March 1, 1917. They cover the entire country, ranging from the Diocese of Rhode Island to the Diocese of California, and including a Missionary in Cuba and an Indian Deacon in South Dakota.

The disability allowances have been mostly in cases of tuberculosis, although there was one case of an unfortunate Clergyman in the Middle West who had become insane.

A certain number of Clergymen, of course, have died since March 1, one having died on March 3rd. Where applications have been received on behalf of the widow, an annuity has been granted, these likewise covering the entire country, from the Diocese of Albany to the District of Eastern Oregon, with one case in Shanghai.

In two cases of widows' benefits, there were minor orphans, and appropriate annuities were granted to them until they attain their majority.

The Trustees of the Church Pension Fund are extremely encouraged by the wonderful response made in the pension assessments. Although the starting of the Pension System the very day that the campaign for the reserve closed was an extremely heavy administrative task, producing great congestion in the central office, and not giving time for the organization of the Canonical Committees in all of the Dioceses, the pension assessments between March 1 and July 1 have come in such extraordinary volume from the entire Church, as to settle beyond a doubt that the Church will support the Pension Assessment System in the same enthusiastic way that it did the initial reserve. The Trustees are encouraged, from the first four months of the Pension System, to believe that by the end of the fiscal year there will be practically no Clergyman who will not be covered with the full pension protection intended by the General Convention.

The Heart of a Teacher

(By the Rev. William Porkess.)

The grave danger actually facing educational work today, be it secular or religious, is that of the teacher becoming a mere machine. Back of all teaching is heart. Intellect and complete mastery of subjects, and genius for administration, can never make up for this prime fundamental. If we may take a leaf from the note book of the well trained athlete, all the muscles of a teaching strength must ever receive our attention. Warmth of heart is a fire that the teacher must keep ablaze, if what he says and does is to stick. And this fire, especially today, is at times allowed to burn out. Informed we must be, but unless the information springs from a heart tender and solicitous, at its best it is only cold.

The writer has recently been listening to a distinguished preacher and teacher, who always moves when he speaks. Moves to such an extent that many who hear him are seized with a desire to put into effect what he teaches. There is nothing wonderful in what this particular man says, but there is a remarkable warmth behind it all. He is strong in mind, but he is stronger in heart. Having heard this preacher many times, covering a number of years, there is practically no danger of my forming a snap judgment. His main fundamental is heart. He inspires others because he has been wonderfully inspired himself. He pays a glowing tribute to one of his Sunday School teachers. This teacher was a carpenter, and a man of decided limitations educationally. But he had a heart that was inseparably connected with his Sunday School work, and because of this he gripped his class of boys. The impress of his grip on the boys went with them through life.

It is important to teach our children the Catechism, the Ten Commandments, the days of the Christian Year, the significance of the Sacraments and the History of the Church; but far above all these things we must succeed in making real to them the love of Christ by an unwavering love and concern we manifest for them.

In the finalfty of Religious Education, it is not a matter altogether of the teacher's educational qualifications. It is, beyond a doubt, a question of heart. The heart of Christ can stir and keep our hearts aglow, if we will only get and keep in close range with Him. The teacher who has heart will have no stopping place with regard to influencing his scholars. They will ever be in his thought. He will want to go to their homes and earnestly seek the co-operation of their parents. He will specially notice and find out the reason of their absence from school. He will enter intensely into their pleasures and plans. He will seek to lead them into the Church and never allow them to slip away. He will endeavor to guide them in their positions, and to try to take a part in establishing them in the world of industry.

Nowhere is there such a glorious field of opportunity as in the sphere of Religious Education. When we once get the vision we shall be eager to be in the field. If we are already teachers, let us, figuratively speaking, take our coats off. Be everything or nothing. Be awake, intellectually. Still more—be on fire. A warm heart is the main source of deepest effect. —Church News (Pittsburgh).

The Basis—Self-Denial or Ease

"If any man will come after Me, let him deny himself and take up his cross and follow Me." The individual application of this familiar text is so apt, that we sometimes forget the corporate bearing of it in its utterance to all the disciples just after our Lord had been speaking the much-mooted words about the foundation of His Church, and had been obliged to rebuke St. Peter as a stumbling block in his suggestion to Christ Himself when He had foretold His sufferings. "Be it far from Thee". And to the Church which would evade or miss self-denial and cross-bearing as its destiny, the Master's words sound decadence and doom. To the Church which would fall into the theory and habit of moving in the direction of least resistance, and find its choicest site on "Easy Street", there is the handwriting on the wall, "Thou savorest not of the things that be of God, but those that be of men". It comes to this: If we feel that there are so many things which are hampering and deadening Church life and progress, and making Clergy and Vestries and congregations faint and weary at their uphill prospect, nothing short of a vision like that reported of Constantine can really light up our twentieth century skies of Church progress. The only assuring sign of headway is the Cross. The only power that can meet the conditions is the power of the Cross. That is the credential of its Founder, that the world intuitively demands and the Church is sighing for now in its heart of hearts. The tendency is for the Church to seek every way of following Christ but in self-denial, to do everything with the Cross but bear it. And in all the whirl and busybodiness and rivalries and ingenuities for show of success, and smug satisfaction of abounding institutions, or fabrics, or treasures, or numbers, in our religious life, as we know it today in city and country, there is one field of Church vigor and stir which is certainly not as much in danger of being overworked as it is being overlooked. That is the will and mind and making good as an agency read of all men for Church distinction on the luminous line of self-denial and Cross-bearing. Any congregation anywhere which can find honest rating in the fierce searchlight of the community as instinct with a spirit of consecration to the putting itself out, one and all for Christ's sake, would have quick notoriety of a good sort. It would need no other advertising, no other statistic, no other test of identification. Like St. Paul, it would bear in its corporate body the marks of the Lord Jesus. In our idealism, let us call such a congregation "The Church of the Stigmata".

A New World

There is One fighting for us who is brooding over the waste and the void of our present civilization, One whose hands were pierced and whose brow was lacerated by human experience. He knows it all, because He, the great God, voluntarily subjected Himself to all the austerities and disciplines and penalties which He had ordained for the world of sinful man. He is moving to and fro among us. He is gathering together in His hand all the tangled threads and weaving them into a new and wonderful tapestry; or, to change the smilie, He is presiding over the birth of a new world; He is saying: "Behold, I make all things new." And we who are suffering in these birth pangs of a new world will not allow ourselves to be belittled by self-pity, but with the splendor of self-devotion to God will march onward and forward until God has finished the one incomplete thing in His workshop — human life — and has brought it up to the perfection of His ideal. O God of Nations, who through Thy prophets of old hast foretold a day when the armaments of war shall be beaten into the implements of peace, hasten, we beseech Thee, the fulfillment of this Thy sure promise; quell the haughty cries of the nations; scatter the peoples that delight in war; and speedily bring us out of our present confusion into the order and righteousness of Thy Kingdom; through Jesus Christ, the Prince of Peace, our Saviour. Amen.—Bishop Brent.

There, in the deep of your heart, He must gain the victory. There, in the deep of your heart, where no man can penetrate or see, you are face to face with the Holy Spirit. He penetrates, He sees. And He will have you, in the days of your strength, turn to Him really, and be sanctified. —Selected.

The Sisters of Norway

BY EVA LEE MATTHEWS

Jarl Eric of Hadaland, in the far land of Norway, had eight beautiful daughters. At the birth of the eighth and last one, Gyda, the mother died. And when she was dying she said to her her husband, "Get my aunts, the three Norns, who live in the hollow of the Moon Crest, to bring up my daughters, that they may be worthy to have a palace in Asgard." The Jarl was in a good deal of awe of his wife, who was of a heavenly race, and it was said had slid down the great blue Asgard Mountain on a meteorite, and he promised to do as she wished. The three Norns came to the funeral, of course, and after a good deal of persuasion undertook the education of his daughters—but not the management of his house. That the Jarl was to do for himself. And he was well content that it should be so arranged. He hardly ever saw the Norns. Sometimes just a shadow on the grass, sometimes the faint outline of a distaff, as seen through a fog, gave warning that they were there, but bed and board they had none in the house at Hadaland, though they might have made free of both. The Sisters were fair and gracious, with eyes like the blue of glaciers, and hair blue, too, but blue-black, like the raven's wing, and brow as fair as a snow drift, and cheeks like the roseate dawn. As one was, so the others grew to be, from childhood into womanhood. And where in all Norway were maidens as fair as the daughters of Eric of Hadaland? Yet suitors that came to press their claims lingered not in the halls of Hadaland. However hospitable the welcome, however cold the Winter storm, none could be prevailed to stay after making one trial of his fortune. Sometimes the luckless suitors would meet in after times and compare notes. "I," said Jarl Thoring "wooed the eldest daughter of Eric of Hadaland. Her name was Gudrun, and when I came into her presence her eyes pierced me with cold, and a voice said to me, 'Wouldst have an iceberg for thy wife?' Ah, the still cold of that look petrifies me when I remember it." "And I," said the Bonde Eifrig the Wise, "once bethought me that Jarind, the second daughter, would make a suitable wife for me, but when I would speak to her, it seemed to me I was on a dark and Wintry moor, and a wind roared and swept about me, piercing me with cold, and a moaning cry came to my ears, 'Wouldst thou wed Winter?' And I staggered out of the castle in fear, and yet glad relief that I was still alive." "And I," said Bor the Mighty, "had set my heart on Wina, the third daughter of Eric; but when I looked upon her I saw only a bank of cold snow, so I turned away in disgust."

So the daughters of Eric were unwed, despite their beauty and their rich inheritance, and they were called at last the Sisters of Noroway, living in bleak isolation, far from mankind, ever in lofty contemplation of the stars. And each one, as she reached the age of womanhood, and had successfully resisted the wooer and the warm delights of human love, was forthwith shown by the Norns the stairway that leads to the back of the moon, and from the moon towers could look on the blue peak of Asgard Mountain and see the palace she would some time live in. So the Norns trained the daughters of one fallen from Asgard to scale its blue heights and regain their place in the halls of the gods.

And at last all had passed the test but Gyda, the youngest and fairest of the Sisters,and King Harald of Reifiord came to offer his heart and hand to the fairest maiden in Norway. He was tall and broad of shoulder and beautiful of face, with long golden hair curling upon his shoulders and mingling their curls with his golden beard. And his eyes were a fiery blue, and could shoot sparks when his temper was up. And so he came very splendid looking, with baldric embroidered in eagles' feathers, and asked Gyda her hand. "And do you, a poor little kinglet, of only one fiord in Norway, ask me, a daughter of Asgard, to rencunce my high ambitions for love of you?" she said haughtily. "Nay, if thou wouldst win Gyda, at least lay all of Norway at her feet!"

Then up sprang Harald and vowed a mighty vow:

"This will I do, fair and haughty one: No comb nor razor shall come to my hair till I have won Norway and Gyda in a double bridal." And he strode out of the room with as haughty a step as ever Gyda's was, and she shivered, for she saw herself caught in the toils of a mighty man.

As he mounted his horse at the gateway, a Norn, shadowy and aged, but with keen, glittering eye, slid out from the shadow of a great tree and said:

"Ho, mighty one! Thou hast vowed to subdue all Norway to thy will, thou but a princeling among so many mightier than thou! Hast thou thought how thou mayest compass thine end?"

"Hey, good mother," said Harald, "I have but three weapons—a stout heart, a strong hand, and a clear brain."

"Well hast thou spoken, Harald the fair-haired," answered the Norn, "and because Gyda has been false to her training, and has dared to coquet with human love, I will help thee to win the sword invincible that hangs on the tree of fate in the garden of Asgard, and the cap of counsel that Lodi made for his brother, and a draught of the mead of the gods that feast in Valhalla. Come to the gate of the Moon-crest when the moon is as slender as a carved needle, and the Sisters of Norway will bring you the gifts I have named.

Well kept was the vow of Harald, no longer the fair-haired, but with hair and beard wild and matted with gore and with dust. It was whispered that he had drunk with the gods in Valhalla, and their fiery mead gave a strength to his arm that never wearied nor failed. His bright sword gleamed high in battle, and never failed in its stroke and never grew dull. And, though so mighty a warrior, he was crafty and wise in counsel, even more so than the old men who no longer follow the sword. He began his conquest of Norway by coming to the assistance of Jarl Thrik, beleaguered in his castle by Jarl Walsung, and beating the beleaguerers in open battle and receiving Walsung's fealty as the price of his life he demanded and received Thrik's oath of fealty in gratitude for deliverance. So strengthened, he rested not, but by counsel or sheer strength of arm he won over the lords of Norway to acknowledge him as overlord. And many an one embarked his goods and his men in ships in those days and called themselves Vikings or Kings of the Sea, because they would not brook Harald to reign over them, nor yet could they hold aught of their land against him.

So seven years passed by, and Harald came again to Gyda the fair and the haughty and laid Norway at her feet. Ah! but he was a gruesome man to look upon—his hair and his beard matted with seven years of gore and dust, and wild, uncontrolled growth. He looked more like the dreadful troll of the mountains than a man. He saw her shrink from him.

"Nay, Gyda, this is what you have made me," hs eaid sternly. You must fulfill your pledge." And Gyda knew that she must.

"Prepare the bath for Harald, king of all Norway," she said to the thralls. And Harald went to the first bath he had had in seven years. Three hours in the perfumed waters, and with scissors and razors, and the aid of thralls, he labored, and then came forth in resplendent new garments, woven and embroidered by the Sisters of Norway. His golden hair lay in curls adown his shoulders and caught and mingled with the curls of his golden beard. And so he went to Gyda, and the blue fire of his eyes melted the ice at her heart, and she rose from her high seat, and, placing her hands in his, said: "I, too, swear fealty to my lord and my master, king of all Norway."

In the high mountain of Asgard the palace of the Pleiades shines with seven lights at its winodws. The eighth window in the beautiful palace of crystal is ever unlighted, for Gyda chose an earthly kingdom, and so lost forever her place as a daughter of Asgard.

Our Book Table

The Call of the Republic. By Jennings C. Wise. E. P. Dutton & Co.

This appeal from the pen of Colonel Wise of the United States Army is timely in more ways than one. It strikes a ringing note of patriotism that is needed today under the present conditions. It traces the growth and the early days of human history. His development of national defense from whole argument goes to demonstrate that the militia system and the volunteer army is entirely inadequate to meet the problem of national defense. Universal training of all our manhood is the only safeguard to protect our ideals of democracy. To those opposed to the idea of conscription this book is well worth reading. Its argument is unanswerable. It comes from the pen of a scholar and a student thoroughly familiar with his subject.

The Holy Spirit will guide us into all truth, if we have the patience to be guided.—Dean Hodges.

WOMAN'S AUXILIARY MEETING AT CHRIST CHURCH, BURLINGTON, IA.

The Woman's Auxiliary to the Board of Missions of Christ Church, Burlington, held a most enthusiastic and interesting meeting June 12, at the home of the Misses Grimes, Madison Avenue. This home is an ideal place for a June meeting, being situated on the edge of town, in lovely park-like grounds. A large number was in attendance. The President, Mrs. H. C. Schramm, who is a most inspiring and consecrated leader, called the meeting to order, and the prayers were read by Rev. Allen Judd, Rector-in-Charge of Christ Church during the Summer months. An appeal for literature, games and musical instruments for the soldiers' camps or reading rooms was read by the President, and the members were requested to take such matter to Mrs. H. C. Garrett, Church Periodical Secretary. It was voted to make the "Spirit of Missions" a permanent contribution to the "Christ Church Room" in Burlington Hospital. This room is maintained by the Woman's Guild of Christ Church, and many a convalescent has been entertained and benefited by the reading of this splendid missionary monthly. Dr. Judd gave a wonderfully interesting report of the recent Diocesan Convention, held at Dubuque. The Auxiliary was pleased to hear of Mrs. Longley's election to the State Presidency of the organization, at the same time expressing appreciation of Mrs. Watzek's faithful and helpful service while holding the same office. Mr. Judd also spoke of the grand work being done in Paris, France, by Dr. Watson (a son of one of Burlington's former Rectors), and suggested that the Auxiliary undertake the support of at least one French war orphan. The members immediately voted to pledge themselves to the support of one child, agreeing to increase their offerings for this additional pledge, believing that "Inasmuch as we do for the least of Christ's brethren", we do for the Christ Himself. At the close of the meeting an informal tea was served by the hostesses, and a half hour of social converse enjoyed.

Christ Church Auxiliary is steadily growing in numbers and grace, and we hope to go forward in the Master's name, doing what we can to further His Kingdom.

Message From England to Girls' Friendly

BY MISS LUCY H. M. SOULSBY

[Note: This "Message" is the main portion of an inspiring address delivered to the Annual Convocation in the Missionary District of Arizona, at Prescott, on May 2nd, 1917. Miss Soulsby is a writer of note, and an authority on Education for Women, having been head of the High School for Girls at Oxford, England.]

I have been asked to add a word about the Girls' Friendly Society, which you are starting in Arizona. This will be also a message from England, as it was founded some fifty years ago by Mrs. Townsend, a charming, clever Englishwoman, mistress of one of the most beautiful country homes in England.

In those days, such women were not always so keen about public affairs as they are now; but she was—she had vision, true democratic vision of a chain, all around the world, of all girls, standing shoulder to shoulder, rich and poor, of all stations, and races, and colors. It was a noble vision, "for she was great-hearted".

I shall go to see her on my return, and you cannot think how she will rejoice to hear what you are doing in Arizona.

Do not take up any idea that this is an undemocratic society, meant for "working girls". In one sense it is, for working girls are the only ones worth counting. Some earn their wages week by week, and some get paid beforehand by rich fathers, but these last should work all the harder to make good, since they must pay interest, as well as capital, to settle their debt with life.

I suppose we have all come to think eight hours a day is reasonable for a worker, but the "idle rich", such as Bishops, and Clergy, and the heads of business, who try to serve their generation, work much nearer eighteen hours.

But this is a sidetrack, as my point is that nothing smaller than womanhood is the basis of the Girls' Friendly Society—nothing smaller than the service to their sisters, which is the only tenure that gives a girl a right to any place at all in the world.

The Bishop demurred a little to my taking up the time of the Joint Convention by a G. F. S. message, but I am old-fashioned, and I think it is the men who need to be called in to back any good cause.

The G. F. S. matters enormously to you men, for it is moulding the women of the future in womanliness and religion.

People sometimes imagine that a woman can and will influence her brother, her lover, and her husband, but that if she owns none of these three she is not of much account. But every man takes some of his ideas about that "undiscovered country"—woman—from every woman he meets. Very often his standard is chiefly set by some woman he never dreamed of marrying.

Therefore, cherish the G. F. S., for it has large ideas and far-reaching views as to the future of your women.

It is all very well to give a girl a good time and to be satisfied if you keep her out of mischief, but you need to train her in "moral thoughtfulness" (the virtue Dr. Arnold demanded of his sixth form at Rugby), or else it is your fault, and not hers, if she becomes a careless, pleasure-loving woman. If she does, it is you who suffer. It is ill for them if they have to say:

"O wasteful woman, she who may
On her sweet self set her own price;
How has she cheapened Paradise!
How given for naught the Holy Bread,
How spilt and lost the Sacred Wine,
Which, given with due responsive heed,
Had made brutes, men—and men, divine."

Every girl needs to be taught to realize that Eve is always responsible for Adam—that it is her place to make the nice boy she plays with into a nice man, and that, if he fails in this, it is her fault.

Purity is one of the great notes of the G. F. S., and the only compelling form of purity is to teach Eve that she must be her best, for the boy's sake—not merely to keep herself from harm, which is a very inadequate restraint for a high-spirited girl, when fun and adventure are calling to her.

If you get hold of Eve early enough, you will find that she has a warm, generous heart and very maternal instincts. Here lies her only true safety.

The future development of woman is the most important question of the day for you men. No Kaiser, no I. W. W., no capitalist, holds such possibilities of danger as woman does, while, on the other hand, I doubt if any man in the world wields such power for good as "the Queen of Marriage, a most perfect wife".

Woman is at the turning point of the ways, for atmosphere and tradition are dying out, and they need to be replaced by conviction and training. An old New England girl would have some trouble in finding a sphere free from an atmosphere and a tradition of duty and devoutness; whereas, the girl of today need not go far to find an atmosphere of pleasure-seeking, with no tradition at all.

Yes, she needs deep conviction and wise training to keep her as straight as the old generation was kept, insensibly, by atmosphere and tradition.

It is a hundred years since Jean Paul Richter said, "Posterity will dwell more in the street and in the market place; it behooves us more zealously than ever to give our children a house of prayer within the heart, and folded hands and humility before the invisible world".

The G. F. S. aims at doing this. It holds plenty of play and amusement—dancing indoors and scouting out of doors—but, more than that, it aims at helping the girls to be true women.

In the final analysis, there are only two types of women—Delilah, who gets hold of a man for her own pleasure and amusement (she drags him down, whether she gets into mischief or not), and Egeria, the beautiful nymph, to whom King Numa went for counsel and encouragement—for help to be his best self. (I wonder if her power was increased by the fact that he had to go to her grotto to find her, instead of her being in every club and smoking room?)

To make an Egeria, you must have womanliness and devoutness—a generous mother-love which cares to help a man to be his best self, and a heart at leisure to develop the instructive wisdom which was found in many an old-fashioned woman sitting by the fireside, and which gave her men the best hints in life they ever got.

Woman today finds social and political duties crowding on her, and she does sound, good works on these lines; but never let her forget that man can do these outer works himself, if need be, but that his main need as father, brother, lover, husband, is Egeria.

Our wider, modern opportunities must be used by woman, as sent by God to this generation, but she must add new lamps to old, and not exchange old for new.

In war, we know every man will do his duty, but though we make Nelsons of our men, for the time being, yet the old proverb holds good, "A man must ask his wife's leave to thrive". Men will not remain Nelsons in the great peace, unless duty comes first with their womankind—with wives, mothers, sisters, sweethearts, and the girl who is never a sweetheart, but yet a true friend and a real power in some man's life.

And duty is not enough. We cannot really get in touch with one another's human soul unless our own soul is in touch with God.

And do not let us take for granted that noble sorrow, or noble work, in themselves, are safe to insure that.

We are living in such tremendously real times—deep times—that some of us are almost stunned by them, and have less vitality of soul than in more commonplace days.

"The tireless guns from the North" are the voice of God Almighty, as surely as any thunders on Mount Sinai, and they call us to a deeper life than ever before. But I am inclined to think that many find personal religion harder in such unsettled times, in spite of all the lightning and thunder of Mount Sinai.

A cry for this or that sore need (which is near our heart) is a natural instinct, but the silence of real communion with God is no easier in these days of detachment than in ordinary times.

But those who would build a new heaven and a new earth must see to it that

"Every day should have some part
Free for a Sabbath of the heart."

We need this for our own soul's sake, but it is not for our personal gain that I urge it. It is because, without that deeper life, we cannot worthily help our country in the future, and our men in the present.

For, over and over again, I hear, as you must do, of the deepening influence of the war on soldiers. The men are deeper for the war.

If our women be only ready to meet them worthily, then Armageddon will indeed be the prelude to a new heaven and a new earth.

Inter-Denominational Conference for Christian Workers

The Purpose—This Conference was proposed by a number of pastors and Christian laymen who spend their vacations in Estes Park. The Denver Ministerial Association and Estes Park Conference appointed a provisional committee to work out the details for the First Annual Christian Workers' Conference, to meet on the Conference Grounds at Estes Park, August 11 to 19. This provisional committee has arranged for a conference along the line indicated herein, and a permanent committee of pastors and laymen are being organized to take charge of it.

The Place—The Conference will be held in Estes Park, that great natural amphitheater in the heart of the Rocky Mountain regions, which is coming to be America's most popular playground. The Conference will be entertained on Estes Park Conference Grounds, five miles south of the village of Estes Park, and adjoining the new Rocky Mountain National Park, which is thirty-five miles by automobile stages from any Estes Park gateway.

For Whom—The Conference is planned to provide a profitable, as well as pleasant, vacation for busy Christian laymen and their pastors. An illustrated booklet, with complete information regarding the Conference, is being prepared. The Conference management will appreciate requests for same, and a list of names of those who may be interested in the Conference.

The mornings will be devoted to Conference; the afternoons to recreation; the evenings to camp games and a camp fire.

Further information can be secured by addressing M. N. Dillon, Association Park P. P. Colorado.

Social Service At St. Paul's Parish, Burlington, Vt.

Prior to the war, St. Paul's Parish was interested in such social service as is holding the attention of all active Parishes having a clear social vision and a wide-awake conscience. Since the declaration of war, it has been able, owing to the nearness of Fort Ethan Allen and the First Vermont Regiment, where some seven thousand men are in training for the cavalry, and infantry, and medical corps, to undertake a very definite, as well as thoroughly practical, work for the protection and comfort and happiness of the men. It is scarcely necessary to state that the spiritual and religious needs of the men are also cared for.

A census of the camps would show that nearly every State east of the Mississippi has one or more of its citizens at Fort Ethan Allen, and that all the various social strata are represented, and nearly all the religious bodies.

It is easily understood that so large a body of men, and one so complex in character, suddenly encamped upon the edge of a town, gives rise to many problems, social, moral and religious. The restraints which at home held these young men in check are swept away. The influence of association with good women has been left behind. The reputation for clean living and decency among neighbors and friends is no longer endangered by loose morals and neglect of Church. Beyond the camp boundaries, the identity of the individual is lost. The man becomes a soldier.

When it is remembered that the great majority of these recruits are little more than boys, few of them being over twenty-one, one realizes the gravity of the situation. And when it is further remembered that the problem is not that of merely meeting the more or less negative condition resulting from freedom from customary restraints, which would be difficult enough, but also of counteracting the active, positive and purposeful evil seeking gain through their destruction, one realizes the tremendous responsibility resting upon those to whose city they come for recreation and companionship. These two things they must have, as all young life must, if it is to be strong, full normal. And, because it is in those two things that the forces of evil find their largest opportunity, it is upon these two things that the social, moral and religious forces of the city must concentrate their energies.

Fully awake to this responsibility and opportunity, the Clergy of St. Paul's Parish entered into this work. The Rector called a meeting of the Parish to formulate efficient plans. Two committees were appointed—one to confer with the men at the Fort and one to enlist the co-operation of other Churches and of any organization desiring to support the movement. Both committees began work immediately. The representatives from the Fort were obtained through courtesy of the commandant, and they were actively engaged every evening at St. Paul's Parish House. Four of them have joined the Choir. The other Churches responded splendidly to the call of the committee, meeting the following Monday evening.

At this conference a committee of seven was appointed to support the civil authorities in their efforts to minimize and control the evil influences of the human vampires seeking their prey among the soldiers. Experience has shown that a large number of the men in training are rendered unfit for military duty. This committee on vice is to study the problem and spur the Mayor and other city officials to take such action as shall save these young men to the army and rescue them from their own weaknesses. The Churches represented were urged to, and eagerly agreed to, use all their equipment to meet the social and religious needs of the men in the camps.

St. Paul's Parish took up their share of the work at once, the men and women responding splendidly to the appeal for furniture, magazines and money. The play room and the Girls' Friendly room were equipped as lounge rooms. Numerous easy chairs, a pool table, reading tables, with the latest magazines and daily papers from New York and Boston, writing tables, with attractive stationery, a piano, a victrola, and games, were installed. The Choir wash room was equipped with hot and cold showers, for which there is great demand, bathing facilities at the camps being quite inadequate.

These rooms, with their equipments, are thrown open to the soldiers as a club. They have representatives upon the committee in charge, whose duty it is to see that the needs of the men are fully met, and that the special features of the room are most widely advertised. To this end, cards have been printed for distribution in the camps. As the following copy shows, they are worded to explain the spirit animating the movement:

"Deeply appreciating what you are preparing to do for your country, the men and women of St. Paul's Parish have fitted up the lower floor of their Parish House for your use whenever you are in Burlington. Here you will find shower baths, a large reading, writing and smoking room, with the latest magazines, daily papers, piano, victrola, etc. You are invited to make free use of it.

"The Parish House is on Bank Street, one block west of car line. All cars cross Bank Street.

"ST. PAUL'S PARISH."

A Committee on Hospitality stands at the Church door on Sunday mornings and takes the names of those soldiers attending the service who are willing to accept an invitation to dinner at the home of a parishioner. These names are apportioned to members of the Parish who have expressed a desire to entertain one or more soldiers at dinner. The hospitality of the people has, so far, been equal to the number attending Church, notwithstanding the increasing attendance Sunday by Sunday. The expressions of appreciation for this opportunity to sit at a real table, covered with clean linen, and to eat a real meal served upon china, are very gratifying. The great value of this hospitality is in the fact that it brings men into contact with home life and its helpful influences. It reminds a man that he is human, that he has family ties, and it makes him a unit in the city's life, not a mere drifter upon the surface. It restores his personality and identity. Once more he has a name to hold above reproach.

The Clergy of the Parish make almost daily visitations to the camps, in order to know the men in their tents and see them at their work. For such of them as are confirmed, the Holy Communion is celebrated in the Y. M. C. A. Building every Sunday at 7:30 a. m. What this phase of the work may develop into cannot be foreseen, but it is hoped that a Confirmation class may be started.

The officers of the Fort are most appreciative of what is being done for the comfort and happiness of their men.

This social result of St. Paul's Church has had three results:

1. It has stirred other religious bodies to a sense of responsibility.
2. It has changed the attitude of the city toward the soldiers. The best people are treating them as they would wish their own sons treated.
3. It is giving St. Paul's people a new conception of service.

THE CLERGY OF ST. PAUL'S PARISH.

The Call of the Grand Republic

[This may be sung to the tune of "Alford", Hymn 396, Church Hymnal.]

Attention, all good peoples
Throughout this great wide world—
A nation new is born to you,
Her flag has been unfurled.
It stands for equal justice,
For liberty and law;
She bids you come and make your home
Upon her boundless shore.

Our fathers fought for freedom
From tyranny and wrong.
They won the fight for private right,
Which kings denied so long;
And where Old Glory flutters,
Democracy holds sway.
Then come to us, abide with us,
Be one of us alway.

Oppression, lust and treason
Can find no footing here.
America! America!
Our country true and dear—
She is the grand Republic
That God ordained to be.
America! America!
The country of the free.

—Rev. Henry Howe Bogert.

To proclaim the Spirit of Truth—that the Spirit is verily with us and striving with us, cultivating all the faculties He has conferred, bringing us to repentance, seeking to mould us after God's image, seeking to make us helpers and not destroyers of each other—this is the work that is left to the Church, this is the one hope for the age.—Maurice.

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The Witness

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

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PRESENTS FAVORABLE REPORT OF GENERAL BOARD OF MISSIONS

The July report of Mr. George Gordon King, Treasurer of the General Board of Missions, shows that there has been received to date, on account of the apportionment, the sum of $879,972.21, as compared with $887,673.62 a year ago. The former figure includes $60,932.38, and the latter figure includes $44,231.42 from the "One Day's Income Plan". The difference, a decrease of $7,700, is slight, and is not at the present time to be looked upon with apprehension. This decrease appears in Parish offerings and in the Woman's Auxiliary gifts. Mr. King says:

"While only nine Dioceses and Missionary Districts have completed their apportionments, many more are well to the fore with their gifts, and presently will have accomplished their quota. Also, 1,500 Parishes and Mission Stations, of a total of 7,000, have already paid their apportionment in full, or more. We wish to express our profoundest gratitude for the immense response already made.

"In these days of Pension Fund gifts of $7,500,000, of Liberty Loan subscriptions of $3,000,000,000, and of Red Cross War Fund contributions of $100,000,000 and more in a single week, $556,000 does not seem an unreasonable sum to ask, nor an impossible amount to secure. We have every belief that it will be paid in full before November 1st, and we base our belief on the condition of the world today, and on the Church's inevitable relation to it in this crisis.

"Mysterious and past understanding are the ways of God, and we know that He does not intend us to fathom them all at once. Yet we do see His compelling power penetrating the universe. Our men in France are battling with the greatest menace that has ever threatened the civilized world. With others, they are fighting for the freedom of the nations, and for that cause gladly sacrifice all they possess. Millions of souls, of all countries and races, are unhesitatingly offering their lives for an ideal—the ideal given us by the Master, that love, peace and justice shall prevail upon earth. The Church has ever striven to further this end. Now that the goal is in sight, shall she fail in her leadership? A thousand times, No"

Death of Rev. Dr. Harris

Rev. William James Harris, D. D., who died in Nashua, N. H., June 22, at the age of 83 years, had had a long and useful ministerial career. After graduating at Yale, in 1856, he was Principal of the Academy at St. Stephen, N. B., until 1859, and of Monson Academy, Monson, Mass., 1859-1861. He was then pastor of the Congregational Churches of Saxtan's River and Brandon, Vt., for four years. In 1865 Mr. Harris entered the ministry of the Church, and held the following charges: Grace Church, Manchester, N. H.; Instructor in the Episcopal Theological School, Cambridge, with charge of Christ Church, Waltham, Mass; Rector of Christ Church, Montpelier, Vt.; Trinity Church, Rutland, Vt.; Christ Church, Detroit; Christ Church, Yankton, S. D.; Dead of Calvary Cathedral, Sioux Falls, S. D.; Rector of the Church of the Ascension, Waltham, Mass.; Christ Church, Hyde Park, Mass; in charge of St. Paul's Church, Boston; Diocesan Missionary in Vermont seven years; in charge of the Churches at Barre and White River Junction, Vt. Dr. Harris was publisher of the Mountain Echo, the Diocesan paper of Vermont, from 1894-1907; Deputy to the General Conventions of 1880 and 1883 from the Diocese of Michigan, and from Vermont in 1901. He was a member of the Standing Committee of the Diocese of Michigan, 1876-1879; he was President of two Diocesan Councils when the Diocese of Michigan was without a Bishop.

Dr. Harris was a Knight Templar and a 32nd degree Mason, and a member of Alpha Delta Phi and Phi Beta Kappa. He received the degree of Doctor of Divinity from Trinity College in 1872.

In 1859 he married Mary Gale Hill of St. Stephen, N. B., who survives him. He is also survived by a daughter, Mrs. W. M. Hall of Montreal, and he lost one son, William Leavitt Harris, who died in 1908.

Prayers were said in Nashua by Rev. William Porter Niles. The body was taken to his birthplace, Brattleboro, Vt., where service was held by Bishop Bliss, Rev. Messrs. Reynolds, Randall, Waterman and others, in St. Michael's Church.

In the Vanguard

We are proud to announce that the Diocese of Nebraska has invested liberally in the Liberty Bonds, and in this respect follows the example of the Church and Churchmen throughout the United States. The Church which furnished two-thirds of the signers of the Declaration of Independence, and still a greater number of the framers of the Constitution of the United States (and from whose Constitution the latter document was modeled) is again numbered among the leaders in the great world war for democracy and everlasting peace. The Church which gave America "The Star Spangled Banner" is present with money and men to insure the dignity and safety of our glorious emblem of liberty. The Church of Florence Nightingale will send hundreds of consecrated nurses to the far-flung battle lines, there to labor for the healing of the nations and the comfort of the sick and dying. The Church of Robert Morris will go deep into her treasury for the relief of the fatherless and widows, and the permanent establishment of Christian civilization. The Church from whose bosom emanated the Y. M. C. A. will be present in the camps to safeguard the morals of our youth under the fire of temptation. The spiritual mother of the English Bible will send and carry thousands of these precious books to thousands of boys and men who may never return to their homes and firesides. The Church of George Washington will be the staunch supporter of Woodrow Wilson in his noble efforts to guide the great Ship of State safely to a harbor of peaceful waters.

REV. C. EDWIN BROWN,
Vicar Grace Church. Tecumseh, Neb.

St. John's Parish, Helena, Ark., has presented its Rector, the Rev. Charles F. Blaisdell, with an automobile. The Parish looks after the upkeep of the machine.

The Church and the Flag

A beautiful gold embroidered silk flag was presented to Trinity Church, Pine Bluff, Ark., on Sunday morning, July 8th, by St. Martha's Guild. The service of Morning Prayer was made to fit the occasion. The Psalter consisted of the 35th and 72nd Psalms. The former of these was chosen because it was the one used by the Rev. Thomas Duche as a portion of the first religious service conducted by him as Chaplain of the First Continental Congress. The appropriateness of the latter Psalm is apparent. The lessons were those appointed for July 4th.

The President of St. Martha's made a short presentation address while a young man beside her held the veiled flag in an upright position. As the Rector expressed thanks for the gift one of the choir boys went forward to receive it. The flag was unveiled, unfurled, and carried to the front of the chancel, where its bearer stood with it while choir and congregation sang the National Anthem—the flag meantime literally waving to the breeze. During the last stanza of the hymn it was carried to its place before the sanctuary rail and on the Epistle side of the Altar.

The sermon texts were taken from the Psalms which had been used: "Plead thou my cause, O Lord, with them that strive with me," and "All nations shall do Him service." The preacher mentioned first the historic appropriateness of placing the flag in an Episcopal Church. He stated that every individual who had anything directly to do with the designing, manufacturing, and adoption of the flag was a member of this Church. George Washington, Robert Morris, and George Ross had been appointed to design the emblem. Having come to a decision they went to Mrs. John Ross, commonly known as Betsy Ross, and asked her to manufacture it. This Mrs. Ross, although of Quaker ancestry, was a member of Christ Parish, where the Ross pew is still preserved and is said to be marked by "the colors." After the emblem had been completed, Morris and Ross were the men who appeared before Congress and urged its adoption. Years later the two men who wrote those rhythmic eulogies to the flag which have been universally accepted among us, namely "Hail Columbia," and "The Star Spangled Banner," were both Episcopalians. So it is that when the flag comes into our Churches it may be said to be paying a visit to the house of its nativity.

The religious symbolism involved by placing the flag before the Altar is seen when one reflects that, as the flag is the chief symbol of our nation, the Altar is the chief symbol of our religion. (The Cross is an Altar changed from a horizontal to a vertical position because its Victim was crucified instead of burned.) The Altar is the earthly throne of God. Hence the flag in standing before the Altar can be rightly viewed as having come to plead its cause before God.

The offertory solo was one entitled: "Let Us Have Peace." For the final prayers the Rector took his place beside the flag facing the Altar and used those for our Country, President, Army, Navy, the Soldiers who have died, and for Peace, and in these prayers mention was made of the flag. The flag was carried in the Recessional when the hymn used was, "Our Fathers' God to Thee."

THE PRESIDING BISHOP'S MESSAGE ON THE WAR

[FOR THE WITNESS]

We of America are now involved in the gigantic European war.

We could not help going into it. For, on the one side the cry is,—Might makes Right. We are irresistibly constrained to join the rallying cry of the other side,—Right makes Might.

Now that we are in the fight we shall try to help faithfully to carry it through. It is really a world fight for justice, and righteousness, and liberty, and humanity, and civilization.

The Savior Himself said: "If my kingdom were of this world then would my servants fight." The implication is that in such case the Master Himself would think fighting to be right.

Our Republic is a "kingdom of this world." We may, therefore, reasonably conclude that we have the Master's sanction for our fighting.

He Himself plainly commanded, "Render unto Caesar the things that are Caesar's.

He was a friend to, and was befriended by, the Centurians, the captains of the garrison set to protect and promote Roman civil government.

Standing before Pilate's judgment seat He spake words that were an avouchment that Pilate's authority—heathen though he was—came from above. Civil government, therefore, in the authority wielded by it, is a Divine institution. It is "from above." It is from God.

St. Paul urges the same truth in the thirteenth chapter of his Epistle to the Romans.

Therefore, American Christians, instead of holding back from the war in disapproval, amazement and horror, should stand by the President—the Minister of God, as St. Paul calls him—in the maintenance and prosecution of the right.

It is time, it seems to me, when we of the Protestant Episcopal Church in the United States should "gather to the colors" equally with our young men now pressing to the firing line; and, in our degree, and kind, and way, with thought, and act, and sympathy, and prayer, as God may appoint, should respond as they to registration and conscription that, under Him, Right may indeed prevail over Might for the safety of the nations and for the protection of the sons of men in ways and works of peace.

DANIEL S. TUTTLE.

Wequetonsing, Mich., June 30, 1917.

Memorial Service for a Colored Priest

On Sunday, June 24th, at St. Stephen's Church, Jamaica, L. I., a memorial service was conducted for the Rev. E. N. Hollings, late Priest-in-Charge. Tributes were paid by the Rev. N. P. Boyd of Brooklyn, the Rev. Wm. S. McKinney, now Priest-in-Charge at St. Stephens, and by Archdeacon Roy F. Duffield, who read a letter from Bishop Burgess. A framed tribute was presented from St. John's Church, Hempstead.

Cornerstone Laid At Penns Grove, N. J.

Simultaneously with the meeting of the Convocation of Burlington and the Bi-Centenary observance at St. George's, Penns Neck, the cornerstone was laid of the proposed Church of the Merciful Savior at Carneys Point, Penns Grove, the home of the great munitions works of the Dupont company.

The Rev. Charles B. Dubell of Woodbury, who is also a Chaplain in the Third Regiment, New Jersey National Guard, is Priest-in-Charge of this newly organized and rapidly growing Mission.

The cornerstone was laid by the Bishop of the Diocese, assisted in the service by the Revs. Charles B. Dubell, Elliston J. Perot and Alban Richey, D. D., of Delaware. Addresses were made by Bishop Matthews, the Bishop of Delaware and Archdeacon Shepherd.

The music was rendered by massed choirs of the Mission, St. John's Church, Salem, and St. John's, Wilmington.

There is in hand a considerable building fund, and promises are made of many gifts and memorials. The architect is Mr. Robeson Lea Perot, of Philadelphia.

The building will be constructed of hollow tile with stucco finish and promises to be one of the most attractive Church buildings of the Diocese.

The present frame Parish House is to be removed to another part of the large lot owned by the Mission, and will continue in use.

Much is due to the generosity and consideration of the Dupont Company, and nowhere in the Diocese is there a better opportunity for aggressive and constructive missionary work of the Church.

The Rt. Rev. James R. Winchester is taking a personal interest in the religious work at the Officers' Training Camp, Fort Logan H. Roots, Little Rock, Ark. He has arranged for an early celebration of the Holy Communion on Sundays and is often the officiating minister. The Rev. Warner L. Forsyth, recently graduated from the Theological Seminary at Sewanee, is assisting him.

THE STRENGTH OF GOD GIVEN TO MEN TO DEVELOP TRUE RELIGION

Comments On the Collect, Epistle and Gospel for the Seventh Sunday After Trinity

THE COLLECT

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

"Increase," "nourish," "keep," are three necessary steps in the process of developing "all good things." This is a fine Collect to put into the mouths of young children, thereby effectually grafting its phrases into their subconscious life. The Church sets much store by this prayer because she practically puts it again into the mouth of the Bishop when he prays to God the Holy Ghost for each congregation in his Diocese.

The Collect is a reminder that "every good gift and every perfect gift is from above." If you doubt the goodness of anything, trace it to its beginning. If you cannot find God in it, you will not find good in it. Nothing, no place, no company, is any good to you nor does you any good if God be not therein recognized as "Author and Giver of all." How persistently does Mother Church try to help us relate God to our daily life both in thought, and deed, as well as in word! And how anxious she is to have us realize what things in life are to be recognized as "good." "True religion," "all goodness," "final perseverance." These are the good results of the love of God's Holy Name—which, please notice, is an acquired and not a natural virtue. To the man or woman who believes only in a "natural religion," and has scant patience with "revealed religion," this phrase "graft in our hearts" would stir no answering echo. It is only revealed religion which shows man that "the God of all power and might" is the "Author and Giver of all good things." And only by careful pruning and constant watchful cultivation can this "love of God's Holy Name" be made to bear fruit in the daily lives of people. The Christian religion is not a hothouse product, neither is it the chance product of some sportive act of Nature. It is a cultivated and continuous life process, and its end is expected to be "perfection." Hence the necessity of "increase," and "nourish," and "keep." Hence the necessity of "God-parents," and "teachers," and "preachers," and "Confirmation," and "Penance," and "Unction," and "Holy Communion," as well as "Baptism," and "Holy Matrimony," and "Holy Orders." The Church's sacramental system is not a well arranged order of "priest-craft," but a wise and helpful and systematic series of helps to develop "a love of God's Holy Name," and to continue to increase and nourish that love from the cradle to the grave.

"The love of Thy Name." The whole Church should be "a Holy Name Society." "The name of God means His revealed character," says Bishop Hall and, he continues, "we must love Him as He is, and for what He is, for the perfections which His Name declares This will leave no room for idle sentimental love. True love is based upon esteem. Our love for God must be a deliberate and settled esteem, founded upon our sense of the excellence of His Character. There must be a worshipful appreciation of His attributes—the sterner as well as the milder features of His Character."

We Church people should be patterns of reverence in our use of God's Name, and of the things and the places and the people on whom He sets His Name. Reverence for life, reverence for law, reverence for character—these come naturally to one in whom has been cultivated a reverence and respect and admiration and love for the Author and Giver of all good things. If this foundation stone in character is not well laid, the superstructure is frail, and liable to fall under any sweep and gust of passion, or worldly wisdom, or self-centered seeking.

Dwell much and often on every phrase of this Collect. Each word has its own message, and some of the messages not dwelt on in this brief comment will contain just the spiritual tonic that you need to help you triumphantly meet your particular crisis this week, perhaps this day.

THE EPISTLE

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Rom. vi:19.

"The infirmity of your flesh." Every generation has full knowledge of all that this term involves. Our generation is no exception to the rule that "the flesh is weak." Any hope we may have for it lies in the appreciation it shall have of the truth of St. Paul's statement that it is only when men realize that they are weak that they are in the way of then becoming strong. "His strength was as the strength of ten, because His heart was pure." Strength, physical, mental, moral and spiritual, is one of the good gifts of the "Lord of all power and might." Hence the foolishness of trying to keep strong without God. It just cannot be done. Realize again that strength is a result which involves "increase," and "nourish," and "persevere." If we do not serve God we simply run down from iniquity unto iniquity. What is a degenerate? One who is weak because he never persevered in trying to find "God" in "good." His idea of good things and good times had as its end death. A degenerate does not realize that the devil is a taskmaster. When a man makes a contract with the devil he will surely get his pay; but the pay is death, which means that one will simply be unable to respond to a good environment. If you are not able to enjoy yourself where your surroundings take it for granted that you be self-controlled, and persevering in true religion; if you are "half dead" when you return from participating in any form of "good times," it is a sure sign that you have forgotten to let the spiritual side of your life dominate the physical. Learn anew the great lesson of temperance or self-control, out of this day's Epistle. Realize that your sins will always show up the weak spots in your character; and that it is God alone who can keep you from becoming a type of mere physical force, or physical beauty, making you a manikin instead of a man.

The gift of God is life through Jesus Christ! Learn from this that what we call spiritual life comes to us by sacramental means: "through Jesus Christ." We who are still in the flesh, it seems to me, are expected to find eternal life through Him who came down from heaven and was made man. We who are baptized are members of Christ. We are to yield these members to righteousness unto holiness. Righteousness strengthens our moral backbone; holiness sweetens our thoughts and speech. Communion with Jesus Christ and contact with Him in sacrament and meditation furnishes a means of persevering in righteousness and nourishing holiness.

If your sacraments are not helps to you in your battle with the flesh it is not the fault of the sacrament, but your unwillingness to put away the sin which does so easily beset you and keeps you as a slave. Its wages are pleasant for awhile, but the end of them is remorse and death.

THE GOSPEL

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.

"I have compassion on the multitude." If you do not love "folks" you cannot understand the sympathy of Jesus. Note too that that sympathy was largely, though not primarily, concerned with their physical condition. He wanted that all men should come to a knowledge of God, but He knew if they were famished in their bodies that His first duty was to nourish those bodies. And what He felt in the days of His earthly ministry, the Holy Ghost inspired the evangelist to make a permanent record of, so that every succeeding generation might know that that compassion for the multitude lasts as long as there is anyone who on his way to his earthly home might faint by the way. If living wages do not obtain; if people are permitted to exploit their weaker neighbors for their own pecuniary profit; if there are starving and fainting people and desert places "on the way," and we who call ourselves Christians permit such things to be, and perchance even and also profit from such conditions know now that such are the servants of sin and slaves of the devil, and by no possible means can be the children of God, until they become like Jesus Christ and have such a sincere sympathy for the people as will drive them to doing something to abolish all conditions that make for hunger and thirst, and weakness through lack of nourishment, physical, moral, mental, spiritual. Be one of Christ's servants to set before the people those good things of both earth and heaven—no! do not set them before them, SHARE them. Work and play with them as folks just like yourselves. This is the only kind of profit-sharing worth talking about. I wonder, dear reader, if you and I are brave enough to try that type of Gospel living? A few of us are brave enough to talk it, fewer still are brave enough to live it, but isn't it quite true that until we do live the Gospel for this day we shall not fully preach the truth as it is in Jesus?

F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
7 S. aft. Trinity	I Sam. 3 Prov. 3:1-26	John 6:22-64	Num. 8:13-end	I Cor. 9:7-end
	I Sam. 4:1-18	Matt. 20:17-end	Jer. 14	10:1-17
M.	5	21:1-11	15	10:18-end
Tu.	6	21:12-22	16:1-13	11:1-16
W.	7	21:23-32	16:16; 17:4	11:17-end
Th.	8	21:33-end	17:5-18	12:1-11
F.	9:1-24	22:1-14	17:19-end	12:12-26
S.	9:25; 10:16	John 7	Lev. 19:1-18	12:27;
8 S. aft. Trinity	Ezek. 13:1-16			

It is earnestly hoped that the value of the New Lectionary treatment of Old Testament history will more and more appear from about this time on. The Prayer Book lessons from Trinity Sunday to end of year give but a fragmentary view of the Old Testament, and there is no proper correlation with the Church Year.

The first lesson Sunday morning (I. Samuel iii), is the beautiful story of the call of Samuel, with the prophecy of visitation upon Israel for their sins, the fulfillment of which is given in the following chapter. These two chapters are exceedingly important for a knowledge of Israel's history, and of that "true religion" which the Collect prays for, and which is expounded in the Epistle. If Jeremiah vii. be read in this connection (not a bad alternate, instead of Proverbs iii. and iv.), that the point was, the necessity of ethicising religion; or, perhaps better, the necessity of getting the moral law into religion. It was all very well to carry the Ark into battle, with the Decalogue on the inside, as it is well for us to use the Sacraments, but what those people needed was the moral law of God in their hearts. In one word, "true religion" constantly requires the introduction of the prophetic into the priestly conception of religion. Eli needs Samuel. The Old Testament alternate (Proverbs iii.) was selected with reference to the point of proper child training, and is connected positively with the child Samuel, who was properly born and properly reared; negatively with Eli's sons, whom he did not restrain.

The second lesson (John vi:22-64) is part of the course reading of St. John's Gospel, but is not a bad correlative of I. Samuel iii., with its insistence on spiritual religion. Note especially verse 63: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life", the prophetic truth so sadly needed to prevent sacramental truth from degenerating into mechanical religion, and so becoming the corruption of life instead of its inspiration. Another point of contact may be found in the pre-natal influence upon the character and career of Samuel, the supreme influence of which is found in the birth of our Lord, taken in connection with the faith of His mother (verse 42).

The second lesson, taken from the Epistle of St. Paul, which comes chronologically next in order (I. Cor.) happens to be on the ministry; and Numbers viii.-end was selected with that idea. There is a coincidence with the work of the ministry, as given in the Gospel, which latter, by the way, gives the miracle of feeding the multitude, on which was founded our Lord's discourse recorded in the second lesson of the morning.

The week day lessons are a continuation of the books being read—I. Samuel, St. Matthew, Jeremiah and I. Corinthians, interrupted on Tuesday evening and on Wednesday for proper lessons for St. James, Apostle, and eve thereof.

The Pilgrimage of Prayer in Minnesota

On its way westward, the Pilgrimage of Prayer reached Minnesota June 24th. On that day, in practically every Parish, there was Corporate Communion for all women.

In the twin cities of Minneapolis and St. Paul, there was a daily service of intercession and meditation preceded by Holy Communion at 10 o'clock. The Churches in Minneapolis united for this service, holding it at St. Mark's. In St. Paul it was at St. John the Evangelist.

In addition, there were services at various hours of the day in the individual Churches.

Through the efforts of Mr. Francis E. Olney, President of the Brotherhood Assembly of the Diocese of Minnesota, the men were invited to unite in the Pilgrimage on Wednesday evening, June 27th, at a special service conducted by the Rev. William P. Remington at St. Paul's Church, Minneapolis. The Rt. Rev. Frank A. McElwain, D. D., the newly elected Bishop of Minnesota, and the Rt. Rev. Theodore P. Thurston, D. D., Bishop of Eastern Oklahoma and former Rector of St. Paul's, made the addresses.

On St. Peter's Day, Friday, June 29th, the hours from 10 to 3 were devoted throughout the Diocese to united prayer. In Minneapolis the order of the quiet day was as follows: Holy Communion at 10, followed by meditation by the Rev. Frederick D. Tyner and intercessions led by the Rev. Hanford L. Russell. There were three such periods during the day. In St. Paul, a similar service was conducted at St. John the Evangelist by the Rev. Edward M. Cross.

As the reports of services in other parts of the Diocese have not been received as yet, we cannot give details concerning them. We feel sure, however, that the same general plans were carried out all over the Diocese.

In preparing for this week of prayer, and in furthering the plans, Bishop McElwain has been of the greatest help and encouragement to the committee through his approbation and leadership.

The week has been a blessed privilege. It lifted us to a higher plane in our prayer life and awakened us to the realization of the wonderful privilege of prayer. As we come out of the days given to special devotion and return to our various activities refreshed and strengthened, we are reminded of the example of our Lord when he went apart from the multitude for just this same purpose. May it become a daily habit with those who before have not realized its value. We have reason to believe this will be for, since the close of the week specially assigned to us, there has come the call for more prayer cards showing that just because this week of "prayer, supplication, intercession, and giving of thanks for all men," is over, we shall not cease the intercessions but continue them throughout the year and will be more faithful in our prayers until the whole of our earthly pilgrimage is over.

MARY C. SMITH,
Educational Secretary.

Dr. Van Allen's Address At Nashotah

The address of the Rev. Dr. William H. Van Allen, made on the occasion of the 75th anniversary of the founding of Nashotah House, Nashotah, Wis., was full of good things. We are indebted to a student for the following notes on the address:

Dr. Van Allen had not visited Nashotah in twenty years, and he seemed as pleased to be there as Nashotah was to have him. Dr. Van Allen resembles Mr. L. K. Chesterton in more ways than one, and his address sparkled with the wit and paradox, the clever alternation of literary, scalpel and balm, at which he is so masterful. His subject was an old one—but there are no subjects worthy of consideration except old ones. The problem is how to treat them in a new way, and this Dr. Van Allen never fails to do. Considering the possessions and opportunities of our Church, why have we done so little in spreading the Kingdom of Christ throughout the land? After seriously reviewing the outside obstacles, Dr. Van Allen came to his main thought. The real trouble was inside—internal trouble. Among the internal drawbacks he placed our congregationalism — rural work in the hands of Lay Readers and the "Deacon-in-Charge" and the general neglect of efficient administration of the country Churches. Then our inclusiveness; our "loosely stuck on adherents who come to be married and are brought to be buried," our "Episcopal pious," who go to Church Sundays and have never been in jail, etc. Again, we were the Church of a class, a Church, as one preacher thankfully put it, "to preach the Gospel to the rich," "a Church of capital, long pedigrees, bank presidents and the society columns," with our clergy's vision obscured by finances and the dust of debates. Then he looked at some of our causes for faith and confidence in the future of our Church, and the remedy for these evils. He spoke of our confident faith, of the American historic appetite and patriotism and our connection with the fortunes of the nation, quoting Henry Clay's famous remark that the Supreme Court and the Episcopal Church were the two safeguards of our liberty; of the American tendency to hero-worship, and the lack of community leadership so often supplied by our clergy; of the need of a true modernism (not to be confounded with the school of that name) in our Church, as offsetting so much sterile antiquarianism; and he concluded with an eloquent plea for the Catholic teaching and preaching, for sermons not about current topics and secular interests, but with a ringing message of Christ and His teaching, a clear enunciation that there could be no salvation without shedding of blood, and no great sermon on service unless our Lord Jesus Christ was the center and reason and subject of it.

Death of Prominent Maryland Layman

The death of Mr. William B. Hurst at John Hopkins Hospital, Baltimore, June 20th, says the Maryland Record, removed one of the most earnest and useful Churchmen of the Diocese of Maryland. He was a member of the Standing Committee and of the Diocesan Board of Religious Education, a Vestryman of Grace and St. Peter's Church, and Superintendent of its Sunday School. Although heavily loaded with business cares, he found time for active service in the Church. Although he had been a generous giver to the Church and to charitable objects, he left substantial bequests to several of these: $10,000 each to the Home of the Friendless and the Children's Fresh Air Society, $5,000 each to St. Peter's Asylum and the Henry Watson Children's Aid Society, and $5,000 to the Superannuated and Disabled Clergy Pension Fund.

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WHAT IS THE EFFECT OF CHRISTIANITY UPON OUR LIFE?

By Bishop Anderson of Chicago

I.

POWER

A year ago, during Holy Week, I spoke to you on some of the very elementary things in Christian living. My whole theme was, What Is a Christian? During this Holy Week I expect to speak upon a subject that is equally elementary in its character, and I hope it will be practical and helpful to those of you who come. My theme for this week is to be this, namely, What Is Christianity in its effects upon us? Not so much what it is in itself, but what it is in its effects.

Now, let me begin by some negatives in order to clear the ground. Christianity, primarily, is not the Church, although it is inseparable from the Church, and the Church is necessary to its propagation. Christianity is not the Bible, although it is the inspired and inspiring record of its birth and origin. Christianity is not the Creed, although the Creed formulates its objective facts and its fundamental propositions. Christianity is not worship, although worship admits one into its inner secrets and power. Christianity is not a system of ethics, although it enables a man to live ethically.

What, then is Christianity? In its essence, it is power. It is the power that comes from God. It is the power that comes from God to man. It is the power that comes from God to man through contact. What was it that lay back of the Bible and caused it to be written, except that holy men were moved by the Spirit of God? What was it that lay back of the Church, and gave it its birth? It was not born of spontaneous generation, but by the will of God. What was it that lay back of the Creed, for its writers didn't invent it or discover it? It was the wisdom of God.

THE CHURCH MEANS POWER

We say that God is almighty. That means that He is all-powerful. We say that He is love, but love is power. We say that He is light, but light is power. The only promise that was ever given to the Church that she should accomplish her purpose in this world was the promise that the Spirit of God, and not the wits of men, would convict the world of sin and of righteousness and of judgment. The only promise that was ever given to any man that he could attain his highest well being is the promise that came from God that He would give him life and give it more abundantly. When Christianity started out on her march of progress through the world, she started out with that one sole, Divine endowment, "Ye shall receive power after the Holy Ghost is come upon you."

SOCIAL POWER

I want you today to visualize the early start of the Christian Church. I shall come down to the twentieth century later this week. I shall come down to very practical, every-day living in your banks and factories and shops, but let us get a right foundation laid today. I want you to visualize the power that came to the Church when it started out on its work in this world. Those early Christians were unlearned and ignorant men. They were spoken of as the scorn of men and of angels, and the filth and off-scourings of the earth. They had no wealth, although they had one or two wealthy men. They had very little learning, although they had one or two men of learning. They had no social prestige. They had no political pull. On the other hand, they had ostracism and scorn and ridicule, the spoliation of their goods and persecution. Yet those ignorant and unlearned men had a power which enabled them to march triumphantly through the world in which they lived and to turn the world ultimately upside down. Now, that power was, in the first place, a political power. Their principles gradually permeated society. They found a place in the law books of the lands. They originated institutions for mutual help and protection. They started into motion certain things which ultimately laid the corner-stones of the highest civilizations that you and I today enjoy. They originated ideas that gave woman hope, and men courage, and that gradually changed politically the color of the world with which they came in contact.

INTELLECTUAL POWER

There was also an intellectual side. You and I are apt to think of religion as something that deals only with the soul. We forget that the grace of God illuminates the mind as well as purifies the soul. Think of that ignorant fisherman, Peter, having learned, not from man, but from a Divine contact, a wisdom that brought him into contact with the wits of the Sadduceans and the controversialists of his day. Think of St. John, that unknown man, arriving at a truth, through his touch with Christ, that brought him into conflict with the philosophers of every age. He has outwitted and outdone them all. It was intellectual power.

SPIRITUAL POWER

It was spiritual power. One almost dislikes to think of the character of those early Christians before they had that power. St. Peter, a coward, a liar, a blasphemer; then converted by the grace of God, he sets out to convert his brethren. Matthew, a tax gatherer, guilty of all the meannesses and the petty thefts that belong to his office, but by the grace of God he becomes a saint. Saul might have lived a life of selfish, luxurious ease, but, coming in contact with God, he had a new power, a power that reached to the uttermost part of the earth. St. Francis of Assissi might never have been known to the world, but, having touched the Divine, he became the benefactor of his own age and of subsequent generations. St. Augustine might have died as he had lived for many years, a roue, a drunkard, if he had not come in contact with God. That is the story of the millions of twice-born men that have been lifted out of the mire of their sins amongst the princes of God's people. The only way they undertake to account for it is this: "This I know, that whereas I was blind, now I see," because the Incarnate God hath touched me.

Now, this is to be my theme for this whole week, that Christianity is power, but it is a power that comes from God; it is a power that comes from God to man through contact. Tomorrow I am going to speak about contact with God; the next day I shall speak about contact with this world in which we live, and then I shall go on to speak about various points of contact.

CHRISTIANS NEED POWER TODAY

I ask you this morning, don't you think that this is just what our souls are hungering for? Isn't it what the world needs today? I am not going to say anything to you about the war. I am thankful for what has been said. I am thankful for the lessons that have been given from this platform, but just because they have been taught, they don't need to be taught again. If, during this week, I can help you to realize that the Lord God Omnipotent reigneth, and that He remains patient and imperturbable amid the storm and stress of human strife, you will get from that realization precisely that calm and poise, that courage and strength, that confidence and determination that will enable you all to do the heroic duties of the pregnant days through which we are likely to pass. Isn't it just what the Church needs in these days, a fresh vision of the possibilities of close contact with God? Say what you will, you men are relying upon yourselves more than God. I think one reason why God chose ignorant and unlettered men to start the Church in the world was to demonstrate once for all that it was the grace of God, and not the wits of men, that was to save mankind. Aren't you relying upon the eloquence of the pulpit, or the ability of the Choir to sing, or some such thing? You know I am not a dreamer. We are in a human world, and we have to have human organization, but I would to God that something would happen that would enable the Church to break through, yes, to smash through, the awful conventionalities, artificialities and superficialities of our religion, and get right down to the bedrock of living contact with the living God.

I want to conclude with a word to the young men who are here. The older I get, the more interested I am in young men. Let me put it on the lowest ground to you. You want success. You want to be efficient. Don't, then, be so foolish as to imagine that you can reach success by a one-sided development. Don't be so stupid as to think that you can be at your best if you are living a lopsided and distorted life. Don't be so unwise as to imagine for a moment that you can reach the best that is in you if you are holding yourself aloof from those spiritual powers that have their source in God, and that result in that honesty and trustworthiness and integrity which alone make success in this world. Every man of you is a reservoir of undeveloped power. Much of your power can't be developed except you touch the Divine. Let us, during this week, establish contact with that Divine power and learn afresh what it means for a living man to come into personal touch with the living God.

The Lord's Prayer—A Series of Short Talks

BY REV. H. P. SCRATCHLEY

By all of us, Clergy and Laity, it is assumed that people pray, and that they know how to pray. I venture to say that praying, in its true sense, is not as common as we suppose, or that whatever praying is done is not true prayer. To most people, praying is the repetition of set prayers, or the asking God to supply needs. Better this than nothing; but prayer is vastly more than this. "Prayer is an expression of fellowship with God." True prayer, based upon this fellowship, gives assurance, confidence, and the trust of a child in his Father's love; this manifests itself in fearless, open, childlike speech. When this love and confidence is strong, the child comes to his Father to speak to Him of his troubles, to get His support, and to have Him supply his needs. When these needs are denied, there is trust, however, in the Father's wisdom; when they are granted, there are thanks.

The Lord's Prayer is the model of all prayer. From it, as a model, we can learn to pray. For this, it was given by the Lord. "After this manner pray ye." It is, therefore, the type of the Christian's prayer. For this reason it should be studied and meditated upon until not only its language, but its very sense, becomes part of our mind. But the Lord's Prayer is more than this illustration; it is to be used: "When ye pray, say." So we use it as a prayer, while making it the model of all prayers.

Set prayers were common among the Jews of our Lord's time. Every day, the devout Jew said eighteen prayers, or, if necessity compelled, a summary of them. The rabbis gave their disciples prayers to be used, as a kind of badge of discipleship. So, when the Apostles came to their Master with the request, "Teach us to pray", it was not that they did not know how to pray, but that they desired to have a special Christian prayer, a prayer that would embody for them His teaching. It was a perfectly natural request. They wished a prayer that would be a bond of union among them as His disciples. So it was, and so they used it. It has ever been **the Christian** prayer. The **Teaching of the Twelve Apostles,** a Church manual of the first century, enjoins that the Lord's Prayer be said three times a day. Today, no service is said in which the Lord's Prayer is not repeated. It is taught our children before they can be confirmed.

REPETITION AND FAMILIARITY ARE DANGERS

There is, however, a danger in this familiarity. It is universally said, but is it universally felt? Its very simplicity may make us think less of the depths of hidden meaning in its words. Also the danger of repetition is very great, which is a step towards mere formality. There is the ever present necessity of thought, the ever urgent need of making it a part, as it were, of ourselves. But this need should not deter us from using it daily, with the intention, at least, of praying it fully, of praying what it prays in its fulness. Our attitude in its use should be that of a child, willing to learn, ready to grow in knowledge, taking in more and more as the years pass the inner wisdom of this greatest of all prayers.

The Lord's Prayer begins with God. Before we can pray at all adequately, before our prayers can be more than the incantations of fetich worshipers, we must realize, however dimly, the presence of God. It is because men lack this that they stop praying; because God is not vital in their lives, the habit of prayer, which they learn from their mothers, becomes a useless exercise—a mere form of words. God is practically non-existent for them. Theoretically, there may be a God, who made all things, but He is not their Father, and is in some far-off, remote place, careless of what is done on earth. Therefore, before men can pray with the heart and mind, there must come a sense of the nearness and the lovingkindness of the Lord. It is nonsense to talk of prayer to any but a believer in God the Father. Here is where so often mistakes are made by the Clergy. We talk of prayer to men who need to become conscious of God. All prayer begins with a belief in God, not merely God Almighty, Creator of all things, but God the loving Father, who sent His only begotten Son into the world, because He loved the world.

So here is where true prayer begins, where the Lord's Prayer begins: with our Father who is in heaven. Christ made the Fatherhood of God the first and chiefest thought in human life. God, from our Lord's teaching, is the close, intimate, personal Father of every man, woman and child born into the world. This became the basis of religion, not that it had not been known in the ancient religions, but Christ transforms the thought. To the ancient world, God was Father of all men, as the source of life; they, though fallen, had been made in His image, but with the Christians, God is Father, because He loved them, and they are His children by adoption and grace. The idea of the Divine Fatherhood, answering to that of human sonship and childship, is gradually unfolded in the Bible, the Apocrypha, and in the Wisdom books, but only in the New Testament, in our Lord's teaching, is there the supreme revelation of the Fatherhood of God in Christ Jesus. God is Father, as Provider, Nourisher, Protector, and Ruler,—all of these He is, but the Christian's sonship is more spiritual, more personal, since He is in Christ and Christ is in Him.

So the Lord's Prayer puts God first, and God as Father; then men, and last, ourselves. "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you." How often, in our prayers, we put ourselves first, our needs, spiritual they may be, but, nevertheless, **our** needs, and then wonder why God does not answer our prayer. The real truth, which men are slow to learn, is that the Christian's life should be God-centric, not ego-centric. We can not pray, "Give us", until we have prayed "Our Father", truly. This is the first lesson from the Lord's Prayer: God first, and God a loving Father.

A CORPORATE RELATIONSHIP

But we can claim sonship to God only as members of Christ, members, that is, of a universal brotherhood, and as individuals only as in that one body. Note the "our" and "us"; it is never "my" and "me". There is much to be learned by modern Christianity in this. The individual is not separated from the group; the Christian is not separate from the Church. We are born into a family, into a community, into a nation; we are incorporated into a spiritual organism. There are obligations and duties involved in this corporate relationship. So every prayer is, in one sense, a corporate prayer, by the whole for the whole, even when said alone. All true prayer is intercessory prayer, for the needs of all men. The very minute our prayers become self-centered, that very minute their power is lessened; the very minute we separate ourselves, even in thought, from our brethren, we pray defectively. We should pray as a family, for a family. Our thoughts should go out to all our brethren, "for all sorts and conditions of men". The "our" includes not merely those who are near and dear to us, but our enemies, persecutors, slanderers. "If ye love them which love you, what profit have ye?" "Love them which persecute you." The Lord's Prayer is the essence of democracy. It "cuts clean across all exclusiveness"; it is against the spirit which exploits others, which "lives in comfort while others want"; it breaks down all the barriers of caste and politics. The "our" and "us" is but to say in one word what St. Paul says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Selfishness and the Lord's Prayer do not agree. The end of prayer is the perfection of the whole Christian body, and only the individual perfection as a means for the accomplishment of that end.

(To be continued)

Bishop Parker's War Litany

The Rt. Rev. Dr. E. M. Parker, Bishop of New Hampshire, has drawn up a short War Litany, which we print below, and urges its frequent use at the celebrations of the Holy Communion, and other public services, and more especially its individual use in private:

In this time of distress, sorrow and anxiety, we humbly pray:

That it may please Thee to give us true repentance; to forgive us all our sins, negligencies and ignorances: and to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy Holy Word, We beseech Thee to hear us, Good Lord.

That it may please Thee to give to all the people of the United States the spirit of self-sacrifice and zeal, We beseech Thee to hear us, good Lord.

That it may please Thee to give to our Senators and Representatives in Congress assembled, to the President and his counsellors, and to all our rulers, wisdom, courage and power to plan and carry out such things as are right, We beseech Thee to hear us, good Lord.

That it may please Thee to protect our soldiers and sailors, our nurses and other workers, in all their dangers and temptations, We beseech Thee to hear us, good Lord.

That it may please Thee to relieve and comfort the wounded and the sick, and to forgive and accept those who die, We beseech Thee to hear us, good Lord.

That it may please Thee to preserve all who travel by land or water, all women in the perils of child-birth, all sick persons and young children: and to show Thy pity upon all prisoners and captives, We beseech Thee to hear us, good Lord.

That it may please Thee to defend and provide for the fatherless children and widows, and all who are desolate and oppressed, we beseech Thee to hear us, good Lord.

That it may please Thee to bless the labors of those who till the land, and to multiply the harvests of the world, We beseech Thee to hear us, good Lord.

That it may please Thee to give to all nations unity, peace and concord, We beseech Thee to hear us, good Lord.

That it may please Thee to have mercy upon all men, We beseech Thee to hear us, good Lord.

O Saviour of the world, who by Thy Cross and Precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord. Amen.

Startling Food Conservation Figures

The Rev. William Way, Rector of Grace Church, Charleston, S. C., preached a very instructive sermon Sunday, July 1st, on the subject of food conservation, in which he asserted that there is at present no scarcity of food in this country and attributed the high cost of living largely to combinations, speculation, dishonesty in unduly advancing prices, the enormous amount of money in the country, the lack of transportation facilities, and the limited amount of food in the world. In suggesting possible ways to conserve and economize, he said:

"Two cents saved on each meal by each person in the United States will save the nation $2,000,000,000 per year, the amount of the recent Liberty Bond issue. If each person in the United States will save one pound of bread each week, it will mean the saving each year of 100,000,000 bushels of wheat for our allies. The waste of one ounce of food each day in each home in the United States means an annual waste of 500,000,000 pounds of food.

"The waste of a single slice of bread each day in each home in the United States means the daily waste of 1,000,000 loaves of bread. It is estimated that there is wasted each year in the homes of our people $1,000,000,000 worth of food. One billion dollars—think of it! It costs 40 cents per day to feed and transport a soldier of our army or navy, which means that there is enough food wasted each year in this country to feed and transport an army of 6,847,315 men for one year.

"The food consumed in this country after 9 o'clock at night, mostly at hotels and restaurants, is sufficient to feed 2,500,000 people for the entire year.

"Let us not forget that the United States must fight two enemies—the enemy of democracy in Europe and the enemy at home—the food pirate and the looter."

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

St. John's Church, Detroit, Mich., made an offering of $702.05 to the Red Cross Fund, and a special donation of $1,000.

Every member of St. Andrew's Brotherhood Chapter, in Christ Church, Kent, Ohio, is a member of the Vestry.

A scroll has been placed in St. John's Church, Troy, N. Y., containing the names of the members of the Parish who have enlisted in the U. S. Army and Navy.

The services of St. James' Church, Brooklyn, N. Y., are being held in the old Parish House, which was the Church edifice for nearly forty years before the present handsome Church building was erected in 1901. The change was necessary, in order that extensive repairs might be made, and the interior of the church done over.

There are 305 Bishops and 45,500 other Clergy in the ministry of the Anglican Communion. There are over 30,000,000 communicants, and probably more than 90,000,000 baptized persons, and doubtless over 100,000,000 individuals who look to the Church of the English speaking race for ministrations.

Christ Church, Church Hill, Miss., was organized in 1820 by the Rev. Adam Cloud, a native of Virginia, who settled near there in 1816, and built a log house, which was used to worship in. The locality was known as "Population Ridge", owing to the fact that families of children numbering from ten to seventeen was the rule.

The Rev. Dr. Sheafe Chase, Rector of Christ Church, Brooklyn, N. Y., announced at the close of the morning service on Sunday, July 1st, that the $5,000 necessary to pay the debt on the Parish House and to repair the new organ, was more than subscribed, the total amount raised being $5,156.25. One week previously, $3,400 had been promised, on condition that the balance was raised.

The new Parish House of Calvary Church, Rochester, Minn., erected in memory of Margaret Breckenridge, was dedicated on Sunday afternoon, July 1st. The Rev. W. W. Fowler of Luverne, Minn., gave the principal address. He was formerly in charge of Calvary Church for twenty years, and a personal friend of the late Mrs. Margaret Breckenridge. An address was also made by the architect, Mr. Harold H. Crawford. The Rector, the Rev. Arthur H. Wurtele, was in charge of the service.

St. Andrew's Cross says that long years ago a young clerk went to the late J. L. Houghteling of Chicago, asking help to found a Mission. He said he did not have education enough for the work, but offered to furnish the place and people. Two young lawyers, Edsall and Keator, agreed to take up the work. That Mission is now the great St. Peter's Parish, with the largest communicant list west of Philadelphia. Edsall died as Bishop of Minnesota, and Keator is Bishop of Olympia. Both gave up legal work.

St. James' First African Church, Baltimore, Md., was duly consecrated by Bishop Murray, June 20th, the 93rd anniversary of the beginning of the Parish. The sermon was preached by the Rev. Dr. Henry L. Phillips, Archdeacon of Colored Work in Pennsylvania. Most of the cost of building the church has been met by the congregation themselves, but the consecration was hastened by the gift of $2,000 from Mr. Charles O. Scull. The two sons of the Rector, the Rev. Dr. Bragg, are in the training camp for colored officers at Des Moines, Iowa. —Maryland Churchman.

A patriotic service was held in Trinity Church, Shelburne, Vt., on July 1st, when a new silk flag was carried in the procession and blessed. The congregation pledged allegiance to the Cross and to the flag, singing a verse of each of the hymns, "In the Cross of Christ I Glory" and "Our Fathers' God, to Thee". The Rector, the Rev. G. R. Bush, preached on "Holiness", asserting that fighting for a righteous cause" is a hypocritical phrase unless the people who fight, and who help others to fight, strive to lead lives of personal righteousness. On June 24th, the Bishop of the Diocese visited Trinity Church and confirmed eleven persons.

Miss Alice M. Radcliffe, a communicant of St. Luke's Church, Evanston, Ill., who is now serving "somewhere in France", in a letter to a girl friend, written in London, gives the following interesting bit of information: "It is dreadful to see so many people in mourning, and so many cripples. Every one seems very comfortable here. We are given just so much to eat, which is ample to get along on, but I think none of us will return very fleshy. Potatoes are served only twice a week, and sugar is very scarce. What I do not understand is why little Miss Deuel is allowed as much as we bigger ones; or, rather, why they don't give us more, according to our size. I've never felt satisfied at a meal since I reached here."

The consecration of Grace Church, and dedication of the handsome new Guild Hall, occurred recently at Charles City, Iowa. The consecration of the church was made possible through the generosity of Mrs. Helen Baldwin Olds, who paid the remaining debt of $1,000. The Guild Hall and furnishings cost over $9,000. It is complete in every detail. The main hall is equipped with a large stage, and on the same floor is a small Guild room, with an artistic fireplace, and a kitchen, with all the necessary appointments. The basement under the whole building will be used as a play room for the children of the Parish. A central steam heating plant will furnish heat for the Church, Guild Hall and Rectory. The Rt. Rev. Dr. Morrison, Bishop of Iowa, and the Rt. Rev. Dr. Longley, Bishop Coadjutor, were present and officiated at the services. They were assisted by the Rector, the Rev. W. C. Bimson, and the former Rector, the Rev. W. V. Whitten.

Personal Mention

The Rev. Thomas B. Clifford has begun his new work in Christ Church, Bay St. Louis, Miss.

The Rev. S. Moylan Bird is, on August first, returning to his old work at St. Peter's Church, Brenham, and St. Mary's Church, Belleville, in the Diocese of Texas. He should be addressed care of St. Peter's Rectory, Brenham, Texas.

The Rev. L. P. McDonald entered upon his new work as Rector of Trinity Church, Lisbon, Ohio, on the first Sunday in July, succeeding the Rev. Franklin D. Hauck, who on the same day took charge of St. Andrew's Church, Barberton, Ohio.

The Rt. Rev. Julius Atwood, D. D., has been appointed by the Governor of Arizona as Provisional Vice President of the Red Cross Society, to represent him in the organization of Chapters and Branches of the Red Cross in that State.

The Rt. Rev. Dr. Tyler has been invited to give an address on the importance of naturalization at the Loyalty Day exercises to be held in the Court House, Fargo, N. D., at the September term of Court, in connection with the hearing of applications for citizenship.

The Rev. Byron Holly, formerly Rector of St. George's Church, New Orleans, took charge of the Church of the Redeemer, Biloxi, Miss., on July 1st. He succeeds the Rev. Dr. C. B. Crawford, who had been the Rector for eleven years and six months, and after a ministry of forty-one years, has retired from active service.

The Rt. Rev. Dr. Charles Fiske, Bishop Coadjutor of Central New York, "has won country-wide recognition," says the Syracuse N. Y., Journal, "both in his official capacity and as an author and lecturer upon a wide range of subjects. Since accepting the honors offered him by the Convention in Utica, in 1915, the Bishop has won a high place in the regard of Syracusans, because of his zeal in carrying out the great work entrusted to him."

The Illinois Christian Endeavor Union adopted a war time decalogue at their State Convention, in which praying for the Kaiser, then fighting to destroy his power for evil, as a surgeon fights germs of disease, was advised.

Just a Moment Please

A Few Pungent Paragraphs and Comments, Serious, Humorous and Otherwise

"This war," Father Sherman is reported to have said, "is so bad that if my father was alive he would owe an apology to hell."

If the Bishops and the Clergy could adopt and put into effect Uncle Sam's system of selective draft, the Church army would soon conquer the world.

The Clergy might well lay to heart the witticism of the French critic who slept while a drama was being read to him, and, being taken to task by the author, yawned and said: "Sleep, my friend, is a criticism."

Miss Jeanette Ranking, the first woman representative in Congress, is using her influence to keep cantonment camps clean morally. She recently presented to President Wilson a large number of letters from women, pleading that their boys be kept free from surroundings that would undermine the careful teachings of their homes.

Simon Patten, professor of economics at the University of Pennsylvania, has tried his hand at rewriting many of the hymns of the ages, and the results, says the Minneapolis Journal, are not pleasant to contemplate. "The Son of God goes forth to war" has become "The Son of God goes forth to love." "Holy, Holy, Holy, Lord God Almighty" has become "Holy, Holy, Holy, Creative Energy." "Onward, Christian Soldiers" has become "Onward, Chosen People." "Jesus, Lover of My Soul," which has stirred the hearts of countless thousands, is sadly mutilated, and its spirit destroyed. There is something about an old building, an old piece of furniture, an old hymn, that will not bear reconstruction nor "improvement". It represents a certain era of thought, a certain state of mind. To those sensitive to these things, attempts to change, or improvement, always savor of dishonesty. At the least, it is a laying of profane hands on sacred things. The effort to improve on the past, well says the Journal, is every one's privilege, and even his duty, but to lay violent hands on the work of others, shows a sad lack of taste and a lack of understanding of the fitness of things. Professor Patten may write as many new hymns as he pleases, and none will complain, but let him keep his hands off the old hymns.

People who are anxious to be in the swim often get drowned in pleasure.—Temperance.

Judge John Rosney of the Court of Domestic Relations, Chicago, says: "I do not care what Church one attends, but I do think any man or woman might find time to spend an hour a week to pay reverence to the Omnipotent. Every day I have parents before me, neither of whom attends Church. How can they expect to have any influence on their children's moral training if they themselves do not set the example of attending Church?" Three-fourths of the cases that come before the Judge are of persons who do not attend Church.

"If that boy don't register, Ill shoot him in the public square, and make a public holiday of it!" declared the father of John Calhiun Allen of Clay County, Kentucky, the other day, in securing his son's release from jail, where he had been sent for failing to register. Knowing the temper of the father, one is not surprised at the derelection of his son. How true it is, and ever will be true, as asserted by Washington, "The perpetuity of this country depends upon the religious and moral training of the youth."

Out in South Dakota there is a woman who has written to the War Department to "Come and get my husband for your army. He'll probably claim exemption on account of a wife. But he is no good, and doesn't support me. In the army, they'll make a man or a corpse of him".

The following introduction to a communication from the Woman's Committee, Council of Defense, Illinois Division, appeared in the funny column of the Chicago Tribune: "Dear Madam: Mrs. Lynden Evans, Chairman of the Home Preparedness League, has suggested that you will be interested in the conversation movement which we have started. Mr. Hoover, as you know, is very anxious to enlist the cooks in his great conversation campaign, and we feel strongly that this is one of the most practical ways of food saving."

A good story is going the rounds of the press, to the effect that a woman went to the Priest and asked him to speak to her husband, who was "carrying on with the drink".

A few days later, the Priest saw Pat coming out of a saloon. Before he could speak, Pat said: "I'd like to ask you something, Father. What is lumbago?"

Here was a chance to frighten Patrick. "Lumbago!" said the Priest. "It's a terrible disease, and it's brought on by drink, staying out late, and all kinds of riotous living."

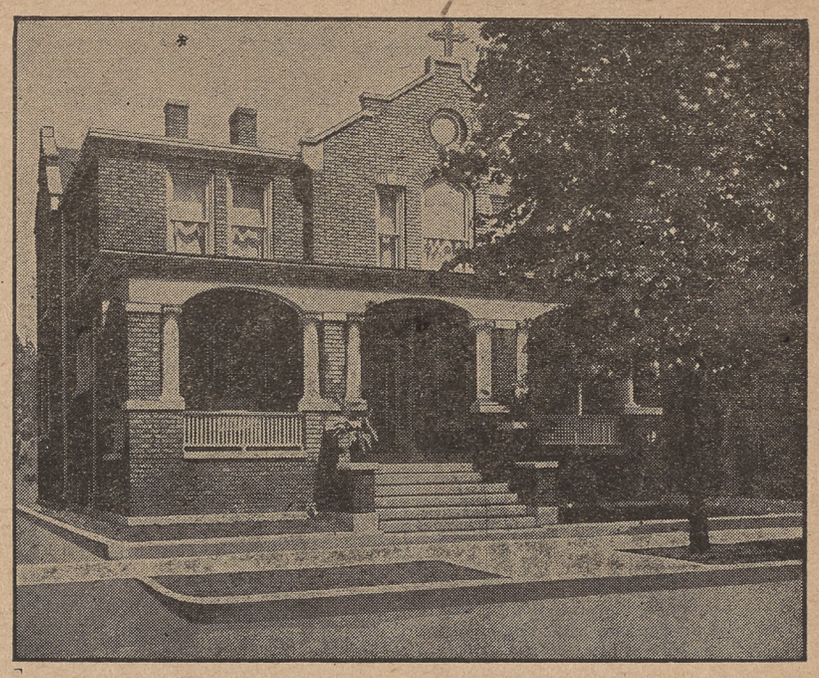
"May the Saints defind us!" replied Pat. "I was reading in the paper that his Holiness the Pope has the lumbago."

Do not vacate your sittings during the Summer, or give up your weekly pledge, urges the Rev. Dr. Stewart of St. Luke's Church, Evanston, Ill. The Church needs all her strength now as never before. Do not be a "slacker" to the Cross, any more than you would be to the flag. Do not shirk your obligations to the Church any more than you would shirk your obligations to the State!

Dr. Anna Howard Shaw of Washington, D. C., Chairman of the Woman's Committee of the Council of National Defense, says: "I find that women are eager to work, and most interested in finding out how they can best serve their country. There is a growing sentiment, however, against being scolded by every one in regard to saving. We women are much more economical than men. The soldiers have written back to us that they want tobacco. Well, I say, let the men economize on tobacco, and give the boys in the trenches a smoke, if it is going to make them happier and more comfortable. If each man would put aside one cigar a day, the soldiers could have a great time smoking."

The Church is one thousand men short. She has a thousand vacant places to fill, and cannot get the men. The Church would fare infinitely better, and would not be a thousand men short, if parents would follow the example of Hannah and lend their sons unto the Lord. Not only the Church would fare better, but the sons and the parents also. The blessing of being loaned to God for the Sacred Ministry could not do other than shine through the son with the light of blessed benediction on the parents.—Mississippi Church News.

NEW MEMORIAL RECTORY AN ARCHITECTURAL GEM



St. John's Church, Elkhart, Ind., (Rev. William Wesley Daup, Rector) is rejoicing over the gift of a new Rectory by Mr. and Mrs. W. H. Foster, as a memorial to their mothers. The architecture follows that of the Church close by, and is one of the most attractive buildings of its character in the Diocese of Michigan City. The structure was designed by Ellwood and Ellwood of this city, celebrated as Church architects. Its walls are of tapestry brick with stone trimmings and the inside finish is white enamel and mahogany stained birch. There are eight rooms, equipped with all modern conveniences. The property is valued at $8,000.

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ARMY CHAPLAINS

The action of the Federation of Churches in recommending that because the Episcopal Church has more than its proportion of Chaplains in the regular army, that therefore, it should not be entitled to any Chaplains in the conscript army, is a gratuitous act of unfriendliness on the part of the Federation, and of unfairness to the Episcopal Church.

From information gathered at Plattsburgh and at Fort Riley the number of members of the Episcopal Church in both of these encampments was larger than that of any other single body, and the percentage of Episcopalians in the camps much greater than that of any other denomination.

It shows that the Episcopal Church is loyal to the nation's call.

In return we are informed that our young men are to be deprived of the Sacraments during their life struggle at the front. For the Roman Catholics will not, and the other religious bodies cannot, administer the Sacraments to our men.

The position is most illogical, for the regular army is not the same thing as this national army. Moreover, many of our Chaplains in the regular army are old, for we have had no appointments for several years. Surely the United States should consider the applicants and select the best, as they do in other lines of service.

This is not a time for the passing around of plums to religious denominations, but for the selection of men as Chaplains who will be of real service to the men in time of need. To select twenty men because they are Baptists, or Methodists, or Episcopalians, is to make a travesty of the whole affair.

If the men at the front are going to sacrifice their lives, they ought to have Chaplains who are there, not because they are anxious to go or to draw the emoluments of their office, but because they are the best men to go.

Let us get away in our religion from the idea of political plums to the idea of finding the men who will best serve at the front.

Moreover, we desire to call the attention of those who favor official affiliation with the Federation of Churches, to this new evidence of that body's attitude toward the Episcopal Church.

Why is the Federation anxious to get the Episcopalians out of the army?

Why are there so many Episcopalian Chaplains in the regular army?

May it not be because the peculiar work of a Chaplain in the army is done and has been done by the clergy of our Church, because the discipline of the Church and the discipline of the army are so related that the one is helpful to the other?

At any rate we wish in the name of the young men going out to protest against this recommendation of the Federation of Churches.

A QUERY

The following question has been submitted to us by a prominent layman of the Church, with a request that it be answered in these columns:

"What would be required of one, either in faith or practice, to be an acceptable member of the Church of Rome, which is not allowed to be taught and practiced in the Protestant Episcopal Church of the United States or in the Church of England?"

The differences between the Roman Church and our own may be stated as follows:

(1) The infallibility and supremacy of the Bishop of Rome. This is the parting of the ways between the Roman Church and the Church of England. Of course, if the Bishop of Rome is supreme, every other Bishop is merely his suffragan, and if infallible, the authority of General Councils is nullified.

(2) The doctrine (as necessary to salvation) that the Blessed Virgin Mary was conceived without sin.

(3) The doctrine of transubstantiation, which is a definition of the manner of Christ's presence in the Holy Eucharist in the language of mediaeval scholasticism.

Besides these doctrines the Roman Church has many practices which are foreign to the faith and practice of the Anglican Communion:

(1) Enforced celibacy, established about the year 1000.

(2) Compulsory confession, established somewhat later, in place of voluntary.

(3) The use of indulgences, whereby a sinner, for a cash consideration, may escape the penalties of his sins hereafter.

(4) The adoration of the Saints, which is to be carefully distinguished from the more primitive practice of asking the Saints to pray for us. To address a Saint is a very different thing from asking God that a Saint may care for us.

(5) The use of relics, especially the necessity for a relic in order to have an Altar blessed.

(6) The use of a foreign tongue in which to worship.

(7) Various uses of the Mass, whereby it is made a mechanical instrument for certain objects rather than a sacramental meal in which we worship and are fed.

These differences arose for the most part in the Middle Ages at a time when both religion and learning were at a low ebb, and while not all of them are expressly forbidden in the Anglican Communion, they are foreign to the use of the Primitive Church, to which use the Anglican Communion attempted to return.

Some of them may be defended theoretically by the doctors of the Roman Church, where the theoretical defense has very little relation to the practical use of these practices in Roman Churches.

THE STORY OF THE CHRISTIAN CHURCH

A PROFITABLE EXCHANGE

If you had visited Europe about the year 750 A. D. you would have found religion and civilization at a very low ebb.

In Italy there was the Papacy, claiming much but possessing little, and that little threatened by the Lombards.

In France a king who was a mere puppet, and a mayor of the palace, Pepin, who was the son of Charles the Hammer, and who really governed the Franks.

It was not strange that the Pope should appeal to Pepin for aid against the Lombards, and that in return Pepin should appeal to the Pope for him to sanction Pepin's receiving the crown from the Holy Father.

This was what took place, and it was this exchange of temporal and spiritual gifts which laid the foundation for the temporal power of the Mediaeval Papacy.

So Pepin defeated the Lombards and gave the cities which he wrested from them to the Pope, so that for the first time the Pope was in possession of Papal States. Of course it made no difference that these cities really belonged to the Byzantine emperor, from whom the Lombards had taken them. Nor did it make any difference that the crown of the Franks did not really belong to the Holy See. Each gave to the other what was not his and they became most excellent friends.

A GREAT KING

The son of this Pepin was none less than Charlemagne. And when Charlemagne came into power he again defeated the Lombards, who had again become troublesome; and confirmed the gift of Pepin, adding to that gift other cities.

A GREAT FORGERY

This is known in history as the Donation of Constantine, and it further entrenched the Papacy in its temporal power.

But for fear it would seem as though Holy Church owed its temporal power to a Frankish king, there was invented and properly authenticated a document known as the Donation of Constantine, which forgery was not successfully exposed for six centuries, to the great advantage of the Papacy.

What was this document which was executed about this time? It was that Constantine was cured of leprosy by Pope Sylvester; that in gratitude and in consideration of the superiority of spiritual over temporal affairs, that Constantine had relinguished Rome to the Pope, had allowed the Pope to wear a golden crown, to ride on a white horse; had given the Lateran Palace to the Pope and endowed the Roman See with all the provinces of Italy and the western regions. Its purpose was to deprive the Franks of any power in granting temporal power to the Popes, Pepin had merely restored to the Pope that which was his own.

In an age destitute of scholarship, this forgery was successfully put over, and in future controversies between emperors and Popes became a useful document to discredit the power of emperors.

A GREAT CONTROVERSY

Charlemagne, however, was too great a man to be awed by any such document. It was laid up in the Roman Archives for a more propitious occasion. For Charlemagne never hesitated to govern Popes, and in the matter of the iconoclastic controversies he asserted his kingly power against the Papal will.

This controversy was over the use of images in public worship, and began in the Eastern Empire, when Leo the Isaurian forbade the use of images in the Churches. It created a tremendous upheaval in Byzantine and caused the setting up and putting down of emperors.

Charlemagne espoused the cause of the Iconoclasts and, although the Pope favored the use of images, he succeeded at the Council of Frankfort (794) in condemning the use of any kind of adoration toward images. But the Pope, Adrian, did not break with the emperor over this question, as Charlemagne was too useful an ally to the rising Papal cause.

CHARLEMAGNE

was a great emperor, and devoted his life to the cause of letters and of religion. He created a great empire and thoroughly established the supremacy of the Frank in Western Europe, and with it he extended the influence of the Roman See, which he greatly respected, but to which he never gave any such deference as was claimed later by Roman Pontiffs over the weaklings who succeeded him.

BONIFACE

There was another influence in the eighth century that tended to establish the Papal control of Europe, and that was Boniface, one of the greatest Missionaries of all time.

Boniface was an Englishman, the product of the Golden Era of English Christianity. Leaving England he worked as a Missionary the confines of modern Germany, and converted many of these tribes to Christianity. He became impressed with the order of the Roman See as contrasted with the disorder outside thereof, and became a devoted advocate of the Roman claims, and established several Bishoprics.

At this early day, a Bishop sent out by the Pope was required to take an oath that he would defer to the Roman Pontiff and resist all who opposed the See of Peter. In this way Rome added each missionary conquest to her domain, and so bound the Bishop that he was powerless to assert his independence.

It is needless to say that a power which depended upon forgery and oaths was not a well recognized tradition of the Primitive Church. The Roman See established its power by very worldly agencies, such as the Rescript of Gratian, the Donation of Charlemagne, the forged Donation of Constantine, the Suburbican Oath required of each Bishop, and the worst is yet to come.

A Timely Warning

Editor THE WITNESS:

I have no doubt that the Church press and even the pulpit, as every other means of reaching the public ear, owes a duty of patriotic propaganda to the country. But there seems to be danger that some who represent the Church and religion may, in the raphsodic expression of patriotic eloquence, put on record some fanciful statement which may in future be used against Christianity, as representing novel and, in some instances, heretical teachings. In an article on "The Three Flags," in the last WITNESS, is a phrase or two which seems to me to be open to this danger. The writer says:

"Blood poured out so (in defense of mankind from tyranny and bloodshed, and for the sake of others) is not the blood of Abel crying for vengeance, but the blood shed for humanity, **washing away the sins of those who shed it,** offering a life **purified by the sacrifice of itself."** And a line lower the apparent implications of these words are made more definite by the quotation: "Their sins are forgiven for they loved much."

If this line is, as I assume, simply one which escaped the close scrutiny of the writer, having his thought on a poetic representation of the symbolism of the flag, then it ought to be repudiated or amended. But if—which I cannot conceive—he meant what it would seem to "the man in the street" to plainly say, viz.: that after teaching for centuries that the blood of Christ crucified is the only blood which can wash away the sins of man (whether of those who shed it or of any other), the Church now holds that the most polluted and wicked soul of a man who is killed in the battle for liberty is thereby purified and goes into the presence of its Maker clean and justified, then the whole conscience of the Christian Church should protest against such teaching. It is precisely the same as the Mohammedan teaching that the soul of every man who is killed in battle for religion or country goes straight to the inner paradise of that religion. If this is to be told to our soldiers then they will say: "If we are saved by the fact of death in battle, why send us Chaplains? Why preach repentance? If we die we are saved anyhow, and if we live we will have time for repentance and reform after we return home." We have read much of the horrible moral conditions surrounding some of the training camps; of thousands of soldiers sent home without ever seeing a battlefield, ruined in health as well as character. Does "a life purified by the sacrifice of itself" mean that a man who has ruined the character and very likely the soul as well as the life, of some innocent girl, leaving her the mother of a fatherless child, and who goes unrepentant into the presence of God, has by that bloody death, left behind him the stain of that sin worse than murder? It is true the Word says: "Greater love hath no man than this, that a man will lay down his life for his friend," but it nowhere says that by so laying down his life for a friend, or for his country, or even for his enemy, his soul will be purified or his sins washed away in his own blood.

Many years ago John Hay wrote a ballad of a burning steamboat and the heroic death of its captain, ending with this strange theology: "He is not going to be too hard on a man who died for men," and a protest went up from all over the country. But the doctrine set forth in the above quotations is even more objectionable.

Very truly yours,
S. D. PALMER.

We are beset by two evils, opposite in character, but alike in result: one is frivolity, the other despair. The first tempts us to treat life as a jest, duty as a dream, and God as an intrusion; the second drives us to think life as a blunder, duty as a tyrant, and God as fate. Deliverance from both these evils is gained by a vision of the bare truth of life, that is, a vision of God.—J. Clifford.

An exchange tells how a clergyman once asked a lady if she didn't want her sixteen-months-old boy to be baptized, to which she replied: Why, yes, I do. You know, it's the only thing in his baby book that isn't filled in."

This reminds us of a gentleman who explained why he was confirmed. It seems that he moved into a town, attended Church, and was promptly elected Senior Warden of the Parish. Gratified at this attention, he looked the matter up and found that in that Parish only confirmed persons were eligible.

"Of course," he said, "I at once took the necessary steps."

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WHAT THE CHURCH TEACHES REGARDING THE REAL PRESENCE

No. XXIX

The Prayer Book teaches the real presence of Christ in the Holy Communion; the real reception of Him by the worthy receiver. There is a real and supernatural grace communicated by the sacrament, and it is defined by the office as "receiving," "eating," "feeding" upon the "Body and Blood" of Christ. Leaving aside for the present any consideration of the nature or manner of the Presence, whether in the elements or in the service as a whole, let us consider only the fact of the presence to the man who rightly receives. Hooker says that in his day (1590) there was "general agreement concerning that which alone is material, namely the real participation of Christ and of life in His Body and Blood by means of this sacrament." "It would be better to meditate with silence what we have by the sacrament, and less to dispute of the manner how." Today many Protestants deny the fact, and make the Lord's Supper merely a reminder to us of the fact of His death. This conception, although widely spread, is distinctly contrary to the official standards of the larger and older bodies in Protestantism. It marks a distinct relapse from the high position which they originally took, and even today is probably less generally taught than is commonly supposed. It is the conception of the average uninstructed man.

Prayer Book Teaching

The Prayer Book is very clear in its teaching, and its doctrine is the same as that of the Church Catholic, that Christ himself is present and is received in this sacrament. We pray that "our bodies may be made clean by His Body, and our souls washed by His most precious Blood." We pray that "we and all others who shall be partakers of this Holy Communion, may receive the most precious Body and Blood of Thy Son Jesus Christ." After partaking we thank God for having fed us with the Body and Blood of Christ. There is no room for doubt that the Prayer Book teaching is that we have more than a reminder of Christ's death: we receive in this sacrament the risen living Christ.

Comfortable Doctrine

It is this conception which gives to the sacrament its great value. It becomes food for the hungry, nourishment for the faint, strength for the weak, cleansing for the unworthy. The test for worthy participation is not consistent and pure living, but the desire so to live.

The invitation is, "ye who do truly and earnestly repent—and intend to lead a new life." Such an exhortation could not be given unless the Church did teach the Real Presence. What value in steadfastly purposing to lead a new life, when the strength to do so is not in us? Our purposes do not remain steadfast; our own strength has proved inadequate. But the Prayer Book makes that utter need of Christ, and our own desire for Him, our justification in coming to Him in this sacrament, in which He offers to come into our hearts to give us just the strength we need.

"He That Eateth Me Shall Live By Me"

The only food our bodies can use is organic food; the seeds of plants or flesh of animals. No man can live on inorganic food; he must have as food that which some living thing has prepared. So we cannot live spiritually on inorganic elements, on theories, or doctrines, or ideals. The Law could not save, Christ alone saves. Eating Christ is partaking of Him, of His Divine-human Nature. The "flesh" of Jesus Christ is the human nature which He took of the Virgin Mary, and it is the point of absolute union between God and man. That "flesh" is our supreme need, because our own nature has failed us, and God gives it to us in this sacrament. This is a mystical conception if one chooses so to call it; but mystical only because too big and too vital a truth to be adequately expressed in human terms. But the fact of such participation in the Incarnation is abundantly experienced by every faithful receiver who comes desiring it. J. H. Y.

What of the Future?

No perplexity is more haunting than that of uncertainty. Our hope and confidence must be based on a more solid ground than conjecture. What of the future? This question is troubling every department of life, every prospect is rolled as we try to look beneath the disturbed and turbid things of our day. The rapidly shifting events of the times leave behind a world disorder and confusion. Men are asking, with hope deferred and almost sickened despair, when will this deadly strife, which has drawn countless millions into the harrowing maelstrom of suffering, sorrow and death, come to an end? All our troubles, however, will not cease with the war. There are economic, moral and religious problems which loom large and press hard for solution. When the war comes to an end, shall we have peace, or will it mean only a transfer of conflict to bloodless fields, where strife and competition mean continued struggle, extended hate and relentless aggression? The restlessness and uncertainty which fill the world today rob us of our peace. What will the future disclose?

This same spirit penetrates the religious world, and men are letting it permeate them. They are forgetting the old landmarks and the ancient, accredited standards, and all life seems either a transition or a revolution, as we wait for the fog to lift and the clouds to clear, so as to get our bearings. We are sailing too far by dead reckoning. In that case, we do well to ask, what of the future?

All are not swept away or carried off their feet by the inrush of new conditions, by the unadjusted prosperity in the land, which threatens old standards and long established ideals. To them, God is still their Guide and their rereward. There is no peace in the world in the sense of no danger, no struggle, no concern. Peace may be as searching a test of character and manhood as war. Individuals and nations which are able to battle with conditions of peace become as strong as nations which engage and emerge from war. It takes as much character to face prosperity as to meet adversity. It is a new battle to meet the allurements of peace and prosperity, and not to yield to what is not wrong in itself, but wrong only as an end—the purely secular and material side of life. In time of war or in time of peace, there are those who are not ashamed to trust in Providence, who, in quietness and confidence, heed the words, "Be still, and know that I am God". For them, as for others, the future may have its problems, but it is not filled with alarm, and they are not crossing all their bridges before they come to them.

There is one problem which we, as Christian people, must face, and may solve. Where do we stand in these times? Put in a personal way, "What do I stand for in the Christian cause"? The future of Christian ideals and effectiveness is an individual problem—when we know what the individual will do, we know what all will do, and what Christianity stands for and will do through us. Each of us can find himself, come out in the open, and stand up and be counted.

This, therefore, is the problem, now to translate our Christian faith into life and character which are able to meet new conditions and stand for the truths which are never old nor outworn. It is our ideals which are changing with our conditions. If this were to exalt our ideals, then the change would be progress. We fear, however, that this is not true. Something is lacking, becoming blurred, to some of us. It is the lost sense of some sharp, clear, gripping Christianity which constitutes the sign of alarming weakness on the part of many who once enlisted for Christ. We have so many communicants who are communicants in name only. They are neither assets nor encouragements; they share no work, support no cause, engage in no struggle, and add no strength. They would be offended to be called Christian "slackers". In the countries now at war, if a man counted for no more and contributed as little to the needs of his country as these people count for or strengthen Christianity, he would be called a "slacker", and most justly. It is a "sleeping sickness", the loss of spiritual grip, the indulgence of a liberality in Christian conceptions which ends in the loss of a biting conscience and living convictions. Dr. Horton's allegory is not inapposite as descriptive of those who, in the decline of religious consciousness, are missing at roll call: "The Spirit of Modern Progress one day called up a human being, and finding him discontented, gave him various things to make life comfortable: beautiful cities, electric light, modern plumbing, telephones, telegraphs, motor cars, comic operas and steam yachts. Then said the Spirit, 'Do you desire still more', and the human being replied, 'Yes, make my religion more comfortable'. 'That is simplicity itself,' answered the Spirit, and thereupon he gave the human being magnificent churches, good preachers, and twenty-minute sermons. 'And now,' asked the Spirit, 'are you satisfied at last, or is there something else yet lacking to your happiness?' 'Yes,' was the answer, 'my conscience troubles me; make that comfortable.' 'That is the easiest thing of all,' said the Spirit. And thereupon he did away with the personal devil, and gave the human being an easy-going Summer and a hell that makes a comfortable Winter resort. At that the human being fell back in his easy chair and remarked: 'Really, my dear Spirit, you have made my religion so comfortable that I shall hardly need to think of it,' and he buried himself in the Sunday newspaper."

What of the future? Continued hopefulness to all who keep their faith and their mission. Let each find the answer to the question, "If I am baptized, what obligation rests upon me?" As well ask, "If I enlist in the army, what is expected of a soldier? Is it to be an army minus or an army plus? "Is the Church any stronger because I belong to her?" It would seem to be too elementary to go further and ask, "If I am confirmed, why?" No one can answer these questions for another; he must answer them in and for and to himself.

Let us not think that enquiries such as these are unusual or unnecessary. Can we answer these questions for ourselves? May it not be that example and influence have somewhat suffered the cold and careless to drift because we ourselves are uncertain, or else our enthusiasm was not aflame? Are we enough different to make the difference either an attraction or worth while? The future will be bright with hopefulness when to Christians themselves Christianity is the first thing in the world, and when they realize that there is only one limitation in its effect, and that is to only half live it. "When ye are converted, strengthen the brethren." This is true: "To be a Christian makes more Christians than to preach the Gospel." We need deeper personal interest in one another, and closer fellowship, to make all Christians kin. Something is wanting among us when in some parts of the world Social Democracy seeks a substitute for Christian fellowship, and ends in enmity to the Church.

If, all together and whole-heartedly, in lasting faith and whole-souled enthusiasm, Clergy and people live up and live out their Christianity, then the problems will fade into opportunities and the promises of God become sure in an era of Jesus Christ, where, though difficulties exist, "as our day, so shall our strength be". That is the answer to the future.

Sin

Anything which makes sin less sinful connives at sin. Anything that glosses sin, that varnishes it, that decorates it, is in reality a minister of sin. And in this way even our very forgiveness can be the enemy of virtue and the barrier to a holy life. In our desire to be "nice" we are often hurtful, and in our wish to be sweet and pleasant we are often morally and spiritually destructive. We may smother the stench of an open sewer with a flask of eau de ce cologne. Our forgiveness may be just sweet-scented sentiment, and the uncleanness of the sin is only daintily concealed. Well, now, if the Holy Lord is to forgive our sin, it must be in some way that will not make light of it. However He may forgive us, the sin which is forgiven must not appear light and frivolous; it must appear exceedingly sinful, black with the blackness of the blackest night. If the Holy Lord made sin less awful by the manner of His forgiveness, what an awful world would this become! It is at the Cross of Christ that we see what Divine forgiveness has cost. At the Cross the guilt of sin is forgiven, while its appalling nature is revealed.—Dr. Jowett.

Duty to man is imperative. This duty is both individual and social. It begins with the individual and reacts with the social. The whole may be summed up in a few Scriptural principles: (1) As far as in you lies live peacefully with all men, and as you have opportunity do good to all men. (2) Love your neighbor—Jew or Gentile—as yourself, not more than yourself. (3) Love your fellow-Christian, those of the household of faith, as Christ loved you.—Exchange.

"He Is a Christian"

The wife of a Japanese judge, in Kioto, visited a hospital there to see a young man, a friend of her husband's, whose university career had been cut short by a sudden illness requiring a severe operation. She found him in great pain and despairing as to his education and his future. She could give him no comfort; but in the next bed lay a man, in much greater pain, after a much worse operation, which had not been successful. This second patient was sure to die; his days were numbered and he knew it. Yet not a moan escaped his lips, and every now and then, weak and in agony as he was, he spoke such words of cheer and love to the young student that he was able to comfort him as no one else could.

"He is a Christian," said the nurses, in explanation.

Farther down the ward, on another visit, the judge's wife came across a patient who was in delirium most of the time, and would talk about his most private affairs. The other patients and even some of the nurses wanted to listen; but the nurse in charge quietly kept her hand moving up and down gently on his lips, so that only incoherent snatches could be heard.

"She is a Christian nurse," explained the others.

The judge's wife had read many Buddhist books, but found no help in them for the desire of her soul to be purified. Now, with the thought of these two Christians in her mind, she went out and bought their sacred book, and began to read it half an hour every morning, getting up early so as to have a quiet time. It was not long before she herself became a Christian, and now she is witnessing for Christ as bravely and lovingly as she knows how.

"Ye are our epistle . . . known and read of all men." Was it not so in the hospital wards of Kioto? Is it not so everywhere, if one stops to think? —Forward.

This Life and the Next

It has become almost a habit, and a very cheap one, to disparage any reference to the life to come. Such references are regarded as weak, other-worldly, effeminate, unpractical. It is regarded as belonging to a certain type of men and women who spend their lives at spiritual conventions, but as altogether unfitting or unnecessary for men and women who are rubbing against the stirring life of this rough-and-tumble world. To me the effeminacy is all on the other side. To shut out tomorrow and to refuse to take it into one's thoughts and plans is about as wise as it would be if a man should build boats up the river and pay no thought to the great ocean beyond, where on the morrow his boats must founder or ride triumphant. The wise builder of sea boats studies the larger waters for which the boats are intended.—Jowett.

The Creature's Debt

Do I owe God anything? I do. First, I owe Him a little of my LOVE, in return for His love of me. "Thou shalt love the Lord thy God with thy whole heart," He says (Deut. vi:5). If I lavish all my affection on creatures and none on the Creator I am mortally stingy with my love.

Second, I owe Him a little of my time, in return for the time and eternity He gives me. Foreseeing that I should be tempted to squander all my time on self, my Savior complained: "Could you not watch one hour with me?" (Matt. xxvi:40). If, in spite of His command, "Remember that thou keep holy the Sabbath day," I spend all my time on self, and refuse my Lord one hour a week or so of public worship, I am mortally stingy with my time.

Full Measure

Neither should I give my Lord short measure at this service, by entering late or leaving early. In one of His warnings He orders me to give "good measure, and pressed down, and shaken together, and running over. For, with the same measure that you shall mete withal, it shall be measured to you again" (Luke vi:38). Can I expect a full bushel of reward in the next life if I cut off a peck at the beginning and a peck at the end of a Divine service? No. The measure I used toward God was a half-bushel; and thus my deserts should be. Therefore I will offer my Lord a complete service, an undivided heart. If I refuse to do this, I am mortally stingy with my worship.

At the Gate

REV. LOUIS TUCKER

"Master, will they come soon?"
The eager spirits stand
Within the great white gate,
At entrance to that land;

And as the King returns
From earth they ask one boon
Of knowledge of their friends,
"Dear Lord, will they come soon?"

"Yea, soon," He says to some;
To some, "A little while";
To others, "Very soon";
And then to some, with smile,

Which joys in their great joy:
"Stand but a breath and wait;
One cometh even now."
So watch they at the gate.

There is a little sentence in one of St. Paul's letters which seems to me to convey an exceedingly grateful appreciation of the friendship of one of his fellow-believers. Paul had been arrested and thrown into prison, and it is evident that the prison walls had thrown a cloud over his character, and even many of his friends kept away. They did not like to be seen going to the prison, or having anything to do with the men and women who were held captive within. But there was one man who dared anything and everything that he might minister to his imprisoned friend. They might say what they pleased, or think as they liked. His purpose was bigger han his peril, and his love was stronger than his fear. He was determined to go to the prison and see his friend. And this is what the Apostle says about him: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me and was not ashamed of my chain." That is a most loving eulogy; indeed, one of the loveliest tributes I know, even in the sacred Word—"He was not ashamed of my chain." "I was in prison, and ye came unto Me."—Jowett.

The one Divine work, the one ordered sacrifice, is to do justice, and it is the last we are ever inclined to do. Anything rather than that. As much charity as you choose, but no justice. "Nay," you will say, "charity is greater than justice." Yes, it is greater; it is the summit of justice; it is the temple of which justice is the foundation. But you can't have the top without the bottom; you cannot build upon charity. You must build upon justice for this main reason: that you have not at first charity to build with. It is the last reward of good work. Do justice to your brother (you can do that whether you love him or not), and you will come to love him. It is all very fine to think you can build upon charity to begin with, but you will find all you have to begin with begins at home and is essentially love of yourself.—Ruskin.

The mantle of Divine Providence is thrown over the entire world. It shields not only the great oak, monarch of the forest, but also the sprig of grass, a tiny shred of the earth's carpet. And if in His infinite watchcare God is so vigilant of these least things, will He be unmindful of man, whom He has made the crown and glory of His creation? If He clothes with the beauty of the lily the vegetation of the field which today blooms and tomorrow burns, shall He not much more clothe us who are made in His likeness?—Biblical Recorder.

Truth is, we need some more of that good old-fashioned belief — the kind that told Columbus a wonderful land awaited him—the kind that showed Galileo the stars before he saw them. The courage of their convictions was always there; the rest followed as a matter of course.

We don't arrive because we never start. Then we choose to justify our lack of belief with what we term our super-intelligence. The Universe smiles—Eternity chuckles—and Time speeds the day when belief shall have set our feet on the ground; and when knowledge, born of belief, shall make clear the Chart that maps the Way.

We all know a right we do not do; whatever we do, whatever we give, whatever we are, there is more we ought to do, more we ought to give, and more we ought to be.—Canon Barnett.

The poets set to music what other people feel but cannot express.

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THE CHILDREN'S HOUR

THE DEATH OF PAN

By EVA LEE MATTHEWS

In the old days, when all the world was young, the fairies were just as big as we are, and they used to play with human beings quite freely. Often they were seen at play—all kinds of fairies there were. Those who lived in the tree were called dryads, or hamadryads; those who lived in water, the fountains and rivers and sea, were called nymphs. A good many mortals, from time to time, slipped away from ordinary human responsibilities into fairyland, and, according to their motives or their former life, they became satyrs, or centaurs, or mermaids, or undines. In all cases, they had to relinquish their souls—they bartered future immortality for the present, and rather earthly, immortality of fairy life. And how hard it was to win back their souls you may find out from reading the story of Undine, by Fouqoe, and of the Mermaid, by Anderson. But very few ever cared to get their souls back. They led merry, irresponsible and immortal lives in fairyland, untroubled by conscience or any remembrance of God. The King of Fairyland was named Pan, and a jolly king he was, piping sweet music for the gay dances of his fairy folk, and ordaining that none of his subjects should shed tears.

In case of terror and pursuit of a nymph by a satyr, he would good-naturedly turn the nymph into a waterfall, or a rose bush, and laugh at the surprised face of the satyr, till he had to hold his sides to keep from bursting. Oh, he was a merry king, and all the fairy folk did whatever he bade them, and fairyland was a beautiful place, full of music, and dancing, and play. If there were lessons, and it was whispered sometimes that King Pan was the great teacher of the magicians, and witches, and astrologers, those were all behind locked doors, and no one but the pupils themselves, mostly humans, though sometimes fairies would learn magic, too, were admitted, and they only one by one, and sworn to secrecy. If Pan taught magic, as I have been told he did, he never seemed to care what his pupils would do with it, or how they would use it. He himself did not use his powers of magic to hurt human people, but he did not seem to mind if the people to whom he taught it did. That was their look out, he thought—and if humans made war on humans, however they might do it, was no business of his, and he went on, whistling and merry, while Circe, the wicked witch, turned men into pigs, and sirens sang men to their death. Pan sometimes dressed very gorgeously, in robes made of exquisitely dyed and embroidered fabrics, sometimes very simply, with only a tunic of green leaves and a wreath of flowers on his head. He had mines of silver and gold and gems, with a race of slave fairies—or perhaps humans who had come to fairyland and been used as slaves by King Pan, who was autocratic and capricious. These diggers under the ground were called gnomes, and Pan, to keep them contented, used to let them decorate the caves they excavated, and where they dwelt, never coming up to the light, with the precious metals and stones they were forever mining for, and would laugh in scorn at those who bartered sunshine for the hidden gold.

Many centuries passed away, but centuries do not count for much in the life of a fairy, and there had been but little change in fairyland. Pan was growing perhaps more of a tyrant with the long exercise of undisputed power, but his rule was not questioned, and the fairies obeyed him gladly, and felt, indeed, that their happy existence was due to his power and his will. Then came strange premonitions of change. A little bird flew to Pan one day and told him that he had seen a bright and glorious angel, far more beautiful than any of the fairy tribe, one, doubtless, who had come from heaven, in talk with a young virgin drawing water at the fountain, and he had heard the angel tell her she should be mother of the Universal King.

"So, Pan, you will be king no longer. You, too, will have to do homage to this Anointed One of heaven," trilled the little bird. Pan heard with a glowering brow. His kingship had been undisputed so long, he did not want to give it up to another—however great, or wonderful, or holy. But what could he do? The Child was to be born in a land which for ages had excluded the fairies. Neither Pan himself, nor any of his nymphs, nor dryads, nor underground workers, could go into the land, which had an invisible barrier around it; but any fairy attempting to pass through heard the words, "Holy to the Lord", and unseen hands pushed him back.

In such a land, the Child would be quite safe from Pan and his crew. But no such barrier existed for the birds, and so he sent them as his messengers to bring him word of what happened in the Holy Land he could not enter.

By and by news came to him. An owl, flying by night, had seen shepherds hurrying away from their flocks to find a wonderful Child they were talking about, that angels had told them of. Then a hawk flew in and said three wise men had come from the East country, asking for the wonderful King of the Star. Then a little robin flew in, with his breast all splashed with the blood of babies, slain by the wicked tyrant, Herod. The bird was almost sobbing as he stammered out the dreadful tidings.

"Has the King Child perished?" then asked Pan. But the robin could not tell.

Then an eagle flew to Pan, and said:

"I have seen the Child. His mother fled with him by night, and they have crossed the borders of the land and are entering Egypt."

"What was done to the King Herod, who tried to kill the Child?" asked Pan, in a strained voice.

"Nothing," said the bat. "I was hanging to the eaves when King Herod gave his orders to his soldiers to spare no man-child, but to make sure of killing every one in Bethlehem. And I was there when the soldiers came back and reported every man-child in Bethlehem was dead. And Herod only looked pleased, and gave them gold. And no harm came to him at all."

Pan looked meditative—

"Nothing was done to Herod, though he tried to kill the Child. Why should I fear, then, since I only plan to steal him, and bring him here to fairyland, and keep him a child always? I do not mean to hurt him. Indeed, in fairyland he will be quite safe from the wicked King Herod, and all the others that want to hurt him. Indeed, I believe he will be glad to have me steal him, and keep him in a beautiful and happy childhood." Such was the tenor of his thoughts, but he did not say anything to the birds. He noted, however, that the doves had brought him no word.

"I will exile them from the trees," he said. "Let them find their homes among men, or in the rocks. They shall have no place in my fairyland."

He whistled to his great wild swan, and, mounting on its back, "To Egypt," he said.

Over the blue sea, dotted with green islands, he flew very swiftly, and it was not long before he found himself looking down upon the yellow plains of Egypt. Going more slowly now, his keen eye, searching carefully, at last lighted upon the object he was seeking—a little party of three, going slowly in the rapidly failing light, a woman, carrying a baby clasped to her bosom, riding on a donkey, led by a grave-looking man. Pan knew it was the party he was seeking by the involuntary homage his heart was paying to the Child. Never had he felt so before any human being hitherto, and he tossed his head angrily at the thought that if he brought him to Fairyland he might lose his kingship after all. The swan, obedient to the undesigned touch, flew far, and he lost his little party for a time, but circling back again, and descending slowly, he found the little group encamped for the night. In the shelter of the huge stone Sphinx, in the desert, they were camping, right between its huge forepaws, resting on the sand. A small fire blazed in front of them, its flickering light playing upon their weary yet singularly peaceful faces. Pan watched them as they completed their preparations for the night in that most singular of resting places, and in the protection of the Great Asker of Questions quietly slept the Answer to all the Riddles of the Universe.

The sleeping Child was laid upon a shawl, the mother slept beside him, and Joseph watched in anxious care beside the fire. But Pan stepped lightly in the dark, just outside the circle of light thrown by the fire, weaving a magic spell of sleep, so that gradually the man by the fire nodded, and then slept profoundly. Then the fairy king, still treading lightly, entered within the charmed circle, and lifted the Child in his arms. But as he looked into the face of the Child involuntarily, he saw, to his amazement, that his spell of sleep had no effect upon the Child. With wide-open, questioning eyes, he was looking at him, and Pan felt that he read the purpose of his heart. Abashed, he stood a while with the Child in his arms, then shaking his head resolutely, he turned toward where his swan was waiting for him, resting from its rapid flight. But ere he reached the outer boundary of the circle of fire-light, a star shot down from the blue vault of heaven, and a being of terrible brightness stood before him.

"Child of earth," said the star-bright being, dost thou come near to the Holy One only to steal, and to refuse the homage of thy pervert and careless heart? Into that rebellious heart I plunge the spear of light. Thy reign is over. Thou must die, because thou hast dared to measure thy strength with the King of Heaven and Earth. No more may thy race mingle with the sons of men. Smaller and smaller shall they grow, as they gradually vanish from the earth, which has so long been their playground."

He took the Child from Pan's nerveless grasp, and at the same moment a sharp pain stung Pan to the heart.

"It is Ithuriel's spear!" he cried, and staggered over to his swan, which rose with him into the air and carried him back to his beloved gardens of Greece. But it was a dead Pan he brought back to the waiting fairy world.

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It is said that a ship was sailing close under the cliffs of Tarentum that night, and those on board were astonished and filled with fear to hear a great wailing and sobbing, and through the noise of lamentation these words were clearly heard:

"Great Pan is dead! Great Pan is dead! Great Pan is dead!" and so the sound of sorrowful lament swept by, and all was still once more.

But from that day, the fairy folk became invisible to man—a barrier had come between—and gradually they grew less of stature. In the middle ages, the records show, they had dwindled to but two feet in size, and in these modern days they have shrunk to scarce an inch in height. Only the tiny flower fairies are seen, and they rarely, for the fairy race is rapidly vanishing from the earth. Great Pan is dead! and fairy folk are but a dying race.

Tennessee Notes

The Convocation of Middle Tennessee met in St. Barnabas' Church, Tullahoma, the Rev. D. I. Hobbs, Rector.

The sermon was preached by the Rev. A. C. Killeffer. The instructions were given by the Dean (the Rev. Dr. H. J. Mikell) and by the Rev. Charles T. Wright. The topics—"Church Finance," and "The Open Forum"—were discussed by the Rev. P. A. Pugh and the Rev. G. I. Hiller.

Missionary addresses were made by the Archdeacon of East Tennessee (Mr. Claiborne) and the Rev. George O. Watts.

A resolution was passed congratulating the Diocese of Atlanta on its selection of the Rev. Dr. Mikell as Bishop, the news of the election arriving while the Convention was in session.

The Rev. J. C. Kichner has assumed his duties as minister in charge of Holy Cross Church, Mt. Pleasant.

The Rev. H. F. Keller has assumed the charge of St. Mary's Church, Fayetteville.

The Rev. E. M. Bearden will continue his studies at Sewanee. He was ordered Deacon on June 5th by the Bishop of Tennessee.

On St. Peter's Day the Woman's Auxiliary of St. Peter's Parish held their annual missionary service, at which time the Rev. A. C. Killeffer was the preacher. After the service all gathered socially in the Parish House. The clergy and congregations of the city united in congratulating the congregation of St. Peter's on their new Parish rooms.

WAYS TO HELP THE KINGDOM GROW

THE WAR AND THE LAD

Someone in the Church Herald of Florida writes as follows:

"The war is now here and for how long no one is rash enough to venture to predict. Our country is in it and as far as we can see she will be in it for some time. Our young men have been called to register, and they have responded by the millions. It is not improbable that a million and a half of these will be called out. They must go to the front and before going they must be gathered in great training camps. How many will return to us God only knows.

"Now the great question before us is, What will be the moral and spiritual condition of these young men going into the struggle that may end their lives? Or, What will be the condition of those who come out? The Church must to some extent answer this. Wherever these men are encamped in a community the Church must make every effort to care for them; not in a cold perfunctory way but with real genuine sympathy. These men away from home will of necessity be lonesome and homesick and they will long for companionship, and if they cannot get the right kind of companions, they are going to have some even if it is the worst."

Something like the above has been said and written many times since the war began. Here in America, since America entered the war, we are all standing for the general sentiment and principle involved. Each man and woman, it is safe enough to say, is ready and desirous to make things as clean, as comfortable and as salutary as possible for the young men upon whom our national existence and our personal well-being depend. It is bad business for all concerned when some one of our young men comes back with a shattered body. It would be even worse business for all concerned should any of them come back with a shattered or degraded soul. Supplies in enormous quantities have been sent by us across the water to the soldiers of other armies. Supplies in still larger quantities will go across to our own men. These supplies all have and doubtless will have reference principally to the body. The soul matters are largely left to the Chaplains and the Y. M. C. A. The former make but a drop in the bucket—there are too few to too many. The Y. M. C. A. headquarters is a well swept and garnished place for the men who care to resort thither. But the weakness of the Y. M. C. A. is two-fold. It has no power to compel men to come in and it has nothing of particular help for their souls after they do come in. The Young Men's Christian Association is really the Young Men's Fraternal Association. It is a splendid institution, well worthy of the support of us all. Odd Fellowship is a splendid institution. But the point is that in neither the one nor the other does a man get anything but clean and wholesome surroundings with good fellowship and some imported speeches occasionally upon religious subjects from one angle or another. The men who don't attend do not get even this much of benefit. To place a Y. M. C. A. tent in the middle of a camp for the sake of salvation is to place a soup kitchen in the midst of the sea for the sake of navigation.

To attempt discrediting the Y. M. C. A. is far from our intention. Thank God there is such an institution and thank Him also that its directors have had the initiative, the push and the means to do what they are doing. But let no one suppose that the camp movement of the Y. M. C. A. is competent to take care of the spiritual needs of the camps. The Y. M. C. A. itself would probably be the last to make any such claim or to entertain any such hope.

As to the Chaplains, as said before, they are too few in number and besides that, many things are expected of them by the military authorities other than attention to the Father's business. They used to serve as regimental postmasters and it is likely that they do yet. If there were ever a situation where thoughtful, prayerful, resourceful, earnest and continuous effort on the part of those at home for those away were needed, that situation is now and here. There is much that is needed that we cannot possibly do but when the inevitable war wreckage begins to litter our own shores, may it be that in our mournful contemplation we shall have, at least, this support—the consciousness that we have done what we could.

WESTERN MASSACHUSETTS

The Rev. Marshall E. Mott, Rector of St. John's Parish, North Adams, has placed at the disposal of the general Missionary of that Diocese the services for a month of his Parish Visitor, Miss Harriet E. Lines. Miss Lines began her work in this field on July 4th and with the other women helpers will call from house to house in town after town upon the people previously attached to the Church through several years of this kind of work. Not only upon such do these visitors call but also upon every family in those districts remote from the Church in order that they may carry to them the Christian message, give them the Christian call and attach them to the Christian body. One result of this kind of work is to bring each year to Baptism some 125 or more persons together with very much that Baptism does and should mean.

There are a good many families in many Dioceses that nobody knows anything about that are fit for and worthy of the Church's solicitude. It is not always easy to reach them for they are largely unknown, distances are great, going is frequently bad and above all, the laborers are few. To receive gratis the services for a month in this field of a trained worker is no small advantage and St. John's Parish may have this for its pay—the consciousness that it is doing one of the most practical and helpful things ever done in this Diocese for the solution of the home, rural missionary problem.

TO GROW OR NOT TO GROW

Bishop Johnson of Los Angeles in his recent convention address felt constrained to speak as follows:

"The Church cannot escape the legitimate consequence of growth. She, too, in every city and town and hamlet, has had to provide for this expansion, and she has been doing so. I know what this means as well, if not better, than any man in this assembly, and when at a recent meeting of one of the Convocations, a well known man asserted upon its floor that the Church was asked to spend a tremendous amount for Church development, I said,—'Yes, * * * * but, if we fail to meet the demands of the Missionary Committee made known in its budget, we have but one alternative, and that is either to stop work in some of the fields already occupied, or to reduce stipends of our Missionaries."

This passage was intended for his own Diocese but it is a clear statement of a general truth. There can be no costless growth of anything. There can be no costless growth of the Church. Individuals can evade payment but the organization cannot. The evasion of A means a double charge for B. If B will accept it A may still glory in the statistics of victory. If B declines to pay more than his own share the victory shrinks to the drawn battle of self-preservation. Should B default altogether as A did there would presently be no statistics of any sort except those appearing on the monument to our memory. The question is not shall we pay? but shall we grow?

NO REGRETS

Somewhat along the same lines is the following from the South Dakota Churchman and attributed to Senator Hoar. It is nothing more or less than a simple statement of the decent truth that a man should pay his just bills whether or not they can be collected by law. Senator Hoar seems to think that there is a law in the case for he refers negatively to a penalty. There are few of us who have not looked upon "regrets" here and there which the bearers thereof would not gladly exchange for a fine or a term in confinement. The Senator says:

"The men who need public and social worship will never as a rule seek it unless the men who think they do not need it set the example, and join in it. There is, in my judgment, no more commanding public duty than attendance at Church on Sunday. The greater the man's influence, the more sufficient he may be to himself, the greater and more imperative the duty. I do not believe there ever was a man who attended Church constantly through life or who brought his children to Church in their youth, or who was taken by his parents to Church in his own youth, who regretted it as he looked back."

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BEST THING OUR AUXILIARY HAS DONE

The subject assigned for this article cannot be followed for the best thing in our Diocese is not yet finished. It is the uniting of the Churchwomen of the fifty-four Parishes that are scattered about in thirty-four counties into the Church Woman's Federation, which is the Woman's Auxiliary. The women of twelve Parishes have federated. These twelve groups are taking for their motto a "Branch of the Auxiliary in every Parish." Then will be developed a real Diocesan consciousness. In fact this will be realized before all Parishes are represented, for the united effort will bring all the women closer, will produce interest in each Parish for each other Parish. Then the spiritual life of the Diocese will be felt and Churches will be organized in the twenty-six counties in the Diocese that now have not the privileges of the Church.

Auxiliary to the Board of Missions. That is what the Woman's Auxiliary is. Every member is a Missionary. The especial field for the women of the Diocese of Springfield is their own Diocese. It is their work to make the Diocese strong, for the Church is no stronger than the weakest Diocese. In proportion as new Parish Branches are organized is the Diocesan Auxiliary better able to contribute to General Missions, to the United Offering, and to special calls of the Board.

The big thing the Auxiliary is doing for the Diocese of Springfield is federating the Churchwomen.

EDITH W. DORSEY,
President W. A. Diocese of Springfield.

The best thing our Auxiliary has done is to elect a most efficient President—and she has done the rest. But being a good President and working very hard herself she has been able to make the rest of us work too.

The President has traveled this year hundreds of miles visiting the smaller Branches, calling the women together, and explaining the ideals and methods of the Auxiliary. In localities where a fully organized Auxiliary was not feasible, she gave out United Offering boxes that the women might, in this way, take part in the work—joining with us in offerings and prayer.

A new plan, tried successfully this year, was a United Offering Service—not for the presentation of the offering, but for giving information about it. The different Parishes in the city followed the same plan. The Rectors preached on this important work, explaining its methods and results. In the pews were slips and pencils; all who wished to receive a United Offering box signed these slips, which were taken at the door by Auxiliary women. In this way we increased our enrollment, in one Parish alone, by a hundred new members, some being strangers whom we had been unable to reach in any other way.

One of the most helpful undertakings of the year has been Study Classes in different Parishes, given by a leader having normal training along this line, and with the idea of demonstrating the most approved methods so that the local members could continue the work. If a Parish was inaccessible the Leader remained for a week conducting meetings every day—but if possible, she went once a week for a class until the course was completed; or, what perhaps proved the most helpful way, she went for two meetings, and after having explained and demonstrated the method, she left the class to be continued under the guidance of a local Leader.

Most of our classes were on prayer, and the discussions brought out how our women hunger for guidance and instruction, and a chance for self-expression on this vital subject which is taken in ordinary conversation. It seemed particularly helpful to band together to think and pray on this subject, and all felt conscious of the Holy Spirit's guidance, and we seemed to understand as never before the vital and practical power of prayer.

ALICE I. MASSEY,
Secretary West Texas Auxiliary.

Churchwomen Promote Temperance

Mrs. Joseph M. Gazzam, in the last number of "Temperance", gives the following account of the movement among society women in Philadelphia for temperance, and the conservation of the youth of America:

"This movement, which is progressing rapidly, started by a few society women (mostly Episcopalians), a year ago last February, has now become a 'war measure', and is endorsed on all sides by everybody interested in the young, the hope of the future! It was considered of so much importance in this war time that we were asked to present it before the 'Mothers' Congress' Convention in Washington. We were also asked to meet in conference the National Temperance Committee, before the Federal Council of the Churches of Christ in America. This temperance movement among the society women of Philadelphia was endorsed by the several organizations, also by the Militia of Mercy, Mrs. John Hay Hammond, President; Mrs. John Henry Hammond, President of the 'Parents' League'; Miss Georgiana Harriman Owen, of the 'Junior Patriots', and many other prominent New Yorkers.

Our claim is, sobriety should be the first step in preparedness; the conservation of the young people of America is the best patriotism! The women of America are glad to give their sons for the protection of the country, but in return **demand** that the country, the Government, take immediate steps to protect by nation-wide prohibition, these sons, who are in camp and will be fighting in the ranks."

Not Having Money She Gave Jewelry

A touching incident occurred at a recent meeting of the Woman's Auxiliary of St. Paul's Parish, New Orleans. The work of the Church General Hospital, Wuchang, China, was presented by Mrs. Terriberry, the Educational Secretary, and, at the suggestion of the President of the Branch, pledges were taken for the work. Mrs. Terriberry read a letter which had been left at her home with a box containing a piece of jewelry. The letter explains itself, and is as follows:

"One of the least efficient members of St. Paul's Branch sends greetings, and would like to be with you tonight when you meet together in the Spirit of the Kingdom of Heaven. Her heart felt heavy when she remembered that she had no offering to give to the Missions that are so dear to her heart, and for which the Executive Board labor so abundantly and with such untiring zeal. Then 'the still small voice': 'You have some tiny pieces of gold. Cannot you part with them for the Master's cause'? 'Oh, so gladly, but they have so little value, either to sell as they are, or to melt for the pure gold that is in them'. 'O ye of little faith, have you forgotten the cruze of oil, the widow's mite, the loaves and fishes? Have you so soon forgotten the miracle of today,, when $3.75 was turned by your Lord into $7,000,000.00! The little offering is sent for China, for 'the light that shines farthest shines brightest nearest home.' 'Faithful is He that calleth you, who also will do it', when we pray to be sanctified wholly."

Commencement in St. Mary's School, Concord, N. H.

Saturday, June 16, was closing day at St. Mary's School, Concord, N. H. After an unusually largely attended alumnae luncheon, the graduating exercises were held in the gymnasium. Bishop Parker presided and announced the following prizes: For gymnasium work, Lucy Salt; Valpey prize, in Latin, to Rachel Nauss; Heath prize, in mathematics, to Laura Cabot, and the Devin prize, in English, to Elizabeth Hubbard.

Diplomas were presented to Doris Clough, Muriel Greeley, Elizabeth Hubbard and Margaret Teague. The address was given by Hon. Henry C. Morrison, Commissioner of Education for New Hampshire.

Bishop Parker, in his closing address, referred to the plans for moving the School to a place already bought on the outskirts of the city.

The commencement sermon was preached in St. Paul's Church Sunday evening by Rev. James Clarence Jones; Ph. D., of St. Mary's Church, Brooklyn.

The very same Spirit whose fiery flame sat upon the twelve Apostles, and whose indwelling filled their hearts, is still our only strength, our only holiness, and our only hope

Indianapolis

Special Services — Anniversary—Ordination—Resignation

Bishop Francis is holding regular services at Fort Harrison every Sunday, at 10 o'clock. **General Glenn has** placed a room at his disposal in the Administration Building, so that he can meet the officers of the training camp. Open-air services are being held in Indianapolis, upon the north side of the Federal Building, at 7 p. m. The Bishop preached there Sunday, July 1, to a large crowd, being assisted by the Rev. Dr. Brown and the Very Rev. Dean White, the vested Choirs of St. Paul's Church and All Saints' Cathedral, and the News Boys' Band. The service was most inspiring and helpful.

THE INDIANAPOLIS CLERICUS

The Indianapolis Clericus met at the guests of the Rev. George E. Young, in Indianapolis, upon the third Sunday in June. A most thoughtful paper was read by the Rev. George E. Burbanck, upon "Some Phases of Social Service". The Clericus will hold its annual picnic at Garfield Park, July 16th.

SOCIETY OF COLONIAL WARS

Rev. Dr. Lewis Brown preached before the Society of Colonial Wars, Colonial Dames and the May Flower Society upon the Sunday before Decoration Day. Doctor Brown was elected Governor of the Colonial Wars at their annual meeting. He also preached the baccalaureate sermon to the graduating class of the Indianapolis Conservatory of Music, and presided at the St. John's Day ceremonies of the Ancient Accepted Scottish Rite. At this latter service, the Rev. James D. Stanley of Christ Church made a noteworthy address upon "John the Baptist".

FIFTIETH ANNIVERSARY

St. Paul's Church, Indianapolis, kept the fiftieth anniversary of the laying of the corner stone upon Trinity Sunday. The Church is entirely out of debt, and begins its second half of the century in admirable condition throughout.

THE PILGRIMAGE OF PRAYER

The Pilgrimage of Prayer, from June 10 to 16, inclusive, was a conspicuous success. The hour, at 10 o'clock, was most happily chosen, and the celebrations of the Holy Communion were largely attended. The addresses by the Bishop and Clergy followed a carefully selected plan, and touched the high water mark of such discourses. Throughout the Diocese, the week was well observed.

ORDINATION TO DEACONATE

Mr. Albert Ellistor Cole was ordered a Deacon upon St. Barnabas' Day, June 11, at St. John's Church, Lafayette, by Bishop Francis. The Rev. Dr. D. E. S. Perry, Rector of the Church, preached the sermon; Rev. William Burrows presented the candidate; Dean White and the Rev. Horace W. Wood assisted in the service. Rev. Mr. Cole has been placed upon the Cathedral staff, and will do work under the Bishop's direction.

REV. MR. OTTE RESIGNS

The Rev. William C. Otte, Vicar of St. John's Church, Bedford, resigned his charge July 1, and expects to make his future home in Cincinnati, his native city. Mr. Otte has been a devoted and efficient member of the Diocese for sixteen years. He has won golden opinions from every one for his sterling Churchmanship and widespread interest in all matters of public good. He will leave many sorrowing hearts behind, who know his worth and appreciate his loss to the Diocese and themselves personally. His brother Clergy wish him every blessing in his days of retirement.

St. Paul's Episcopal Church, New Albany, Ind., was filled at the observance of Patriotic Sunday. Sanderson Post and the Woman's Relief Corps, G. A. R., the Masons and Red Men fraternities, and the Calumet Club, were represented. An appropriate sermon was delivered by the Rev. F. J. Mallett, with special music by the Choir. A feature of the services was the first using in the processional of a handsome silk flag, donated to the Church by Miss Sue Green and her brother, J. A. Green. Instead of the usual gold cord and tassels, a broad white ribbon, on which was embroidered in gold, "Peace on Earth, Good Will Toward Men", is placed. On the same day, Dr. Mallett participated in a "Flag Raising" by the Red Men of New Albany.

Interesting Items From New Mexico

DEDICATION AT SAN JUAN INDIAN HOSPITAL

The Bishop was in Farmington and at the San Juan Indian Hospital from June 29th to July 2nd. Sunday morning he administered Confirmation at St. John's Church, and in the afternoon officiated at the dedication service in connection with the opening of two new wards at the hospital. There was a good delegation from Farmington, across the San Juan River, besides a goodly number of Indians at the dedication, which was held for the first part in the wards, but mainly outside on the spacious verandas. An Indian girl was baptized. This seemed a kind of "first-fruits" at the Mission. In his address the Bishop laid emphasis on the purpose and spirit of the Mission Hospital for the Navajos. The Rev. Thomas B. McClement, to whose services and efforts the District is largely indebted for the success of the enterprise, also spoke on behalf of the Navajos.

The new buildings have been erected by the generous gifts of two Washington Churchwomen and are to be known as the Freeman and Buckingham Wards. The hospital now has a staff of three resident workers, Miss Mattie Peters, Mrs. W. Gray and Miss Carrie Kin Lee Ki Ni. Besides the wards a well equipped dispensary has just been completed, and the Rector's annex is under construction. The Rev. Thomas B. McClement is Chaplain.

DEATH OF PROMINENT CHURCHMAN

The Church and the State of New Mexico have sustained a great loss in the death of the Hon. William H. Newcomb of Silver City, June 25th. He was one of the founders of the Mission and the Parish of the Good Shepherd, of which he had served as Warden since early days.

Coming to New Mexico as a young man forty-five years ago, Judge Newcomb was one of the pioneers in the Southwest and passed through the various experiences of those early and stirring days—the Apache raids, gold and silver mining "booms," outlawry, wide-open gambling, etc.—but the rock of his faith and devotion was proof against all these conditions, and he ever remained loyal to the Church.

A man of strong determination in the upholding of the law, he exerted a decided influence in ridding Silver City and its vicinity of the vicious elements of lawlessness. Judge Newcomb leaves us a stirring example of steadfastness to duty. Religion with him was real, not perfunctory, and he carried it into all of his many activities,—business, social and Church. He was not the kind of man so often met with in the West, who drops his loyalty to the Church when he comes face to face with the more rugged social conditions of a newer civilization. He was not one of the "has been" sort of Episcopalians, for probably in no part of the Church could there be found a more consistent and loyal communicant and consecrated worshiper than this highly respected and much beloved man.

A warm personal friend of the present Bishop, as he had been to Bishops Dunlop and Kendrick in the days gone by, Judge Newcomb was ever ready for service in the Church and in the District. To his relatives and the Parish of the Good Shepherd our earnest sympathy is extended in a loss which we all know to be great. God give him eternal rest and raise up for His Church other men who will give a similar manifestation of devotion and Christian zeal.

ARCHDEACON APPOINTED

The Very Rev. Walter S. Trowbridge, Dean of Trinity Cathedral, Michigan City, Ind., has accepted the Bishop's appointment to be Archdeacon of New Mexico with special oversight in the central part of the state. He takes charge September 1st.

TWO NEW MISSIONS

The Rev. D. A. Sanford has opened Missions at Thoreau and Grants in addition to his duties at Gallup and Gibson.

CONFIRMED AT 80

Mr. Richard Vickers, eighty years old, one of the pioneers of the Southwest, was confirmed by the Bishop July 4th at the Church of the Holy Faith, Santa Fe.

The address of the Rt. Rev. Frederick B. Howden, D. D., from July 15th to September 1st, will be Saybrook Point, Conn.

Patriotic addresses were delivered during June by Bishop Howden at Clovis, Las Vegas and Albuquerque in connection with the Red Cross campaign.

Mission At Havre, Mont,. Becomes Parish

St. Mark's Church, Havre, Mont., has grown in ten years from a small Mission into a well organized Parish. Ten years ago there were only six Church people in the town, and services were being held in a rented hall. The Parish now owns property valued at $42,000. The Convention of the Diocese was held at Havre a few weeks ago. The vote of the Convention admitting and incorporating St. Mark's Mission as a Parish was received with warm applause. "As a result of ten years of heroic work," said Bishop Faber, "this small Mission now stands a monument to indomitable pluck and consecrated zeal. To get such a beautiful temple of worship ready for the Convention, then open it with the impressive service of an ordination to the Priesthood, receive and entertain delegates so handsomely, and finally meet all the requirements of the incorporation of a Parish, determined by law, in a single season is remarkable achievement."

A Delightful Picnic

The patients and ex-patients of the Church Convalescent Home, Denver, were pleasantly entertained at a picnic supper on the lawn of the Sisterhood House of St. John the Evangelist, of the Diocese of Colorado, Thursday, June 28th, the occasion being the birthday of one of the Sisters, who has been identified with the Home from the beginning, four years ago. The Superintendent, patients, friends and Sisters spent a very enjoyable afternoon and evening.

A Sack of Worries

A wayfarer carried a heavy sack, under which he toiled and complained unceasingly. From none could he get help or comfort.

And as he slowly journeyed, groaning under his burden, the Angel of Optimism came to him and spoke kindly, saying:

"Brother, what carriest thou?"

The man answered surlily, "My worries."

The angel smiled pityingly upon him and said: "Let us look into thy burden and examine thy worries."

And so they looked in. But lo! the sack was empty.

"Why, surely," cried the man, "there were two great worries, too heavy for man to bear. But—ah, yes, I had forgot—one was a worry of yesterday, and so it is gone."

"And the other?"

"That—why, that was a worry of tomorrow, and it—it has not yet come."

Then the angel smiled with infinite pity, saying:

"Hearken! He who bows himself down under the worries of yesterday and tomorrow wears himself out for nought. But he who carries only the worries of today has no need of a sack for his sorrows. If thou will cast this black thing aside, and give all thy strength and cheer and courage to the things of today, real misfortune never can burden thee."

Wondering, the man did as the angel commanded.

And as he took up his journey and went lightly, swiftly on, his heart and his hands were free to relieve many a brother wayfarer of his burdens, and to pluck sweet fruits and flowers along the wayside.

And when he came at last to the setting of the sun, it was with smiles and a song.—The Christian Herald.

To proclaim the Spirit of Truth—that the Spirit is verily with us and striving with us, cultivating all the faculties He has conferred, bringing us to repentance, seeking to mould us after God's image, seeking to make us helpers and not destroyers of each other—this is the work that is left to the Church, this is the one hope for the age.—Maurice.

All external circumstances, whether direct from God or indirect through man, whether from open enemies or dearest friends, whether intended or simply casual, through wilful sin or unavoidable infirmity, are component parts of that furnace through which our nature is passing, and in which, if at all, our sanctification is to be attained.—Rev. T. T. Carter.

O God, our Father, who bearest with us though we bitterly offend; grant to us patience with one another, that we may cast away all fretfulness and complaining, and whatsoever hinders the course of brotherly kindness; through Jesus Christ our Lord. Amen.

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The Witness

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

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DEATH OF BISHOP VAN BUREN, FIRST BISHOP OF PORTO RICO

The Rt. Rev. James Heartt Van Buren, D. D., the first Bishop of Porto Rico, died at Easton, Penn., on Monday, July 9th, at the home of Dr. C. Spencer Kinney of the Easton Sanitarium. He was born at Watertown, N. Y., July 7, 1850, the son of James Saurin Van Buren and Harriet Adelia Stebbins. He graduated from Yale University in 1870 and from Berkeley Divinity School in 1876, receiving the degree of D. D. in 1902. In 1877 he was united in marriage to Miss Annie M. Smith of Norwalk, Conn., and after his ordination had charge of Parishes at Seymour, Conn., Englewood, N. J., Newburyport, Conn., and was Rector of St. Stephen's Church, Lynn, Mass., at the time of his election as Bishop of Porto Rico. He was consecrated June 24, 1902. Because of ill health he resigned in 1911.

The funeral service was held at Trinity Church, Easton, on Thursday, July 12th. The Rt. Rev. Dr. Ethelbert Talbot, Bishop of Bethlehem, officiated and was assisted by the Rt. Rev. Dr. Charles G. Burch, Bishop Suffragan of New York; the Rev. Henry Lubeck, D. D., of New York, and the Rev. Lucius Waterman of Hanover, N. H., personal friends of Bishop Van Buren in Yale and Berkeley Divinity School. A large number of the clergy attended the service.

The honorary pallbearers were Hon. Merrill Moores, House of Representatives, Washington, D. C.; Schuyler Merritt, Stamford, Conn.; H. R. Scully, Pittsburgh; Warren A. Wilbur, South Bethlehem; William R. Butler, Mauch Chunk; H. H. Mitchell, Dr. H. D. Michler and R. K. Buckman, of this city.

The active bearers were W. Evan Chipman, W. M. Heiberger, D. D. Wagener, James G. Stradling, Amos Turner, Prof. James W. Tupper and George W. Whaley, all Vestrymen of Trinity Church.

The body was taken to Norwalk, Conn., where interment was made.

"As priest," says the Easton Free Press, "Bishop Van Buren was a man among men, respected and loved. His wholesome, kindly and invigorating presence endeared him to a great number of persons who loved and respected the man apart from his position as a minister of the Gospel and a priest of the Church. He was always greeted with pleasure, a thoroughly manly man and a Christian of the best type.

"In the literary field he was extremely active, the author of severel well-known books on religious subjects. 'The Sermons That Have Helped," has been read by many. As a contributor of poems, papers and sermons to Church papers, periodicals and the press, he established a considerable reputation.

"As Bishop he loved his work in Porto Rico. He had a vision of the future and laid great foundations. Already the fruit of his self-sacrificing and tireless efforts are beginning to bear results of moment. He was loved by his clergy and all the people of the missionary district. Bishop Van Buren was a man of God, yet human, so much so that when William H. Taft, while President of the United States, went to him and put his arm around him and affectionately called him 'Jim' and said, 'Come over here and join us.' The Church of the Living God will miss a great and godly Bishop, a great and helpful preacher and a living example of a man of God at work with all his strength for the spreading of the Kingdom of God on earth to all men everywhere.

"Bishop Van Buren leaves a wife and son and an aged mother and a host of friends among the Bishops, priests and laymen of the Church and all sorts and conditions of men of every rank throughout the country.

"'O, Almighty God, in whose hand are the souls of the faithful departed, grant unto this Thy servant, a Bishop of Thy Holy Church, pardon of all his sins and a place of refreshment, of light and peace through Jesus Christ our Lord.'"

Special Meeting of the House of Bishops

The Presiding Bishop has sent out preliminary notice of a proposed meeting of the House of Bishops in St. James' Church, Chicago, on October 11th. The meeting, for which a quorum is being sought, is called:

"To choose a Bishop for the vacant Missionary District of Salina.

"To consider, and, if deemed desirable, to act upon, the providing of a Suffragan Bishop for the Missionary District of South Dakota and to choose said Suffragan.

"To consider, and, if deemed desirable, to act upon, the establishment of a Missionary District in Central America (inclusive of the Panama Canal Zone) and to choose a Bishop for the same.

"To transact such other business as may properly come before it."

Prayer

Prayer ought to be the most delightful and entrancing experience of the soul. Joy, pure and profound, ought to follow in its footsteps. Something is out of its proper relation when prayer ceases to be a source of joy. Communion with the Infinite, the pure, the loving, the omniscient and omnipotent One ought to bring a flood of light and joy into the heart and dispel the shadows of sorrow and of sin. An evidence of spiritual growth is the enjoyment of prayer.

Do you enjoy praying? A minister recently asked that question of a large congregation, saying that a vast number of Christians approach the time of prayer almost with reluctance. The phraseology in which we express our prayers becomes so familiar to us that we use the words without thinking of their meaning. "When prayer becomes thoughtless, it becomes forceless; and when it becomes forceless, it just limps along in idle familiarity." Watch your devotions, and see whether or not you enjoy praying.—Pittsburgh Christian Advocate.

No one can be utterly selfish and hope to prosper permanently. Society, with all its faults, frowns down at length upon the man who never considers the general welfare. The moral constitution of the world runs athwart the man who worships self. In the very nature of things, selfishness cannot gain enduring satisfaction. We realize ourselves through seeking the happiness of others and so fulfilling the law of Christ.—The Christian Intelligencer.

A Little Sermon From the Pews

By B. S. Lassiter, Marion, N. C.

PAROCHIAL MISSIONS

"Great searchings of heart." Such were your words in a recent issue, when you said that the results of the late General Mission of Repentance and Hope were not satisfactory, and that the war does not seem to have deepened the spirituality of the nation.

The reason may be in this one thing, which has impressed me for many years (ever since my Seminary ccurse), that there is unreality and lack of real earnestness, and a sort of melodramatic show of religion among us, instead of the real absolute sacrifice of ourselves for the work. We pretend to be leading the world to unity, and we cannot command their respect. Methodists and others hold Missions in every Church every year, and they are not content till they see results. They have many disappointments, and yet they persevere year after year, and have done so for many years.

Now, we must do the same, if we hope for results. And it must be personal work, with the personal, pressing touch, burning, praying for the saving of souls. There must be the touch of fire and the tongue of fire, as well as the laying on of hands. Our Bishops must feel concern, and publicly express concern when they see that those confirmed do not set themselves at once to some work for the Church, and remain in the fold, instead of drifting away. I never heard a Bishop tell a class that they were expected at once to begin and continue some definite work, and to show their faith by their works.

Let us have Missions every year in every Church. Let us not be content till we see results, and prove that we are Catholic and Apostolic, and cease to be content with simply proclaiming it. The truth is that our pretensions are not respected when others see that we are so far behind in earnest work. I lately gave a Seminary student this advice: "Get at once about two dozen sermons of your own, the very best, and be ready to hold Missions, and do it."

And this advice I take to myself. I have long attended every Mission I could reach, to learn from others, and read books, and am ready for the opportunity when it comes. I held several Missions last year, and hope to hold more this current year; and if we do as others do who have success, we, too, can hope to have the same success.

We regret that the copy for "Comments on the Collect, Epistle and Gospel for the eighth Sunday after Trinity, by Dean White, has not reached us in time for this issue.

PUBLISHER.

WANTED—MEN!

Men with convictions and a will,
Men to take hold when others stand still,
Men independent of praise or of blame,
Men whose professions are not to their shame.

Men whose religion is vital and true,
Men who will give as they know they should do,
Men who on Sunday do not forget God,
Men to whom duty is not a barbed rod.

Men who feel shame for a half empty Church,
Men whose neglect will not Christ's name besmirch,
Men who are challenged by things as they are,
To show that their manhood is not below par.

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

Summer Season Curtails News Department

The Clough home, adjoining St. Stephen's Church, Colorado Springs, Colo., was occupied as a Parish House on Thursday, July 5th. Mr. Clough gave possession of his residence on July 1st and the building will be put to its new uses as quickly as possible. The Church Cottage which has been maintained for several years will be given up and the Church work carried on there in the past will be transferred to the Parish House.

The late Joseph H. Choate left ten thousand dollars to St. Paul's Church, Stockbridge, Mass., toward the erection of a Parish House.

A tablet in memory of Gareth Henry Nansell Powell, son of Hon. Wilfrid Powell, former British Consul General at Philadelphia, Pa., has been received and placed in St. Peter's Church, that city. Mr. Powell was killed at Ypres in 1915.

The choir boys of St. Chrysostom's Church, Chicago, while enjoying their annual outing at Lake Chapin, Herrien Springs, Mich., sang in the Methodist Church on Sunday evening, July 8th, and the Rev. G. A. MacWhorter, assistant at St. Chrysostom's, preached.

A daily service of intercession for the country and the city, for soldiers and sailors, and prayers for the speedy coming of a just and lasting peace, is held in Grace Church, Fitchburg, Mass., at ten minutes past twelve and last ten minutes. The service is meant for all people and is conducted by various ministers of the city.

Mr. Herbert C. Hotaling, recently elected President of the National Editorial Association, when a boy, resided with his parents at Mankato, Minn., next door to St. John's Church. The Review of that city says that little Herbert had an unconquerable attraction for printer's ink and smuggled some type into the belfry of the Church and set up a printing plant there. "I got out one 'extra' in the Church belfry," said President Hotaling, "and that certainly created excitement. The publication was immediately suppressed."

Mr. Arthur A. Bessey, of St. John's Parish, Poultney, Vt., and Dr. Hugh David Jones of Fair Haven, were admitted to the Order of Deacons in Burlington on June 20th. St. John's Parish paper gives the information that Dr. Jones was a Welsh Calvanistic minister for thirteen years, and quotes Bishop Bliss' comment on their ordination: "We have allowed ourselves to depend upon other Dioceses for men to do our work. We would be a dead Diocese if such men had not come to our aid. In twenty years only six sons of Church families in Vermont have offered themselves for the Sacred Ministry."

Appreciating the future development on West Palmer Boulevard, Detroit, the Church Club of the Diocese of Michigan, says the Free Press of that city, has just purchased the northwest corner of Palmer Boulevard and Fairfield Avenue. Mr. Frederick C. Gilbert, Chairman, who negotiated the deal for the Club, says the property was acquired for use as a future Church site, to take care of the large number of communicants in that district.

An impressive consecration service was held in St. Thomas' Church, Thomasville, Ga., for those who had enlisted to go to war and for those whose names are on the registration list liable for drawing. The service was arranged by the Rector, the Rev. William H. Higgins. A large number of the friends and relatives of the boys and the Home Guard were in attendance. The Rt. Rev. Dr. Frederick F. Reese made the principal address, the most inspiring, says a local paper, ever delivered in Thomasville. The Bishop gave the boys a clear insight into the great purposes which should actuate them in conflict. He urged them to keep their minds and bodies clean and pure from the vices and temptations that assail men in camp and trench. To perform acceptably this great godly mission is as essential, said the Bishop, as it is to fight bravely. The Rev. Mr. Higgins spoke a few words to the boys, commending them for their desire to serve their country and urged them to consider seriously the fight they must wage against the sins and passions if they would prove acceptable servants of God.

A patriotic service somewhat different from the ordinary was held in St. Peter's Mission, Fort Atkinson, Wis., on July 1st. There was a celebration of the Holy Communion at 10:30 a. m. The Altar was beautifully decorated with red and white peonies and blue larkspere. A number of the members of Company B, Wisconsin National Guard, were present in uniform. The order of services was as follows: Processional: "America." Introit: "Jerusalem the Golden." Gradual: "Russian National Anthem." Hymn before the sermon: "Italy." Offertory: Solo, "Marseilaise." Post-communion: "Rule Britannia." While the "Red, White and Blue" was being sung after the blessing, the Company B flag was carried by the color bearer to the Epistle side of the Altar, the Church flag, by one of the choir boys in uniform, to the Gospel side, and the Processional Cross to the center of the Altar. The Vicar, the Rev. Roy Wallace Mason, then blessed the Cross and led in the oath of allegiance to the Cross. The flag of Company B was then blessed with Captain Langhoff leading the congregation in the oath of allegiance to the flag. The bugler then turned to the congregation and blew the call to colors. This was followed by singing "The Star Spangled Banner," and the recessional, "Onward Christian Soldiers." Serg. Edward McKeand served in uniform. The offering was sent to the Rev. Mr. Penfold, newly appointed Chaplain of the First Wisconsin Artillery Regiment for Chapel equipment.

WHAT IS THE EFFECT OF CHRISTIANITY UPON OUR LIFE?

By Bishop Anderson of Chicago

II
CONTACT WITH GOD

I said yesterday that Christianity is power, that it is power that comes from God to man as the result of contact between them. Today I want to speak about contact with God; tomorrow, about contact with the world.

How can you and I come in contact with God? He is infinite, we are finite. Clearly He must take the initiative. That is just what He did. God so loved the world that He came to it. He that was the Eternal Word was made flesh, and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth. God of God, Light of Light, very God of very God, for us men and for our salvation came down from heaven and was incarnate and was made man.

There is where the Christian religion begins. The coming of God was the answer to the prayer of the world—the prayer that God would reveal Himself. Bow the heavens, O Lord, and come down; touch the mountains and make them smoke, say something, do something, that we may see Thee and know Thee, and know what Thou art, and what we ought to be. Christ was the answer of the prayer of the world that God would reveal Himself. And He did reveal Himself. He came to us in the only way that God could come to man. He came as man. We are finite and He is infinite. We can't know all about Him. We can only know that much of Him that we have in common with Him, just as the brute creation can only know that much of us as mankind has in common with brutedom. He came as the man, as the perfect man.

WHO IS GOD?

Who is God? What is He? Where is He? Why, God was that little baby that was in the manger in Bethlehem. God touched birth and childhood, the home, and the wife, and the mother, and because He touched them, they have been sacred ever since.

Who is God? He was the boy that worked in the carpenter shop. God Himself touched toil and labor, and because He touched them they became different things from that day on.

Who is God? God was the man that went to the wedding in Cana of Galilee. God came in contact with marriage, and showed what its purpose was in the world. Who is God? God is the man that said: "Ye Scribes and Pharisees, hypocrites, how can ye escape the damnation of hell?" We see there how God hates hypocrisy.

Who is God? God is the man that went into the temple and drove out the money changers, because they were making the House of God a den of merchandise. God came in contact with the Church and showed us what the Church was for.

Who is God? God is the man that came into contact with sin, and it almost overcame Him. He stretched out His arms upon the Cross, and He died in His human body.

Who is God? God is He who, being the Lord of Life and the Lord of Death, rose again on Easter morning and said: "I am He that liveth and was dead and, behold, I am alive again forever more. Amen. I have the keys of death, and because I lived and triumphed over death, ye shall live also, and triumph over death."

GOD TOUCHES LIFE ON ALL SIDES

Realize that the Lord God Almighty touched life on all sides. He touched it in the cradle, He touched it in boyhood, He touched it in the factory, He touched it in the sins of society, He touched it in the sins of the world. He touched the Church, He touched life, He touched death, He touched life on all sides.

Realize it. Lift yourselves up out of a merely naturalistic or humanistic religion. Realize that the supernatural has touched the natural, that the eternal has come into contact with time, that earth and heaven have joined hands, and that the link which joins the two together is the Incarnate Son of God.

Realize it, and realize every day of your lives that this life of ours is not a cold, sordid malaria, but that it is full of mountain peaks, upon which we stand and touch the supernatural, and have a vision of the glory of God.

I want you to take this great central fact of religion, that God came in contact with human life in its many phases and sides, and see what bearing it has upon your life and mine. Let us take the young man. I simply can't get away from young men when I am in a place like this. Let us take the young man as he is coming in contact with his passions. He is keeping bad company. He is going to places that he ought not to go to. Lust is likely to be king and to reign in his life. What is he going to do about it?

It is a crisis in the life of nearly every young man. It is a crisis to which, unfortunately, many thousands of young men yield. Young man, I say what are you going to do about that conflict with your passions?

YOU CAN DO THREE THINGS

Now, you can do three things. You can say, I will follow the line of least resistance and yield to them. You can, but the consequences will be terrible—a ruined soul, an enfeebled mind, a corrupt body, and you will probably find your place in some penal or charitable institution one of these days.

Or you can say, No, I am going to fall back upon the counsels of prudence. I rest on my knowledge. I know something about physiology, and that tells me what will happen. The doctors give me their warning. I will fall back upon culture and upon good society. That is all very well, as far as it goes, but don't you know that human history has universally given testimony to the fact that the mere knowledge of a consequence or an action is no great help to a man when he is in the thrill of a great passion?

No, say, instead, I am a Christian man. I believe in God. God touched human life. God touched sin. The Cross of Christ is the measure of how God hated sin. The Cross of Christ is the measure of God's estimate of the preciousness of a human soul. Linked up with Him, I can realize that this life is capable of possessing a divinity. That fills me with great thoughts and positive power, and I live the positive life. I walk in the spirit, and thereby escape the lusts of the flesh.

A QUESTION OF MEASUREMENT

It is all a question of measurement. Measure yourself with the animals, and you live like an animal. Measure yourself as one into whose life God has come, and you live up with God, where it becomes unnatural for you to do the wrong thing.

Or take the young man who has just gone into business. He is keen to make money. It is becoming a passion, so much of a passion that some of these days he is going to steal in order to make money. What are you going to do about that passion for money, that temptation to dishonesty? You can say, I yield to it, and probably some of these days you will hear the prison doors swing on their iron hinges behind you. You can say, No, I am going to take counsel of prudence; honesty is the best policy in the long run. I don't want to be shut out from the companionship of my friends. I don't want to go about life, hiding, in great fear of them all the time. Take the counsel of prudence, but remember you have got the capacity there, and the capacity will burst out some day, when you are under a great temptation. No, I tell you, young man (and I say this as a man who has come in contact with young men; I have, I think, saved some young men from the penitentiary—I hope I have saved their souls), I say to you young men that in the last analysis you can't find your strength there at all. Say, instead, I am a Christian man, I have been linked up with God. God has touched me in His incarnation, in Baptism, in Confirmation and Holy Communion. He has touched me, and by living a Christian life and keeping in close contact with those things that constantly remind me of God, I find that I lose my capacity for dishonesty, and I go out on my two feet and look God and my fellow men in the face, conscious that I am free.

APPLY THIS FACT TO YOUR CONDITION

Take a great grief. When it comes into your life, how are you going to meet it? It comes to us all sooner or later. What are you going to do with it? You can simply set yourself in anger and sullen defiance against it. You can shut your jaws and be a stoic, and say, I will grin and bear it, and, by stifling your emotion, you may wreck your nerves. Or you can say, I am a Christian man. God came in contact with grief, and heartache, and sin, and suffering. Why, even the Son of God Himself died. Can I expect to fare better than He? And you lift the whole thing up into an atmosphere where God is, and you say, He has got a purpose in this. What is the way that I can accomplish the highest purpose in meeting this particular thing? Don't you see that the moment you take that attitude, the whole thing is changed—your very grief becomes a kind of spiritual joy? Grief should be like joy, majestic, equable, sedate, cleansing, strengthening, setting free, strong to maintain great thoughts, and grave thoughts, that lead up to God.

Or take the lives of some of us in the national crisis through which we are now passing. It may be—I don't know, and you don't know—that some of us will be called to give up our sons and daughters for a service to our country, a service that is accompanied by a great many perils. What are you going to do about it? Are you simply going to curse fate? Are you simply going to damn the universal madness that has disturbed the equilibrium of your life? Or are you going to say, I am a Christian man, that believes in God? God reigns. God suffered, God died, God rose again. I believe that He can turn the angry passions of men to His praise. I believe that He is working His purpose out. I believe there is a great conflict going on in this world between ideals, and under the march of circumstances I am called upon to render a service. I link myself up with Christ, who gave Himself, His life, for a cause. "He that loveth his life shall lose it, and he that loseth his life for my sake shall find it." By the mere act of that association, you lift the whole thing up into a realm where the soul finds its highest in the very risk that it takes in a venture for God.

What are you going to do with your sins? What are you going to do with your griefs?

What are you going to do with your heartaches? They come to all of us, and how are you going to meet them? I am sure many of us fail to meet them like Christian men. We can say we will fall back upon our education, we will fall back upon our culture. Why, of course, education is a good thing. Of course, culture is a good thing. Of course, they both take us a considerable way along the road. Let us thank God for them .Let us thank God for the laws that forbid a great many things, for the restraint that society places upon us. Let us be thankful that if we do certain things we will be socially ostracized. Let us, I say, be thankful for all these outward restraints that law and custom and society surround us with. They are a great help, they are a great protection, but let us also fall back upon the universal experience in realizing this, that if you and I want to deal successfully with our sins, and our temptations, and our griefs, and our heartaches, and our trials, in the last analysis we have got to look up unto the hills, from whence cometh our strength, and realize that our help cometh in the name of the Lord. We have got to associate ourselves with the suffering and the happy God. We have got to find in Him the secret of life. We have to learn in Him how to do our duty, and to discover the power of spiritual values and the secret of the saving of the soul.

If You Were Busy

If you were busy being kind,
Before you know it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you knew you ought to do,
You'd be so busy you'd forget
The blunders of the folk you've met.

If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long
Because he's busy being wrong.—Ex.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
8 S. aft. Trinity	I Sam. 9:25; 10:16 Ezek. 13:1-16	John 7	Lev. 19:1-18	I Cor. 12:27 13-end
M.	I Sam. 10:17; 11:13	Matt. 22; 15:33 22:34-end	Jer. 36	14:1-19
Tu.	11:14; 12-end		25:1-14	14:20-end
W.	13:1-6	23:1-22	25:15-38	15:1-22
Th.	13:17; 14:15	23:23-end	46:1-12	15:20-34
F.	14:16-35	24:1-31	46:13-30	15:35-end
S.	14:36-end	24:32-end	47	16
9 S. aft. Trinity	15 Wisdom 9	John 8	Ex. 24:9-end	II Cor. 1:1-22

The first lesson in the morning, part of the Old Testament historical course, tells of the anointing of Saul, King of Israel, by the Prophet Samuel, one of the most important documents in the world on the principles of government, human and Divine. Samuel's chief objection to the popular demand for a king, that it was in effect a rejection of "God, the Invisible King", seems to have had the Divine sanction (chapter 8, verse 7), and yet was overruled on practical grounds. On the other hand, in order that the theocratic rule might be guarded, the king was to rule only as the vice-gerent of God, being guided by the prophet as the interpreter of the Divine will, and the government, as embodying God's will, had to be for the benefit of the government. From chapter 10, verse 25, it would even appear that the monarchy was constitutional and limited. See also I. Kings, 21, verses 1-4.

From this on, there were three elements in the theocracy: prophet, priest and king, and these three were to be finally spiritualized and gathered into one in the Divine Human Person of our Lord, who is portrayed in the second lesson (John 7) as one who gained His insight by doing the Divine will, and who was also the giver of the Spirit.

This ancient Kingdom of Israel finds its fulfillment neither in monarchies governed by autocrats, nor in modern democracies, in which **vox populi** is assumed to be **Vox Dei,** but in a God-inspired government of, by, and for the people, made possible only by the triumph of the Christian religion.

The Old Testament alternative is the prophetic denunciation of false prophets.

In the evening, the New Testament lesson, continuing I. Corinthians, is St. Paul's enraptured, yet exact and clear, exposition of the meaning of love, the love that is not mere affection, but "seeketh not her own", and "rejoiceth together with the truth", a selection which hitherto has been heard only by those so fortunate as to attend Communion service on Quinquagesima Sunday. The corresponding Old Testament lesson is one of those gems that lie hidden here and there in the midst of rubrical directions, "Thou shall love thy neighbor as thyself".

All five of the above five lessons not only are appropriate to the second half of the year, dealing with the fruits of the Spirit, but have points of contact with both Epistle and Gospel for the day. Our Lord warns us in the latter, as does Ezekiel, against false prophets, and proclaims the absolute necessity of doing the Divine will, which, however, requires the guidance of the Holy Spirit (Epistle), and which is the same as that life of love explained in the second lesson of the evening.

The Christian Man's Relation to War

By. Dr. Paul Matthews, Bishop of New Jersey

There can be among us, I feel sure, at this time but one heart and one mind as to what is the supreme question before the Church, and all who love our Lord Jesus Christ in sincerity. It is the war, and our relation to it as Christian men.

It was, perhaps, entirely proper for those who opposed the entrance of our country into this world feud to use all loyal methods to express their convictions. It is true that the spirit of Christ is against war. We believe that it is God only who maketh wars to cease in all the world. We pray for the time nation shall not lift up sword against nation, and war shall be no more; when we can beat our swords into plowshares and our spears into pruning hooks. The Christian faith is the religion of social justice, and the triumph of social justice means the abolition of war.

But while the spirit of militarism dominates nations, when rulers are war lords, that aggression must be resisted and overcome if that devil is to be exorcised. Violence must be met by force. Madmen must be put under restraint. This war is a righteous war. We are fighting for peace, for security, not for ourselves, but for the weak and oppressed. Our motto, therefore is not "Our country, right or wrong", but "The rights of men against the might of man".

The entering of the United States into this fearful conflict is, therefore, much more than justified—it is demanded. Not to resist the attacks of Germany upon American lives and American liberties would be worse than poltroonery; not to support with all our might the cause of the Allies would be to forget and despise that right to life, liberty and the pursuit of happiness, to preserve which our fathers pledged their lives, their fortunes and their sacred honor. It would be to stop our ears to the call of humanity. It would be to forsake the perishing and leave them to their fate. The cause of democracy is the cause of human rights, and that is the question at stake.

It would be apostasy for America to cry peace, when there is no peace, and to sit, like Achilles in his tent, or like Reuben, to abide by the sheepfolds to hear the bleatings of the flocks, when our blood brothers, like Zebulon and Naphthali, have jeoparded their lives in the high places of the field. It would be a strange thing to see China, the oldest and most conservative monarchy, and Russia, the most absolute autocracy in the world, joining the ranks of democratic liberty and lifting the ensign of freedom, while America hung back with a full purse, but an impoverished spirit.

My charge to you, then, brethren, is this—that you use your office, your influence and your example in every possible way to help this sacred cause. Preach to your people patriotism, service and self-sacrifice, enthusiasm and economy. Give, and urge others to give, unstinted support to our country. Keep the lamp of devotion trimmed and burning, that your people may see its light and feel its warmth and comfort. Give frequent, constant opportunity for public intercessions and prayers for the cause of our country and our allies, for our soldiers in the field and sailors on the sea, for our rulers, that they may be given wisdom and courage, for the sick and wounded, the dying and the dead, for those who minister in camp and hospital, for the oppressed and homeless, and all the pitiful multitude of helpless folk—women and little children, weak, sick, famishing, suffering and bereaved, for innocence polluted by bestial crimes; memories defiled by sights that no eye should look upon. "Pray for us, brothers", is the cry from bleeding battlefields and smoldering hearthstones, from empty cradles and emptied hearts.

Can you not have, must you not have, at least one weekly Eucharist of Intercession in this time of war, besides the regular Sunday Eucharist? Can you, dare you, let any Church service pass without earnest, heart-piercing prayers for peace?

Qualified for Christ

God's "favorites" are those who let Him do the most for them. It is a distinction open to any of us. A Christian man who enjoys an unusually intimate fellowship with God recently wrote to a friend: "If, as some one has said, our wants qualify us for Christ, then my qualifications are unsurpassed." Each of us is eligible to enter the class of the debtor of the parable who owed his lord ten million dollars and was forgiven. If we will but see it, our sins were as great as those of the sinful woman who anointed Jesus in the Pharisee's house. And Christ has cleansed them! But more than that: Having spared not His own Son, but delivered Him up for us, God stands ready with Him to give us freely all things. The richest Christians are the poorest, those with greatest needs, those with largest capacity for receiving free gifts of grace.—Sunday School Times.

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THE HOLY COMMUNION

"A Sacrifice of Prayer and Praise," or the Eucharistic Sacrifice

No. XXX

The Prayer Book calls the Holy Communion "this our sacrifice of prayer and praise," which is an equivalent of the ancient name Eucharist. The service is THE EUCHARISTIC SACRIFICE. As under the old Covenant the appointed means of worship was by sacrifice, so is it under the new Covenant. The Holy Communion is the one appointed service, "the Memorial thy Son hath commanded us to make."

MEANING OF SACRIFICE

A sacrifice is an offering to God. The popular idea of sacrifice as an act of self-denial, a self-inflicted loss, a painful act, is a departure from the real meaning of the word. The dictionary defines sacrifice as an offering to God, either in the way of propitiation, or of acknowledgment and thanksgiving. From the Old Testament we also get the idea of Divine appointment.

The Eucharist is a sacrifice because it fulfils all three of these terms. It is Divinely appointed, our Lord in the night in which He was betrayed instituted it and said, "do this in remembrance of Me." It was to be continued "until His coming again."

It is an offering to God, a memorial before Him, and not a reminder to the congregation. The Prayer Book makes us say, "according to the institution of thy dearly beloved Son Jesus Christ, we thy humble servants do make here before thy divine Majesty, —the Memorial thy Son hath commanded us to make." True we do so "having in remembrance His blessed passion and precious death," and so the offering and sacrifice is one of "praise and thanksgiving," in thankful remembrance and acknowledgment; but none the less it is an offering and memorial to God. The solemn presentation of the consecrated elements to God is called "THE OBLATION," and also "the Memorial thy Son hath commanded us to make."

It is an offering of acknowledgment and thanksgiving for the gift of God's Son to the world, and for the death upon the Cross where was made "a full, perfect and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

MEMORIAL NOT REPETITION

It is a memorial sacrifice, not a repetition of the "one, full, perfect and sufficient sacrifice." Just as the old sacrifices looked forward to that One, so does this look backward. They were a memorial by anticipation, and this is a memorial before God by remembrance. God does not have to be reminded, but we have no other offering by which we may approach God.

"We are not worthy so much as to gather up the crumbs under his table," we must come always "trusting only in his manifold and great mercies." We come as sinners looking for pardon, and here is the memorial of his pardoning love; we bring our imperfect lives, and here is the memorial of the one perfect life, given for us. We bring our gifts and offerings, but they are not worthy of presentation to God, except as they flow from thankfulness to God for his work of redemption in Christ. So the Lord's Supper, the memorial of His death, is the central act of Christian worship, and the basis of all our approach to God. We can come only as we shelter ourselves behind Christ, because He is and has all that we need.

It is by a true instinct, then, that the Church has set the Holy Communion as the center of every important Christian act. In Ordination, when a man consecrates himself to the work of the Church's ministry, or in Holy Matrimony, when two persons consecrate themselves to the building up of a family, if it be God's will, it is fitting that this service should be the setting to hold and sanctify that. Whatever we do, in God's name and for Christ's sake, this sacrifice forms the fitting occasion, because we do it moved by the death of Christ, and the love of God so displayed.

J. H. Y.

Some Knotty Problems Dealt With

CLEVER WRITE-UP OF A PROFITABLE AND ENJOYABLE SUMMER SCHOOL

By John D. Rice
Secretary of the Diocese of Oregon

"School days, school days; Good old Golden Rule days."

Not the little red school house this time, with merry groups of youngsters coming and going, but classic St. Helen's Hall with 30 of the clergy of the Episcopal Church in the role of pupils. The curriculum was somewhat advanced, but the zest and interest were the same for them as in the days of old.

Reading and 'riting and 'rithmetic as studies for them had vanished down the aisle of the years. Instead of these their studious minds were occupied with rectitude, repentance and revelation in the light of their respective applications to the home, the Church and the universe.

Yet some of the most knotty problems dealt with by them had to do with the secrets of child life—a study of what they themselves were as children. And only instead of saying "teacher" when they addressed the chair of instruction, they said "Bishop" or "Doctor."

This all refers to the second annual session of the Oregon Summer School for Clergy at St. Helen's Hall, Portland, Ore., from Tuesday evening to Friday evening, June 26-29. This school was an inovation in this part of the West, but has passed from an experimental stage to a permanent institution. The clergy assembled to receive instruction from a faculty composed of distinguished Churchmen, representing the most competent talent and proved scholarship that could possibly be secured.

This year's faculty was composed of Rt. Rev. William Walter Webb, Bishop of Milwaukee; Rt. Rev. William Hall Moreland, Bishop of Sacramento, and Dr. H. H. Gowen of Seattle. Each of them is a recognized leader in the thought and spiritual life of the American Church.

Bishop Webb was formerly Dean of Nashotah House and he seemed to welcome a return to the class room to instruct as eager a group of students as had ever faced him. His lectures on "Moral Theology" would hardly draw a "scare head" in a newspaper, but they were filled with solid interest for the clergy.

Likewise charming in his personality and endowed with a wonderful scholarship, Dr. Gowen of Seattle, who is the head of the department of Oriental languages, literature and history in the University of Washington, gave a series of lectures on the "Apocalypse of St. John" that could not be surpassed for clearness, insight and spiritual richness.

The lectures on divorce and parental control, by Bishop Moreland, have already received wide publicity and attracted large attention as the best of the kind that one may be privileged to hear. Some of his aphorisms will not allow themselves to be forgotten; such as :"Divorce is wrong and the state cannot make it right; it can only legalize the wrong." "The state acts in its own interests; religion in a spirit of self-sacrifice." "Raising a boy is a man's job." "A teacher in the public schools may read pages of pagan mythology, but to read a page of the Gospel is an offense against the law." The Bishop is also gifted with rare humor. He related how the children of John Stuart Mill sat with him at a table where they studied their lessons, while he was writing a history. He never lost his patience when they asked him questions, but always answered them no matter how intent he was upon his own work. The Bishop said that he had never been able to find but one copy of the history written by Mill, and opined that if he had not allowed himself to be interrupted by his children he might have written two histories that no one ever read.

No member of the school was more enthusiastic and interested than Bishop Sumner. In his address when the school was opened, he appealed with his characteristic force and earnestness for sane patriotism and sane Churchmanship and a measuring up to the solemn responsibilities entailed upon the clergy by the progress of the war.

Written Sermons

By the Rev. Edward Henry Eckel,
Provincial Secretary of the Southwest

Secretary Taft (as he then was) some years ago addressed 15,000 people in Kansas City, 1,200 of whom, at $2.50 a plate, sat down to an elaborate banquet, and "standing room in the hall was at a premium". Many of the auditors had come from Nebraska, Kansas, Oklahoma and distant Missouri cities.

What did that vast concourse of people hear? **They heard a speech read from manuscript,** with occasional interpolations "in the interest of clearness and emphasis". Weren't they "bored to death"? Didn't they go to sleep under the ordeal, or gradually drift away into the outer night? Not if the newspaper accounts of the event were reliable. Big headlines proclaimed "Taft's Talk **Thrills** Young Republicans", and "**Enthusiasm** (was) at a High Pitch".

This is only one instance of many of like nature that might be cited. Church folk who are disposed to criticize "written sermons" might do well to take note of the instances and occasions in public life when men of national reputation, as popular orators, deliver themselves frankly and openly from the written page immediately before them. As a general proposition, any public speaker is undoubtedly at a greater advantage with his audience if he addresses them without manuscript. We recall the point of one of our text books: "Can any one imagine that when Nathan the prophet went in to reprove King David for his crimes in connection with Uriah the Hittite, he read his message from manuscript, and, with eyes resting on the paper, mildly declared, 'Thou art the man'?" No, of course not. The mere suggestion is absurd. But all sermons are not indictments of the sinner.

In general, it may fairly be said that the effectiveness of the preacher's method of delivering his message depends on "the man behind the sermon". We have not forgotten that the prejudice against written sermons is no novelty of our own age, but that King Charles prohibited the use of written sermons in 1674, and the Swiss Church in the following century. But, on the other hand, it is to be remembered that there are many men who are quite as effective, if not more so, with the aid of manuscript before them than they would be without it. Not every public speaker is an orator, nor can every man trust himself to say precisely, clearly and forcefully just what he wishes, and in the way he wishes, without having written it out carefully, word for word. Especially is this true where accurate definition, exact quotation, or the cautions statement of a point of controversy is a desideratum.

Many preachers, indeed, in all ages, have written their sermons throughout, and then memorized them. Thus, in the fourth century, did Basil the Great and Gregory Nazianzen. Thus, in the eighteenth century, did the French preachers, Bourdeloue and Massillon; and thus, also, did the English University and court preachers a century earlier, in the time of Charles II, and Bishop Atterbury, of a later time. Guthrie and Pastor Harms wrote and committed their sermons. Bishop McIlvaine of Ohio preached in youth from memory, and Bishop Johns of Virginia always knew a half dozen sermons by heart. It may surprise some to know that this is what Billy Sunday does today, and he can be seen running to the back of his pulpit to turn the leaves of a loose-leaf book to refresh his memory as to "what comes next". Very many of our most effective preachers of today, in fact, follow this method; but there are many others who profess their inability to do this, because they have "no verbal memory", or because they fear an artificial manner of delivery, or because they simply lack practice and the time to acquire the mental training.

But, on the other hand, many a preacher has thoughts worth hearing, and an impressive manner of preaching them, which his auditors could never get from an "extemporaneous" delivery of his message. The written sermon used in the pulpit has been the method of many of the greatest preachers in the history of the Christian Church. Dean Farrar's sermons were elaborate compositions, closely read from manuscript. Dean Liddon addressed huge throngs under the dome of St. Paul's from the written page. Phillips Brooks' best sermons were delivered from manuscript. John Henry Newman wrote and read every word of his sermons, which Principal Shairp has called "those wonderful afternoon sermons". "When he began to preach," says Shairp, "a stranger was not likely to be much struck, especially if he had been accustomed to pulpit oratory of the Boanerges sort. Here was no vehemence, no declamation, no show of elaborate argument, so that one who came prepared to hear 'a great intellectual treat' was almost sure to go away disappointed. His power showed itself chiefly in the new and unlooked for way in which he touched into life old truths, moral and spiritual, which all Christians acknowledge, but most have ceased to feel. As he spoke, how the old truth became new! how it came home with a meaning never felt before. * * * To call these sermons eloquent would be no word for them; high poems they rather were, as of an inspired singer, or the outpourings of a prophet, rapt, yet self-possessed." That surely must have been real and effective preaching, our Scotch Presbyterian critic being judge; and yet it was all there in manuscript.

So, also, James Hamilton, who was called the "master of pulpit oratory", read his sermons. Edward Irving wrote carefully and read closely. Chalmers, though he read closely, is said to have simply "overwhelmed his congregations"; and Robert Gordon, still earlier, at the beginning of the nineteenth century, preached from manuscript "with thrilling effect" Jonathan Edwards occasionally read his sermons; Bishop Hall closely followed the written page, and Bishop Lancelot Andrews wrote his sermons over three times before preaching them.

It is not the object of this article to advocate the exclusive use of manuscript, nor to defend the practice of any particular preachers. It is intended merely to suggest to any readers who find themselves inclined to be impatient with written sermons that perhaps it is the sermon-hearer's own point of view that needs correction quite as much as, if not more than, the preacher's method. If the primary object of preaching is not entertainment, nor the seeking of admiration, but an appeal to the mind and heart and conscience of the hearers, the method of its delivery will be of quite secondary importance. If a sermon is of the right stuff and spirit, it will be effective, in spite of paper and ink. The preacher probably knows his capabilities and limitations better than any one else (except his wife), and is using the method most congenial to him, and that by which he thinks he can be more effective than by any other. It is barely possible that sometimes, like the English Clergy in 1542, he puts his message in writing in order to escape misrepresentation. After all, it is the matter , more than the manner, that counts—an illumination or a quickening from the Lord to man through the personality of the preacher. A man may use manuscript, and turn his leaves plainly before his hearers, and yet deliver himself with fire and power, with pathos, scorn or irony, with gesture and action, and even thus from his written page move his auditors to tears and play upon all the emotions of the heart.

This is not to say, however, that any preacher should be content with less than the best of which he is capable. Let him see that he grow in this grace also. Let no solace for laziness or incompetence be drawn from anything said in this article. With many, the manuscript is, perhaps an indispensable aid to real effectiveness, but no preacher should suffer himself to be a slave to it.

The Secret of Vitality

If the modern Church would let more be done for it, it would be more robust. In a searching inquiry into "the secret of vitality in the Pauline Churches," Professor H. R. Mackintoch, in the International Review of Missions, intimates that it was because they knew how to take. "No word," says he, "recurs with more arresting emphasis in the Epistles of St. Paul than the word 'receive.'" We have received "the atonement," "the spirit of adoption," "Jesus Christ." "Clearly what creates the Church and gives it continuously prevailing strength is the fact that it takes the materials of its life humbly and perpetually from the hand of God. The first work of the true Church is not willingness to serve, but the grateful and passionate humility that will take." The Church has multiplied its machinery in its well-meaning but mistaken conviction that it must do in order to live and get on. May Paul's prayer, "May you be filled with all the fulness of God," be answered in us till we can say, in truth, "Of His fulness have all we received."—Exchange.

Happiness

There are some parts of the Bible that every child who goes to Sunday School knows. One of these is the Beatitudes. We can say these verses by heart, but there are some of us who do not know much about what they mean, and the Bible can never do us much good till we understand it.

Each one of the Beatitudes begins with the word "blessed". What does "blessed" mean? It means happy. When you kneel down at night and pray your little prayer, "God bless daddy, and mother, and brothers, and sisters, and me", you mean that you want God to make you all very happy.

Once, long ago, in the land of Palestine, there were some mothers who took their little children to Jesus, and asked Him to bless them. There is one thing that every good mother wants more than anything else in the world for her children. She wants them to be happy. She works and prays and plans that they may be happy, and it always makes her very sad to know that they are unhappy.

Every day we live we ask God to bless us. Now, why do we want God to bless us?

First, we ask Him to bless us because without His blessing we can never be happy or successful. Once there was a young soldier in the army of the Duke of Wellington. He was a poor boy, who had enlisted to fight for his country. He had become an officer, but he did not know that there was any one in the army who cared particularly for him. One day the great duke was walking about the camp. When he saw the young officer, he went over to him, put his hand on his shoulder and said: "I knew your father and loved him, and I am watching you and expect great things of you." When he had gone, the young man was very happy. He knew now that the Duke of Wellington was his friend, and his future was safe. This is one reason why we pray for God's blessing. We want His care and protection wherever we go.

Then we all pray for God's blessing because it is the only happiness that is really worth having. I saw once a ring that a man had purchased. He had bought it for pure gold, but it was only plated. After a little, the gold on the outside wore off, and he found that the ring was not worth anything. It was brass. There is plenty of happiness in the world like that ring, but the trouble is that it does not last long. It wears off, and leaves us as unhappy as we were before. The only real happiness is that which comes from Jesus, the happiness that He told about in these Beatitudes.—Presbyterian of the South.

Hail to the Flag!

Words by Charles Henry Arndt
Sung to Tune 311, Church Hymnal

Hail to the flag, all honor and all glory
Shall follow thee, where'er thou lead the way;
O'er rolling seas, o'er plains and cragged mountains,
Thy folds, OLD GLORY, shall in triumph wave.

Banner of strength, of greatness and of glory,
Proudly it waves o'er loyal hearts and true;
Won by the blood of freemen, bravely dying,
Symbol of Liberty, the Red, White and Blue.

Onward, ye brave, ye loyal sons of freedom!
Stand by the flag, uphold its motto high:
"Justice and Right, with Liberty and Honor,"
By this we conquer, or by this we die!

O Holy Father, Ruler of the nations,
Bless Thou, preserve our flag in purity!
Grant thou its folds bring terror to oppression;
Courage and honor to the sons of the free!

Hold fast upon God with one hand, and open wide the other to your neighbor, that is religion; that is the higher goodness. When we stand face to face with one who is taller, it is easy to look up. And, if we are attracted by the expressive feature, the luminous eyes, the winning smile, we cannot help looking up. So, when we make daily companions of those who are spiritually of greater stature than we, perhaps invisible companions they may be, whom we know by their biographies or their writings, we inevitably look up and reverence them, and then we feel our own shortcomings.—Selected.

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FIFTY YEARS OF THE EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE

Its Long Record of Achievement and its Notable Alumni Now in the Priesthood

BY JOHN H. WILSON

Fifty years devoted to the training of young men for the Priesthood of the Episcopal Church—that is the record in brief of the Episcopal Theological School in Cambridge. The anniversary was recognized at Commencement exercises last month.

In the chapter of Rev. Charles L. Slattery's "Beginnings of the Cambridge Theological School," which deals with the life of Alexander V. G. Allen, one of the first professors of the school, one may read this interesting account of the early days of the institution:

"Cambridge was chosen as the home of the school, that it might be near Harvard and have the advantage of its library and of its traditions of learning and freedom. Those who did not like the school were prone to say that it was tainted with Harvard Unitarianism—Dr. Stone came to Cambridge in October, and took up his abode in a house at the corner of Mt. Auburn Street and Coolidge Avenue, hard by the cemetery. A neighboring house was to be the school, containing rooms to be used as a temporary Chapel, sleeping rooms for the students and rooms for Mr. Allen, as the only resident teacher, besides Dr. Stone. Mr. Steenstra was to remain in Newton till a house could be secured for him, and Dr. Wharton was to stay permanently with his Parish in Brookline. So Dr. Stone sat down and waited, and wrote patient, sweet and dreary letters to his dear friend, Dr. Dyer, in New York.

"'Dr. Stone wrote me,' Mr. Allen afterwards said, 'about the middle of October that three students had been heard from, but he was not sure that they were coming. We waited a little longer, and in the middle of November he wrote me that a student was plainly in sight. So about the fifth of December, 1867, I came to Cambridge, and took rooms in the house on Mt. Auburn Street. There I waited for a month and no student came. It was on the first day of January, 1868, and it was at four o'clock in the afternoon that the school opened. A student by the name of Sylvester—from Danvers—presented himself. I remember well the day. It was a dark winter afternoon and rather cold. We had a large fire in the open grate and at four o'clock he came into the study and sat down, and we talked over Church history,' That was the opening of the Theological School.

"Through its early history the school was very small. Dr. Stone's well-deserved reputation was offset by the coolness of Bishops, who suspected a school planted near Harvard with no Convention or Bishop to control it. The friends of the school did not regret this slow growth. It gave the teachers time to find themselves, and it bound teachers and students into the beneficent intimacies of a religious family."

While there were one or two weak efforts made to establish a theological school in Massachusetts in the early thirties, it was not until 1867 that anything definite was done. In that year Benjamin Tyler Reed of Boston appropriated $100,000 for this special purpose. It is recorded that he was "desirous of founding at Cambridge, within the State and Diocese of Massachusetts, a theological school, for the purpose of educating young men of competent talents, pure morals and piety, for the Christian Ministry in accordance with the doctrines and principles and polity of the Protestant Episcopal Church in the United States of America." An act of incorporation was passed on June 1 of that year, and the first Board of Trustees consisted of Edward Sprague Rand, Robert Charles Winthrop, John Phelps Putnam, Amos Adams Lawrence, and James Sullivan Amory. It is interesting that several of these family names have been associated with the school down to the present day. These Trustees elected a Board of Visitors, having Bishop Manton Eastburn as its President, and the faculty subsequently appointed consisted of Dr. John Seely Stone, Dean; Dr. Francis Wharton, Rev. Peter H. Steenstra, and Rev. Alexander V. G. Allen.

Others who have in their day served as Trustees of the school have been Alexander H. Rice, who was a Governor of this Commonwealth; John A. Burnham, Samuel Snelling, Edmund H. Bennett, Clement K. Fay, Horace E. Scudder, William C. Endicott, Edward L. Davis, Robert Treat Paine, John G. Wright, and Francis C. Huntington. Dr. Stone, the first Dean, served until 1876, and was succeeded by Rev. George Zabriskie Gray, who continued in the office for thirteen years. He was followed by Rev. William Lawrence, who served until elected to the Bishopric of Massachusetts in 1893. Others who have served on the faculty in these fifty years have been Rev. Elisha Mulford and Rev. Henry S. Nash, both dead; and Rev. Philip M. Rhinelander, who, after a four years' service, was elected to the Bishopric of Pennsylvania. Professor Allen's service to the school covered a period of forty-one years.

As the school gradually began to be better understood and appreciated among the Churchfolk, generous friends began to add to its resources. In 1869 Robert M. Mason built St. John Memorial Chapel. Mr. Reed, the founder, provided for Reed Hall in 1875, and in this in time a room was set apart in memory of Robert Treat Paine. Then came the erection of Burnham Hall, which is the refectory of the school, and was provided for by the late John H. Burnham; Lawrence Hall, the gift of Amos A. Lawrence, was completed in 1880. Winthrop Hall, built in 1893, was the gift of friends of the school. The deanery, built by Dr. Gray during his incumbency, was afterwards given to the school by his widow. The library, which was opened in 1912, was the gift of John G. Wright. It will be noticed that the donors of most of these buildings have been Trustees of the school.

Of the dozen or more theological schools of the Episcopal Church in this country, that at Cambridge may properly take a front rank in the type of men whom it has graduated. Many of them have been the recipients of distinguished honors. Chief of these is Bishop Lawrence of the Class of '75, who was Rector in the City of Lawrence, then Dean of the school and later head of the Diocese, a post which he has filled with conspicuous success for twenty-four years. His notable work in connection with the Church Pension Fund is still fresh in the minds of Churchmen all over the country.

Others who have been the recipient of similar honors are Suffragan Bishop Samuel G. Babcock of the Massachusetts Diocese, Class of '91; Bishop Herman Page of Spokane, Wash., of the same class; Bishop Louis C. Sanford of San Joaquin, Cal., Class of '92; Bishop Theodore P. Thurston of Eastern Oklahoma, Class of '94; Bishop James De Wolf Perry of Rhode Island, Class of '95; Bishop Logan H. Roots of Hankow, China, Class of '96, and Bishop Coadjutor Theodore Irving Reese of Southern Ohio, Class of '97.

Not a few of the Cambridge graduates have found their vocation more in the line of teachers than preachers. Several of these may be found at Groton and St. Mark's School in the Massachusetts Diocese and other similar preparatory schools in the country. The school also has made its contribution to the Missionary field and Cathedral Deans and Diocesan Archdeacons are numbered among its graduates.

The first man to be graduated in '68 was William W. Sylvester, the same Sylvester mentioned in the life of Professor Allen as the student who first presented himself. The next year there were three to be graduated. The year 1870 was conspicuous for no graduates; in '71 there were two, and one of these, Dr. Edward L. Stoddard of Jersey City, N. J., is still living, making him the oldest alumnus of the school in the ministry. The Class of '94 was the largest one in the history of the school up to the present time. There were twenty-four men sent out and as far as known all but two are in active service. One is a Professor in the Theological School; another, a Japanese, is Principal of a school in Tokio; a third is a Chaplain at the Massachusetts Reformatory, and still another is a Bishop. The total number graduated in these fifty years from the Episcopal Theological is about 480 men.

Just a Moment Please

Interesting Sayings, Comments and Acts of the Great and the Near Great

The Bishop of London and Harry Lauder, the noted comedian, says the Expositor, appeared on the same platform at a meeting in London, speaking for war time prohibition.

About thirty-five years ago, the Bishop of London inhibited the Rev. Stewart Headlam because of his activities in the establishment of the Church and Stage Guild.

The late Bishop Brewer of Montana said: "Giving to Missions is not charity; it is life."

Mr. William M. Evarts was once talking with General Grant about a great Brooklyn divine, who had been the victim of a slanderous tongue. Suddenly the distinguished lawyer asked, "Why is it, General, that a little fault in a Clergyman attracts more notice than a great fault in an ordinary man?" "Perhaps," said the General, thoughtfully, "it is for the same reason that a slight shadow passing over the pure snow is more readily seen than a river of dirt on the black earth."

An absent-minded Clergyman, in charge of a Mission not over a thousand miles from Chicago, startled his congregation by announcing: "Here endeth the second lesson, and I want to say right here that the furnace is badly in need of repairs. I sincerely trust the Vestry will see that it is thoroughly overhauled before the Summer is ended." It may be comforting to many an absent-minded Clergyman to know that so great a man as Dr. McCosh of Princeton, who was accustomed to conducting the devotions in the College Chapel, omitted to include in the announcements a notice which had been communicated to him and, in the course of his prayer, to the surprise of the assembled students, he said: "And, O Lord, bless Prof. Karge, whose French class will be held this morning at nine o'clock, instead of at half past nine, as usual."

The Chicago Tribune, commenting on the program of reform advocated one year ago, but never carried out, by the commission of the liquor traffic, says that the present sudden ebullition of virtue among the "wets" comes a bit late. It is like a death-bed repentance.

Secretary of the Navy Daniels is making a crusade against immoral conditions at some of the naval stations. In appointing an advisory committee on the improvement and welfare of men at naval training camps and stations, he said: "The majority of the 114,000 recruits recently added to the navy are young men and boys who have come from sheltered homes. I believe that their welfare and their training in good surroundings is a matter of the highest importance, and every effort is being made to secure the very best moral environment for all training camps and stations."

According to R. W. Hargadine, State Fire Marshal of Minnesota, more churches burn than club houses. His report shows that only five club houses were destroyed by fire last year, while in the corresponding period seventeen churches were burned. "One would imagine that club houses were not more fireproof than church structures," Mr. Hargadine said, "so the only explanation is that more care is taken of club house structures than of church buildings." The Fire Marshal doubtlessly failed to take into consideration the fact that there are probably several hundred more churches than club houses in the State of Minnesota.

"Wear the clothes you have, so man power now engaged upon feminine fads and fripperies may be released for real war service at home or abroad," urges the National Defense Council Woman's Committee. "Buy at reasonable prices, regardless of style. Allow the unenlightened men to find fault with you. Do not draw on the labor market to create useless things. It is poor political economy and poor patriotism."

"The idea of vacation as a time of absolute rest and inactivity is obsolete," asserts the Editor of Light. "Idleness of body, mind or soul brings neither rest nor true recreation. A vacation that ignores the claims of man's three-fold nature will be a failure and a disappointment. Keep up your exercise, keep up your reading, keep up your Church-going, wherever you are."

In the privacy of his home, the butcher was telling his wife of the arrival of a new Summer resident. "She came in today," he said with enthusiasm, "and I can tell you she's a real lady, brought up select and exclusive. She don't know one cut o' meat from another, nor veal from mutton."—Youth's Companion.

The Church is causing genuine surprise by the promptness and efficiency with which her many thousands of communicants are giving themselves to training and service in all forms of active war participation. But there is another service that can be rendered by the Church that far transcends even the valuable physical support she is so abundantly offering to the nation. Her legitimate domain is the spiritual world, and as anxieties and perils increase as we approach the line of actual battle of arms, her purpose of steadfast courage and restraint in the fulfillment of duty to those at home is a fine manifestation of the spiritual power in her, which in too many cases has lain largely dormant during less exciting and critical times.—St. Andrew's Cross.

Personal Mention

The Rev. Carl C. Hagberg, who has had charge of St. John's Church, Galesburg, Ill., for some time past, left on the 1st inst. for Sweden, where, at the request of Bishop Perone, he will undertake special work for the next six months.

The Rev. William O. Dawson, who for seven years had charge of St. John's Church, at Preemption, in the Diocese of Quincy, and was sometime Dean of the Deanery of Rock Island, is now at work in the Diocese of Springfield, doing Missionary work at Jerseyville, Carrollton and Chesterfield.

The Rev. Stephen Gardner has resigned as Curate of the Church of the Redeemer, Chicago, and will take work at the Church of the Advent, Boston, during the Summer.

The Rev. M. J. Barker, in charge of St. John's Church, Dunbar, Pa., has enlisted as Chaplain of the First Pennsylvania Artillery, and reported for duty at Pittsburg on Sunday, July 15th.

The Rev. J. A. Bayton, Rector of Trinity Church, Peru, Indiana, and in charge of Christ Church, Huntington, Indiana, has accepted a call to Osceola Mills, Pa. The members of the Church at Huntington presented him with a purse of $200 as an appreciation of his services rendered during the past four years.

The Rev. Ray G. Seacord of Nashotah, Wis., has accepted a call to St. Mark's Church, Waupaca, Wis.

The Rev. F. A. Patterson of Sturgis, Mich., has filed an application for the Officers' Reserve Corps.

Dr. Newell Dwight Hillis, pastor of Plymouth Congregational Church, Brooklyn, N. Y., gave the noonday address in Huntington Close, the outdoor pulpit of Grace Church, New York, on Friday, July 13th.

The Rev. Leonard Doswell, Jr., who for the past two years has been in charge of the Churches in Crowley, Opelousas, Washington and Eunice, in the Diocese of Louisiana, has accepted the call to become Rector of St. George's Church, New Orleans.

The Rev. Isaac C. Perkins has renounced the ministry, and, at his request, was formally deposed by Bishop Winchester, in Christ Church, Little Rock, Arkansas, on July 20, 1917.

The Rev. George Burgess took charge of Grace Church, Chicopee, Mass., on the 15th inst. He was formerly assistant at St. James' Church, Greenfield, Mass.

The Rev. Theodore D. Martin of Worcester, Mass., is holding services during the Summer at Grace Church, Oxford, Mass.

The Rev. Dr. George Craig Stewart, Rector of St. Luke's Church, Evanston, Ill., and his family are spending the Summer at Muskoka, Canada.

The Bishop of Chicago, the Rt. Rev. Dr. C. P. Anderson, is spending the months of July and August at Phelps, Wisconsin. The Rt. Rev. Dr. S. M. Griswold, Suffragan Bishop of Chicago, is taking his vacation during the same time at Richard's Landing, St. Joseph's Island, Ontario.

The Rt. Rev. Dr. James Wise, Bishop of Kansas, and Associate Editor of THE WITNESS, is spending the Summer with his family at Richard's Island, Ontario.

The Rev. Dr. John C. Sage, Rector of St. John's Church, Keokuk, Iowa, and Managing Editor of THE WITNESS, is spending the Summer, together with Mrs. Sage, at Richard's Landing, Ontario.

The Rev. Henry C. Mitchell, Rector of St. Uriel's Church; Messrs Edward Mack and Francis C. Baird, tied for Councilman of Sea Girt, New Jersey. Each received fourteen votes. One of the three will be selected as Councilman by the newly elected Mayor.

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BLOOD GUILTINESS

The East St. Louis riots in which a low class of brutal whites defied the majesty of the law and the decencies of civilization by inaugurating a reign of terror against the negro race, is one of the many incidents which tarnish our national honor and make us a byword among the nations.

How can we decry the brutalities in Belgium when worse atrocities than these go unpunished in our midst, and when those whom we elect to positions of trust and honor refuse to make a fair investigation and to bring to summary punishment the perpetrators of these dastardly deeds?

Every Illinois official, from the Governor in the State House at Springfield to the cowardly policemen of East St. Louis, is on a level with the thugs that did these deeds, until each has cleared his reputation by helping to fix responsibility for this crime against decency.

We note also the charge made publicly and courageously by Colonel Roosevelt that the labor unions are involved in this affair.

It is a critical time in the nation's history and the public is in no mood to be lenient with men who, for selfish reasons, endanger the honor of the nation.

The labor agitator who tries to embarrass the nation at this time is no better because he is a workingman (which often he is not) than the food hog who belongs to the speculator class. Each of these should be dealt with courageously and summarily, and by no one more quickly than by the classes which they misrepresent.

War isn't a nice thing. It is a stupid way of settling international difficulties. It is a breeder of vice and an occasion for grafters and thugs to prey upon the public. But even those who are conscientious objectors to the whole military propaganda must be one with the most ardent militarist in demanding the stern handling of those distorted criminals who take advantage of the nation's trial to further their own ends, either by brutal assaults on human beings or by trading unfairly in human necessities.

There is still another class of Americans today who are without shame—those who, for their own special financial interests, promoted this war, and who are withholding their own flesh and blood from participating therein.

As a rule the sons of the prosperous have given a good account of themselves in training camps and ambulance corps. But there are others who have talked war and wanted war, but are willing that somebody else shall furnish the boys and girls who shall take part therein. Surely, their damnation is just.

At a time when millions of loyal Americans are giving their money, their sons and their labors because they are loyal to their nation's honor, surely the civil shepherds of the flock should preserve the law and order that they are sworn to enforce.

Let the authorities of the state of Illinois defend their own honor in protecting the black man in their midst, whose blood is as much on their shoulders as it is on the brutes who participated in those riots.

They need to pray that they may be delivered from blood guiltiness for, like Pontius Pilate, they stood by and did nothing. Until these men act the commonwealth of Illinois stands disgraced among her sister states.

It is a curious phaze of worldly men that they hate most, those whom they have most injured.

In the days of Bishop Whipple the men who hated the Indians were the men who robbed them. The thirty-nine Indians who were hanged at Mankato for participation in the Minnesota Massacre were not one-half so guilty as the government grafters who held back their allotment for mercenary reasons, but they would have been found foremost among those who favored hanging these Indians.

The negro may be a problem in some localities, but he did not intrude himself into our midst, and when treated with consideration is capable of virtues as conspicuous as those of the white man.

The finest bit of oratory that I have heard in the General Convention was that of a North Carolina layman, who challenged the South to show a single instance in which a black man, who had been intrusted with the property and family of his master during the Civil War, had been faithless to his trust. Surely as fine an exhibition of fidelity to trust as can be shown in the history of the world.

The unreasonable hatred toward the negro as a class is a blight upon the honor of the nation and, until its manifestation in the form of mob violence is rigorously suppressed, we are guilty of his blood.

True, some of his crimes are revolting, but one is at a loss to know whether these revolting crimes are due to the black blood, or to the white blood which he has inherited from the crimes against the helpless victims of white men's lust.

If there is any race toward whom we owe a debt of reparation for the sins of our race, it is this same black man, who has been more sinned against than sinning, and who has a right to the protection of the nation in which, strange to say, he is usually a most patriotic citizen.

We do not plead for social intercourse—we would that it had never been possible. We merely plead for justice.

The editor takes note of certain comments upon one of his editorials, which appeared in a recent issue of the Chronicle,—and also of the personal observations made by the editor of that magazine. The tone of the comment makes it undesirable that any reply should be made, for controversy is illuminating only when conducted according to the rules of courtesy.

I merely wish to assume full responsibility for the editorial.

IRVING P. JOHNSON.

EDITORIAL CONVICTIONS

Complaints are beginning to come in that THE WITNESS is a partisan paper. Curiously enough they are coming in with equal vehemence from both wings of the faith.

If one will make a careful study he will discover that the contributors have been from all schools of thought.

Naturally if you judge a paper from one article, or the articles of any one man, they will seem to have a one-sided aspect, and many a man impulsively sits down after reading a single article and writes that THE WITNESS is a partisan sheet, forgetting that one swallow does not make a summer.

There are some in the Church who are so non-partisan that everything which they differ from is partisan in character.

And it is so easy to say that because of this fact you will have nothing to do with the paper. Well, that is your privilege. But it occurred to the writer many years ago that if he wanted to get above a partisan atmosphere he had to read what his opponent said and that he had to get as sympathetic a view of his particular side-light.

It is our aim to get into the paper any views which can be held with loyalty to the Church.

Of course it may be unfortunate that one man writes all the editorials and that he has convictions. We have seen Church papers edited by editors who seemed to have no convictions.

You pay your money for such editorial policy as you prefer. Personally, I would rather have editorials antagonistic than insipid,

Perhaps the editor ought to state that he has definite convictions and that he is equally at variance with Rome and Geneva.

If some of those who protest against the editorials as too severe on Protestantism (as such) will read his articles on Church History regarding the Papacy, he will find that, whatever he is, he is not Pro-Roman.

He believes in the prophetic and priestly offices of the Christian Ministry.

He adheres to what he believes to be the sacramental principle of the Church.

He maintains that the Church has plenty of room for Father Huntington and Dr. McKim, but he can't possibly guarantee to agree with both, or with either on all questions. But both Father Huntington and Dr. McKim may contribute to the paper their positive convictions on any legitimate topic.

Somehow people are curious and somewhat narrow in religion, and they expect the miraculous, even though they may not believe in miracles.

How many of you expect your daily paper to be a looking glass of your own opinions? Yet you read its message because you want to hear what it has to say, and then you usually form your own convictions.

We hope that we may disagree with you without forfeiting your respect.

THE STORY OF THE CHRISTIAN CHURCH

THE HOLY ROMAN EMPIRE

On Christmas Day in the year 800 Charlemagne was crowned by the Pope as Emperor of the Romans.

He claimed it was a surprise. About as much of a surprise, we imagine, as when the notification committee told President Wilson that he had been nominated President.

Charlemagne was by far too astute a man to be thus taken by surprise, but it was much more diplomatic to seem surprised.

It was an eventful day, for it was the revival of the imperialism that had been the curse of Rome, and was destined to be the curse of Europe for over a thousand years. The imperial crown became the bauble for which vain men eagerly strove, and for which millions of innocent men were slaughtered from the Treaty of Verdun (843) to the siege of Verdun (1917).

Upon Charlemagne's head the crown rested most securely, for he was a regal person, and reigned for many years striving to educate his people and to make the Church a real power for good in the Frankish world.

He was a giant, physically, intellectually and regally. For his morals, he claimed the immunity of kings from observing the moral law and was guilty of inconstancy to his wives and needless cruelty to his enemies, but he lived in barbarous times and inherited some of the vices which were characteristic of the Frankish court.

His was a benevolent tyranny in his day, but he passed on to his son, Louis the Pious, his crown without his abilities and became the author of the spawn of czars and kaisers and emperors which seems destined to come to an end in our day with the abdication of the Czar, the probable defeat of the Kaiser and the death of Franz Josef, Emperor of Austria.

But in Charlemagne (800) the power of the Caesars was revived for over a thousand years, though never did Caesar, kaiser or czar extend his imperial power over all of Europe, though each had this for his ambition.

Never, during the reign of Charlemagne, did the Roman See attempt to lord it over the civil power, nor even to ignore that power in its domination of the Church.

At the Synod of Frankfort, and at other times, Charlemagne did not hesitate to brush aside the Papal decision, nor did the Papacy file any objection to his paternal authority.

But, in Louis the Pious (or, as he might more aptly have been named, the Superstitious) the Papacy had a different caliber with which to deal, and in Louis' struggles with his three ungrateful sons, the Roman Bishop played a mean and selfish part, ever seeking its own ends and sacrificing its benefactor in its greed for power.

At the Treaty of Verdun (843) the sons of Louis divided their grandfather's realm amongst themselves, and incidentally determined the map of Europe for future time. To Lothair, the eldest, was given the imperial bauble, and a long impossible territory, blocked out so as to include the two capitals of Charlemagne, Aachen (Aix-le-Chapelle) in the North, and Milan in the South, as well as Rome. This territory, which had no principle of solidarity, became eventually split up into little kingdoms and into the debatable land between France and Germany which became the possession of Charlemagne's other grandchildren. Holland, Belgium, Luxemberg, Alsace, Lorraine (a corruption of Lothairingia), Switzerland, Burgundy, Savoy, Italy, struggle along through the center of Europe in a sanguinary procession because Luthair wanted to be a Caesar and to strut in imperial purple. What curious trouble little people with large grandfathers can make in the world's history!

Charlemagne's reign, of about 40 years, was merely a fruitful oasis in the dreary history of six centuries, known as the Dark Ages. And dark it was, for learning nearly perished, and the Church had little power in controlling the morals of the people, or the lust of rulers. Indeed, the Church itself, intrigued with the rest and more successfully, for it had abler leaders, and no women or boys to mess things.

It was an age in which truth and justice seemed to depart from the earth. It was the age of feudalism.

There are few names in all the period worthy of remembrance, and those came to Charlemagne's court from England.

For there was one spot in which learning and piety flourished and overflowed into Europe, and that was the British Isles, for they were not contaminated with the evils of imperial or Papal court.

Alcuin, the leading figure at Charlemagne's court, was an Englishman. Scotus, the leading theologian of the period, was a Scotchman. The leading Missionaries and teachers were English, Irish and Scotch, but the majority of the people were densely ignorant and during this period superstitious customs fastened themselves upon society.

The light of the world came from the British Isles and gave a slender ray of light in a dark and wicked world.

Made Over

I am not thinking of garments, but of souls. There are, I suppose, people whose pride would not permit them to wear a made-over suit; but if we should refuse to wear our souls remade, most of us would go without. Growth implies outgrowing earlier measurements. Modes of thought and conviction alter as we mature. "The old order changeth, giving place to new." We also must change. We must have the old garments of thought recut. Redemption implies and involves remaking the soul. Someone says that the best violin is an old Cremona, and that the best of old Cremonas is one which has been smashed and put together again. If this be true of violins, shall it not be still more true of souls? God's specialty, if I may say so, is to remake the soul.—George Clarke Peck.

In order to encourage attendance at Church and the Church School during the summer, St. John's Church, West Hoboken, N. J., issues vacation certificates, the requirements of which are as follows: "All who attend every session of the School at home will receive one. Attendance at other Schools also will be credited provided the Superintendent writes his name on the back of the vacation card for the particular Sunday. Besides, if a boy or girl is in a place where no Church is near, attendance will be credited if the Collect, Epistle and Gospel for the day are read, or, if there are a number of children in the family, a little service is held at home. Vacation offering envelopes are given to all who desire to use them."

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The Lord's Prayer—A Series of Short Talks

BY REV. H. P. SCRATCHLEY

II

WHICH ART IN HEAVEN

How misleading to many are these words. There grows up the idea of the Father away from His world, sitting in solitary grandeur. What is heaven? Men need localization for thought, in order to concentrate their mind. This is a result of our earthly condition, and God has throughout the ages gradually been spiritualizing this. This is what is meant by the words of our Lord to the woman of Samaria. Until men have attained their full spiritual growth, God has been localized in some place where there was a special manifestation of Himself. But most of us have not attained this growth; hence the value of the Cross and the Crucifix above the Altar in the Church. Hence also the great value of prayer and meditation in the silent Church. As we are constituted our thoughts reflect the influence of our surroundings; when these are commonplace, our thoughts are commonplace. Only to the deeply spiritual does the full realization of the omnipresence of God come home. So when we pray, there is a need to direct our thoughts to some place, as it were, where God is, but this should not dim the great and real truth that God is everywhere and that heaven is not strictly speaking a place, higher than the blue sky, but a state and a condition; it is the heavenly condition of things, the spiritual sphere of action. It is where God is in His eternal reality and glory. Our Lord spoke Aramaic, and in Aramaic there is no adjective for heavenly; so "which art in heaven" is synonymous with heavenly; "our Father which art in heaven" with our Heavenly Father. So again, when we say this in our prayers, it is not that we place God out of the world of material things; we assert that He does not have the fulness of His nature in earthly things but in the spiritual sphere. We pray, therefore, that our life shall be that fuller life which is the life of our Heavenly Father. Our Heavenly Father is our God unlimited by earthly bounds and material conditions. Protestantism influenced by 18th Deism tends to put God apart from this earth. This is a truth, and it is the truth that is expressed in the phrase, "which art in heaven;" but there is another equally true idea, that, while God is transcendent, He is also immanent, that, while God is heavenly, He works in and through the earthly.

HALLOWED BE THY NAME

To this should be added the phrase, "as in heaven, so on earth," since the fulness of God's holiness for which we pray is realized only in heaven. The appealing to God as our Heavenly Father implies love, trust, and reverence, so deep, that there is also holy fear, the shrinking from grieving Him. Therefore, with the thought of our Heavenly Father in our minds, we pray for that reverence of His Name which characterizes the inhabitants of the heavenly sphere. This petition is the first, the most necessary, the most blessed prayer for the whole human race, the greatest and most indispensable of all prayers, for our prayers, as well as our character, depend upon our knowledge and our conception of God's person. A low conception of God, a failure to keep His Name holy, vitiates all life, religion, and prayer. "This is eternal life, to know Thee, the only God," but to know Him as holy, for to know Him as holy is to know Him as He is. Holiness is a part of His revealed nature. The gods of the heathen are not and never have been characterized by holiness. They were in many cases but the deification of the desires and lusts of men, the lower nature of man carried up to heaven. The Lord God Jehovah reveals Himself as a Holy God: "Holy and reverend is His Name." So in this petition our prayer is that God's holiness be revealed to all men. Let Thy Name be hallowed by all men, but especially by Thy disciples. It is not that God's Name in itself be made holy, because He is holy, but that men may know and reverence it as holy. "God is holy, that is, God is God; He is therefore hallowed when He is acknowledged, worshiped, and proclaimed to be what He is." It is not only a prayer against swearing, against taking God's Name in vain; it is a prayer for the positive virtue of worship and reverence, for the proper treatment of all His works, for a realization of His unique position in the world.

Name stands for nature revealed and brought out; that is, all that is connoted in a title, nature, character, our concept of Him and His person. When we know a person, his name brings up to us all that is implied in his personality as well as our conception of his character and nature. So with God, name means Himself, and to us our grasp upon His character and personality. Religion is based upon God and our knowledge and view of Him. If we grasp this rightly, if to us God is revealed as holy, reverence springs up spontaneously. When we have the right conception of God, we say with the Psalmist: "Holy and reverend is His Name," and our lips are moved to utter the hymn of heaven: "Holy, holy, holy, Lord God of Hosts." Men swear and take God's Name in vain, because His Name means nothing to them. They know not God save in a very elementary way. God's Name means nothing to them. The word is empty of any reality for them. Hence the name is not hallowed. Men who have a deep sense of the reality of God, who love Him, reverence Him as they reverence their mother and never speak lightly or irreverently of Him. The first thought of all prayer is God, and the first petition is that we may know and reverence this God.

THY KINGDOM COME

Again we must add the phrase, "as in heaven so on earth." This is a prayer of infinite scope. It is that heavenly things may rule on this earth as they do in heaven, the spiritual kingdom of God; that the atmosphere of earth may more and more become that of heaven. Most people, however, by the separation of the phrase, "on earth as it is in heaven," from the petition, "Thy kingdom come," have come to think that this portion of the Lord's Prayer has reference to some future millenium, to a catastrophic coming of the Lord, a destruction of all the present and a replacement by the heavenly, but when we join to the petition the additional prayer that this kingdom be on earth as it is now in heaven, there is implied a transformation of this world from an earthly condition to a heavenly. So we pray: may justice rule in this world rather than injustice, truth rather than error, kindness rather than cruelty, love rather than hatred, purity rather than lust, peace rather than enmity.

There may be times of purifying fire, of winnowing by the Lord of the grain, but, if we could only realize it, we are praying for the changing of the kingdoms of this world into the kingdom of the Lord Christ. But we are the children of the kingdom for whose coming we pray, and there is laid upon us duties to perform as citizens of God's Kingdom, not merely privileges. To pray, Thy Kingdom come, is to pray not only for our place in that kingdom, but for the grace to do our duty now as citizens of that kingdom on earth. It is that we may realize that the coming of that kingdom is by our realizing here on earth the nature and character of God, the life of that kingdom fully lived in heaven to be lived on earth, and that it will come in its perfection on earth only as men live according to God's will. The first step is the keeping holy God's Name, and the means towards bringing in Christ's kingdom is the prevalence of God's will among men. So wherever in this world war is made against unrighteousness, wherever an effort is made to promote righteousness, the coming of the Kingdom of God is made more possible. The agents are Christian men and women.

This is a petition that all fraud be exposed, that there be truth in all science, art, and literature, that there be honesty in all business, purity in all social relations, and justice and equity everywhere. More especially that each of us who pray this prayer may have these in ourselves and practice them in our lives.

The Church is in one sense the Kingdom of God, in that God is supreme within it ideally, however defective its outward life may be. Potentially at least it is the kingdom, but being human in its members it is marked with all the failings of humanity. But by it and in it the Kingdom of God is to be realized on earth as it is the Body of Christ by which the Holy Spirit is now transforming the world. Therefore, this petition is a prayer for the Church, for its peace and unity, for growth of grace in its members, for the increase of the love of God within it, and for an increasing knowledge of its duty as a whole and our duty as individual members to make and keep this Church holy to the Lord. It is a prayer for Missions, for when the world as a whole shall have turned to Christ, then will the Kingdom of God be close at hand; in it we pray for the conversion of the world at home and abroad. Also we are praying for the nations that peace may be among them, that right rule may be of and for the people.

But more than this, or in addition to this, it is a prayer against dirt and disease and uncleanliness, which breed temptation and vice and drunkenness. So to fight against these with all our might and main is to carry out practically what we pray for in the petition, Thy Kingdom come. It means to promote health by parks, to insure good water, fresh air, healthy, sanitary houses, sanitary factories, for the lack of all these things takes away from the manhood of God's children and prevents their carrying out the will of God, which is their sanctification. But the Kingdom of God is like the leaven which is to leaven the whole lump until the whole be leavened. So the Church, which is the people of God, is to work until the world is truly transformed into the Kingdom of God. Unless we desire all this, then we should stop praying, Thy Kingdom come.

Ruskin has said: "When you pray, Thy Kingdom come, you either want it to come or you don't. If you don't, you should not pray for it. If you do, you must do more than pray for it; you must live for it and labor for the Kingdom of God."

(To be continued.

The Church At Work in Obscurity

I

In the great cities of the East the Episcopal Church is not obscure. It is not without a feeling of satisfaction that the New Yorker reflects upon the beauty of the Church architecture which commands the most prominent locations in the financial, business and social centers of New York from end to end of the Island of Manhattan. The visitor, passing along the main artery of the city, is impressed by the wealth which has built and maintains the beautiful fabrics which house the worshipers from the Battery to Washington Heights in such buildings as Trinity, Grace, St. Bartholomew's, St. Thomas', the Cathedral of St. John the Divine, and the Chapel of the Intercession. Should he go to one of these prominent Churches to attend one of the principal services, he is still more impressed by the difficulty, and sometimes, even the impossibility of getting a seat. It is disappointing. The impression is, that the Church in the city is wealthy, cold, proud and indifferent to all save the luxury and comfort of worship. This false idea maintains to a truly grievous extent throughout the country. It is not considered, if it is known, that but a few blocks away from any of these great Churches, are Churches of equal dignity, where the beauty of worship is maintained at the high level of our liturgy.

THE CHURCH PERMEATES CITY LIFE

A string of Churches built, and in large part supported by the prominent congregations along Broadway and Fifth Avenue extends throughout the Middle East Side. There is St. Augustine's on East Houston Street, Grace Chapel on East 14th Street, the Chapel of the Incarnation on East 31st Street, St. Bartholomew's Chapel on East 42nd Street, St. Thomas' Chapel on East 60th Street, and the Church of the Holy Trinity on 88th Street. In beauty of design, in correctness of architecture and in the perfection of detail, some of these buildings far excel their Mother Church. They are equipped with every known facility for the social betterment of the communities they serve. Clinics, day nurseries, kindergartens, cooking schools, gymnasiums, are maintained at a cost which is in some cases greater than the charge for the maintenance of the Mother Church. The work in these Chapels is carried on by a large staff of devoted clergy of large ability, assisted by doctors, district nurses, deaconesses, social workers, kindergarteners, visitors and instructors in manual training. It is safe to say that the majority of the people of New York, and most of those outside of the city, have no conception of the vast activities of the Church, and the wealth expended in extending in every direction throughout the city the hospitality of Christ.

SHE REACHES THE OUTCAST

Yet the Church casts her net still wider. The city has its native submerged population, a people unknown, who seem never to have felt the touch of her constant effort for their welfare. Those there are who are born in the midst of wretched poverty to an inheritance of disease and ignorance, whom none of the agencies of the state seem to be able to raise out of their wretched condition, to whom the teaching of the public school affords but more efficient methods of following crooked ways. Yearly hundreds of young men and women from all parts of the country come to the city, some filled with ambitions bound in the majority of cases to be disappointed in a greater or less degree. Many of them succumb to the apparently innocent allurements of the city, to find themselves eventually involved in courses of life from which there seems to them no return. The city, a lonely place, is yet a hiding place. Thousands who have experienced the opposite of Christian charity toward their sin in some village or country town seek oblivion in the city wilderness. Their treatment from the Church people at home makes them avoid above all the Church in the city. They slip through the meshes of the net. Christ is not for them. They shift through life, the unknown, the despairing, in wretchedness, in poverty, in shame, in disgrace, they lurk about the secret parts of the city until the police drag them to prison, disease to the hospital, age to the alms house, insanity to the asylum, or death to the potter's field.

To gaze upon the accumulated misery of a great city would bow the head and wring the heart, yes, and break the pride of the strongest of men. Is this sea of sorrow fed by streams which flow from thousands of fair villages, where the unfortunate received the first religious kick on the downward path? The relentless commercial and social struggle of the city seems more cruel than that of the country only because of the numbers involved. In the city, the Church never forsakes her children, but with wider and more closely woven nets drags the depths of human sorrow and want.

Manhattan Island, beyond which New York is now flung far, is doubtless the most thickly populated and wealthiest space of its size in the world. Dire poverty and wealth, learning and ignorance, wisdom and foolishness exemplified in every race and every nation of the globe elbow each other there. The harbor of New York, the East River and the opening into Long Island Sound is dotted with small islands, most of them the property of the city and occupied by public institutions under the Department of Correction or the Department of Charities.

SHE CARES FOR THE IMMIGRANT

On Bedloes Island, overlooking New York and its approach from the broad Atlantic, stands the Statue of Liberty. It is the symbol which has beckoned millions from all lands to seek here the opportunity for the freer development in themselves and their children of life, liberty and happiness. In times of peace yearly hundreds of thousands of immigrants are detained for days beneath the shadow of that statue at the immigration station on Ellis Island, while they undergo the often long and tedious examination required to enable them to enter the country. Right there and then the Church begins her work with them. The Chaplain for Ellis Island is always on hand to welcome them, to advise, to assist, and in case of need to minister to their wants, spiritual and material, in which he is assisted by interpreters and other workers of his staff.

THE SICK AND THE NEEDY

Proceeding from the lower end to the utmost limit of the city by the East River, you pass Governeur Hospital, served by a Chaplain of our Church. At 16th Street is Willard Parker Hospital for contagious diseases, whose resident Chaplain is a Priest of the Church; Bellevue Hospital, at 26th Street, with its Chapel of Christ the Consoler, with a resident Priest of our Church. Next comes Blackwells Island, some two miles long, covered with municipal institutions, each having as the sole Protestant Chaplain, a Priest of our Church in residence. The City Hospital, the penitentiary, the Home for the Aged with its beautiful Chapel of the Good Shepherd, the workhouse and the Metropolitan Hospital.

Just beyond is Randall's Island, where is the house of correction for wayward boys, and also the hospital for defective children, both so far as Protestant inmates are concerned, under the care of Episcopal Chaplains. North Brother Island comes next with its hospital for contagious diseases, with an Episcopalian Chaplain. Opposite is Rikers Island, with its workhouse, also served by a Chaplain of our Church. Last of the city's islands, where the waters broaden into Long Island Sound, is Harts Island, with a branch penitentiary, and a Priest of our Church as Chaplain.

On Harts Island a large stone cross, recently erected by a devout Churchwoman, stretching its arms over a level waste, indicates Potters Field. Here is the final resting place of the unfortunate, the outcast, the forsaken, the forgotten. The Church which has dragged every institution of the city with its closely meshed net, stands by the open grave and says over them the words of life and of hope which none of the vicissitudes of this earthly pilgrimage can extinguish.

From his entrance into this land, whether by immigration or by birth (for, of the waifs and the foundlings of the great city, every other one is given into the arms of the Episcopal Church), this Church never despairs of one man, nor will she let him go, but follows him to the very grave. Those who do the work know of a surety in whose image man is made, how impossible in any man is the utter effacement of that image, and the great, secret, often all unknown, longing in man's soul to respond to the Divine urge.

(This is the first of a series of articles on the Church's Mission Work in the City.)

What Constitutes a Successful Parish?

By William R. McKim, Rector of St. John's Church, Oneida, N. Y.

To answer this question we, Yankee-like, ask another, "From what viewpoint are you inquiring?" If you measure success by dollars and cents then fabrics and salaries will bulk largest in your eye and you will get very nearly an exact and accurate reply. If your measure relates to the spiritualities our reply must be content with, at best, outward signs, and you must wait till Judgment Day for real statistics. But please do not despair, your question is not so impossible of answer. The true Priest-Rector learns to co-ordinate these spheres in his work and to make parochial prosperity an exponent of real spiritual growth as manifesting entire devotion to the whole welfare of God's Kingdom. I believe personal devotion to Christ through, and by means of the Sacraments will mean loyalty to the Church both as a spiritual kingdom and as a temporal or human institution. If by careful, loyal teaching we bring people to "Know God and Jesus Christ whom He hath sent," then, I am positive the Master's words must prove true, "I am come that they might have life and have it more abundantly," that, in other words, if you please, this abundant life will overflow the limitations of sight and manifest in concrete form.

If people be trained to value their spiritual heritage and privilege, I firmly believe they will make sacrifices for them in days of stress and pioneering, or in better days, will desire to replace wilderness tabernacles with fanes and temples expressive of their ideals of the glory of God's worship and kingdom. Christian courtesy and consideration must play a large part in Parish life. I would emphasize this as to non-essentials and by contrast I would insist upon loyalty to principles and a definite faith. I would make the Church the home and common center of the people's social life and hence I feel very strongly that some form of a Parish House is essential to effective work and for the housing of the vitally important work of Christian education, the Church School. The Church must be warmer in her sympathies and yet stop far short of being partisan if she have an effective message for this twentieth century.

Why Should We Fret?

"He who frets has lost his God—is indeed as if God were not," says Mark Guy Pearse. "Surely it is worse than having no God to kneel down and say, 'Our Father who art in heaven,' and then to go forth fretting and fearing, as if He never knew or cared." It is worse than being an orphan to have a father and yet forget his love. How perplexed the angels must be at the sight of the fretting child of a Heavenly Father! "Has he not a Father?" asks one in amazement. "Does not his Father love him?" says another. "Does not his Father know all about him?" says a third. "Is not his Father great and rich?" asks a fourth. "Has not his Father given us charge concerning him?" say they all. "How, then, can he fret?" If there be one grain of truth in our belief that there is a living God who holds us unalterably dear, who is seeking in all things and through all things ever to lead us to the highest, the fullest and the best, what room is there for us to fret or fear?—Michigan Christian Advocate.

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THE CHILDREN'S HOUR

THE VIOLIN TREE

By EVA LEE MATTHEWS

Once upon a time a tree grew up in the forest, sound at heart, close and fine of grain, with fine spreading branches. The sweetest of the singing birds nested there, for it seemed easier to sing in that tree than in others about it, and the tree drank in with delight all the music of the forest. The singing of the birds, the whispering of the breezes, the deep organ notes of the great winds, the patter of the silver rains—all was sweet music to the tree, and gathered into her heart and kept there and worked into the fineness of her wood texture. And then, one day, all these faint and unperceived yearnings of her heart received a definite impulse. She was now a great tree, with a splendid trunk. A young man came, stepping springingly through the forest, carrying under his arm a violin. He paused beneath the tree, and, leaning against its great supporting trunk, lifted his violin and his bow, and drew such music from it that the tree was thrilled to the heart. This was different from everything she had heard before—different from the wild forest music, more thrilling, more sustained, more rhythmical, of a higher order. And as he carelessly rested his violin against the tree, she suddenly recognized that it was made of the same sort of wood that she was of, for trees have a way of knowing when some of their own wood touches them. And a wonderful thought came to her: "If only she could be made into violins, how she would love to make such beautiful music." But she could not express her thought except to the winds, who understood her little whispered wish. The musician, after an hour of rest, carelessly picked up his violin and went on his way, nor ever gave a thought to the tree that had sheltered him for an hour; but the tree dreamed constantly of the violin and her desire to become one.

At last some woodsmen came into the forest and began to cut down some of the trees; and this one was marked for cutting. Very cheerfully she bore the pain of the cutting, for she thought to herself: "Now I shall be made into violins." But, alas! that was not the destination of the tree. She was made into strong beams for the building of a house. After she got over her first disappointment, she began to be quite interested in the life of the house. There was a large family in it, many children, and the music of their laughter delighted the tree, while any quarrel or discord jarred and discomposed her till the words of penitence and forgiveness were spoken.

And the house saw many changes, many joys and many sorrows. The children grew up, and words of love were whispered, and sank into the heart of the fine old beams. Life silvered the hair and ripened and mellowed the hearts of the different members of the family, one by one. Some went away and started their life in other houses, but some remained in the old house with new generations of children, and the great beams made of the music-loving tree drank deep of the music of human life, even as it had in the old days drunk deep of the wild forest music.

And at last the day came when the old house was to be taken down. It had served three generations, and its day of usefulness was over. In taking it down, however, the men were astonished to find how sound and strong were the solid beams that supported the floors, and they took them to the warehouse of the merchant who had the contract of wrecking the house. He was a queer, snuffy old man, crochety, but he knew a good thing when he saw it, and he put the sound wood in a great store room, filled with all sorts of junk, and there it lay in silence for a long, long time, and the dust lay thick upon it—and it had nothing to do but dream of its past—its bright and beautiful youth in the forest, when it had had visions of a wonderful music-filled and music-producing future—dreams that were never realized. Then it thought of its strong and active middle age, when it bent all its strength to the support of an ever-flowing tide of human life. How interesting it had all been—how it had loved those human beings who had passed through and into its life in the old house. And now this was old age, to be laid aside and forgotten; to dream of the past, because there was no future to dream about, and no present to demand its energies. Yet the tree thought there was strength in it still, and power for service, if only a use could be made of it. It did not repine, however. It said to itself: "I have had a happy life, and a useful one, even if it was not quite what I dreamed of when I was young;" and even as it was whispering this to itself, the door opened, and the old merchant who now owned it came in with a stranger, a man with a look in his face that strangely reminded the old beams of the musician who had first inspired her with her first conscious yearnings for a musical life. The old merchant was talking in his high, cracked voice: "I believe, Monsieur Stradivarius, I have just the thing you want, old, fine-grained wood, well seasoned. The house from which I took it was nigh a hundred years old, and much of it was rotten, but these beams were all perfectly sound, not a flaw in them. Ah! but men built well in the old days—none of your flimsy modern stuff. I can sell you the whole lot, if you want it. It would make a power of violins, though."

The stranger wiped away the dust and tested the wood to see that it was sound. Then he took his magnifying glass and, having chipped off a bit, he examined the grain freshly exposed.

"This is exactly what I want, Friedmann," he said quietly. "I will take it all. You may send it over to my place tomorrow."

And so it came about that the tree that had dreamed, and lived, and suffered, and had never grown sour or discontented, but had ever kept a sound, sweet heart, at last came to the realization of her earliest dreams, a grander realization than she had ever thought of. She became world-famous, for the Stradivarius violins today are sought for by the greatest artists, and are more precious than their weight in gold. But the master hand that made them said:

"Yes, there is the skill in making, but the material—that, too, is important. And this wood is perfect for the violin. I know of no other like it in all the world. It seems to have the music in it. I seem to hear the forest music at times, the whispering winds, the songs of birds, but at times it changes again, and has all the sweetest tones of the human voice, too, the murmurs of lovers, the laughter of children, the sobbing and sighing of broken hearts. When I am dead and gone, my violins will be making music for the world, and I am well content."

And he passed his hands over the strings of the violin he had just completed on an order from Paganini, the great violinist, and a throbbing, golden sound came forth, that seemed the echo of his own last words:—

"I am well content."

The Conference For Church Work At Cambridge

The Cambridge Conference has become a permanent feature of Church life. For more than ten years, men and women have gathered at the Episcopal Theological School buildings in the early Summer for conference, instruction and training in the spirit and methods of Church work. It aims to bring together, for mutual help, leaders in the thought and action of the Church, and also those who are doing, or intend to do, Church work, but feel the need of better preparation.

The committee in charge consists of Bishop Lawrence (ex **officio**), Bishop Parker and Bishop Perry, who are present and give the benefit of their experience and spiritual power. Besides the Bishops, there is an earnest group of Clergymen, Laymen and women. Miss Bumstead, Miss Ward, Miss Thomas and Miss Kellogg have been untiring in their labors of preparing the program, arranging exhibits and looking after the comfort of the guests.

The life of the Conference has centered about the Altar in St. John's Church, where are held the daily celebration of the Holy Communion, Morning Prayer, Intercessions and Compline, besides the beautiful Sunset Service under the trees, with a spiritual address by the Chaplain of the Conference. The first week, Dean Rousmaniere served as Chaplain, and Father Huntington the second week. Every one present spoke again and again of the spirit of unity, consecration and enthusiasm which prevailed.

The program covered two full weeks. Each day began with a general Bible class for the whole Conference. For the first week, this was led by Prof. H. S. J. Williams of Sewanee, who discussed "The Fourth Gospel: Its Aims and Message". In the second week, Dr. McClenthen of Baltimore presented "Points From the Epistle to the Ephesians, and Their Application to Modern Times".

Professor L. C. Lewis of the Western Theological Seminary, Chicago, gave a course of lectures on "Pioneer Cities of Christian Thought".

Dr. W. H. Jeffrys, recently a medical missionary of Shanghai, gave a course for young people on "Tomorrow's Christ".

Religious Education received full attention. During the first week, Prof. C. H. Boynton of the General Theological Seminary gave a course of Principles and Methods of Teaching, selected lessons in pedagogy from the course in Religious Pedagogy of the G. B. R. E. Miss Withers of Yonkers gave a course in Demonstrated Sunday School Work.

In the second week, the Rev. Chas. Herbert Young of Chicago gave a course of lectures explaining the Christian Nurture Series which has been set forth for use in the Church by the G. B. R. E.. Deaconess Love explained the work of the Kindergarten and First Grade, and Miss Frances Barney of Connecticut discussed the Missionary Education of the Child, explaining the new Junior plan.

Missions were given much attention. During the first week, Board Courses 1, 2, and 4, "Missions According to the Bible", were presented by Mrs. Droun and Mrs. Cowan. Mrs. C. E. Hutchinson of Newark discussed the work of the Woman's Auxiliary.

During the second week, Miss Lindley held a Normal Mission Study Class, Miss Ford gave a course on "St. Peter", Mrs. Erickson, on "The Missionary Study of the Bible", and Miss Hutchins, on Prayer.

Social Service, during the first week, was presented by Miss Halsey (special investigator of the American Association for Labor Legislation of New York), with field work under the direction of Miss Dudley of Boston.

During the second week, Dean Bell of Fond du Lac aroused great interest and discussion by his presentation of "The Readjustment of Christian Morals". Another interesting course was that of the Rev. Latta Griswold of New York upon "Methods of Agreement" in certain questions of controversy.

During the afternoons there were informal conferences upon such topics as the Junior Auxiliary, the United Offering, the Church Periodical Club, St. Barnabas' Guild, the G. F. S., addresses by returned missionaries, etc.

Each evening was given up to a public meeting. During the first week, these were of a missionary nature, with addresses by Bishop Lloyd, Prof. Ward of Harvard, Rev. Robert Keating, Rev. Henry C. Sartorio, Rev. S. L. Gulick, D. D., Rev. T. A. Ludlow, Rev. J. C. Flanders, and Dean Bell.

One evening was given over to the younger members of the Conference, who presented a missionary play.

We who were present are strong in our endorsement of the plan of the Conference. Men and women from many places, meeting varied and perplexing problems, were brought together, and, under the unifying and illuminating power of the Holy Spirit, were strengthened and encouraged. If similar Conferences could be carried out in other parts of the country, upon the strong, firm plan of this Conference, much benefit would accrue to the life of the Church.

The strength and inspiration that comes to a pastor from a praying people no one but a pastor can know. He cannot put into words what he feels, but his soul rejoices. One need not be in the pulpit, even a strange pulpit, more than five minutes to feel the thrill of the congregation's consecrated devotion or the chill of its prayerless apathy. The editor of the "Ram's Horn" once wrote: "If your pastor preaches too long for you, it is probably because your prayers for him are too short." It was aptly put. If you would have an ideal pastor, pray for him in your homes, in your closets, and especially with all fervency and love when he stands before you to preach the glorious Gospel.—Exchange.

A DIOCESAN MISSIONARY FAMILY; SO THE KINGDOM GROWS

Upon a mountain side in a New England Diocese some several miles from anywhere, there lives or lived, for they have now moved to another mountain side, a family of genuine American stock, as most of such families are. There were many children in this family of whom a dozen or so survive to the present day. The younger ones are still at home; the others having gone to "seek their fortunes." One of them is serving a term in jail for seeking a fortune previously discovered and appropriated by another man. The doctrine of the prior claim as set forth in the commandment is at best a rather confused matter in the minds of many and back in the hills to lack of clarity are added crudity of infraction and destitution of influence which increase very greatly the hazards of non-conformance.

FARMING A MOUNTAIN SIDE

In Uncle Sam's statistics on such matters this family was probably rated as "Farmers." Their claim to such classification was identical with that of certain peculiar looking Greek forms to the title of "Second Aorist"—they couldn't be anything else. Obviously they were not ministers nor printers, nor teachers, nor tailors, nor any of the other things by which men lose or gain a living. Clearly then they were farmers. More than that they owned a farm. They didn't really own it, for it was mortgaged way beyond its real value, since it was mortgaged for something and it didn't have any value. And again, it wasn't really a farm, for such part of it as was not rocks was scrubby woods and what was not scrubby woods was rocks, and what was neither rocks nor scrubby woods was a swamp, always soaked and generally covered with water. The expression "owned a farm," in their case, was an iridescent euphemism potent for impressing their friends in the city. But even this was only in the Land of Make-Believe, for they didn't have any friends and they never went to the city.

"CAST THE BANTLING ON THE ROCKS"

Mr. Emerson seemed to think this a very good thing to do by way, it may be supposed, of developing a certain sturdiness of character. If sturdiness were all that character needed this process would leave little else to be desired. Sturdiness unqualified by certain religious or conventional considerations brings sometimes to pass inconvenient situations. It was pure, unqualified sturdiness that fired a shot in the Adirondacks a few years ago that ended the life of one that the sturdy ones regarded as an invader. Money can purchase land but not so easily good-will—at least not a good-will that can be depended upon to remain. There are dozens of men, so one familiar with those parts asserts, who know perfectly well who fired that shot. But the rewards that have been offered by the dead man's family for the disclosure of the desired name have failed utterly to coax any hint from the sturdy ones as to which of their number indulged himself in this particular manifestation of the common quality. Many another irregular act has been done by these men of unqualified sturdiness. Mr. Emerson is right. It is surely a great stunt to throw a baby on the rocks, to suckle him with the she wolf's teat and all the rest of it. The only trouble is that a brick is likely at any time to come through the dining room window and land in the gravy of the society that did it. There are quite some piles of these bricks here and there and quite some work for Daniel on the walls of the present time. Here and there someone who played at Socialism or something of the kind for awhile walks out of the ranks of the rockified ones and the conservative ones are quite cheered. But they would not bo so cheered if they saw the number that walk in as the one walks out. They fail to realize that every instant a new baby is being thrown on those rocks which are the cradle of destruction so far as the present order is concerned. The very fact that some, considering who they are, are walking out is not a reassuring one for it means, and it means only, that the measures being progressively formulated and advocated by the ultra democratic people are too stiff for the man who has anything more to conserve than has the bulk of his neighbors. Beware of the man who has nothing to lose. And there are many of him.

BUT—TO RETURN

For years the particular family we are speaking of fought out their joyless existence on its mud-rock-scrub-wood farm. Their tools were old and broken, their tillage scant, their stock poor and their supplies precarious and defaulting. When one of the boys went to jail for robbing a store his dominant feeling seemed to be one of relief for it gave his sturdiness a chance to rest up from its bank-rupting exercise on the "farm."

Some years before this venture in fortune-seeking on the part of the lad who rested up for awhile, the Church Missionary in these parts had established contact with this family and had baptized about all of them including the member who subsequently went to jail. This admission would be less easy to make were it not that some with better advantages, ecclesiastical ones included, than this boy ever had owe their freedom to something other than their merit. That goes without saying, perhaps, but it must not go without thinking lest the saving potency of missionary Baptism be underrated. What this sacrament and this contact did do for this family was to teach it that there was after all among men a society calling Jesus Christ its Head, which cared enough for people in general and poor people in particular to seek them out and to aid them in every possible way without money and without price so far as they were concerned. And when this attitude — this astonishing attitude, unlike anything they had previously met—came to be understood, their response was of a quality, an intensity and a constancy, well worthy of the best traditions of the sturdy ones. As sturdy ones they themselves had had their troubles with the powers with which such seem fated to come into collision. According to report more than one fierce fight in or near that lonely house had taken place with deputy sheriffs who occasionally resorted thither with embarrassing inquiries respecting some of the family's acquaintances. But in spite of these occurrences, not as frequent now as they used to be, their attitude toward the Church's workers was one of kindly, constant and respectful regard. Some of the children are now married. When children are born among them, they send in that these also may be baptized. When the father lay ill awhile ago, the mother wrote in at once asking for a call upon him. When any of their numerous relatives are met by difficulties too much for them they are counselled by this family to send for one of the Church's workers. Their attitude toward the Church is like the attitude of many of us toward God, the which results in the practical reservation of such refuge as an emergency cabinet or goal.

STILL, YOU NEVER CAN TELL

At least, such seemed to be the case. But it is not always possible to determine from the coast line what lies within and beyond. It often happens that a good deal is going on on the inside that makes little of show on the out. For a very long time, according to surface croppings, Jean Valjean was not a paying investment to the eye of any but God. Our hill-top family, beyond what has been mentioned, gave few signs of visible improvement in circumstances, manners or morals. Kindly regard we knew we had but what of that if it indicated or were associated with nothing further or more. The difficult miles and the time consumed seemed traveled and spent in vain.

A LETTER

And then there came a letter. It was from one of the daughters of our mountain side family—one of the sturdy ones. It was addressed to the Deaconess who for five years has been associated with this hill-country work. It was dated July 7, 1917. It was from another state whither the girl has gone to seek her fortune. It contained a voluntary acknowledgement of value received—an acknowledgment valid in the Spiritual Court and binding in the jurisprudence of God. It wasn't much in form. There was not a "whereas" or an "aforesaid" or an "in consideration" in it. It must have been written without legal assistance. But after over ten years' touch by the Church's long-range missionary ministrations upon her and her father's family, this is what she has written, this is what the letter contains—**"If it wasn't for you I would have nothing and would probably be nothing."**

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BEST THING OUR AUXILIARY HAS DONE

How are we to tell what is the best thing our Auxiliary has done? We can judge by the fruits of our work what has been accomplished, but God alone can know what grace has been wrought in each character, by the spiritual thoughts that have been aroused, by the deeper interest taken in the welfare of those who have been debarred from a knowledge of Christ the Savior, of God the Father, until the Missionaries of the Church have carried the message to those in need of their teachings. The Spirit of Missions has been a wonderful help in arousing interest, but it has not yet become as close a fireside companion as could be desired. Study classes have been slow in organizing, but when once established have been found most helpful, and are growing steadily each year. Where some bodies of women have not the time, or do not care for real study, according to the methods laid out by the Church Missions House, an interesting program for reading can always be arranged from the Spirit of Missions. In fact, in some cases, this seems to have a more vital interest, as coming direct from the pen of those now working in the cause. One of the ways in which we have tried to arouse a better understanding of Missions has been to bring visiting Missionaries, those home on furlough, to tell us of their daily life in foreign lands, the obstacles to overcome, the discouragement from lack of funds or proper facilities for carrying out their work, and, in spite of all this, the wonderful results with which God has crowned their efforts. These talks bring new life into our Branches, where they have the privilege of meeting these consecrated men and women. But, of course, only a certain number of Auxiliary members are reached in this way. Sometimes we are fortunate enough to secure workers from the mountain Missions to come to us to plead their needs, for in the South there is a large scope for this work, and we are all particularly interested in it.

All of these things, with our regular Parish meetings and Annual Diocesan meeting, bring our women together for discussion of ways and means, as to how the best help can be given to the Missionary cause. The "get together" plan seems, after all, to be the modern slogan. There cannot be any gathering where there is thoughtful consideration of a subject, without arousing some interest, either for or against it. If the latter, try to overcome the prejudice, which is what it usually proves to be.

Where one organization is enthusiastic over Foreign Missions, another cares only for domestic work. Take the one that is most cared for at first, and gradually work around to the other side.

This year we feel our crowning work is providing the means for the maintenance and training of a young woman who has given herself to the cause of Christ, and is ready and anxious, as soon as properly trained, to go wherever the Board of Missions feels she is the most needed. The spirit in which she is making her preparation is truly that of a consecrated Christian. God grant that she may have health, strength and ability to carry out all she now hopes to accomplish.

The women of our Diocese are sending up definite prayers for her, and this simple act of worship is helping them, as well as helping the young girl herself, for she has written how much it means to her.

When our United Offering was presented at the Triennial at St. Louis, and this "gift of life" accompanied the "gift from the blue box", we felt that this was really the best thing that our Auxiliary had done.

MRS. S. D. SEELYE,
Secretary-Treasurer W. A., Diocese of Alabama.

What Can the Clergy Do to Help Diocesan Missions?

[The following practical and inspiring paper was read at a recent meeting of the Southern Archdeaconry of Western Michigan, and provoked not only enthusiastic commendation, but resulted in renewed activity of the parochial clergy in Diocesan Mission work. It will be read with interest by all of our clerical and most of our lay readers.—Editor.]

In the beginning I wish to strike a note of optimism, for there is evidence that we have a right to look for much improvement in our Diocesan and Domestic Missions through economic influences now at work. It is a well known principle that where men place their interest and invest their money they look for results. This is especially true of the influence of large foundations. I make my point quickly by citing the results that followed the establishment of the Carnegie Foundation. There was an immediate readjustment of the methods of all of the small colleges of the United States. I do not enter into the question of whether this influence was good or bad, but wish to stress the fact that there was a readjustment.

It is safe to anticipate that the establishment of the Clergy Pension Fund will be followed by a similar readjustment of the work of the Church. It will make many a man look into the methods that are employed in carrying on Diocesan Missions. This fund will have a nation-wide effect. Probably more important, and certainly more influential in this Diocese will be the results of establishing the Re-enforcement Fund. With the coming of half a million dollars there will also be the pressure of an insistent demand for efficiency in the work on which the money is spent.

This being the case, the question before us ought to be, are we, the clergy of this Archdeaconry, going to keep up with the times and stay abreast of the work that the laymen of the Church are doing for the Church, or will we lag behind and be hauled up for an accounting by the laymen. I hope we will keep up with the procession. If we do not, then let the layman do his duty!

I did not come here to deal in generalities or to talk about conditions for which I have no remedies to propose.

My first proposition is that we ought to fund our efforts so that we will be able adequately to take care of every Mission where there is no resident clergyman. But you will say, we have the Archdeacon to do that. Let's not be silly enough to ask the Archdeacon to make bricks without straw. Or to change the figure, let us see to it that we furnish the Archdeacon with the Missions, it is only sensible to observe that he can do more work if we furnish him with tools than if we sent him out to make his tools on the job before he goes to work.

PROPOSITION I

Let us gather for him (Archdeacon) complete information about the Missions where there are no resident clergymen.

This is not so difficult as it sounds. In the summer when most of us find there is not much chance to do anything constructive in our Parishes there is a real opportunity to work in the small-town Missions. My experience shows that it takes one able-bodied and reasonably active man about four days to make a complete religious survey of a town of seven hundred people. We ought to have a survey of every town where we have a Mission, and we ought not to ask the Archdeacon to do this work. It will do all of us good to take a change of scene and busy workers making surveys. There are several laymen in my Parish who will be willing to put in two days apiece in taking religious censuses. If each clergyman in the Archdeaconry will agree to give two days' time to this work, and if he will find two laymen in his cure who will do the same, we can start the Archdeacon out next fall with a complete survey of all of the places where there is no resident priest. The effect of this kind of united effort upon the Missions will be distinctly good. They will feel that the Episcopal Church in the Diocese of Michigan is really in earnest when the Church says that she cares for her Missions. The people will feel that there is some bond between them and the Churches of the Diocese.

PROPOSITION II

But someone will say, what is the use of getting all of this tabulated information? It will make an interesting statistical report, but what is the practical value of it? The answer is nothing unless it is used. Once gathered, it will be easy to keep up to date, and once obtained it will enable the Archdeacon to see that the field is covered in a way that it could not be otherwise. With a complete list of all of the Church people in each town where we have Mission work, it would be possible for the Archdeacon to draft the clergy for a day's calling now and then. A call from a strange clergyman is a real event in the lives of many of the families in our Missions. They are isolated. All they see of the Church is in their own Mission. They want to talk about the Church. They want to count as many of the clergy as they can as their friends. They want to hear someone talk about the Church. Is it too much to ask that we all give three days every year to Missions? The first year to take the time to gather information that will be useful for the Archdeacon, and in the subsequent years to make calls just because it does Church people good to meet the clergy, and just because it does us good to meet the people. A man told me the other day that when he found a Bishop who was discontented or a clergyman who was a cynic, he felt sure the discontent and the cynicism existed because they were not doing missionary work. The man may be wrong. I believe he is right.

There will not be a missionary problem if we clergy will give three days each year to Diocesan Missions. If we do this we will find many a man who will give One Day's Income.

PROPOSITION III

Let us make sure that the Church's witness is felt in every town where we have a Mission!

Have you ever lived in a town where there was one weak Mission of the Episcopal Church and several stronger religious organizations? If you never have it might open your eyes to take off your clericals and go around in such a town and ask the people what the Episcopal Church stands for.

The fact is that the ordinary small town Christian has a very low view of the Episcopal Church. This is accounted for by the fact the service of the Church is not understood, and the minister comes in on one train and leaves on the next, and there is little contact with the Church, and little knowledge of what is taught and believed. My experience is that our religion is thought to be superstitious, and our ethics are taken on suspicion, and this is often our own fault. We have lamented the condition, and have done little to relieve it. We let the Methodist minister in the small town rant about the slackness in the Church of England before the time of the Wesleys, and convey the impression that this condition of affairs still exists. I know what I am talking about, for I was raised a Methodist. The current opinion of the Episcopal Church held by a small-town Methodist is that the Methodists left the non-progressive Episcopal Church a hundred and sixty years ago, or thereabouts, and they, the Methodists, have made progress, but the Episcopal Church is aground the same rock that kept it from making progress in Wesley's time. I state this because I am sure I know both the condition and the cure for it. Have some evangelical preaching in every Mission every year, and you will make friends of the very people who doubted that you had any religion, and this kind of preaching can be done sanely, and wisely, and easily. It means preparation of the congregation, it means careful advertising in the town where it is to be done, it means that we, the clergy, will have to do our duty, and go and preach the Gospel, but this is what we are for.

Missions Where There Are Resident Clergymen

If the Archdeaconry is to fill the place that it ought to occupy in the life of the Diocese it should offer an opportunity to each Missionary to tell the Archdeaconry what the needs of his work are, and what the Archdeaconry can do for him in his field.

Does the Diocesan Missionary receive the right kind of treatment?

Sometimes he does, but often he does not.

In many of our Parishes there is a feeling that something must be the matter with a man who is in a Diocesan Mission.

I heard an honored layman of the Diocese of Michigan say the reason why some men get larger salaries in the ministry than other men get, is because the men who receive more money have more brains.

This is not so, and it is an untruth that we ought to fight with all our strength.

PROPOSITION IV

Preach a sermon on Diocesan Missions every year, and show what the hardships of such work are, and the credit and honor that ought to come to the men who do the work of the ministry in the Diocesan Missions.

This point does not need enlarging. Exchange with the men in the Missions. They need a change, and don't get it as often as they ought to have it.

PROPOSITION V

See that as many people as you can influence take the new dollar a year Church weekly, THE WITNESS.

This will make a more intelligent lot of lay people in our cures, and it will make the communicants in the Missions have a better vision of what the Church is, and what it should mean to them.

I have tried to enumerate some of the ways that we can be useful to the cause of Diocesan Missions. I am convinced that we can see the work of Missions expand and prosper more than it ever has in the past if all of us will give of our time and ability.

The solution of the problem is with the clergy to a very large extent. If we have the attitude that the Missions are not worth much we will see that same attitude reflects in the layman until the layman wakes up, and then he will demand better leadership.

Make every communicant what Bishop Burton calls a "Diocesoner" and you will have fewer people with a Parish-wide vision. If our people have a Diocesan-wide view of the needs of the Church, they will be missionary in spirit. This is what is coming sooner or later. Whether we lead or whether we follow, it will come.

Which end of the procession do you want to take for your place?

Arizona Convocation

A Touch of Human Interest in the Reports and Addresses

The Rev. George C. Golden gives the following interesting account in the Arizona Record of the Convocation of the Missionary District of Arizona:

This year the Convocation was held at Prescott, the city over a mile high. It seemed very apt that this assembly should be held there on its mount of vision. For one thing was apparent to those who attended its sessions—that all those who took part were filled with the vision of Christ's venture.

Reports were given, plans for the future were detailed — but all with that touch of human interest that made the listener wait, spellbound, for the next word that fell from the speaker's lips.

In the Bishop's address on the Church of the Past, he unrolled a romance of Church history more interesting than any fiction. After telling of the early history of the Church in Arizona, with characteristic realism he spoke of the self-denying service of Bishop Kendrick—of how he rode by night in the day coaches that every cent might go into the development of the Church in Arizona and New Mexico —of how he led his Church to the edge of the promised land, only to die before he could realize the fruit of his labors. It all sounded like the romance it was and all who heard were filled with a zeal to extend the work so bravely and nobly founded.

The work of the Church among the Navajos was ably related by Miss Cady of the Hospital of the Good Shepherd. She tried to tell us that her report before Convocation was her initial speech, but as soon as she addressed us, we knew she not only possessed a very definite vision for work among the Indians but also had an unusual faculty for imparting her vision. In her inimitable way she told of incidents in their work—of success and failure, but with it all progress and victory. The hospital has been well placed at Ft. Defiance, for there the powers of love are defying superstition and ignorance. It is well for us to hear often from the workers at Ft. Defiance. It brings nearer to all the people the wonderful work being accomplished on the Navajo reservation.

The Bishop, the Rev. W. J. Dixon and Rev. B. R. Cocks gave account of the work of the Arizona Health League and of the homes for those ill with tuberculosis. Within a few months St. Luke's in the Desert, at Tucson, will be opened. An administration building and some bungalows will be built —more will be added as the work develops.

The Woman's Auxiliary and the Girls' Friendly Society were able to give encouraging reports.

Mr. Frank Shelby, Field Secretary for the St. Andrew's Brotherhood, also spoke at the Convocation. He stated that plans were made for constructive work throughout the state in the early fall.

Space permits the mention of only one other interesting feature of the Convocation—the talks of Miss Soulsby. Miss Soulsby is an English woman—the writer of several books, an authority on education for women, sometime head of the Oxford High School for girls. As she was taking a year's rest in America, the Bishop induced her to come to Arizona at this time.

Miss Soulsby said the Archbishop of Canterbury told her to keep her mouth closed and her ears open while in America. Doubtless she obeyed the latter command, but to our profit she disobeyed the former. Whenever she spoke she had the Convocation in the hollow of her hands.

A deep spirituality, a keen intellectuality and a fascinating wit were her charms and she opened the throttle for them all. Speaking on "A Message From England" she congratulated us, as a nation, on the stand we had taken, telling us how much moral support our position had given the English people. Regarding our relation with England she said, "England learned a lot in '76, and she is today fighting for what you then won. Your duty is to give your pupil a pat on the back." All this from an English woman!

Speaking on "Friendship for Jesus Christ," she revealed the soul of her personality — a sense of personal friendship with Christ. She showed how that spiritual life, in our women, would be the great salvation for human society in the days of reconstruction that must follow the war.

The reports of the Parishes show that there has been a great increase during the past year—in families, communicants and financial conditions. All this gives us hope to look forward to the day when Arizona will be able to pay her debt to the Church by assisting others as they have so generously assisted her.

Were I a Laymen Again

By Rev. W. S. Howard, Christ Church, St. Paul

It is always easy to tell the other fellow how he ought to do it. The Clergy hear from time to time how they ought to do things, and if they are wise they welcome the criticism of the pew and profit thereby. The Clergyman has the additional advantage that he was himself a Layman before he entered the priesthood.

If I were a Layman, I would attend Church every Sunday, to get my money's worth. The people who attend every Sunday are the ones who gladly and generously support the Church in all its work, for they know its worth to others and themselves. I would attend every Sunday to support and encourage my Rector. He cannot find inspiration in empty pews, and a message from the Angel Gabriel can do no good if not heard. I would attend Church every Sunday to set the right example to my family, friends and the community in which I live. Too many men fulfill their religious obligations by proxy, and then wonder why their boys go wrong and have no interest in religion. If I were a Layman, I would attend Church every Sunday because I cannot afford to starve my own soul, to break God's commandments, to neglect the Lord's Table. I cannot meet the temptations of the world, the flesh and satan without spiritual life and the grace of God, nor can I afford to die with a soul dead to God and religion.

If I were a Layman, I would make big investments in my Church. It is the best paying institution in the world. Our Lord tells about the hundredfold in this life, and eternal life to come. It is the best quality of investment. The making of men, the upbuilding of character, the making of Christians, all this we profess to be the supreme object of life. Do we really believe it? Then we must make many investments of our means for God. Is our cigar bill $100 per year, and our subscription to the Church only $25? If I were a Layman, I would make large investments of my time and my influence for the Church. How much time do we give to idleness or mere pleasure, how much to Church work? Boys in the Sunday School, Boy Scout work, and many other calls upon us, will yield abundant rewards.

"Be still, and know that I am God", is an exhortation of the Psalmist that is not always easy to heed. It is sometimes more difficult to keep still than it is to go forward, but it is sometimes just as necessary. We must keep in restraint our impatience. We should like to see the evil banished from the world in a day, but it is not likely to be done. We would go at once and pull up the tares by the roots, and throw them into the fire, but the Master says that thus doing, we might root up the wheat also. We must walk with God, neither running ahead nor lagging behind.—Raleigh Christian Advocate.

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The Witness

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

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BISHOP JONES EXPLAINS HIS ATTITUDE TOWARD THE WAR

The Rt. Rev. Paul Jones, Bishop of the Missionary District of Utah, has issued a formal statement explaining his activities in connection with the war and the conscription law. It will be remembered that sometime ago the Bishop's activities and utterances called forth strong protests from loyal people in Utah and a formal statement of dissent from the clergy and prominent laymen of his Diocese. The following is the Bishop's formal explanation of his attitude and activities in the present crisis:

"It is due the people of my state and a matter of justice to the members of the Church which I represent that a statement should be made in regard to my attitude and activities in this present crisis.

"Believing that war is contrary to the spirit of Christianity, I cannot, as a Christian Bishop, take part in the preparation for or prosecution of it. However, our country is now at war; and while I cannot conscientiously encourage what I feel to be wrong, I have no desire to embarrass the government in the prosecution of the war, and the practical question is what line of action, under those circumstances, can be adopted and advocated which will be consistent not only with Christian duty, but also patriotic service.

"The answer to that question I have found in the public expressions of my own Church and in the aims and ideals outlined by President Wilson.

"To summarize briefly the judgment of the Church as expressed in the pastoral letter of the House of Bishops and in resolutions adopted at the General Convention of the Church held in St. Louis in October, 1916, it is the Church's duty (1) 'To place supreme reliance upon spiritual forces' in overcoming the present evils; (2) 'To work for the clearer recognition of the brotherhood of men'; (3) To work for the promotion of social justice and 'the extension of true democracy to industrial matters,' and (4) to work for international organization for the maintenance of world peace.

"It is those expressed suggestions of the Church that I am endeavoring to work out; and no one can doubt that so far as they apply to national affairs they are for the best interests of the country and the world at large.

"To turn to the expressions of our chief executive, since I cannot take part in the advocacy of war, I am interested in working by other methods for those things which he hopes will be the outcome of the war. It has been said that this is a war to end war and also a war for democracy.

"With those purposes I am in most hearty accord. President Wilson's great speech of January 22, which he has since reindorsed, and his address to the Russian people show that he is desirous of reaching a peace which shall be securely founded upon just principles, with regard for the integrity of small nations, backed up by international organization, so that democracy will be safeguarded.

"There is need at this time for working out clearly in the mind of the country the ideals of the peace which we wish to attain, and there is also need, as the history of the nations at war shows, for safeguarding our democracy at home, or the war will have been fought in vain.

"Such work, then, is directly in line with the aims of the President. It happens, however, that some ignorant criticism has been made of the People's Council of America, with which I have the honor to be connected, when, as a matter of fact, that organization has as its objects just those things enumerated above which both the Church and the President have expressed themselves as being in favor of.

"The Council has the backing of some of the leading educators and social workers of the country, is a thoroughly American organization, and it is a movement which should receive the support of all loyal Americans who sincerely desire real democracy in the world, whether they believe in war or not.

"I have taken a somewhat prominent part in this movement because I believe it represents a real service to the country and a service which I can give with no reserves of conscience.

"To work for peace and democracy through international organization is, I believe, just as patriotic as to work for them through the method of war. Just as the country at war still needs workers at home who are doing their part in a different way, so I believe that the standards of peace and democracy need their champions at home who may help to keep them clear before the eyes of the country. And in working for those things I feel sure that I will be doing the most useful things both for the cause of Christ and for the service of my country."

Moving Pictures in the Churches

The Rt. Rev. Dr. Frederick B. Howden, Bishop of New Mexico, is a member of the Board of Censors of a Bible Film Company, recently organized with headquarters at Las Vegas, N. M., where it is said the country resembles the Holy Land and will enable the company to successfully reproduce scenes from the Bible. The comment of a denominational pastor, Dr. Bucher, upon the desirability of using such films in Churches, will be appreciated by Churchmen who will heartily agree with him that "the Lord can use and bless an appeal that touches the optic nerve as well as one that strikes the auditory nerve." Dr. Bucher says:

"We are living in a picture age. Newspapers, magazines, books and advertisers are all using pictures to send home their messages. This is because people remember faces better than names. Most of our knowledge is received through the eye.

"In spite of this fact the Church has been addressing the message to the human heart by way of the ear. But some people have learned that the Lord can use and bless an appeal that touches the optic nerve as well as one that strikes the auditory nerve. It is my profound conviction that the Church cannot afford to disregard the eye-gate in seeking to reach men and women.

"Jesus used a lost coin, a dead sparrow and a little child as object lessons. Beecher auctioned off a slave girl in Plymouth pulpit. Wilberforce made men shudder when he held up the chains of Africans and dropped them with a clanking sound on the floor. Why should the Churches disregard this great potential asset, especially since it was a clergyman, the Rev. Hannibal Goodwin, who was the inventor of the flexible film that made motion pictures possible?"

THE BISHOP OF WESTERN COLORADO DEFINES THE CHRISTIAN SPIRIT IN WARFARE

"While to be true to the religion of the Son of Man we need to be no pacifists, let us not lose sight of the greatest work before the Church in these troublesome times. If we are not careful we shall find ourselves so eager for material victory that we shall forget our finer triumphs as Christian men and Christian women. Let me remind you that we did not enter this war for reasons of revenge or hate. There was no slogan, "Remember the Maine," to prompt us to take arms. Thank God for that. We became a part of this world war because we desired to give the life abundant to a world in grave danger of being crushed out by the iron heel of brute force. This is why we entered the war. It was a Christian motive. And that motive must survive. Let us keep it before us in these passing days. Then there will be no hate or revenge in our souls. Only love for our brethren. Like Jesus we can hate the wrong and be willing to render constructive help to the wrongdoer. This is precisely what our attitude should be toward those that fight against us across the seas.

The Church and War Activities

The Church of the Advent Parish House, Cincinnati, has been the centre of much good work for the soldiers. The Third Ohio Regiment was encamped at Eden Park, a short distance from the Church, and the soldiers, upon the invitation of the Rector, the Rev. Geo. C. Dunlop, made frequent use of the reading and billiard rooms, the gymnasium and shower baths.

On Sunday morning, July 22, a special service was held for Co. K, First Ohio Regiment, the adopted company of the Church, and also for the 83 enlisted men of the Parish who are members of the various other military organizations. Immediately after the service, 173 soldiers sat down to a dinner prepared by the women of the Parish, and each man received a comfort kit. Bishop Boyd Vincent, Major William Gillespie, Captain Isaacs and Mr. Guy Mallon, a member of the Vestry, closed this memorable occasion with brief addresses.

The Church has received two beautiful flags from friends. An Honor Roll of the enlisted men appears in the vestibule of the Church. A follow up committee has been appointed to keep in touch with the men when they leave the city. In the Red Cross campaign, the Church enrolled the greater part of its large membership. The women of the Parish have sent Red Cross headquarters several large boxes of bandages, surgical dressings and other supplies. A number of members of the Church have adopted French orphans.

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

The Sunday Schools of Trinity Parish, Pottsville, Pa., voted unanimously to give up their annual picnic this year in order to give more to the Red Cross Fund.

A number of men in training at Ft. Sheridan, Ill., were presented to Bishop McCormick, of Western Michigan, for Confirmation at a service held, at the request of a number of Chaplains, in Trinity Church, Highland Park, Ill.

The one hundredth anniversary of St. Luke's Church, Rochester, N. Y., will be observed on St. Luke's Day, October 18th next. The Rev. Dr. Henry Anstice, Secretary of the General Convention, New York, has been invited to give an historical address. The Rev. Samuel Tyler is the Rector.

St. Paul's Church at Alexandria, Va., gave a program of entertainment recently for the benefit of the members of the Alexandria Light Infantry and the soldiers stationed at St. Asaph and other camps in the vicinity of Alexandria.

A very successful Mission was conducted at St. Charles, Ill., in a tent, during the week beginning Monday, July 16th, under the direction of the Rev. Frank V. Hoag, of Geneva, Ill. The Rev. J. M. Johnson, of Elgin, gave the principal address at the opening service. A number of the clergy in the Diocese of Chicago gave addresses during the week.

The Rector of St. Paul's Church, San Diego, Cal., and his people, are doing a great deal to enliven and interest the life of the soldiers encamped at Linda Vista Camp, near the city. On a recent evening 300 of these fine young men were entertained at the Parish House, and on two evenings every week some pleasure is provided for them by the Parish—Church Messenger.

The Social Service Commission of the Diocese of Iowa is organizing the Diocese for war relief. Bishop Morrison issued a letter to the clergy urging them to "follow the development of Red Cross work, help by suggestion or effort when you can, and see that your Guilds and other organizations are co-operating as effectively as possible." The Rev. Felix H. Pickworth, Chairman, announces that at a meeting of the Commission held in Des Moines, it was resolved to request the clergy "to ask the members of the women's Guilds and other organizations in the Parishes and Missions to co-ordinate their meetings and personal efforts by devoting one session a month, during the war, to the making and preparing of supplies for the Red Cross work."

St. Chrysostom's Parish, Chicago, bought a strip of land on Lake Chapin, Mich., some five years ago. It is all paid for, says the Diocese paper, and is equipped with six buildings which accommodate seventy-five people. There is a stone bungalow with a large fireplace in the common room; a sleeping bungalow equipped with built-in "bunks" with springs and mattresses, a kitchen and dining room; two small bungalows for the camp directors; and a boat house with row boats and canoe. The camp is sixty-five feet above the water and has fine big trees for shale. Concrete stairs lead down to the water where the bathing is safe and good. The water supply is of the best and a neighboring farmer supplies clean milk and vegetables.

Getting Ready for a Bishop-Coadjutor

A campaign has been started in the Diocese of Tennessee to increase the endowment of the Episcopate Fund to $100,000. The fund at present amounts to about $50,000. It is necessary to increase the fund in order to provide for the salary of a Coadjutor Bishop to be elected at the next Annual Convention. In issuing an appeal to the clergy and laity of his Diocese, Bishop Gailor says in part:

"The Diocese of Tennessee, with four large and growing cities and 45,000 square miles of territory, needs additional Episcopal supervision and care. The Church has more than doubled her membership and resources in twenty years. There are 100 Parishes and Mission Stations that ought to be visited annually. There are four Church Schools besides the University of the South, of which your Bishop is Chancellor, and several charitable institutions. The administration of such a Diocese and attention to its missionary needs is beyond the power of one man even if he were relieved of all responsibility for service in the councils of the general Church.

"The Convention of the Diocese has decided, therefore, to take steps to elect at its next meeting, in May, 1918, a Bishop-Coadjutor who shall share the responsibility of the work with the present Bishop and succeed him at his death, not an assistant to the Bishop, but a co-worker whose co-operation with the Bishop will in a short time, we believe, so develop the work that the Diocese can be divided into three separate jurisdictions, each having its own Bishop and each being self-supporting. This is the ultimate end we aim at."

The following are the members of the Commission having the raising of the fund in charge: George M. Darrow, Murfreesboro, President; Rev. Dr. H. J. Mikell, Nashville, Vice President; Rev. Dr. George I. Hiller, Nashville, Secretary; Rev. Dr. W. C. Whitaker, Knoxville; Rev. Dr. W. D. Buckner, Memphis; J. H. Peyton, Nashville; Whitefoord R. Cole, Nashville; George M. Batchelor, Memphis; Richard K. Gibson, Knoxville; W. A. Sadd, Chattanooga.

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Laymen and "Interest"

BY REV. CLARENCE PARKER

One may, it is true, for less be voted unsound mentally or "heterodox in the faith"; nevertheless, the writer's observation to date does not seem to be in agreement with the oft-expressed opinion that laymen are particularly difficult creatures in which to induce states of interest in Churchly things. It might be supposed, but appears not to be the fact, that the element of time would be among those to be taken account of in the endeavor to induce such interest. Ordinarily, no man can learn enough in a day, or less, to become permanently interested in anything of consequence. The greater the consequence of the thing demanding interest, the broader must be the foundation of information, thought and counsel upon which, only, intelligent interest can build. Those who earn their bread in the sweat of their brains by teaching the young idea how to co-ordinate, will not need to be told that interest does not begin to be permanent until it begins to be intelligent. There is reason to believe that this holds good for "children of a larger growth." One of the unfairnesses, seemingly ineradicable, in our judgment of the layman, consists in this, that when we state the bald fact that he is "not interested" we take a sort of malicious pleasure in leaving open the inference that he has no reason for not being; whereas, in sober truth, it ought to be admitted, usually, that he has as yet found, through our agency, far too little reason for being interested. It is asserted on all hands that religious nurture in the home is almost a matter of ancient history, and that few citizens of recent majority have been habituated to such customs. Why should we, then, fall into glooming and resentful disappointment at having failed with a few magic passes to erase the lines of negative habit graven deep by years of tracing and retracing? Time, and, therefore, patience, are simple, but absolute, essentials, **sine quibus non.**

It may be safe to estimate the personal interest of the Parish priest as the master-key to the layman's capacities for interest in the Church. The necessity of making haste slowly is here conspicuous. The clergyman gifted with the heaven-sent grace of common sense will hardly expect to convince, in a jiffy or so, the shrewd layman in whom he has become interested, of the disinterestedness of that interest, which, if indeed disinterested, it must be confessed is so far from being a daily discovery in the round of the layman's life. It is most unlikely that he has lived in this, the time and land of the numbers-fetish, and has escaped becoming an object of acquisitive interest on the part of some person, perhaps a clergyman, who saw in him a possible additional unit in some number to be rolled up. But if the priest's attitude stands the test of the calendar and is uninfluenced by the phases of the moon, by and by the layman drops his guard and is in the attitude in which it is possible for him to become interested in the priest's interests; that is to say, if the latter really has any. For while we speak of attitudes, let it be remembered that it is necessary for the minister of God to maintain (though not, indeed, as if wearing a dorsal ramrod) an attitude of having something tremendously important to do. And, in the presence of keen, critical laymen, no such attitude can be maintained unless it overlies the corresponding fact. As illustrative of these assertions, consider preaching. Now and then one is tempted to make individual application of St. Paul's phrase, "the foolishness of preaching." (Your essayist hastens to interject that he never has to leave his own pulpit in order to do so.) The writer humbly dares to believe that in default of good preaching, no preaching at all is preferable to the weak-kneed variety; and that because any man who has sense enough to entitle him to ascend a pulpit stair can preach well, since good preaching is not necessarily either erudite, eloquent or elegant preaching. Most good preaching lacks one or two and much all three of those elements; though, certainly, in their due proportion, they are all of value. But good preaching (modern prophesying), expresses the preacher's own sense of values and his conviction of the truth, his confidence that his truth is God's truth and, therefore, every man's truth; that God knows better what men want than they themselves know; that for every deficiency in the living conditions of people, there is at hand a superbly practical application of Christ's holy religion; that it is highly level-headed and sensible (to apply no more dignified epithet) to include in one's category of reality the things concerning the soul; that he would be both insincere and insensible in the face of opportunity (the other name for duty) were he to offer to his hearers less than the very best contemporary treasures of his mind and heart.

It is the Rector's business to apply the subtle incentive to the minds of those laymen who may have come to the point of non-resistance, and having aroused interest to fan the new-caught flame through the same friendly intercourse, tactfully modified to definitely instructive ends. How requisite is the broad basis of confident esteem must be obvious,

"For what delight can equal those
That stir the spirit's inner deeps,
When one that loves, and knows not, reaps
A truth from one that loves and knows?"

The outstanding successes in the ministry of the Church have every one depended, humanly speaking, upon a knowledge of the fact that the average man (in a Christian country) is an altruistic being; he values the altruistic ideal of the Church usually much more than he thinks he does, and carries that ideal farther into his life than he is likely to realize. His own sense of values has a vague correspondence with the standards of the Gospel. As a citizen of his commonwealth, he is pleased to put forward when he can, and always to approve, measures tending towards the well-being of his fellow citizens. Famine in China or war in Europe sends tales of suffering human beings known to him only in mass, but his heart and hand are opened for relief. He is very willing to do or help do for others. But his nature and training make one requirement: the doing must be definite; not only the thing to be done, but the object of it, too, and both must endure the test of what is known as "the practical thing." The work of laymen in the Church School, St. Andrew's Brotherhood, the Laymen's Missionary Movement, and the resultant "Forward Movement," furnish concrete examples beyond number of two things: first, that interested laymen find ample employment for all the powers that have made them successful in secular pursuits, and become yet more interested, when engaging in directed, purposeful work to help in the Church's great mission; secondly, that laymen never interested in these things, as well as men wholly apart from them, have quickly discovered a compelling consistency in such expressions of the Church's life, which drew them to her and made them eager recruits. Here is indicated one definite method of arousing interest of a worthy and lasting sort: Send one layman after another! The minute one has had generated in him a spark of enthusiasm, start him right out setting fire to **certain others** that ought to be fired. The sure result is a deepening of that layman's own enthusiasm, and in all probability the enkindling of his fellow's. Yes, send two laymen after another! Every man upon whom the Parish priest can "get his fingers" has, let us ever remember, ten fingers of his own with which he can touch ten others. He can do it, and thus make possible the squaring or even cubing of the priest's own energies. The great thing for us all, it seems, is just to keep the current of God's love flowing through us, on and on. That really constitutes, in one way of looking at it, the elusive quantity, Interest.

War Time Rules Suggested by Rector

"I constantly find that people are quite willing to offer themselves for conspicuous service," writes the Rev. Dr. Slattery, Rector of Grace Church, New York, to his Parishioners, "but are unwilling to do the simple act immediately at hand. I am going to suggest the following rules, which perhaps you will be willing to adopt:

"1. That all alcoholic beverages be banished from your tables until the war is over, and that you refrain from their use.

"2. That all elaborate and late entertainments be abandoned.

"3. That the number of courses for family luncheons and dinners be limited to three; for entertainments, to four.

"4. That every one, by his own hands, increase the food supply of the country by such gardening as is possible.

"Various organizations are frankly adopting rules similar to these, and we, who count it our highest privilege to be members of the Christian Church, must not lag behind, but be definite, and lead."

The Epistle to the Ephesians

[A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.]

"The Epistle to the Ephesians is one of the Divinest compositions to man. It embraces every doctrine of Christianity; first, those doctrines peculiar to Christianity, and then those precepts common to it with natural religion."—S. T. Coleridge.

INTRODUCTION

Ancient authors agree that the Epistle to the Ephesians stands pre-eminent among St. Paul's epistles in the sublimity of its revelation of supernatural truths. There are several reasons. (1) St. Paul had resided and taught for three years in Ephesus. (2) The Ephesians needed such instruction, for Ephesus was the stronghold of Satan in many forms of spiritual iniquity—pagan superstition, idolatry, sorcery, etc., etc.

On the ground-work of supernatural truths, here communicated as objects of faith, St. Paul builds up a superstructure of moral duties as subjects of practice.

The Epistle is sublime and mysterious in character, majestic in diction, yet the argument is as methodical and systematic as in a philosophical essay. It gives us the fortunes and theories of the Church at its origin. It gives us St. Paul's Gospel of the Holy Catholic Church. All his thoughts spring from one great root, that is Jesus Christ, and teaches his conviction that the Christian Church is for the Gentile as well as for the Jew. The Epistle shows the true catholicity of the Church.

THE DOGMATIC AND THE ETHICAL

The Epistle divides itself into two parts—the dogmatic and the ethical.

1. The dogmatic part contains chapters i to iv:17. This part gives us a divinely inspired system of instruction concerning the origin, institution and purposes of the universal Church of Christ.

St. Paul declares God the Great Author of all things, the Fountain of Being, the Everlasting Father of all, existing before the world. He proclaims the Divine purpose to sum up all things in Christ, the Son of God, the King and Lord of Angels; by His Incarnation uniting angels and men under one Head, in one Universal Church in heaven and earth. He teaches us to behold God in Christ taking human flesh and dying in that flesh on the Cross to reconcile God to man and man to man. He unfolds the glory and blessedness of the Church, the instrumental means for mystical incorporation in Christ.

2. In the ethical part of the Epistle the Apostle shows that this spiritual teaching concerning the Mysteries of the Faith is not a mere scholastic thesis of speculative philosophy, but it is the very root and mainspring of all Christian practice.

He warns against lying, stealing, evil words, and all uncleanness. He shows that marriage, the mother of all household charities and virtues, has its foundation in the doctrine of Christ's Incarnation, and warns us that sins against marriage—fornication and adultery—are sins of sacrilege against Christ. He solves the problem of slavery by the doctrine of the Incarnation, and emphasizes the necessity of teaching the doctrine of the unity of Christ's Church as the great work of Christian ethics. His teaching on all these subjects is a very practical thing. Therefore, we may reckon the Epistle to the Ephesians as among the most precious treasures of dogmatic theology, Church polity, and Christian ethics, that the Divine Authority has vouchsafed to the world.

St. Paul, by his residence and teaching in Ephesus, by his Epistle to the Ephesians, and by his two Epistles to Timothy as Bishop of Ephesus, prepared the way for St. John, who passed the latter part of his life at Ephesus, governing the Ephesian Church and the Churches of Asia depending upon it. About three years elapsed between the date of the Epistle to the Romans and that of the Epistle to the Ephesians, Colossians, and Philemon. The three last named were written when St. Paul was a prisoner at Rome. St. Paul arrived in Rome, from Melita, in the spring of A. D. 61, probably early in March. There he spent "two full years" (Acts xxviii:30), at the close of which we have good reason to believe, he was released. It is probable that this Epistle was written during this, St. Paul's first imprisonment in Rome, A. D. 61-63.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
9 S. aft. Trinity	I Sam. 15 Wis. 9	John 8	Ezek. 11:1-12; 14:21	II Cor. 1:1-22
M.	I Sam. 16:1-13	Matt. 25:1-13	Jer. 48:1-18	1:23; 2-end
Tu.	17:1-53	25:14:30	48:28-47	3
W.	17:55; 18:9	25:31-end	49:1-22	4
Th.	16:14-end	26:1-16	49:23-39	5
F.	18:10-end	26:17-30	50:1-20	6
S.	19:1-18	26:31-46	50:21-end	7
10 S. af. Trinity	20:1-23 Tobit 13:2-18	John 9:1-38	Deut. 12:1-19	8

Continuing the history of the monarchy, the first lesson for the morning tells of the rejection of Saul as king, on account of the latter's disobedience. "Behold, to obey is better than sacrifice and to hearken than the fat of rams." God was working out in this little corner of the earth the great problem of human government, a problem yet unsolved, except in theory. The world is suffering today from the fact that the nations refuse to obey God—refuse, in a word, to do right. The most important thing in the whole world during the lifetime of Samuel was to get Saul to do the will of God, as interpreted to him by the prophet. Whatever the details, and whatever service Saul may have rendered the nation, he failed in that crucial point of establishing the monarchy on a theocratic basis—of getting it settled that the king and the nation must do right.

The second lesson continues the portrait of the ideal King as one who was sinless, who sought not His own but God's glory, and who came to make all men free through the truth. The Old Testament alternative is a kingly prayer for true wisdom and for the Holy Spirit.

The Sunday evening regular lessons are II. Corinthians i:1-22; and Ezekiel xi:1-22, xiv:21, the prophet speaking and warning through the Spirit. But as this is the eve of Transfiguration, the lessons are as above: More vision of the glory of God and the Transfiguration.

In all the above regular lessons we are still in line with post-Pentecostal teaching—true obedience through the Holy Spirit; but there are also points of contact with Eucharistic teaching. In the Collect, we pray for the Spirit to think and do always such things as are right; the spirit Samuel so ineffectually tried to arouse in Saul; the spirit fully exemplified by our Lord alone. The Epistle warns us against failing to use the grace that is given us, while the Gospel, the story of the unfaithful steward, deals with misuse of that with which we are entrusted; and both are interesting commentaries on the career of Saul.

In the week-day lessons, an error must be noted, which was not observed until the calendar was fitted to the particular year 1917, namely, the use of the same lesson on two successive days of the week in the evening.

Noticeable points in the other week- day lessons are (besides the Transfiguration lessons on Monday) the institution of the Holy Communion; parables of Divine judgment; Christ in Gethsemane, praying the true prayer that God's will might be done under the most trying circumstances; and, in the Old Testament, prophetic warnings to the nations. It is not merely the Church, but the world, that must do God's will or suffer the consequences.

Vs. 1—**Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.**

Gore—**"An Apostle."**—one sent, that is holding a particular commission. This shows the missionary character of the office. St. Paul lays stress on his Apostleship which was disputed by the Jews, and shows that his commission as an Apostle came direct from Jesus Christ and not through St. Peter or any other Apostle.

Gore—**"Of Jesus Christ."** This may be taken in a double sense of possession and the source from which his commission proceeded. He was sent by Jesus Christ and also belonged to Him as His messenger.

Ellicott—**"The Saints."** Not the modern distorted idea, rather the consecrated ones, members of a visible community or order, dedicated to God's service.

Sadler—It is difficult in this our day to realize that "saints" here means Christians; not Christians indeed, or true Christians only, but simply baptized, professing Christians.

All members of the Church are called to be saints. Sainthood begins here, so saints may apply to this life as also to the future life.

Wordsworth—**"To the faithful."** Not merely the believer in Christ Jesus, but those having union, fellowship in Him. This shows the universal application of the Epistle. Not for the Ephesians only, but for all the faithful, through all age, of all nations.

Vs. 2—**Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.**

"Grace" includes the idea of love and fellowship, both from God to man and man to God. Charity.

Ellicott—**"Peace."** The state of peace and blessedness which results from grace.

Gore—These Divine gifts are ascribed to God our Father and the Lord Jesus Christ. St. Paul rarely speaks of our Blessed Lord as God, partly from long engrained habit, and in order to keep the Three Persons of the Blessed Trinity separate and distinct, and thus avoid any trace of what later developed into Sabellianism, but he insists on our Blessed Lord's Divinity and individual lordship and mediatorship, all created things being simply the work of His hand.

Vs. 3—**Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.**

This is a doxology or ascription of praise to God.

Meyer—**"Blessed or praised."** It is prefixed here since, as in most doxologies, in keeping with the emotions of the heart which break forth in songs of praise, the emphasis lies on it.

Jerome—**"Blessings."** St. Paul tacitly compares these blessings which were promised to God's ancient people (earthly blessings) with the blessings in heavenly places, and thus the superiority of the privileges of the Christian Church is estimated.

Sand—Those blessings are probably spiritual blessings which are wrought in the soul by the Spirit of God, and by the same Spirit are cherished and preserved in the heart of the receiver, and are proper and peculiar to those who are born of the Spirit.

Great and Daring Enterprises for Christ and His Church

That the war, instead of causing curtailment of Foreign Mission activities, should be regarded as offering "the supreme hour for undertaking new and daring enterprises for Christ and the Church" was the message, according to which the Committee or Reference and Counsel, representing the Foreign Missions Boards of all North America, sent to the several boards under date of July 23rd.

The fact that the work of more than 2,000 Teuton Missionaries among some 700,000 Christians in pagan lands has become disrupted by the war is emphasized as one of the factors which makes it necessary "to regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies."

Ordained 50 Years Ago

The Rev. Lewis Henry Lighthpie, a retired priest of the Diocese of New Jersey, celebrated the fiftieth anniversary of his ordination to the priesthood in Trinity Church, Rocky Hill, on Thursday, July 12th. In the celebration of the Holy Communion, he was assisted by the Rev. Dr. Alfred B. Baker, Rector Emeritus of Trinity Church, Princeton, and the Rev. Stephen Pray, Rector. The Rt. Rev. Dr. Paul Matthews, Bishop of the Diocese, gave the absolution and pronounced the benediction. Mr. Lighthpie resides at East Orange, in the Diocese of Newark, but he was ordained in Trinity Church, Rocky Hill. His golden anniversary was appropriately observed there. He and Mrs. Lighthpie hope to celebrate the golden anniversary of their marriage next October.

WHAT IS THE EFFECT OF CHRISTIANITY UPON OUR LIFE?

By Bishop Anderson of Chicago

III.
CONTACT WITH THE WORLD

I am speaking to you these days about the Christian religion. I have defined it as the power that comes from God to man through contact. I spoke yesterday of contact with God in the great crises of life. Today I want to speak about the man of God coming in contact with the world here and now.

I hope you will pardon me if I recall a certain practical difficulty that I had in my own religious life when I was a young man in college. I went to Church. I said my prayers. I said the Creed. But it seemed to me that the Creed stopped short with the assertion of certain objective facts without going on to define their subjective effects upon a man, or their concrete results in the world of men. It seemed to me that when a man says, "I believe in God", he should say, **"Therefore,** I have peace in my soul. Therefore, I believe that all men are brethren, and that there are certain concrete acts that I should perform. I believe in Christ, therefore—therefore, nothing can separate me from the love of God. Therefore, I have a passion for humanity, which will manifest itself in a definite way of living. I believe in the Holy Catholic Church. Therefore, I am a member of a heavenly society, and my great desire is to bring about a new heaven and a new earth."

It seemed to me that, having enunciated the formal propositions which lie at the foundation of religion, that we ought to go on and define their subjective effects and their practical accomplishments. For the moment one stops to think about religion, one finds that it has certain objective facts upon which it rests, certain subjective spiritual experiences in the soul, and certain practical results in the world around it.

I did not have to become very much older until I got out of my difficulty, for I soon saw that while it is possible to lay down fundamental propositions that are true at all times, and under all circumstances, yet it is not possible to define the effect of a belief in those truths upon the believer for all time, and under all circumstances, because no two of us are just alike. The belief in God may produce calm in me, it may produce ecstasy in you, it may produce a passion for righteousness in another.

APPLICATION OF TRUTH DIVERSIFIED

And as for the application of those great truths to conditions, we have to bear in mind that conditions are constantly changing. God is the same. Christ is the same, yesterday, today, and forever. The Holy Catholic Church is the same, and the needs of the human heart are the same, but think how different conditions are here in Chicago today from what they were fifty years ago, and how different the conditions of American life are to English life, and to French life, in the days of Charles Martel, and to life away back in Palestine.

Take those simple Ten Commandments. To start with, we have the great fact, Thou shalt have no other gods before Me. They go on and say, Therefore, thou shalt not murder, nor commit adultery, nor steal, nor slander your neighbor. But how different is the application of those Ten Commandments under different conditions of life.

Thou shalt not steal.

Away back there it meant that a man must not go into his neighbor's pasture and take his sheep or his goat. You and I ,however, are living today under such highly organized conditions of life that it is possible for business to be honeycombed through and through with lies and deceit and fraud and misrepresentation; it is possible for theft to be committed on a gigantic scale without our being able to lay our hands on any individual and say, "Thou art the man".

Thou shalt not murder. It is a very simple thing. But in our highly organized life today, where its various parts overlap and dovetail into each other, it is possible, by an inadequate wage, by utterly wrong social conditions, by a slow process of starvation, to bring about a wholesale murder of the innocents, and yet under circumstances where you can't say, "Thou are the man".

But while that is true, while it is true that you can lay down the abstract principles, you can't lay down for all time the effect they are going to produce on the soul, or the way they are going to work out in social conditions. It, nevertheless, follows that the Christian Church in each day and in each generation must work out for itself a practical, everyday, working Creed, not with the idea that it is going to work just that way a hundred years from now, or that it did work that way for a hundred years past. You and I must take the Creed that we say, those Communions in which we participate, that worship which we enjoy, and translate them not only on Sunday, but on Monday, not only in the Church, but in the factory, into everyday working Christianity.

A WORKING CREED FOR TODAY

I am going to venture today to try to point out a working Creed for a Christian in Chicago in this twentieth century. In doing so, I am not discussing economics at all. I am preaching the Gospel for today.

First, I believe in God, therefore, what? Therefore, I believe that all my wealth and all my property are held in trust for Him.

Second, I believe in God, therefore, what? Therefore, one day's rest out of every seven, and if that can't be Sunday, then Monday or Tuesday, or some other day.

Oh, but you say, that is good, sound economics. In the long run, a man can do better work in fifty-two weeks of six days each than he can in fifty-two weeks of seven days. The thing is good business. The thing works well. Oh, but you are missing my point. It is one thing to say that a thing works well, and therefore it may be the will of God. It is another thing to say, It is the will of God, and therefore it is bound to work well.

It is one thing for the railroad man, or the banker, or the factory man to say, I am working seven days a week, and I am making my employes work seven days, and I recognize that I am violating a principle of sound economy. It is another thing for him to say: I am violating the will of God, and there will be consequences for it some day.

WHAT ABOUT YOUR SUNDAYS?

It will take me almost away from my theme to speak about the spiritual use of Sunday. I fear that I get impatient with the silly way that people talk about the observance of Sunday. Is it wrong to ride in your automobiles, and is it wrong to play golf? Anything that is morally right on Monday is morally right on Sunday. I am riding in automobiles pretty nearly every Sunday of my life—but you are missing the point. The point is, are you obeying the will of God in getting out of the day what He meant you to get out of it?

Oh, I get away from this cheap talk and I open my New Testament and read those sublime words of St. John: "I was in the spirit on the Lord's day, and I saw the Son of God descending on the earth, and I saw the new heavens and the new earth, wherein dwelleth righteousness."

I ask you, are you getting a vision of God and righteousness on the Lord's Day?

WHAT ABOUT CHILD LABOR?

I am a Christian business man. I believe in God, therefore what? No child labor in my business. Oh, but again, you say, that is good economics anyway. If one takes a sweep of a hundred years, he will find it an economic waste to employ little children, to their physical and mental detriment, or to employ child-bearing mothers under circumstances that permanently depreciate the human stock. It is not good economy, you say, but I am not talking about economy. I am talking about the Christian religion. What did Christ say, when He was on the earth dealing with the whole question? He took a little child, and when men were arguing about who shall be greatest, said: "Whosoever offends that little child, it is better that a millstone were hanged around his neck, and he were thrown in the depths of the sea." So I say to the factories, were it not better that your whole industry have a millstone hanged around its neck, and be thrown into the depths of the sea than that you and I should get dividends at the cost of the welfare of any child of God?

WHAT ABOUT WAGES?

I am a Christian business man. I believe in Christ, therefore, what? Therefore, I think we will have to pay better salaries than we are doing, and we may have to pay a living wage.

Now I know that in a country like this, made up of several states, each making its own laws, and having great varieties and scales of living, that there are a thousand economic difficulties in the way. I am not discussing economy, but religion. I have heard Christian men by the dozen protest against the principle of the living wage—which is only another way of saying that I, as an individual, have a right, by a process of slow starvation and slow torture, to make profit at the expense of the life-blood of a fellow man. It is contrary to the whole principle of religion, to the whole teaching of Jesus Christ. One ought to say today almost more about salaries than about a living wage, because in these days it is the man and the woman on a salary that are getting horribly pinched. What is happening? The rich are getting enormously rich. Some of them are becoming rotten with wealth, but many people are receiving the same salary that they received ten, fifteen, twenty years ago.

Take our own Episcopal Church. Some thirty-five years ago we gave our Missionary Bishops out on the frontiers a certain salary. The cost of living has more than doubled, and they are getting precisely the same salary today. Either they got too much once, or they are not getting enough now. Somewhere judgment ought to begin at the House of God.

Take the statistics of the Episcopal Church. I hope these are not true of any other Church. All up and down this country we have got congregations that insist on forty thousand, fifty thousand, one hundred thousand dollar Churches, five thousand dollar and ten thousand dollar organs—and they are paying the ministry a salary that is a scandal to the Christian religion.

Take our own school teachers. I suspect that our school teachers are not getting a sufficient salary, a salary that meets expenses in these days and that represents the ability of the great commonwealth of Illinois. Take many of our Government employes, both in the state and in the nation, and they are receiving the same inadequate salary, many of them, that they received many years ago. Take your own banks and your own stores and your own factories in Chicago. Many of you have not recognized these facts, and I can't think that a bonus at the end of the year, in the way of charity, takes the place of a right in the way of a salary. I believe in God. Therefore, I believe in a living wage.

WHAT ABOUT ORGANIZED MOVEMENTS?

Again, I believe in God, and I am a business man, therefore, what? I believe in the right of organization. The individual is not the unit. The group is the unit—the family, the factory, the city, the state, the nation or the Church. I stand here as a Bishop. If I am handicapped in my work, I under that freedom with which God has made me free, and resting upon the fundamental principle that the family is the unit of society, have a perfect right to say to my brother Bishops, Let us form a union, in order that we may get mutual protection in the doing of our work. If I have that right, so have the masons, carpenters, and the rest of them. But, you say, it is recognized now, and there is no use arguing about it. Yes, but the thing was recognized in the face of the protests of thousands of Christian men and women who tried to withhold that right.

WHAT ABOUT COLLECTIVE BARGAINING?

I believe in God, therefore, what? Therefore I believe in the right of collective bargaining. We are constantly having strikes here in Chicago, and they nearly always revolve around the principle of collective bargaining. What is the religious principle which lies at the bottom of it? Precisely the same thing that lies at the bottom of your intercessory prayers. If it is right for us as Christians to get together as a family of God and pray for each other, and petition for each other, and help each other, the same principle which justifies your intercessory prayers in your Churches, justifies your collective bargaining in your factories and in your stores. I don't hesitate to say that when men use the might of mere money to stand out against organized and disorganized women and children over the principle of collective bargaining, they are taking a position which the Christian Church cannot endorse.

WHAT IS CHRISTIAN PATRIOTISM?

I believe in God, therefore, I believe in undiluted service to my country. How many crimes are committed in the name of patriotism! Dr. Johnson said once that it was the resort of political knaves and scoundrels.

I read in the paper the other day that a certain munition factory over in Canada had paid 800 per cent dividends. I don't know whether the working people got their fair share. I am just wondering. Mr. Gompers, representing labor in this country, has said and done many things which, through my ignorance of the economic conditions, I am not able to approve or endorse, but when he said the other day that the working people of this country, in the face of war, would be just as loyal as anybody else, but that he would not stand for the exploitation in the name of patriotism,, and in the interest of munition makers, he was laying down a fundamental Christian proposition. Oh, I tell you we are going to serve our country, but we don't want to serve it at 800 per cent profit. We are going to serve it by risking our bodies for the saving of its soul.

WHAT ABOUT THE LIQUOR TRAFFIC?

I believe in God, **therefore**—Therefore, I believe it is not only my right, but my duty, to banish out of existence any traffic, the liquor traffic or any other traffic, which wears away the muscular tissues, which enfeebles the mind, which brings about crime and poverty, and which represents a great economic waste of the things that belong to God, and not to us.

DOES GOD SANCTION MY BUSINESS METHODS?

Dear brethren, I am simply trying to get you to bring your business up into touch with God. I am just trying to make it practicable. There are a whole lot of you men who don't know how much more joy and comfort you would get out of your business if you lifted it up out of the atmosphere of the sordid, out of the atmosphere of malaria, lifted it up into a place where you can say, the things that I am doing have the sanction of God. Look upon your business as a vocation in which you can serve God, and you will be happier, you will be better, you will be more satisfied with yourself. "For what shall it profit a man if he gain the whole world and lose his own soul, or what will a man give in exchange for his soul?"

OFFER THIS PRAYER

Almighty God, Who hast given each of us our work to do in this world, help us to realize that that work is Thy appointment, and to do it heartily, and conscientiously, and honestly, as for Thee. Through Thy Church, and through the power that is in Thy Church, bring to this city and this land the blessings of good government; through Thy Church, and through the power that is lodged in Thy Church, bring to us honest industry and sound commerce, and persuade us all to lay the foundations of our business in Christian morals. We ask this in the name of Jesus Christ our Lord. Amen.

Recent elections for the American Jewish Congress to be held in November have shown a large majority in favor of Zionism, says the Survey. "Opposition to establishing in Palestine a Jewish State has dwindled as during three years of war Jews, patriotically shouldering the burdens of their various countries, have found themselves confronting each other across every battle line."

WHAT THE CHURCH TEACHES ABOUT ORDINATION, OR HOLY ORDERS

XXXI.

The preface to the Ordinal states that from the Apostles' time there have been these three Orders in the Church: Bishops, Priests and Deacons; that admission to each of these Orders is only by ordination by a Bishop; and that only those so authorized shall officiate in our Church. It is the rule for our Church, because it is the rule for the Church Catholic, and a departure from it would mark a separation from the Church Catholic.

FROM THE APOSTLES' TIME

The Gospels record our Lord's appointment of the Twelve, and their commission to evangelize, to baptize, and to teach all those things which Christ commanded to be observed. The whole ministry of the infant Church was in the Apostles.

The Book of Acts tells how the Order of Deacons was instituted to assist the Apostles in their work. They were to have the care of the poor; but as that is distinctly a spiritual office, with great opportunity for ministering to the soul, they were recognized as in Holy Orders. They preached and baptized—they had a share in the work committed to the Apostles.

A little later, we find the Order of Priests, called "Presbyters" in the New Testament, or "Elders", for such is the meaning of the term, from the dignity and authority of the office.

When and how this Order of the ministry was instituted we are not told. No doubt St. Luke felt that the account of the institution of the office of Deacons was sufficient as a type of how the ministry developed.

EVERYWHERE THE SAME

All the later writings of the New Testament show the same ministry. The Apostles are over the whole Church—Presbyters and Deacons are in every city. St. Paul ordains Presbyters in every Church, and sends greetings to the Clergy as distinct in office from the Lay members. He tells the Presbyters of Ephesus that God has made them overseers of the flock, which they are to feed.

ORDINATION ONLY BY APOSTLES

The first Deacons were elected by the congregation, but they were ordained by the Apostles. Nowhere in the New Testament is there any hint that Presbyters could ordain, or that the congregation could do so. St. Clement, who wrote within the lifetime of St. John, says that the Apostles, knowing that there would be contention over the ministry, left directions regarding the succession. The Apostolic Constitutions, which date from the third or early fourth century, give the Church's rule: "Let a Bishop be ordained by two or three Bishops. Let a Presbyter or Deacon, and the other Clergy, be ordained by one Bishop." This is the rule which the Catholic Church has always observed, and any other way marks a break. Our branch of the Church chooses to keep the Catholic ministry.

ORDINATION SACRAMENTAL

In ordination, there are the two parts which mark sacramental nature—the outward and visible sign, and the inward and spiritual grace. The sign is the laying on of hands. The inward grace is mentioned in the prayer, "Replenish them with the truth of Thy doctrine, and endued them with innocency of life". Also the "Veni, Creator Spiritus".

We must of necessity suppose that in so sacred a service, when a man is set apart for holy office, that God, who has called him to the office, will give the strength and grace necessary. But, like all gifts of grace, it must be used, else it becomes ineffective. As there were false shepherds who did not feed the flock in the Church of the Old Covenant, so there may be in the new.

WHY WE DO NOT EXCHANGE PULPITS

The Church restricts the right to minister to those who have received "Episcopal Ordination". There must be some rule. Either the minister makes it or the Church makes it. The man who criticises the rule would not open his pulpit to a Christian Science reader, or to a Roman Priest. There will of necessity be a rule. Either the individual minister makes it or the Church makes it. As the minister is an officer of the Church, pledged to administer his office "as this Church has received", it seems eminently fitting that the Church should make the rule. Nor did we make it—it was made for us ages ago by the Church Catholic, and is one of those things which we have no power to change. J. H. Y.

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Woman's Work In Kansas

It is late to speak of a May Convention of the Woman's Auxiliary, and yet in many respects it is noteworthy. The first Convention held in the Chapel of the new Cathedral—the first since the consecration of Bishop Wise—a Convention that commemorated in an unusual manner the three Bishops who have een pioneers in the Church in Kansas—Thomas Hubbard Vail, Elisha Smith Thomas and Frank Rosibrook Millspaugh.

To the last of these three mentioned, Bishop Millspaugh, the work of the Church, as organized and carried on through the W. A., was particularly dear. His interest in "the Mission of the Church" was very closely related to his life and activities in his Episcopate.

He was a member of the Board of Missions from the Province of the Southwest, and inspired his Clergy and the various leaders in the Church organizations to labor for the increase in the Kingdom of God.

When Bishop Millspaugh entered into rest, November, 1916, it became known to a few women of the Cathedral Parish that his last work for the Cathedral and Diocese was the gathering of a certain amount to erect an Altar, to be known as a Memorial Altar for the Church of the Cathedral, in memory of the first two Bishops of Kansas. Steps were at once taken by the Cathedral Branch ot fhe W. A. to interest the different Branches in the Diocese in completing this Fund, and make the Memorial Altar a tribute to the three Bishops. The response was generous—a free will offering, "in loving memory", gathered by the W. A. of the Diocese. In a way, all felt that each had a part in completing the very work Bishop Millspaugh had assumed, so that it grew to be a joyously solemn work.

Mrs. Millspaugh said of it in her letter to the Convention: "It is wonderful. We feel it is one more link in the chain which binds the membership of the Diocese to the life of the Church for which this beautiful Cathedral stands, as well as the expression of love and loyalty to our Bishops who have entered into rest; and we return grateful thanks that we have been permitted to have a share in this beautiful memorial."

The 33rd Annual Meeting was a notable one, in that it marked a distinct advance in interest shown, number of delegates present, a better understanding of the "Mission of the Church", and intelligent co-operation with kindred societies, as the Junior Auxiliary and Daughters of the King, and the pleasure of welcoming delegates for the first time from the Girls' Friendly Society.

Miss Spencer sent a letter to the Convention, thanking the Diocesean Branch for her training at the School in Philadelphia, which is now completed; also announcing that she would leave for the foreign field in the Autumn. So "the gift of life" from Kansas is accepted. By vote of the Convention, it was decided to continue this Fund for the present year, as a memorial to Bishop Millspaugh, to be used by Bishop Wise for Diocesan Missions.

Frank and Rank Individualism of England and America

The Rt. Rev. Dr. Charles David Williams, Bishop of Michigan, preached a strong sermon in the Cathedral of St. John the Divine, New York, in the course of which he severely criticised the economic system of the United States, lashed the trusts which control food products, and condemned German imperialism and militarism. "German organization," said the Bishop, "gives to that nation her incomparable efficiency. It is that which inspires Germany's unsurpassed population in all her classes. I mean by that the spirit of German organization, and not her crushing militarism, nor her terrible autocracy, not that monstrous form of government which a democratic people must abominate, nor yet her overwhelming race pride in herself and her race hatred of other people. These are all things which every Christian people must loathe with all their hearts. Nor do I mean her ruthlessness, which violates every principle of civilization, Christianity and humanity.

"But I mean the spirit of co-operation as distinguished from individualism.

"By her social legislation, Germany has welded her people into solidarity. That government has abolished slums. It has mitigated the curse of poverty by its policies of social insurance. It has secured every man from the great fear that makes life a terror to workers—the fear of unemployment, of sickness and old age, and the fear of heresy.

"You may call all of this Socialism if you will. You may also call it a benevolent tyranny, organized and imposed from above. It is really co-operation as against individualism—the frank and rank individualism of America and of England.

"The nations of Europe are learning that lesson of co-operation, which is the secret alike of efficiency and patriotism. They never will unlearn it, once it is mastered, under the stress of war for war purposes. They are organizing on this basis of co-operation, and, when the war is over, that organization will continue for the purposes of trade and commerce with other lands and for the domestic welfare of the several peoples. Where is our co-operation in America?

"Does individualism reign? It does, and not potentially, either. Our prosperity is largely divisive, instead of unifying, because it is in a great measure lopsided. It is resulting in an enormous acceleration of the process of congesting wealth in the hands of a few, and the stress of the struggle for existence among the many."

Is the Church Afraid?

BY DR. JAMES E. FREEMAN

Deut. i:17: "Ye shall not be afraid of the face of man, for the judgment is God's."

One of the outstanding characteristics of the Old Testament is the heroism of its great teachers. There were statesmen—prophets in those days and they were not afraid of the face of man. They dealt with sin, individual and corporate, frankly and fairly, and while they did not render themselves more popular in so doing, they won a distinct place of leadership and power.

It is an interesting fact to note that many of the great religious leaders of the world have first been martyred and then canonized. Savonarola is an outstanding example. When he began his preaching in Florence, they despised him, until at length, so powerful were his utterances and so forceful his denunciations, that he became for the while the master of the state. True, they ultimately burned him in the Piazza, but his name and fame have outlived that of Lorenzo the Magnificent, and no spot in Florence is more revered than that whereon he stood as a martyr. Some time ago a secular paper had an editorial entitled, "The Preacher for an Age of Sin," in which the writer clamored for a revival of the fearless and informed utterance of the prophet of old. One of the most popular American authors, Winston Churchill, in his book, "The Inside of the Cup," challenges the Church of its cowardice in dealing fearlessly with certain conspicuous and glaring modern social and industrial conditions.

We think he overdrew the picture and misstated the fact, when he declared that the Church is dominated by men of wealth. Our observation leads us to the conviction that the outstanding men in the pulpits of America today are declaring fearlessly and without favor their convictions, up to the limit of their knowledge. It is not so much a question of the Church being afraid, as it is of the Church being uninformed. Mr. Churchill is right in this. The Church must have an informed and convincing message on the mighty questions of the hour. Someone has said: "There is one way to reach the consciences of sinners in high places, and that is to quicken and give utterance to the social conscience. Just this is the prime function of the Church, the quickening and utterance of the conscience of society." Probably much of the failure of the Church to effect this is due to its tendency to be "other-worldly." Jesus preached a Gospel for the present, and there can be no mistaking the fact that He dealt with human conditions as He found them and sought to better them. There can be no question that the Church must deal more fearlessly than it has with human ills, in whatever form they may disclose themselves. We do not believe, take it by and large, that it is afraid, although it may be timid. We do not believe that its ministry is chargeable with cowardice.

On the other hand, we do believe that clergy and people alike must be re-inspired by the fearless attitude of Jesus Christ. It was James Russell Lowell, I think, who said: "There is enough dynamite in the New Testament to destroy all our existing social institutions." And yet Jesus said: "I came not to destroy but to fulfill." It is obvious that He came to destroy that which was evil and to restore that which was good. His whole ministry was given over to bettering human conditions, and of Him it was said: "He went about doing good." There are glaring and conspicuous sins that go unrebuked, and sometimes it would almost seem that the people "love to have it so," but now is the time for plain speaking, and it is our unfailing conviction that the great mass of the people in and out of the Churches are ready to hail with delight, either the prophet or the Christian layman who will, with high conscience, clear vision and unfailing courage, attack and seek to uproot the entrenched evils of the hour.—Courtesy Minneapolis Tribune.

Importance of Religious Education

THE WITNESS RECOMMENDED TO THE DIOCESE OF SOUTHERN CALIFORNIA

The following excerpt from the report of the Committee on the State of the Church to the Diocese of Southern California, contains a suggestion which every Diocese in the country would do well to act upon favorably:

"Nothing confronts the present state of the Church that is more important than the duty of grappling with the problem of Religions Education in its many aspects, but especially in the instruction classes for teachers, Sunday Schools and Missions and, again, in the effort to get Church literature into our homes and Parishes.

"Magazines of all sorts we may find in our homes but, as for a general Church paper, it is, by comparison, a negligible quantity.

"Then we wonder why our sectarian brothers and the many modern cults thrive in enthusiasm and are so well posted in their respective tenets.

"We can well imagine a wonderful transformation if even a majority of our Church families would furnish themselves with Church periodicals and Church literature, which is more available now than ever before.

"Every family may at least have now that new and worthy Church paper—THE WITNESS, at one dollar a year—a new venture for the laity of the Church and their instruction; to say nothing of that most excellent Church paper published in our own Diocese."

The Rev. Alfred Fletcher of Los Angeles, in commenting upon the quotation through the columns of his Diocesan paper, says:

"May I add to this a further testimony to the worth of that new Church weekly—THE WITNESS; which, by the way, gives promise now of many additional excellent features? And, without the slightest disparagement of our other splendid Church papers—but because of its practicability, its cheapness (not in matter, but in price), may I suggest—could not the Churchman and Church Messenger enter into clubbing arrangements with THE WITNESS, so that these two excellent Church papers may be made available to all our Church families at even a still more moderate cost?"

The Rev. J. D. H. Browne, editor and publisher of "The Churchman and Church Messenger", says:

"The reference in the report of the Committee on the State of the Church to the matter of more largely circulating the Church paper appeals to us as a very vital consideration. And Mr. Fletcher's suggestion that the Diocesan paper make club rates with one of the general Church papers, specifying THE WITNESS, also appeals to us as worthy of being considered."

Southern Virginia's Contribution to Church

The Rev. Dr. C. Braxton Byran, in an historical sketch of the Diocese of Southern Virginia, says:

"The Diocese began with one Bishop and seventy-seven Clergy, twenty-five years ago, and it is noteworthy that of that number five, J. B. Funsten, W. L. Gravatt, J. N. McCormick, Beverley D. Tucker and Arthur S. Lloyd, were made Bishops, and two others also of our Clergy, the Rev. T. C. Darst and the Rev. H. St. George Tucker, a son of our present Coadjutor Bishop, have since been made Bishops, making seven Bishops that this Diocese has given to the Church, besides five other Clergymen serving elsewhere in the Church, but born and bred in Southern Virginia, who have been consecrated since our Diocese was set apart from the Diocese of Virginia. These are George H. Kinsolving, C. M. Beckwith, and W. Cabell Brown. So much for our record in connection with the Episcopate. At this time, instead of one Bishop and seventy-seven Clergy, we have two Bishops and ninety- seven Clergy."

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Just a Moment Please

Paragraphs Covering a Budget of Thoughts and Incidents Somewhat Out of the Ordinary

Necessity is the mother of destruction these days as well as "the mother of invention."

"Don't do your bit; do your best," is a suggestive slogan used by the Daughters of the Flag.

The food administration at Washington, D. C., has completed arrangements to enlist 15,000,000 Sunday School pupils in the food conservation campaign.

"A man can't afford to neglect other men's ideas. I've made it a rule to know every man who's written my kind of stuff."—Carroll Dean Murphy in McClure's Magazine.

It is well to keep in mind the words of Edith Cavell as she was being executed: "Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness toward anyone."

"Whatever else the war may have done, it has shifted the whole center of our religious thinking from the speculative and critical problems of our religion to its practical problems."—Willard L. Sperry in Contemporary Review.

"It is from the ranks of the lazy girls," asserts Mrs. Greenisch, probation officer of the Chicago Morals Court, "that the world below the social level recruits its ranks. And for the most part they come from rural districts, driven to the city by the monotony of their environments. They want pretty clothes and easy times. I believe that laziness is the principal contributing cause to the life of the underworld."

When Dr. C. C. Pratt, a member of the Vestry of St. John's Church, Mankato, Minn., received his Captain's commission as a member of the Medical Reserve Corps, Mrs. Pratt informed their precious five-year-old son, Chelsea, of the fact and asked him if he were sorry his father was going to war. The little fellow promptly replied: "No, mamma, I'm glad daddy is going to war, then there will only be one left to spank me."

Judge Julius W. Mack, in an address delivered at a convention of Zionists held at Baltimore, Md., said: "Palestine is not to be the haven of refuge for the oppressed; we do not want a commonwealth in Palestine merely in order to enable the poverty-stricken refugees to find another place towards which to flee. We want Palestine for the Jewish people because the Jews are a people and because every people if it wants to develop itself to its fullest capability and thus make its own contribution to the civilization of the world, needs a homeland, and an ancestral homeland, for the continuation of its history, its traditions."

Dr. Cadman, of Brooklyn, tells a good story on a minister, says the Intelligencer, who happened to mention in the course of a sermon that he regretted to say that the commentators did not agree with him. The next morning one of his farmer parishioners drove up to the parsonage and deposited a full barrel of fine "murphies" at the kitchen door. "Parson," he drawled, "I heerd you say yesterday in Church that the common taters didn't set very well on yer stomach, so I've brought some o' my choicest Early Roses. You'll find 'em mighty uncommon, an' there ain't a speck o' dyspepsy in a wagon load of 'em."

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The Rev. Thomas J. Williams is in charge of St. John's Church, Jamaica Plain, Boston, Mass., until after September 16th. Until that date, he should be addressed at 24 Olveston St., Jamaica Plain, Boston.

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PRAYER

The Pilgrimage of Prayer, which has been inaugurated by the Woman's Auxiliary and which is now in progress, is an excellent evangelical adaptation of earlier pilgrimages.

By this arrangement the prayers of the Church go across the continent rather than the pilgrim himself.

Of course the prayers in each Diocese are said by the faithful few. They always are so said. It is the "small remnant" mentioned by Isaiah who form the leaven which keeps alive the whole.

To belong to this "remnant" requires certain virtues, which few possess—a combination of loyalty, fidelity and perseverance.

A preference for doing one's own duty instead of criticizing the rest of the flock. Those who love the family much do not go about abusing the family to others. They rather seek how they best can serve the household. Curious how many people feel that they are doing God service, when they can point out the failures of the Church, utterly oblivious of the fact that they themselves are failing in love, which is the one thing needful.

FOR WHAT IS PRAYER?

Is it merely the demand of the spoiled child that he shall have what he wants?

Is it merely pressure brought to bear on the Father's will, that each child may have what he wants?

Does he who prays for more money take much account of how he is using the money that he already has?

Does he who gives his money do so in the spirit of what God wishes him to do, or in the spirit of what self-will prefers to do?

Does he who prays for health do so in the spirit of one who wishes to use that health in God's service?

"What wilt Thou have me to do?" is the question which the true son asks a worthy father. Not, "I want to do this;" nor, "Why can't I do that?" but the spirit of service, "Speak, Lord, for Thy servant heareth." Prayer is rather seeking to put ourselves in such a frame of mind that God may speak to us, and show us the work He has for us to do.

"Show us the way that we may walk in it." There is a form of piety which is merely the hardness of self-will.

With a critical mind, open merely to our brother's mistakes, or what we fancy to be his mistakes, the critical reformer goes ahead in a perfect whirl of self-will. Leaving the way which experience has made smooth, he quarrels with his fellow travelers, and breaks through the hedges which God's love has planted and hurries along to make his own way, spoiling the fields and not improving the way.

What a tremendous amount of self-will passes for God's will in this America of ours. Jealousy, envy, distrust and all trails blurred and no way so clear that one may run therein.

Bishop Gore has well pointed out the limitations of the cycle in which we live, which has burst out in the terrible destruction of this world war. Not merely the Germans, but the whole of our civilization is infected with this spirit of brutal scientific exploitation whch regards man as a cadaver, and man's reverence as an unscientific delusion.

With this spirit of practical business which ignores human needs that it may parade its successes in pagan pomp, and counts gold more valuable than man.

With this spirit of lying diplomacy which was well rebuked by Cavour, when he said that in order to confound diplomats, he had but to tell the truth. With this spirit of Pharisaic piety which sets more value on legal observances than it does on graciousness and winsome love.

Prayer is the correction of these mechanical Frankensteins, but they will have none of it.

There are only two wills—God's will and self-will—and if "we seek the Kingdom of God and His righteousness, all these desirable things shall be added unto us;" but, if we are content with the legal "righteousness of the Scribes and Pharisees none of these things shall be added unto us."

Chesterton has well said that there is one argument, as to who started this war, that is unanswerable, and that argument is "to see a Prussian military officer," and one might add, a typical German professor.

But on reflection they are merely a little more so than all other types of military caste or professional arrogance the world over.

To be "without God in the world" is to be without prayer, for prayer is friendship with God.

The great war is not the breaking down of the Christian religion, but the breaking down of bombastic caste, and academic insolence, and the love of money, and a refuge in lies, and all the false standards of self-will, setting itself in opposition to the "love of Christ."

Christ was crucified, but not in vain. And His Church has been betrayed a thousand times by those who misrepresent Him, whether such false apostle be a pompous prelate or a vain vestryman. The Christ-like man, who prays that God's will be done and seeks to do it, has never been a failure. He has merely been a rarity, but God has ever exalted the humble and the meek.

THE STORY OF THE CHRISTIAN CHURCH

[NOTE. Several persons have criticized the statement in a previous issue of THE WITNESS, to-wit: "The year 600 A. D. marks the beginning of the Christian religion in England." The statement is technically correct, but probably misleading. Before 600 A. D. there was no England (the word means Angle-Land, and as the Angles settled in Britain in 450 or thereabouts, there was no England until their settlement was an organized society). Previous to this date, there was the British Church in what was subsequently England, but the Britains were an entirely different people from the Angles and Saxons and Jutes, who created England. So that the author had in mind in his statement the founding of the English Church, of which the British Church became a component part. The whole misunderstanding came from the technical use of the words, "Britain" and "England."]

FEUDALISM

One of the most difficult things to understand in mediaeval life is that very peculiar form of social order known as "Feudalism."

It grew out of the circumstances of the time, and flourished because of the weakness inherent in society.

What were the conditions that produced this curious scheme of government which held Europe in its grip for many centuries?

THE POPULATION

When the Barbarians overran Roman civilization they did not destroy the original Latin population, but quartered themselves upon them.

The Frank and the Goth was a gentleman, who regarded fighting as the only real gentlemanly accomplishment. Consequently he took a certain portion of the Latin's farm or business for his support, and lived upon the income that his subject produced.

But he did not interfere with Latin customs. There was the Roman land for the Latin population, but no Frank would be ruled by it. So there were two kinds of law in the same community.

THE INSTITUTIONS

Of course land became the standard of value, for out of the land came the sustenance of the soldiers.

So soldiers received their pay in lands, and then inasmuch as they could not and would not work the lands, they found someone who would do so for them, and he would protect this tenant from marauders.

Thus those who had no protector became the victims of these marauders, so that he was obliged to go to some captain of banditti or local baron, and give his land up to this man as lord; and receive it back from him as a fief which he held on certain terms of rental.

In this way all lands drifted into the hands of a few, and each man held his land of some master.

Society was divided, not into nations as it is today, but into strata of social distinction.

Feudal society was a pyramid in which the serfs and villains were at the bottom and the Holy Roman Emperor at the top—although he was far from holy, was German and not Roman, and never exercised any great imperial power.

THE CHURCH

The Church became a part of this feudal society. Of course it had to do so, for the Church is obliged to adapt itself to the social institutions which it meets.

And so the same pyramidal strata was built up, through various orders of Laymen, Deacons, Priests, Archdeacons, Bishops, Metropolitans, Archbishops, Popes. Every man in both State and Church was somebody else's man, to whom he was bound by an oath.

Everything was local, except that which was imperial or papal, and these had very little influence in any given locality. They were concerned rather with large general questions.

The ordinary individual never went beyond the mountains that bound his horizon, and everything imperial or papal was truly ultra-montane, or beyond the mountains.

THE STRUGGLE

The real struggle of cosmopolitan character was that waged between emperor and barons, between Pope and Bishops, between emperor and Pope. For both emperor and Pope were constantly gathering in, or trying to gather, more complete control over those who were bound to them by feudal ties.

But the great struggle of the Middle Ages was that waged between the successors of Charlemagne and the Papacy, which Charlemagne had done so much to fortify.

THE PAPAL CLAIMS

We have not time nor intention to go into this question deeply, but one can readily understand that in a feudal condition of society, much the same in some particulars as maintains in the mountains of Tennessee, there would be very little formidable opposition to Papal claims unless they interfered with local customs or privileges.

This the Papacy did not do, but on the contrary upheld popular claims or superstitions against the effort of some local prelate to convict them. The Papacy was, therefore, the friend of the local people in their appeal against either the intolerant tyranny or the equally intolerant reform of some local Bishop or Archbishop.

Beyond that the locality cared little. He and the emperor might fight to their hearts' content so long as they did not interfere with local customs. Moreover, the Papacy was the only foil against secular tyranny. He alone could discipline a wicked baron or tyrannical ruler. His was the friendly power that sometimes hit hard the local tyrant.

NICHOLAS I

In the Papal rule of Nicholas I we find incidents illustrating these points.

Hincmar was the great Archbishop of Rheims, but in the discipline of a refractory Bishop who appealed to the Pope, Hincmar was properly humbled.

Lothair II was the emperor, but in the attempt to put away one wife and take another, Pope Nicholas was firm on the side of the right, and Lorthair was forced to give up his unlawful wife. Nicholas even attempted to interfere in the affairs of Constantinople and to dictate to the Greek Church, but here his power failed.

THE FORGED DECRETALS

Back of Nicholas' claim to universal jurisdiction were certain curious documents known as the Forged Decretals.

A decretal is a Papal judgment. If the Pope has universal power and jurisdiction, then he is constantly called upon to make judicial decisions, much as the Supreme Court would be. A decretal is such a Papal decision, and, like the decisions of the Supreme Court, become the basis of future law.

Now there were Papal decretals since the time of Siricius (375), but there had been none before that time, because, of course, the Papacy exercised no such jurisdiction before Gratian's reign as she enjoyed after his rescript.

The Papacy had jealously preserved its decisions since 375 A. D., but it lamented the fact that there were no such decisions from St. Peter to Siricius.

So a Spanish monk manufactured these missing decretals, and inserted them in the archives of the Roman See, where they remained until the fifteenth century as visual proofs of the primitive character of Papal power. But unfortunately for the Papacy these forged papers were full of Scriptural quotations, and unfortunately these quotations were taken from Jerome's translation of the Greek into Latin, known popularly as the Vulgate.

Well, in the fifteenth century a scholar discovered that it would have been impossible for a Pope in the first century to quote from a translation made in the fifth century, and the decretals from St. Peter to Siricius were thrown out as spurious, and today nobody defends their authenticity.

But the Roman See used them in the battle between Nicholas and Hincmar, and used them for 500 years afterward, and there was nobody wise enough to point out that they were lies.

The mediaeval Papal power was built upon very curious foundations:

(1) A local interpretation of the text about the "Rock."

(2) A Roman Emperor's Rescript.

(3) A real donation by Peppin and Charlemagne, diluted by a forged donation of Constantine.

(4) Certain real decretals made after Gratian's Rescript, diluted by the famous Forged Decretals.

Not a very satisfactory foundation for a Spiritual fabric, but sufficient to pass muster in the absence of critical scholarship or general information or interest; in the century in which it was written.

Dr. Russell to Remain in the Diocese of Southern Virginia

In commenting upon the Rev. Dr. James S. Russell's declination of his election as Suffragan Bishop of Arkansas, the Diocesan Record of Southern Virginia says:

"The Diocese is to be congratulated that Rev. James S. Russell, D. D., has decided to continue in charge of his most important work as Archdeacon of the Colored Work and Principal of St. Paul's Normal and Industrial School. Archdeacon Russell has spent the entire thirty-five years of his ministry in bringing St. Paul's School to its present excellent condition, and it would seem a pity for him to commit it to less experienced hands. Apart from his useful ministry and the effectiveness of his administration as Archdeacon, the building up of this School might well be considered the life task of any one man. The degree of Doctor of Divinity was recently conferred upon him by the Virginia Theological Seminary. It is safe to predict that other honors await him in recognition of his ability and services rendered to his people and the Diocese."

Even Bernard Shaw, strange as it may seem, along with Mr. Britling, now sees it partially though as a resultant effect upon him of the great world crisis. In his preface to "Androcles and the Lion" he asks the question, "Why not give Christianity a trial?" and asserts, "I am ready to admit that after contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's Will if He had undertaken the work of a modern practical statesman"

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The Lord's Prayer—A Series of Short Talks

BY REV. H. P. SCRATCHLEY

III.
THY WILL BE DONE ON EARTH AS IN HEAVEN

The will of God is taken by most people as infliction. Very many say, Thy will be done only when sorrow or distress comes upon them, as if God brought nothing but storm, distress or death. It was this spirit of resignation which permitted epidemics, and which with very devout people prevented all steps to do away with disease or to relieve pain and suffering. To them, resignation to anything that happened was the most Christian of virtues, even when this was caused by man's sin or man's greed. To them, the Christian life was merely refraining and enduring. Practically, to very many people, God was a capricious tyrant, hurting people for His own pleasure. This was the God of Calvin. Since, therefore, things cannot be helped, they must be endured. The cardinal virtue was "resignation to His blessed will", and His will was taken to be sorrow—chastisement alone. Now, it is true that patient endurance of things that cannot be helped is required of Christians, but this does not mean inactivity; it does not mean yielding without a fight in the struggle against evil. As we have seen before, the Kingdom of God will come after men have worked for it; so it is the will of God that evil be conquered and removed from the earth. In reality, the will of God is our sanctification—the sanctification of the world. The virtue of the true Christian is spiritual activity and energy. "He that **doeth** the will", It is not the man that says, "Lord, Lord" that is entering into the Kingdom, but the man that does. Also, it is God's will that we have life, and have it more abundantly, and life is known in activity and progress, not in sitting still.

THE BEST THING IN THE WORLD

The best thing in the world is a strong, good will, a will in harmony with God's will. It is such a will that has power to do God's work in the world—a will sanctified by union with God's will. This is what, among other things, we pray for in this petition. It is humanity's cry for perfection, for Christ's reign on earth and in man, for it is the will of God that all men should come to a knowledge of the truth as it is in Christ Jesus, that more and more the animal shall disappear in man, and the perfect man in Christ appear. All the agencies of the Church, Bible, Sacraments, and prayers are that man may attain to the perfect stature as revealed in Christ. This is the will of God.

So, then, this petition is a prayer for the day of perfect righteousness—the promised day of God on earth, as it is in heaven—when all men will conform their wills to the will of God, when all things will be done as God wills them to be done, and not otherwise. This is what the Lord Jesus did. "I came to seek not Mine own will, but the will of Him who sent Me'.' We often think of Christ as a passive endurer, but while His will was perfectly obedient to God's will, it was a will of activity,of work for God. So this petition is a prayer for endeavor, patience in activity for God, for diligence in carrying out the will of God.

Here, again, the Lord's Prayer gives us the secret of true prayer. Men wonder because many prayers are not answered. Have we not here the secret of true prayer? The prayer that must be answered is that which is prayed with personal recognition and acceptance of the Divine will, and only this.

Christianity in Camp

One of the greatest hardships of camp life to many a young soldier will be the impossibility of choosing his associates, the necessity of neighboring more or less intimately with men whose tastes and interests are not his and not such as he will ever care to make his. In private life a man may easily avoid listening to conversation distasteful to him He may avoid altogether the society of the man violently offensive in speech and behavior. But in camp this may be impossible. The man of higher morals and finer tastes may be elbow neighbor to the man of lower likes, whether he will or not.

This constrained social condition is giving much anxiety to Christian parents of young men who may enter the war. They fear even more the moral than the physical risks their sons may run; the more so in many cases because the young men are not prepared to resist evil.

To the young man who is prepared, this association is an opportunity of high degree, and in no sense a calamity. Christianity is designed for just such conditions as these. Men who know the spirit of the Gospel are made comrades of men who do not. If Christianity is a conquering force it can be tested here under ideal conditions.

For two years Paul, the prisoner, was chained to a Roman soldier, probably being thus intimately associated during that time, with hundreds of military men of the rank and file of Caesar's army. It is not supposable that Paul's morals were contaminated by this association; but it is a matter of history that soon after Paul, Christianity spread wonderfully throughout the Roman army. Paul never sought to save himself from moral contamination. He sought to save the other man, and "so fulfilled the law of Christ."

As a matter of fact one aggresively good man in camp multiplies himself by ten. No very large proportion of the men in the new American army are likely to be hopelessly "hell-bent." Doubtless the mass of the men in khaki, now and to be, are attractable by a manly religion. And doubtless this mass is attractable toward attractive evil, if evil is left unchallenged in camp by aggressive good.

The attitude an officer takes toward vice and dissipation may go far toward forming a public sentiment in his command. And it is cheering to know that in all the Officers' Reserve Camps the army authorities are impressing the students with the fact that not only vice and drunkenness, but profanity and obscene talk will not be countenanced among officers. However much moral influence an officer may have with his men, the influence of a private may be greater.

A Minneapolis veteran of the Civil War tells that at its organization in his regiment, a western unit, of proverbially bad moral repute and without a Chaplain, three private soldiers pledged themselves to aggressive Christian work among their comrades. Before the regiment was disbanded one hundred and sixty-eight men of the organization had banded together for such work; and eleven regiments with which they had come into neighborly relations, inspired by their work, formed similar organizations. Not only this, but these men often provided religious services for pastorless Churches in villages through which they passed.

Christianity is not in danger in American military camps, unless its followers play the coward. Its power to multiply itself is vastly greater than that of the forces of evil.—Minneapolis Journal.

Arouse the Laity and a New Day Will Dawn

At the last Convention of the Diocese of Iowa a special Committee on Church Extension was appointed, which consists entirely of Laymen engaged in business enterprises, with Mr. George C. Silzer of Des Moines, Chairman. The committee was appointed in response, says Bishop Morrison, "to the urgent need for enlisting the activity and interest of the Laity in the problems of Church finance, Church growth and extension. The purpose of the committee," continues the Bishop, in a letter to the Clergy, "is to stir up the Laity, to give them information concerning the needs for extending the work of the Church, and also to point out to the Laity the necessity for moral and financial support. There is a great need for just such work as this. The Clergy have borne the burden, and while faithful to a splendid degree, are occasionally somewhat discouraged and depressed. I constantly marvel at their patience, persistence and courage. They keep at it, often with a heavy heart, year after year. If this movement for the application of intensive business methods applied to Church extension can be made a success, our Laity will have a broader outlook, will become more responsive, and will acquire a greater sense of responsibility for the support of their Parishes and the Church at large."

What the Bishop says would result from such a successful movement in Iowa would prove true throughout the whole Church: "If the Laity of the Church ever become aroused, a new day will dawn for the Church in Iowa."

The Church Musician

By Dudley Warner Fitch, Choirmaster of St. Paul's Pro-Cathedral, Des Moines, Iowa

There is a deal of difference, to my mind, between the average organist and the "musician." A musician can be an organist, but there are many organists (more's the pity) who, I fear me, would not be called "musicians." And what the Church needs more than anything else is real "musicians." Men and women who have studied faithfully and carefully under the best tutelege are those who should be selected to take charge of the musical affairs of the Parish. And the Music Committee. Why is it that we have men placed on such a committee that don't know an organ stop from a door knob, and can't tell whether the choir is singing flat or sharp, or on the key? It may be that they have been selected because from a lack of knowledge they are apt to let the choir alone! But oftentimes they are a hindrance. For my part I never could see the value of such a committee, as the man on the organ bench is engaged he is supposed to know his business. I am sure there must be just as much sense in putting me on a committee to oversee the work in a dental establishment as there is in appointing a dentist to oversee my work at the organ!

On the other hand, there are apt to be musical people in the congregation who DO know when the work is well done, and when it is poorly rendered. And when these people come to the choirmaster and give a suggestion, or make a criticism of the work, what does he do? Get's mad! And maybe forgets his manners! That's a mistake, for if he could have heard the music from the pews instead of from the organ bench, he might have found a deal more justification for the criticism, than for his anger. And on the other hand, he should take with "a grain of salt" the great commendation he is apt to receive from those that know nothing about things musical, instead of trying to flatter himself that the service that he thought was poorly rendered was really "not so bad!" How we love to try to fool ourselves sometimes. And the only loser is the man who can persuade himself that the thing he felt sure was a performance unworthy of him and his choir, was really pretty good, 'cause the rich Mrs. Jones said so!

There is a difference between a "niche" and a "rut." A man can fit nicely into his little "niche" in life, but deliver him if he gets into a "rut" by mistake. It is so easy to get discouraged. We will say that I have a volunteer chorus, which is not any too regular, and there is little money for music, and the organ "isn't much," and the Rector isn't musical, and the people "don't care;" so "what's the use?" Pretty bad combination, that! But it serves to illustrate what discouragement and a "rut" can do. Now here is a great chance to really DO SOMETHING. To really build, with but scant material and encouragement. And a success from such a combination may look impossible, but wonders have been accomplished by shere force of character, love of the work, and "stick-to-i-tive-ness."

Select the best music at hand, ignore the organ, get the choir together, and tell them that the thing is going to be a success. Believe it yourself; work with zeal and the courage of your convictions, and in no time the choir will catch the spirit, the work will improve, the Rector will note the improvement in spite of himself, the congregation will become interested, somehow music will be obtained, and who knows but that a realization that the choir is doing such good work, and the organist is so hampered by the instrument he is working with, will end in the purchase of a new one. Think it over. It works, for I've seen it!

A flag was recently raised from the buildings of one of the large worsted goods mills of the country. The mill management says that the wool that went into the making of the banner was sorted by an American, carded by an Italian, spun by a Swede, warped by a German, dressed by an Englishman, drawn by a Scotchman, woven by a Belgian, supervised by a Frenchman, inspected by an Armenian, scoured by an Albanian, dyed by a Turk, examined by an Irishman, and pressed by a Pole. Surely such a flag is cosmopolitan enough to wave over the "land of the free and the home of the brave" gathered from all nations of the earth.—Zion's Herald.

THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

APPORTIONMENTS

No one is more reluctant to ask anything of anybody than is the average Clergyman to ask of the congregation he is associated with for money for work, either within or without the Parish. This reluctance springs largely from an instinctive shrinking, laudable in its essence, from touching upon money matters at all, but also from the fact that he knows many of the congregation look upon the requirements he makes known to them as having something of the nature of a burden, which may or should be resisted. The plea that the clergy severally make takes many forms, but it often leaves the impression, "Will you give to me for that"? As a matter of fact, nobody is **giving me** anything for any purpose whatever, nor is he asked to do so. What does occur is this, that I as a Clergyman am offering, without a cent of commission, and with absolute security to pay to the future congregation, C, what the present congregation, B, owes to a former congregation, A. This thankless job has been performed year after year by the Clergy, but it is yet to be recorded that any member of any congregation has ever approached his clerical agent for the purpose of telling him that he was much obliged for fixing up for him that matter of the adjustments by which his honor was kept solvent and his reputation for reflective decency secured.

The following article from The Churchman and Church Messenger of Southern California was written for that Diocese. But it is just as true in any other place where the impression prevails that paying an honest debt should be rated as a gift to be withheld at pleasure. There is such a thing as **giving** to Missions, but the gift doesn't begin till the debt has been paid. What it would mean to default on this debt is suggested by the writer of this article, under the moderate caption of

MISSIONARY ECONOMY

It is not easy to satisfy people who are called upon to increase their offerings for missionary purposes that they would be among the first to complain if the Missionary work of the Diocese were not presented with vigor and success. It is not too much to say that it certainly would be so, and yet no branch of the service meets with more criticism and opposition when it comes to money obligations, from often the very people whose faithfulness to their Parish duties are worthy of all praise.

The explanation is a very simple one. No willingness to contribute money for any purpose can exist until the cause is known and an interest awakened in it. The Parish needs are known, and press more or less heavily upon the parishioners, but they are met by those who recognize them, and who feel in duty bound to do their part towards their liquidation. You could not make the wide-awake Christian man of affairs believe that an economy which should close the Church, or reduce the number of services on Sundays, is an economy, it is in the nature of a surrender and a failure, and he would oppose it most strenuously.

And yet, because so few enter into the demands and difficulties of the Mission field, and get to know the splendid results which in so many places the Missionaries have secured by faithful labors and devoted zeal, there is not that willingness to sustain the Mission Board as there should be, with the result that work that ought to be done the Board is obliged to neglect, and the Missionaries in other places are in some cases but poorly paid and appreciated. And Parishes themselves lose the incentive to build up their own work, which regard for the welfare of their less prosperous brethren would surely have encouraged in them and fostered.

The field for Missionary work in this Diocese is a large and growing one, and gives promise of magnificent results. Our people have only to follow the course of the General Missionary of the Los Angeles Convocation to be impressed with the success attending his labors, and the wonderful prospect which lies ahead. And what has been, and is yet to be done by Mr. Renison has its counterpart in what may be done in the San Diego and the San Bernardino and Santa Barbara Convocations. "The harvest is plenteous, but the laborers are few."

Shall we not, while praying "the Lord of the Harvest that He would send forth laborers into His Harvest", feel it incumbent upon us to give also of our means of the money which is God's—to advance His cause in the world?

BUSINESS AS USUAL

What it means for B to pay to C the debt he owes to A is well illustrated by the history of Church work in Mt. Desert Island, Maine, as written by the Rev. W. T. Forsythe for the Maine Diocesan paper, The North East:

The work of the Episcopal Church in Mount Desert Island began fifty years ago, when Bishop Neely made the first Episcopal visitation in July, 1867. This visit was brought about by a Macedonian call for help. The story shall be told in the words of Street's "Mount Desert": In 1863, Captain Jonathan Ignatius Stevens, born at Bar Harbor in 1812, but brought up at Hull's Cove, had given the village a schoolhouse, with the provision that it could be used for religious services, and also that whenever a minister, **especially one of the Episcopal order,** could be obtained, he should have the use of the house. It was at his request that Bishop Neely made his first visit to the Island to preach in this schoolhouse. Bad weather delayed the Bishop, and at the time of his visit, Captain Stevens had been called unexpectedly to Portland, where the Bishop, on his return, found him taken with a fatal illness. Before his death, he persuaded the Bishop to promise that whenever he could, he would send a Clergyman to hold services at Hull's Cove, and it was in fulfillment of this pledge that Mr. Leffingwell, through all the years of his ministry at Bar Harbor, conducted services regularly at Hull's Cove also. On July 20, 1867, on the occasion of his visit to Hull's Cove, Bishop Neely stopped at Bar Harbor and conducted service in the "Union meeting house". There was at this date, I believe, only one communicant of the Episcopal Church in the village, which was even then only a small cluster of houses. Rev. C. S. Leffingwell was sent to take charge of this new Mission in 1879, and it was during his Rectorate of twenty years that the present beautiful church edifice (which we fondly regard as the Cathedral of the Island) was erected, and the Church life developed into its present condition. The little grain of mustard seed has indeed developed into a flourishing tree. According to the 1916 Diocesan reports, the Parish of St. Saviour's now numbers 239 communicants. This number comprises mostly the all-year residents of the village. In Summer time, the number who communicate at the Altars of St. Saviour's is more than double that figure. Last year an interesting experiment was begun by the then Rector of the Parish (Rev. A. C. Larned) starting a Mission service in a hall in a part of the village where very few ever attended any place of worship, and where conditions of poverty prevailed, as was well said a few months ago, "In Bar Harbor, conditions of great wealth and extreme poverty exist side by side". In 1881, Rt. Rev. W. C. Doane, then Bishop of Albany, who in that year began his Summer residence at North East Harbor, held the first Episcopal service in that place in the hall of his newly built cottage. This work grew into the flourishing Mission now established in the village and centralized in the beautiful Church of St. Mary's-by-the-Sea, consecrated in 1902. In May, 1886, Bishop Neely commenced Church work at Seal Harbor by holding service in the schoolhouse. In 1889, the Church of St. Jude was consecrated. The pretty little stone church of St. James, on the road leading from North East Harbor to Somesville, about midway between the two villages, was built in 1903, in a beautiful grove overlooking Somes Sound. Those three Churches form one Mission, under the charge of Rev. Canon Lee..

"There is a growing conviction among those best informed about boy life and its characteristics," writes Frank H. T. Ritchie in the American City, "that the supreme opportunity of the Church is to develop Christian character among boys and girls of the adolescent age in the Sunday School. Around the Sunday School and its program of religious education should center much of the effort of the Church."

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The Church At Work in Obscurity

II

IN THE PRISON

"I was in prison." "When saw we Thee in prison?" "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There is absolutely no mistaking the meaning of these words. Christ identifies himself with the men and women behind the prison bars, who are to pay the penalty for their crimes against society, to whom civilization meets out the reward of their deeds. In the persons of these offenders against the law Christ says today, "I am in prison." How many of us would think, those of us who have difficulty at times in feeling the presence of Christ, of looking for Him in prison? Yet, there He is, and many have found Him there, and out of the depths of the dungeon have brought a faith and a knowledge against which the gates of hell are of no avail. This it is, perhaps, which has made one of the most prominent physicians in the land devote his every Sunday during the last quarter of a century to visiting prisoners.

IN THE TOMBS

The New York City Prison, commonly called "The Tombs," is probably more widely known than any other such place in the country. Like the gates of the lower regions described by Virgil, night and day its portals are open, for entrance only, so far as the unfortunate are concerned, and unceasing is the passage therein. It is a house of detention for those awaiting a hearing before the judge. They will all cross "The Bridge of Sighs," spanning the street, and connecting with the court house. There the judge will either discharge them or send them back to their cells to await trial. But they will never leave by the door of entrance, but go forth from the court house acquitted of the charge brought against them, or again cross the "bridge" to leave by another door for the penitentiary to serve their sentence.

The Church, unable to follow these children along the devious ways which their self-will urges and their unbridled desires lead them, sets her watchman at the door. Every day the Chaplain of the Protestant Episcopal Church secures the names of those admitted the previous day, and visits them in their cells, acquainting himself not only with the facts in the case, and the reasons of the inurement, but looking deeper for those underlying passions, intended for righteousness, which have been perverted to instruments of misery. He becomes a friend to the prisoner. It is not what they say to him, their subterfuges, their excuses, their pleadings, but that which is all unconsciously told to one accustomed to pierce the thick veil of self-deception, which gives the Chaplain the ground for the work before him. The Chaplain is a familiar figure in the magistrate's court. Long legal processes are avoided by the plea of "guilty," prompted by the clergyman who stands beside the prisoner. Judges, from a constant dealing with human nature on its worst side, come to have a deeper sense of justice than that of the code, and are quick to meet to the individual the chance for better things which experience tells them lurks in the heart of most men. The plea of "guilty" is often followed by a "suspended sentence," the prisoner being paroled under the charge of the Chaplain, to whom he reports regularly, probably for a year or more.

THE CHAPLAIN'S WORK

Keepers in a prison for many reasons tend to become hard, unsympathetic and at times cruel. Yet, while it is in a way none of their business why the prisoner is there, or whether he is detained justly or unjustly, they cannot forgo a feeling of compassion for some of the sufferings they are compelled to witness. A keeper says to the Chaplain one morning, "Chaplain, that man in cell 61 is going crazy if they keep him much longer. I am sure I don't know why they keep him. If you could do something for him, everyone would appreciate it." Here begins weeks of work for the Chaplain. The man himself is made a friend. All the papers in the case are put at his disposal. The foreign consul, who acknowledges he believes the man innocent, but desires to hold him for some ulterior purpose, consents to place all the papers bearing on the case before the Chaplain, who finally gets him before the judge and, pleading for the prisoner, secures his release. He provides him with the tools for his trade, and following him for years, marks an honest and industrious citizen instead of an inmate of the insane asylum.

To every inmate of "The Tombs" the Church goes with her proffer of help, guidance and comfort, be they or be they not more or less guilty, and her work is not sporadic, but every day throughout the year, and done with system and intelligence illumined by the Spirit of Christ. Sunday morning there is a service in the prison Chapel, which is usually crowded with the prisoners who are released from their cells for that hour.

From the city prison, those who are convicted go either to the penitentiary or workhouse on Blackwell's Island, or to the branch penitentiary on Hart's Island, or the workhouse on Riker's Island. But the Church has them within her touch. The "Tombs" Chaplain" communicates with each of the Church's Chaplains at these places informing him about the prisoners, who are there met by the Chaplain for that particular institution. In each place the services of the Church are regularly maintained, and the personal and spiritual welfare of the inmate guarded.

BLACKWELL'S ISLAND

At the penitentiary on Blackwell's Island, one day each week the prisoners who wish to see the Chaplain are unlocked from their cells, and lined up along the prison wall, the head of the line being about thirty feet from where the Chaplain is seated at his table. He takes each prisoner in turn and talks with him privately, after which a guard ushers him back to his cell. Here are revealed destitute families to be looked up and provided for; forsaken children to be searched out and placed in proper environment; someone to be shielded so far as possible from the disgrace of having a "convict" in the family.

THE VISION THAT REFORMED

Two young men are locked together in a cell. One of them an old offender, the other a first offender and the dupe and tool of bad companions. The former is a product of the worst part of the city, who finds the only outlet for his natural cleverness in defying and evading the law. Good material in him, but all spoiled by the influences amongst which he was born and kicked about. The latter is a son of a respectable and respected family in the West. He has been carefully brought up, and is surprised and overwhelmed at the fate that has overtaken him. Thousands of others doing just what he did would not be classed as criminals. With these two lads thrown together in that dark little cell the chances are that both will go out into the world determined at all costs to get even with the social order which has branded them with its stigma. Reformatories and prisons make criminals. What happens in this case is far otherwise. The city lad had never before seen anyone just like the country boy. He was amazed at his innocence of the ways familiar to himself. His sense of protection was aroused by the helplessness of his cell-mate. He defended him from things about him which he thought might make his prison life harder. The country boy, seeing that he had a friend in this enforced companion, gradually told him much of his story, about his life at home, his father and mother, and of many things entirely beyond the experience of the city waif. Christ prevailed in that cell. The poor city lad asked one day to see the Chaplain. To him he told the whole story of his crooked life, which he had been taught was the way to happiness. He told also of what he had heard from his cell-mate, and added that he had never known of a home or of any of those things which seemed to be the whole life of his companion. He said he had tried to protect him in the penitentiary, and that he wanted to be honest and good and to know that life of which he had caught a glimpse. Did the Chaplain think it possible? The Chaplain did. This man holds now, and has for years held a responsible position with a large steamship company.

It was more difficult to get the other boy started. Appeals to prominent laymen of the Church brought no response. Having heard the story, and seeing the word "convict," they made suggestions, but not one would take a chance on the lad. Finally the Chaplain concluded to refrain from letting anyone know the lad's antecedents, and thus secured for him a place, which he filled admirably, reporting weekly to the Chaplain as to his habits and mode of life. Today this man is the manager of a large corporation, and a highly esteemed member of the community in which he lives, and no one could more worthily merit the confidence which he inspires.

The segregation of vice tends to encourage vice. The segregation of criminals is the surest way to promote criminality. Is it the best way to drive out of the house and family the bad boy; out of the village, by our unchristian treatment, those who go wrong; away from the influence of the Church those whom Christ says He came to save? There are prisoners in every community, not behind bars of iron, perhaps, but none the less prisoners debarred from all those gracious and winning influences which are the birthright of every Christian man and woman.

Lord, when saw we Thee in prison?

THOMAS WORRALL.

A Little Sermon From the Pews

By a Wayfaring Layman

"ON THE HIGHWAY"

I had a very interesting talk the other day with several of the clergy on the subject of preaching sermons at funerals, and to my satisfaction I found that what was fast becoming a practice with me was almost a fixed practice with them. There was no argument at all on the subject. One of the clergy put it this way, "When I go to conduct a funeral and I find a number of people gathered at the house or Church, and I am convinced that a great number of those same people never attend Church except on such occasions, I feel that it is my bounden duty to take advantage of an opportunity to tell them something pertaining to their eternal salvation." "That is the way in which I feel about it," said one of the other men. "It is an opportunity and one should take advantage of all opportunities." One of the men said that he didn't eulogize the dead but he spoke to the living and of the living.

It is only since doing city mission work in a large city that I have made it a practice of preaching at funerals. When I first began conducting funerals among very poor people I soon realized that I had a splendid opportunity of speaking a word of comfort and also a word of warning, and gradually it has dawned on me that the same word of comfort and the same word of warning and admonition is not amiss when a number of people are gathered together to pay their last respects to one whose lot was cast not among the poor but among those whose opportunities in life were greater and somewhat different from his poorer brother. Fulsome eulogies of the dead are an abomination and are to be deplored at all times, but a timely word is never out of place and surely when the minds of men are compelled to turn, for a few minutes at least, to the serious side of life, there is no better opportunity for speaking a word in season.

And while we are on the subject of funerals, would it not be well for all the clergy to follow the custom of the Church and use earth at the committal and not flowers?

Slackers

Bishop Davies Remarks on What War Reveals

War times tend to bring home to us in a very practical way the meaning of generosity and self-sacrifice for others. We have believed in these things in theory. Now the times sternly demand that we practice them. World affairs have taken such a turn that they leave us no other course but to "pour out our blood and our treasure".

One result of all this is that a strong light is cast upon what ordinarily passes for generosity and self-sacrifice. Men give in general a small part not of what they have, but of their superfluity. For this, especially if the amount sounds large, they expect to be called generous. A moderate apportionment for Missions is laid upon our congregations. Two or three cents from every communicant would meet the apportionments without difficulty, but a large number prove themselves slackers. As far as giving time and strength, rather than money, is concerned, only a microscopic proportion of Church people can be found who are willing to give an hour a week to the service of God's Kingdom.

Wartime conditions show only too clearly what this sort of thing is, and what it amounts to. Men are finding out now what it means to make a real sacrifice. And they are finding out that they have it in themselves to forget their own particular interests and to be generous in the interests of the whole body. After the war is over, it is to be hoped that it will be long before men get back into the state of mind in which they are able to deceive themselves with a counterfeit self-sacrifice.

Bp. Osborne Protests

Better Investments for God Than Costly Chalices

In a recent issue of THE WITNESS there is a description of a chalice given to a Washington Church which is valued at $10,000. Surely a word of protest is timely. Ten Thousand dollars tied up in one vessel rarely used, and never except with hired guards to protect it. The sum would build several small Churches. Invested, its interest would provide forever for about half the salary of a Missionary Priest in some mid-western Diocese. Instead, it lies useless in a bank vault. A Church may boast of its possessions, a family may be proud of having given it, and that is all.

Is there not a Church in Philadelphia that owns a similar gift? Would that Church say that it brought a blessing with it? I wonder.

Probably this gift cannot now be changed, but it does not seem right that it should be regarded as meritorious or its imitation a thing to be desired.

EDWARD W. OSBORNE, Bishop.

Savings Accounts For S. S. Children

The Church of the Epiphany, St. Paul, Minn., has made savings accounts for the Sunday School children a feature of its influence. The plan is explained in the following letter, signed by the Rector and Superintendent, and sent to each parent. It is as follows:

In conversation with parents recently, the Rector has noted the modern tendency of children to spend money freely. While we are working for conservation of food, why not conserve money also? Early thrift paves the way to later success. Whether the country continues in the trying times of war, or finds the pleasanter path of peace, a reserve fund of money will prove useful in any emergency.

Believing that the Church should serve the community in a large way, the Rector and Superintendent have provided for the establishment of a savings account for each child in the Sunday School of the Church of the Epiphany. In order that the accounts may draw interest from July 1st the Sunday School has already deposited $1.00 at 4% for each child. In order to be loyal to local institutions the Co-operative Bank of Hamline has been chosen. If you wish any other bank, the account can be transferred.

A savings bank has been provided for each child in which the money will be gathered. As soon as this amounts to $1.00 the credit advanced by the Sunday School in order to draw interest from July 1st, will be taken up. This dollar is also security for the savings bank loaned us by the bank. Hence the bank will remain in the possession of the Sunday School until this amount is gathered. Then such disposition will be made of it as you desire.

If the child already has an account the Sunday School will be willing to co-operate in increasing it.

We shall be glad to hear from you as soon as possible, whether you wish a new account or prefer to have us co-operate with an account which you have already established.

Comfort for the Ordinary Preacher

A good story is going the rounds, credited to Dr. Alfred Ainger. On a certain occasion he heard a famous Archbishop preach. The sermon was delivered in the classical atmosphere of Cambridge University, to a great congregation of students and undergraduates. But, "tell it not in Gath, publish it not in the streets of Askelon," none of his hearers knew what he was talking about. Dr. Ainger says: "I have not been able to find one man yet who could discover what it was about." We cannot question the ability of the preacher, nor the intelligence of the congregation, for the preacher was Archbishop Trench, a professor of theology at King's College, Dean of Westminster, and Archbishop of Dublin. The theme was the Incarnation, "The Word was made flesh." The Master of the Temple says, "The sermon, I am sorry to say, was universally disappointing. He chose, too, one of the grandest and deepest texts in the New Testament. He talked a great deal about St. Augustine, but any more I cannot tell you."

An unknown writer finds in this story a fine piece of comfort for an ordinary, every-day preacher. When Archbishops fail, why expect triumphant utterances from your Rector every Sunday morning and evening?

What Constitutes a Successful Parish?

BY HARRY HOWE BOGERT

In answering this question, it must be understood exactly what is meant by "successful," and the point of view is most important in connection with religious endeavor.

Let me say, therefore, at the outset that I can offer no better premise on which to base my conception of a successful Parish than the saying of our Blessed Lord, "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." (St. Matt. vi:33.)

Here we have distinctly set before us two things, viz.: the spiritual, first; the material, second. On the first depends the second. Let us consider them in order.

The spiritually successful Parish will be one which unceasingly approaches the Altar from which our dear Lord dispenses His blessings. The Altar will be the very center around which all Parish activities revolve. Priest and people alike must realize this absolutely. They must appreciate the need of Eucharistic worship and Communion. Anything short of this must fail. Not merely a perfunctory celebration at an early hour on Sunday and Holy Days, with a late celebration once a month for lazy communicants, but a daily celebration if possible, and our Lord's own Service on our Lord's own Day as the great act of Christian worship every Sunday. How little we appreciate the petition in the Lord's Prayer, "Give us this day our daily bread," as having a deeper meaning than merely our three meals a day. To get away from the sordid materialism of the day, and realize the necessity of a vital, living union with Christ obtained in His own appointed way, the sacramental way, for which man has substituted the sentimental way.

What an arraignment the Apostle pronounces upon those who have a zeal of God, but not according to knowledge. "For," saith he, "they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. x:3.)

And the righteousness of God is found by those who lovingly seek the Kingdom of God, the Church; who lovingly and loyally "draw near with faith," and, becoming as little children, listen for and "hear the Church" when she speaks, and obey in spirit, and soul, and body.

But it will ever be "like people, like priest." Unless the priest himself is spiritually minded, having a zeal for God and for souls, little may be expected of his people. If his idea of success is figured in numbers, and dollars and cents; if he seeks quantity rather than quality, verily he may have his reward, but it will not be an eternal one, be sure of that. As a dear old priest, a professor in one of our seminaries and now gone to his rest, once said in class, "It is the duty of every Parish priest to wear a hole in the carpet in front of his Altar."

And this same idea must be held up before the children of the Church School. They, too, must be taught to realize the great and supreme importance of the Eucharist, and share with their elders in the weekly worship of the same.

And on the other hand, where the people are perverse and contentious there can be no success, no matter how godly and fervent the priest may be.

A Parish, therefore, whose priest and people are ever striving after the better and higher life, and in harmony are seeking first the Kingdom of God and His righteousness, in the way our Blessed Lord ordained in His Church, is the Parish that is truly successful.

And as to the material side, we have our Lord's own promise that "all these things shall be added unto" such a people.

It is not necessarily the Parish that can show a balance in the treasury, or point to a large number of persons confirmed in the year, that is successful, though both of these things may follow where a Parish is rich in spiritual things, but the Parish that can show both priest and people living close to the sacred Heart of Jesus, and doing His will, may safely be said to be a successful Parish from any and every point of view.

The Money Question

We have gathered from various sources a number of items about the duty and the privilege of giving, all of them suggestive, and, we trust, calculated to give persons the right idea about the "money question" in the Church. We present them in this number of THE WITNESS without argument or comment, and leave them to teach their own lesson and exert their own influence.

Here is the first of them, taken from the American Church Sunday School Magazine, entitled:

SIX WAYS OF GIVING

We print below six ways of giving to the Lord our substance. They will be useful in helping to decide whether our beneficence is really Christian and acceptable to the Lord.

1. The Impulsive Way—To give from impulse as much and as often as love and pity and sensibility prompt.

2. The Lazy Way—To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

3. The Self-denying Way—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance.

4. The Systematic Way—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, one-half. This is adapted to all, whether poor or rich, and gifts would be greatly increased if it were generally practiced.

5. The Equal Way—To give to God and the needy just as much as we spend ourselves.

6. The Heroic Way—To limit our expenditures to a certain sum, and give away all the rest of our income. This was John Welsey's way.

WHY SHOULD I GIVE?

Jesus Christ gave Himself for me. It is reasonable that I should give money and life for Him.

Multitudes of lives and vast treasures have been freely given, from the time of the Apostles to the present day, for the propagation of the Gospel; else I had never heard its glad message. I can show my gratitude for the message by gifts to make it known to others.

Though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich.—II. Cor. viii:7.

Freely ye have received, freely give.—Matt. x:8.

It is more blessed to give than to receive.—Acts xx:35.

THE MONEY QUESTION

What did he mean when he said this so petulantly? Was it that he had to pay car fare before he could begin business; that it was ten cents for a cigar before he was really himself; that he found a bill on his desk from his grocer, another from his butcher, another from his tailor; that his wife telephoned him the plumbing was out of order; that his daughter needed new music, his wife a new gown, his son a suit of clothes? Did his statement for club dues or for secret society membership come in? Were his office expenses worrying him, postage, a new typewriter, a copying press, an improved desk, pens, pencils, ink, erasers and what not? Was it his fuel bill and taxes that finally caused him to break out irritably with his "It's always something"? No. These dozen things or more every day never disturbed him. It was because a few times a year he was called upon to give something to the Church. What he was asked to give was far less than he spent upon himself in personal luxuries, but still he cried out in distress of soul, "It's always something"! Make a list, Sir Hotspur, of all the occasions when you are asked to give something for the Church, and another list of all that you give for the Church, and then compare these with what you lay out in other directions, and if you are not ashamed of yourself, you are probably one who really gives "as the Lord has prospered him, not grudgingly or of necessity".

HOW MUCH SHALL I GIVE?

The ancient Israelites gave from their poverty one-tenth of their income. Shall I inherit the comforts and the luxuries of the opening years of the twentieth century, and wish to be excused from giving even a tenth?

Bring ye all the tithes into the storehouse * * * and prove me now herewith, saith the Lord of hosts.—Mal. iii:10.

WHY GIVE WEEKLY?

I can give more, can better unite giving and worship, and shall form a stronger habit of giving, by adopting the plan commanded by St. Paul:

Upon the first day of the week let every one of you lay by him in store, as God has prospered him.—I Cor. xvi:2.

WHY MAKE A PLEDGE?

Making a pledge each year tends to promote—

1. A careful study of income and expenses.

2. Prayer for God's blessing on our business.

3. Systematic, proportional increasing gifts.

If a few become responsible for the expenses of pastor, music, sexton and coal, they should know in advance who will pay the bills when due.

Making my pledge at the beginning of the year is simply carrying my part of the load. Refusing or delaying to pledge is casting my load upon others.

God's Word abounds in covenants and promises for us.

Vow and pay unto the Lord your God.—Ps. lxxvi:11.

How much owest thou unto thy Lord?

"I gave My life for thee, what hast thou given for Me?

How **much** owest thou unto thy Lord?

The first fruits.—Gen. iv:4.

The tithe, the tenth: On the first day of the week.—I. Cor. xvi:2. Apostolic teaching.

How much **owest** thou unto thy Lord?

Bought with His precious blood.

How canst thou pay that debt?

How much owest **thou** unto the Lord?

It is a **personal** matter, between God and thyself, but not the less imperative!

Answer it to the Lord Jesus alone.

LOWERING THE STANDARD

Says a writer, with fearful logic:

"If a Christian may lawfully devote less than a tenth of his income to holy purposes, then Christianity has lowered the standard of a virtue, and that the virtue of liberality. The Jew who gave less than one-tenth was branded by his religion as a sinner. And has it come to this, that his religion of love and sacrifice lets down the standard of this special virtue below the point where it stood when she came to warm our world? We know the ten thousand contrivances to escape from this conclusion. But however often you cite the difference between an agricultural and a commercial people; however much you talk of Levites, tribes, rent charges and adjustments; however many lanes you enter from your starting point, if you follow any one of them to its end, it will land you in front of this conclusion: **Christianity has lowered the standard of a virtue."**

John Ruskin, the "Apostle of Modern thought", puts upon the lips of one whom he calls "the modern money-living fool" this awful prayer, which no lips would dare utter, but which many lives illustrate—a living prayer: "O God, how I hate Thy law! It is my abomination all the day; my feet are swift in running to mischief, and I have done all the things I ought not to have done, and left undone all I ought to have done; have mercy upon me, a miserable sinner, and grant that I, worthily lamenting my sins and acknowledging my wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, and give me a long purse here, and my eternal Paradise there, all together, for Christ's sake, to whom with Thee and the Holy Ghost be all honor and glory, etc."

"Wouldst thou truly, nobly live?
Give, freely give.
Give as you would to the Master,
If you met His searching look;
Give as you would of your substance,
If His hand your offering took."

It is usually the case that the less a person gives, the more he talks about "hard times" and "this everlasting begging", and "it is always something", and "when will this constant giving cease"? Give more, brother and talk less.

Don't pretend that you are doing a great deal for the Church, when actually you are doing very little—much less than you are able. This was the sin of Ananias and Sapphira, "the Lie of lies", which is always visited with spiritual death.

A Minnesota Policy

The following points are suggested as parts of an aggressive policy for building up and increasing the influence of the Church.

1. To preach in the streets Sunday evening, especially to the unfortunates, with this offer of substantial and proper help.

2. The stronger Parishes to hold Missions in the weaker, and otherwise devote their strength to rally the weaker.

3. To survey the cities and stake out grounds for future Missions.

4. To secure lots by donation or purchase in the new suburbs with a view to the erection of a building.

5. To provide for the religious needs of Sunday pleasure seekers, possibly by proper musical services held in the resorts.

6. To provide outing facilities under the direction of the Church for the day or longer on farms or in camps.

7. To provide cottages and other outing facilities for the use of the clergy and wardens of the Diocese, either in the camp or in some other convenient place.

8. To provide a clergy house or hostelry in the cities as a rendezvous for the visiting clergy and their wives.

9. To provide a hostelry for working girls and single women.

10. To establish a Church library at some central point in the city for the use of clergy and laity.

11. To organize the Sunday School with a definite system of grading and a regular course of instruction; to institute teacher training classes.

12. To establish "schools of theology" after the plan of Bishop Wise.

13. To adopt the "Mankato" plan for its wonderful spiritual and financial results. The junction of several Missions for Sunday services and the use of week days for the establishment of new work.

14. To place a proper clergyman on the road to go into every town in the Diocese after the plan of commercial house working up new business, to hold services, distribute literature, answer questions and shepherd communicants.

15. To secure the active co-operation of the laity and the hearty concurrence of all clergy.

Woodman's Ax Falls Upon Ancient Tree

The ax of the woodman, according to a report in the Chicago Tribune, fell recently upon the oldest of the seven giant sycamore, or buttonwood trees that have stood guard for a century or more over the graves in the north side of Trinity churchyard, New York. The tree had become decayed and was in danger of falling.

The exact age of this tree is not on record, but an official of the Church said it dated back over 200 years. At that time there were deer in the forests of Manhattan and Indians were common. At any rate the tree was in full strength in 1776, when Trinity's first Church was destroyed in the great conflagration.

Boys climbed into the branches of this sycamore during the revolution and watched the British march up Broadway. Later they saw General Washington's soldiers step briskly by after the city was evacuated by the Redcoats.

To remove the tree was no easy job. Two foresters climbed the tree, rigged a block and tackle to the topmost limbs, and began to saw and chop. Every limb severed was lowered slowly and carefully, so as not to touch the tombs below.

A Colorado Home

At the Oakes House, our Church Home for sick strangers who come to Denver, a very interesting department is the Arts and Crafts Shop, where worthy and poor women are enabled to exercise their artistic skill, as well as to do the practical thing. Among other things, a few beautifully bound Altar Service Books and Hymnals and Prayer Books are to be had as memorials or otherwise. The books are very beautiful, and the workmanship has no superior. There is also a huge assortment of Oriental stuffs in the shape of Chinese rugs, bronzes, ivories, silks, and a great assortment of embroideries, both done here and the imported as well.

Any desiring gifts would do well to see these things, or inquire about them. Address Frederick W. Oakes, The Arts and Crafts Shop, The Home, Denver, Colo.

Personal Mention

Bishop Woodcock of Kentucky spent the month of July in the East preaching at different military camps. He is the special preacher during the month of August at the Cathedral of St. John the Divine, New York.

Mr. Edward Stanton Tabor, for many years a member of the Vestry and active in every department of the parochial work of Christ Church, Troy, N. Y., has been accepted as a candidate for Holy Orders by the Bishop of Central New York, the Rt. Rev. Dr. Fiske.

The Rev. Halsey Werlein, Jr., for over six years Rector of Trinity Church, San Jose, Cal., has resigned and will take a long and much needed rest. The Vestry wished to grant him a leave of absence, but he felt it best for the good of the work to resign.

The Rt. Rev. Dr. Arthur S. Lloyd was the special preacher at the 11 a. m. services in Grace Church, New York, on all the Sundays in July. At the evening services, the Rev. Cedric C. Bentley, of the Parish staff ,gave a series of sermons on some of the fundamentals of the Christian religion. The music was rendered by the summer choir and was of quite an elaborate character.

The Very Rev. J. P. D. Llwyd, D. D., Dean of Nova Scotia and All Saints' Cathedral, Halifax, was the special preacher at Trinity Church, New York, on the last two Sundays in July.

The Rev. Sidney T. James, Rector of All Saints' Church, Seattle, Wash., entered upon his duties as Chaplain of the Naval Militia, now in camp at the University of Washington, on the first of this month.

The Rev. Benjamin Bean of Steamboat Springs, Colo., has been spending his vacation in San Antonio, Tex., visiting his son, Wilfrid, who is a member of the Aviation Corps. Bishop Capers has turned the Church work in the Aviation Corps over to Mr. Bean and in addition, has requested him to take charge of the Bishop's Church through the month of August. Mr. Walter H. Stone, a Senior in Seabury Divinity School, is supplying for Mr. Bean in Steamboat Springs and vicinity.

The Rev. Frank W. Hardy, Rector of St. Stephen's Church, Louisville, Ky., whose "success in that Parish has been phenominal" says the Bishop's Letter, has been elected Senior Canon of Christ Church, that city. "With Dean McCready and Canon Hardy at the helm, there is no occasion for any further concern for the future of the Cathedral and there will be general satisfaction throughout the Church that the organization in the Cathedral center is in such capable hands."

The Rev. George P. Atwater, Rector of the Church of Our Savior, Akron, O., and associate editor of THE WITNESS, is the Colonel in Command of the Home Guard Regiment, organized by the Mayor of Akron. There are ten companies in the regiment, one of which consists entirely of students of the Akron Municipal University. The Mayor, in expressing his appreciation of the Home Guard, said: "Akron may well be proud of the fact that it has a thousand citizens who are giving their time and their support to maintain this most necessary organization."

Immediately after the Choral Eucharist on Sunday, July 22nd, the Rev. Claude J. Crookston, Priest-in-Charge of St. Luke's Church, Cincinnati, Ohio, was presented with a purse of $60 by the members of his Parish, it being the occasion of his birthday. The purse was presented by Prof. W. S. Sterling, Senior Warden of the Parish. The gift represented much self-sacrifice on the part of the parishioners, most of whom are very poor, and is a token of their loyalty to him, and of their gratitude for the many blessings which have been vouchsafed to them individually and to the Parish through his faithful and loving ministrations amongst them. Mr. Crookston has been in charge of St. Luke's since last fall, when the former Rector, Rev. Frank Gavin, resigned to enter the Order of St. John the Evangelist. During that time, his noble self-sacrifice, untiring zeal for souls, and Christlike forbearance, which he has exemplified under the most trying circumstances and discouragements, have won for him the love and devotion of every member of his Parish, and many outsiders. He is particularly beloved by the young men of the Parish, eight of whom are looking forward to the Priesthood.

World Conference on Faith and Order

BULLETIN No. 13

June 12, 1917.

The world-wide interest in the World Conference on Faith and Order, as the best means to prepare the way for constructive efforts for the visible reunion of Christians, is steadily increasing, and more and more clearly it is seen that the task is beyond human strength and that the immediate need is earnest prayer for God's guidance of the movement.

Therefore, the commission appointed by the American Episcopal Church to issue to all the communions throughout the world, which confess our Lord Jesus Christ as God and Savior, an invitation to unite in arranging for a World Conference on Faith and Order, desires to secure a world-wide recognition of the supreme necessity. It hopes for an outpouring, by Christians of every communion and in every part of the world, of prayer that God through the Holy Spirit will fill our hearts and minds with the desire for the visible manifestation of our unity in Christ Jesus our Lord and will so turn our wills to obedience to Him that, in oneness of faith and purpose, we may labor for the establishment of His Kingdom of peace and righteousness and love.

While our divisions still prevent the bringing together in one place of all the Christians in each neighborhood for united prayer, it would be possible for them all to pray at the same time and for the same purpose.

The commission, therefore, requests all who have been baptized into the name of Christ to begin to prepare now for the observance of the eight days beginning with January 18 through January 25, 1918 (January 5-12 in the calendar of the Holy Orthodox Eastern Churches), as a season for special prayer for the reunion of Christendom and for the blessing and guidance of all efforts for that end, including especially the attempt to be made in the World Conference on Faith and Order to bring Christians to such an understanding and appreciation of each other that the way may be open for increased effort in the way of constructive work for reunion.

This period has been observed by an increasing number of Christians and is not far from a week which has for many years been observed by many others. It is hoped that it will be found convenient to all and that no preference for another time will be allowed to impair the spiritual value of simultaneous prayer throughout the world.

Copies of a Manual of Prayer for Unity will be sent, on application to the Secretary, to those who can use it either as printed or as suggestions for extempore prayer. The commission will be glad to hear from all who will join in this effort, especially if they have suggestions to make as to how the co-operation of all Christians in their neighborhoods may be secured. It may be helpful if the commission is informed as to plans that are being made.

Replies should be addressed to Robert H. Gardiner, Post Office Box 436, City of Gardiner, Maine, U. S. A.

Bible of 1620 Is Relic of Four Wars

A Bible printed in 1620, the year the Pilgrims landed in America, is in possession of Mrs. Mary L. Abbott of St. Paul, Minn., says the Pioneer Press of that city. It is worn and bent from being carried for many years in a soldier's knapsack, as well as yellowed and wormeaten from the passage through nearly three centuries. The book was purchased six months ago by Mrs. Abbott's husband, the late William L. Abbott.

"Printed at London by Bonham Norton and John Bill, Printers to the King's Most Excellent Majesty, Anno Domini 1620," is the announcement the title page carries, and the excellent workmanship of the volume proves the ability of its early producers.

The Bible, Mrs. Abbott says, could tell interesting tales if it had the gift of speech. It was carried through the Peninsular campaign in Spain, at the battle of Waterloo, at the battle of New Orleans, and at earlier battles in this country by Sergeant William Kay of Nottingham, England. Inserted in its pages are sheets bearing a recommendation of Sergeant Kay for a pension.

He gave it in 1870 to William Holmes of St. Paul, who was its owner until its sale to Mr. Abbott.

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The Witness

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

PUBLISHED IN THE INTERESTS OF THE PROTESTANT EPISCOPAL CHURCH

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GENERAL SECRETARY OF CHURCH TEMPERANCE SOCIETY RESIGNS

The Church Temperance Society began its work in the United States in the year 1880.

The great honor of being the originator of the movement in America belongs to the late Mr. Robert Graham, who became the first Secretary of the society, which office he held until the infirmities of increasing age compelled his retirement about ten years ago.

Mr. Graham had been for many years associated with the Church of England Temperance Society. He was a man of strong personality and great ability and his long experience in the work of the parent society was of great value to the success of the work here. Under his vigorous administration the Church Temperance Society did much for the prevention of intemperance and the control of the liquor traffic.

Among the older clergy the memory of this good man still lingers as a sweet fragrance and they are ever ready to testify to his great earnestness and devotion to the cause he loved. After the lamented death of Mr. Graham in 1910 his daughter, Miss H. K. Graham, who had been closely associated with her father in the work, became the General Secretary of the Society.

Miss Graham's work stands as a monument to what a woman can do in a most difficult and trying position. Lack of space precludes us from calling the roll of her many useful activities, and it is not necessary, as they are too well known.

Miss Graham has been most widely known for her splendid work as editor of "Temperance," but still more valuable, in our judgment, has been her success as the founder and the leading spirit of the Woman's Auxiliary to the Church Temperance Society.

The parent society and the Rectors of the Parishes cannot take a particle of credit for such work as the Squirrel Inn, the Longshoremen's Rest and the lunch wagons. The credit for all this belongs to the women without whom it would not have been possible.

All friends of temperance will rejoice to know that the resignation of Miss Graham as General Secretary does not mean that her services are to be lost to the society—she has merely been relieved of some of the wider responsibilities that she may give herself to the department in which she has been so conspicuously successful and for which she is so peculiarly fitted as the Secretary of the Woman's Auxiliary to the Church Temperance Society.

The following resolution was unanimously passed at the last regular meeting of the Board of Managers of the Church Temperance Society:

WHEREAS, Miss H. K. Graham has resigned her position as General Secretary of the Church Temperance Society, after long years of faithful service,

RESOLVED, That, in accepting the resignation with very great regret, that managers of the society desire to express to Miss Graham their deep and grateful appreciation of her devotion in advocating the cause fo temperance before the Church and their hearty recognition of her success in instituting methods of counteracting the temptations and influence of the saloons, as especially shown in her able management of the lunch wagons.

RESOLVED, That the Board place upon its minutes this record of its gratitude to Miss Graham for having so faithfully continued the work begun by her revered father.—Temperance.

Churches Must Advertise or Go to Seed

"Church Advertising" is the subject of a contribution from the viewpoint of a denominationalist, Mr. E. A. King, to the August number of the Expositor, adaptable in part and worthy of serious consideration. In the introduction he gives the interesting information that a daily newspaper in a fair sized city where morals were reasonably good, counted the attendance at thirty-three Churches one Sunday morning. Out of a total membership of 15, 138 there were present 873 men, 1,864 women, and 288 children, or a total of 3,025.

This is a fair sample of Church attendance in many cities and towns, but the places of amusement are usually full—all of them, night after night, and included in the audiences are hundreds of Church members who seldom go to Church. It is not wholly fair to say that the difference in attendance is due to advertising, but the amusement houses do advertise and most of the Churches do not. Churches that advertise do get the people.

One downtown Church we know of in a large eastern city used a band of music one Sunday evening. It marched and played for thirty blocks and brought up at the Church door. A crowd of people followed and filled the Church. The minister then preached the Gospel to the crowd.

It is the custom in many cities to use advertising space in the daily papers to announce the Sunday program. There are different ways of doing this. There is the dignified announcement with dependence upon the sermon subjects. There is the sensational advertisement deliberately calculated to draw a "curious" crowd. There is the appeal to the "sensation monger" pure and simple. Occasionally some ministers put on a purely vaudeville show, concluding with an ordinary sermon. We have seen them all at work.

The minister who feels it necessary to "run a show" before he can preach is very liable to create the impression that he is, himself, unable to command a serious hearing. Two results are liable to follow, namely, the preliminary "show" material will sometime peter out and when the "ring master" departs the Church itself is given a serious setback and the successor is put in a hard place. It is quite possible that large numbers will attend for the sake of the "fun" and miss the point that at the heart of all true religion is sacredness and mystery. When these two elements are lacking worship as such is impossible and soul culture out of the question.

But Churches may advertise—in fact, they must advertise or "go to seed." If in no other way, the members of a Church must "talk up" their Church. This is absolutely the best kind of Church advertising. It is personal work and it is genuine. One of the most common methods is to take space in the daily papers every Saturday or Sunday morning. The cost is not heavy and the extra offerings will easily pay their cost. Such announcements should be at least "sober," and they should not exaggerate. However, the announcement should be carefully worded so as to attract attention.

We believe in using the stereopticon and moving pictures and musical programs, and in fact, any dignified, uplifting method, but there is no excuse for the minister who depends on these things. Ministers should be exceedingly careful about making all sorts of machinery serve in place of their own brains and consecrated devotion.

Splendid Work of A Rural Church

An unusually interesting and successful rural work is being done in the townships of Warwick and West Vincent, Chester County, Pennsylvania, by St. Mary's Parish, under the direction of the Priest-in-Charge, the Rev. Charles Forest Scofield. He has succeeded in making it a social center for that community. Over seven hundred representative citizens of the section recently held a picnic at the Parish House and grounds in the interests of good roads.

On another occasion Miss Margaret Brown of the Agricultural Department gave a demonstration and lecture in the Parish House. The Rector reports that the ladies in that section will doubtless can more vegetables than ever before as a result of the encouragement and inspiration received from Miss Brown.

The annual banquet of Washington Camp, Patriotic Order of Sons of America, was held on the Parish grounds. Members of the order and their families to the number of over two hundred enjoyed the feast and a most delightful social reunion. Mr. Scofield is Chaplain of the order and gave an address.

Seventy-five members of the Knights of Malta attended an evening service in July, accompanied by their famous band. The band rendered a fine voluntary after the offertory in the Church and played many choice selections after the service on the lawn. St. Mary's Church is open every day for private prayer.

This is the hour for Christian men and women to hold fast to their faith. It is the hour for prayer for grace that the love of God may abide in the heart and continue to work as the one supreme motive, holding men steadfastly to the one consistent Christian purpose—to save and to serve the souls of men.—Exchange.

Sentiment is all right, if it is not overworked.

Wequetonsing, Mich., July 24, 1917.

The Presiding Bishop gives notice that, owing to the conflicting date of the National Convention of the Brotherhood of St. Andrew, the special meeting of the House of Bishops in Chicago is postponed to Monday, October 17.

DANIEL S. TUTTLE,
Presiding Bishop.

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

"Let me congratulate you on the growth of THE WITNESS. It is 'good stuff'," writes the Rev. Allen Judd of Burlington, Ia.

A prize of $50 in an automobile parade at Hot Springs, S. D., was won by a float entered by St. Luke's Parish representing "The Defenders of Belgium."

A Parish breakfast, self-served in the dining room of St. John's Church, Columbus, O., on Sunday mornings between the early service and the Bible School, is proving very successful.

The President and Mrs. Wilson attended service at Pohick Church, near Mount Vernon, the Rev. E. W. Mellichampe, Rector, on a recent Sunday morning, coming unannounced except by the Secret Service men who preceded them. They occupied the restored Washington pew, the exact replica and on the spot of the original pew purchased and occupied by the first President in this Church so largely of his own building.—Southern Churchman.

Neighborhood dances are being held during the summer in the auditorium of the Parish House of Christ Church, Cincinnati, O., every Tuesday night for the young people, men and girls. The payment of five cents from each one provides the music. Cool refreshments are provided, ice cream and ginger ale, at five cents each. Classes in knitting and Red Cross work are being held upstairs. These have been enjoyed very much, and the attendance is between three and four hundred.

The Rev. J. H. Griffith of Kinston, N. C., conducted a most successful Mission in Grace Church, Plymouth, the results of which, says the Mission Herald, were most encouraging. The congregations were large in spite of swarms of mosquitoes. On one evening of the Mission Bishop Darst was the preacher. "A splendid congregation greeted him, and although the heat and mosquitoes kept everyone in constant motion with fans, handkerchiefs, skeeterine and other implements of defensive warfare, the attention was good and the sermon splendid."

Services were held daily and there was a celebration of the Holy Communion on Thursday in Christ Church, Burlington, Ia., during the Pilgrimage of Prayer Week in the Diocese of Iowa. The subjects at the 4 o'clock services were as follows: Monday, "The Manifestation of God's Presence;" Tuesday, "God's Earthly Kingdom;" Wednesday, "The Extension of God's Kingdom;" Thursday, "Personal Religion;" Friday, "Personal Loyalty and the Lack of It;" Saturday, "Suffering and Rest."

The Rev. Dr. C. S. Spalding has been called upon recently to address an audience of Jews in their Synagogue, to deliver the graduating address at a Roman Catholic convent and to officiate at the funeral of a Syrian who was a member of the Greek Church. Dr. Spalding says: "The work of the Rector of Trinity Parish seems to embrace the whole Catholic Church of the world."

The Rev. John Frederick Hamblin, in charge of the Church of St. Mary Magdalene, Newark, N. J., was advanced to the Priesthood in that Church on Sunday, June 24th, by Bishop Lines. The Rev. Robert MacKellar presented the candidate and the Rev. Dr. Francis J. Hall of the General Seminary preached the sermon. Mr. Hamblin is a graduate of St. Stephen's College and of the General Theological Seminary.

A report in the South Dakota Churchman from St. Paul's Parish, Brookings, says the past college year in Brookings has given more encouragement in the work of the Church than has any other of the past five years. More students are becoming interested in the Church and her services. The outlook grows constantly brighter, and, best of all, we are going to be able, with a little help, to erect a worthy building that will be an attractive force and not a repelling one as the present building is. This summer we are planning on starting the new Church. Our old property has been sold, and we must be out of the Church by October first, which will be about the time that college opens.

A communication has been sent to the clergy by the National Emergency Food Garden Commission requesting them to co-operate with the Commission in the patriotic duty of asking the members of their congregations to join in immediate conservation of food. "We ask the members of your Church," says President Pack, "to secure vegetables and fruits at summer prices during the summer abundance, and to can, preserve and dry them for winter use during the winter shortage. The cost of this food will be one-fourth less in summer than in winter. It will furnish supplies which will store our cellars and release thousands of freight cars for other use. This will be the most personal, most practical and most particular service one can render at this period, when every man, woman and child should consider it a patriotic duty to conserve everything possible."

The Rev. Edward M. Cross, Rector of St. John's Church, St. Paul, Minn., truthfully asserts in the last number of his Parish paper, that "Parochialism sounds the death knell of any Church afflicted by it. The lessons of the day powerfully teach the interdependency of all life, of all activity, —the inseparability of a part from the whole, the impossibility of progress without that community of interest in which the welfare of one is inseparably linked with the welfare of all others. A Church which disregards this fact, which adheres to the old parochial limits and self-centered policies that were the rule in the days when we were obsessed with an individualism that made the horizon of our lives coterminus with our more selfish pursuits, is doomed. God cannot use it. It will fail to fit in with the universal scheme. The only salvation for us is association with the Universal. Separation from the Universal is death."

THE PLACE AND PROBLEM OF PRAYER

THE SPIRIT'S POWER AND YOUR OPPORTUNITY

THE COLLECT

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please thee; through Jesus Christ our Lord. Amen.

The problem and the place of prayer is foremost in today's Collect, Epistle and Gospel. It is a subject to be handled by the meek and lowly in heart; the poor in spirit. I would fain turn you over to the words of the great leaders in and out of our Church on this subject, but I am not able to do this, so as a plain man writing for plain men I will jot down what is in my heart. In passing, however, I especially recommend to you for reading and study, Andrew Murray's books on prayer and Bishop Brent's books on the same subject. Notice in this Collect that Mother Church expects or teaches that God is going to hear humble servants. Pride or conceit or self-confidence will act as a curtain or barrier between our Father in heaven and our inmost selves, and there is no promise that God answers such prayers. He, of course, hears proud and conceited and self-sufficient and self-righteous people, as we can see from Jesus' story about the Pharisee and the Publican who went up to the temple to pray, but we have no assurance that such men's prayers are granted. What we do know for sure is that the man who smote upon his breast did go to his home justified. Let us who try to pray remember with John Bunyan that:

"He that is down needs fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide."

GOD'S MERCIFUL EAR

God's merciful ears! Here is encouragement for us. When God listens, mercy dominates. It seems to me to be a great help both in our private as well as in our common or public prayers to forget our surroundings and our auditors, or better still, to be so conscious of the fact that we are purposely putting ourselves in the presence of One who knoweth the very secrets of our hearts and yet wants to be our Father and our Friend, that we will be led to put away from us all vain and foolish longings and ambitions and seek only the things that are pleasing to such a Friend and Father as God ever proves Himself to be. To ask for things that are pleasing to God requires that we shall do a lot of thinking and studying before we talk with Him. Yet, how many of us come to Him with thoughtless and illy considered conversations; often superficial, even flippant, and quite self-centered. How can utterly selfish requests be pleasing to Him who gave His best beloved to be our life? Should not this very prayer stir us to a better realization of using our minds and memories as well as our affections and our wills before we begin to make our petitions?

MAKE THEM TO ASK

"Make them to ask." Here Mother Church uses a very strong word, "make." Not, you notice, "help them," but "make them." Yet when God MAKES people do things how often such people object to the process and refuse to consider the end of the "making," even their own salvation, their own good. God MAKES US do things I believe just as He makes the rest of His creation do things, through the experiences of every-day life. We learn through experience. We realize by experience that practice makes perfect, and so whenever our ambition is stirred we try to qualify in all required conditions. This must we do in the matter of prayer; and first of all let us realize that prayer is a matter which concerns primarily the spirit of a man in which God only will make us ask, when He sees us willing to give our spirit a chance to grow its wings. To pray well is to have gotten what a famous preacher calls "The Victory of the Wings." God puts out on a branch, as it were, just as He makes the mother bird put her young on a branch, and as they first flutter, then fall, then begin to spread their wings and in the unfolding find that lifting power which eventually gives them the victory over the pull of earth, so God would do with us in making us use our wings. God is **making** you pray in the way He allows you to live. If you have not tried your wings, if you have not yet lifted up your heart to Him, begin now and say, "Dear Jesus, teach me to pray by sending me the Holy Ghost." Then look around you. Maybe the Mother Church or the reverend husband, or the thoughtful wife, or the little consecrated child will show you how to begin to use your wings of prayer. At any rate know this, that God is making you pray by leaving you just where you are in life, in which place you will stay until you start towards Him. But the moment you start you will find why you were made a human being instead of a bird, or a beast, or a fish of the sea; and the power that will come to you from prayer will flush your life with joy and peace and a sense of victory.

THE EPISTLE

Concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.—I Cor. xii:1.

MOVED BY THE SPIRIT

"Concerning spiritual gifts." The gift of prayer is a gift of the Spirit, and not the gift of gab, nor of rhetoric. "No man speaking by the Spirit of God" can curse; nor can a man say, "I believe," except by the Spirit of God. If you pray it is because God has given you the ability to pray. Do you ever feel that you are led by the Spirit, "moved by the Spirit" as our non-sacramental friends say, Did you ever feel that you just had to pray? What good is your religion? What is there in it that unifies life for you? What makes it possible for you to pray in times like these in which we now live? What saves you from inner discord? Isn't it the life of the Spirit? Do you give the the Spirit credit for your knowledge, for your faith, for your health, for your insight into life, for your successes in interpreting people to one another? Do you ever pray to God the Holy Ghost to work in you, to give you a right judgment, to help you perceive and know? What is religion to you? A matter of words or of work? Should it not rather be a matter of the Spirit with which you speak your words, and do your work? If your religion has no spiritual side it must be a deadly dull mechanical sort of thing; a sort of dumb idolatry. If you feel dull when you pray; if Church-going leaves you unstirred; if all this talk by St. Paul to the Corinthians does not obtain your cordial and enthusiastic confirmation, don't you think it is quite likely that you are a stranger in God's House, and that you have a mechanical and formal husk of religion, from which there cannot possibly issue life and power? Spiritual gifts would involve something that had life in them, and that could produce life. God's gifts are not barren things. God abhors a vacuum; that is why He has not much use for empty or vain repetitions. That is why Jesus tells us that "Your Father will give the Holy Spirit to them that ask Him."

THE USE OF GIFTS

Here is another thought. Why would God give us these Spiritual gifts? Never forget that any gift you have was given to you to profit withal for the common good. "Unto every one of us is given grace according to the measure of the gift of Christ, especially for the edifying of the Body of Christ. If your life is not an edifying life, if your words are not edifying words, if your actions are not edifying actions, isn't it quite evident that you are not praying to put your gifts to a right use? And do you think any man acts quite square with God who does not bring to Church his gifts of mind, voice, heart, person, and ask God to confirm him in the edifying use of those gifts? Can you not imagine that such an act would be PLEASING to God? Why not be baptized? Why not be confirmed? Why not seek a blessing in a Holy Communion and from a Holy Communion with the Author of all good things? Why remain ignorant of these spiritual gifts? Why not spiritualize your religion, and prove that the sacramental form of religion is the truly helpful form of religion because it is filled with the Spirit?

THE GOSPEL

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.—St. Luke xix: 41.

"Jesus wept." "That most painful picture in the Holy Gospel points with the moral of its awful warning the double lesson of the knowledge we should have concerning spiritual gifts; first, that we should receive them when and as God offers them to us; and next, that we should use them faithfully and well. The Lord came to that Holy City, the choicest spiritual gift of God unto His own, and His own received Him not. Jerusalem had all the types of spiritual gifts, but she was ignorant of them, the very things that belonged unto her peace." Was God making Jerusalem ask such things as were pleasing to Him, when the hand of the enemy cast a trench about her, and laid her and her children even to the ground? Why, oh, why did Jerusalem not know the time of her visitation? Do you wonder Jesus wept? Think you that Jesus never weeps now? Are there no tears in Paradise? OF COURSE there are no tears in heaven! But as Jesus looks on us Christians turning His Churches into dens of thieves by diverting them from their purpose of being prayer places, do you not think His sorrow wells up into His eyes? By any chance do you suppose you contribute to this sorrow?

TODAY IS YOUR TIME

"If thou hadst known at least in this thy day." "Your time is always ready," says Jesus. This thy day is our probation day. This thy day is our prayer day. This thy day is our chance. Today, today is this thy day! Tomorrow is God's day. His time has not yet come. This day is our proving, our probation day. Think on the uncertainty of human life. Think what it means to reject or abuse this thy day. How grateful we should be in the knowledge that God's **merciful** ears are open to our prayers in this thy day! How earnestly you and I should strive in prayer to find out what are the things that concern our peace in this thy day. How great is our chance in this thy day to make our Church a place of spiritual gifts, and spiritual power, and spiritual peace. How wonderful to realize that God gives us the chance to make the Church our spiritual mother; and by the due personal use of our spiritual gifts to make religion a vital and not a formal thing, and the Church a helpful place and not a dangerous den.

A praying Church is a working Church.
A praying Church is a peaceful Church.
A praying Church is a happy Church.
A praying Church is a helpful Church.
A praying Church is a spiritual Church.
A praying Church is a virile Church.
A praying Church is a giving Church.
A praying Church is a sociable Church.
A praying Church is a pleasing Church.
A praying Church is a holy Church.
A praying Church is a true Church.
A praying Church is a Church that God the Holy calls "Home." A place where Jesus daily teaches those who come to Him in penitence and love. Are you helping make your Church that kind of a Church? F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
10 S. af. Trinity	I Sam. 20:1-23 Tobit 13:2-end	John 9:1-38	Prov. 11	II Cor. 8
	I Sam. 20:24-end	Matt 26:47-56	Jer. 51:1-19	9
M.	21:1-9	26:57-end	51:20-41	10
Tu.	21:10; 22:5	27:27-56	51:42-end	11:1-15
W.	22:6-end	27:1-26	22	11:16-end
Th.	23:1-14	27:57-end	29:1-14	12:1-19
F	23:15-end	28	24	12:19; 13-end
S.				
11 S. af. Trinity	Job 33:4-30 24	John 10:22-end	3:12; 4:2	Galatians 1

The story of the friendship of Jonathan and David, begun in the first lesson Sunday morning, is one of the world's classics. It has for its background the careers of two contrasted men—one whose star had begun to sink; the other, whose star now hid behind clouds of persecution, was yet in the ascendant, and destined ere long to shine in the heavens.

SAUL AND DAVID

Saul has his modern defenders and the Prophet Samuel his detractors; yet the fact stands out that Saul, after his rebuke by the prophet, gave himself over to remorse rather than to repentance, whice resulted in the dissolution of his soul—the breaking down of what character he had. He became more and more the prey of an "evil spirit" (I. Samuel xvi:14), of jealousy and murderous hatred of his Divinely appointed successor.

The second lesson continues St. John's portrait of the true King, "Great David's Greater Son", with the story of the opening of the eyes of the blind man, whom our Lord led to the acknowledgement of Himself as Son of God.

Both these lessons bear in a remarkable way upon the theme that unites Collect, Epistle and Gospel—true prayer. "If any man be a worshiper of God and doeth His will, him God heareth", the blind man said, and it was in that spirit our Lord always prayed and gained His wondrous power. So it was, in his degree, with David; so it was not with Saul. Prayer is forming an alliance with God, in line with one's "dominant desire", one's "demand upon life"; and hence true prayer results when one's dominant desire is service and the coming of the Kingdom. (Fosdick: "Meaning of Prayer.) The Old Testament alternate is a beautiful example of praise and thanksgiving to God.

Passing to answer to prayer, we may well include within the "spiritual gifts" mentioned in the Epistle that rare and royal friendship of Jonathan for David, while his loyalty to the future king marks him out in his degree as one endued with "discerning of spirits", and that insight which, on its highest plane, enables us to say, "Jesus is the Lord".

In the evening, the course reading of II. Cor. is continued, with part of the section devoted to true principles of Christian giving, as inspired by the example of One who "though he was rich, yet for our sakes became poor", and as based on the prior and all-inclusive act of giving oneself. The qualities commended by the great Apostle in his Corinthian converts—generosity, love, faith, knowledge—as well as the varied precepts of the Old Testament lesson, are all well within the "spiritual gifts", concerning which the Apostle would not have us ignorant. The Gospel prophesies the destruction of the temple at Jerusalem, warning against selfishness in religion, while I. and II. Cor. are both addressed to Christians as themselves "the temple of the Holy Ghost. (I. Cor. iii:16-17, vi:19; II. Cor. vi:16.)

Instructive commentaries upon Saul, as well as on prayer, may be found in the following week-day lessons: II. Cor. vii:8-10; Matt xxvii: 3-5 (Repentance and Remorse); and Matt. xxvi:36-39, and chapter xxviii (Gethsemane and Resurrection).

The Lord's Prayer—A Series of Short Talks

BY REV. H. P. SCRATCHLEY

IV

Give us this day our daily bread. St. Luke gives a variant of this. "Give us day by day our daily bread." This is the first petition that asks for ourselves anything, and it is the first that prays for material blessings. But even this petition may be for more than food. The word translated "daily" is found only here in the Greek, and there is, therefore, a difficulty of translation. In the Latin Vulgate it is translated supersubstantial, but it more properly means the bread that we need day by day to sustain life. So it is not a prayer for luxuries and comforts of life but for necessities, food, clothing, shelter, and must be prayed in the spirit of contentment; "having food and raiment, be ye therewith content." But again we must note that it is contentment with sufficiency, not contentment with poverty or oppression. As with all petitions it is not a prayer for the granting of food and raiment without any effort on our part, but the prayer is for the granting of fruit of our labor; we are agents in the carrying out of the will of God, and so we really pray for the spirit of activity in seeking food for our bodies and that God will bless this effort of ours. But all this without worry and care, without anxiety, but not without planning or foresight. When our Lord said: "Why take ye thought for the morrow?" he did not mean that there should be no foresight, but that there should be no care-corroding anxiety. The force of the "daily" is to take away worry, greed, and self-indulgence, and to produce trust in God that He will abundantly bless the fruits of our labor as we live day by day.

A RIGHT APPRECIATION OF MATERIAL THINGS

It is true that man does not live by bread alone, but man does live by the material things of the earth. We have need of our bodies as long as we are in this earthly tabernacle in order that we can do the will of God in the earth. So this petition is a prayer for the right appreciation of material things, for the value of the body as the instrument of the soul. It is a prayer also for the right use of the needs of the body against on the one hand too rigid asceticism and on the other too great an abuse of the body. It is a warning to us against neglect of health and against overindulgence of the desires of the natural man. The true use of material things is a sacramental use; with and by the things of the earth are conveyed to us the spiritual things, and God's purpose is brought about in the world and among men, and only through them can we accomplish God's plan when He made man. So when this prayer is prayed, we are appealing to God for aid so to control and discipline our bodies that we may have sufficiency of health and food to be faithful servants of Jesus Christ.

ALL THINGS NEEDFUL FOR ALL

But more than the individual needs are the corporate needs. The "us" includes all men. So it is a prayer that all people shall have enough of all things needful, not that some may have luxuries while others want the necessities of life. It is really a prayer against cornering of food, against grafting, and against adulteration of all kinds. The extreme luxuries of our cities, the waste as well as the extreme poverty, is a contradiction of this petition. God has given bounteously of the things of the earth for the support of all men; it is we in our niggardness, our selfishness, that have made so much peculiar and individual. So when we pray this prayer we are praying that God will overcome our selfishness so that we shall live simply and aid others to get what they need for life.

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WHAT THE CHURCH TEACHES REGARDING HOLY MATRIMONY

XXXII.

HOLY MATRIMONY

This is a "holy estate" in itself, whether solemnized by a minister or not, holy in the Garden of Eden, where there was no minister, and no service or bridesmaids, as it is when-solemnized with full ritual. It is holy because God established it for an holy purpose, the bringing forth children to His glory.

So it is not to be "entered into unadvisedly or lightly, but reverently * * * and in the fear of God". The woman should choose for a husband, one whom she would wish her sons to be like, the man, one whom he would like his daughters to be like, and one whom he believes will make a good mother for his children. Young people should be taught this as part of their Christian training, for it gives the true and inspiring Christian idea of marriage.

IN THE FEAR OF GOD

Marriage should be entered into "in the fear of God". Each should be sure that the other is a Christian. If good health, and a good education, and good manners are important, surely good moral principles are no less important. The sons are likely to follow their father's religious principles, or lack of them, and happiness or unhappiness for the woman will depend on this. Be not unequally yoked together with unbelievers is the Apostle's exhortation, the obedience to which would save many a heart ache, and many an unhappy marriage.

THE PRAYER BOOK SERVICE

The Prayer Book service well repays study. It tries to provide that there shall be no impediment, mutual consent, the consent of the bride's father, each publicly testified to, before the marriage takes place.

That there is no impediment, such as God's law disallows, is provided by the solemn charge to each before the service. Such impediment would be relationship within the degrees prohibited by God, or an existing marriage not severed by death. Christ's law against marriage of divorced persons must be the law of His Church.

That there shall be mutual consent of the two parties is provided by the betrothal promise. The minister asks each, "Wilt thou have this man, this woman"? The "I will" is a public declaration of consent, the assurance, as far as the Church can provide, that the marriage is the desire of each.

But still farther, the Church wishes that the union of these two shall have the approval of the parents, at least of the bride. The fifth commandment, "Honor thy father and thy mother", is the basis of a happy married life. The Church, which reads that as one of the commands for youth, cannot give the blessing of God to a runaway marriage, which is in direct disobedience to this command.

Of course, the Church does not uphold parental tyranny. The daughter who has waited a year or so, in deference to her parents' wishes, and who is of legal age, has a right to the Church's blessing. The provision for "giving away the bride" looks to a reasonable consideration of parental wishes, without destroying the rights of the daughter.

It is only after these three things have been publicly testified, namely, no impediment, mutual consent and desire, and the consent of the woman's parents, that the Church proceeds with the marriage ceremony. Each makes his solemn vow to the other, before God and His Church, whereupon they are pronounced man and wife, and given the Church's blessing. The couple in reality marry themselves. They are the ministers in this "Sacrament of the Church". The priest pronounces that they are man and wife, and gives the blessing.

The grace which God gives, in a marriage which is in accord with His laws, is not merely grace to live peaceably together, but grace through the married relation to grow spiritually, "that ye may so live together in this world, that in the world to come ye may have everlasting life". Holy matrimony is intended by God to be a means of enriching character.

J. H. Y.

A Little Sermon From the Pews

By L. H. Pammel, Ames, Iowa

REVERENCE

The writer was pleased to observe while attending a meeting of university and college workers in Chicago, that when a Bishop entered the room in which the meeting was held that everyone rose from his seat. I noticed in St. Louis when the Bishops entered the hall in which the General Convention was held, that the Convention came to its feet. I think this is a fine custom. I have been in several Episcopal Churches in the West where this custom of rising when the Bishop entered was not observed. It looks to a layman that this is a fine custom. It shows reverence for the high office of the Bishop. I think we, as an American people, are not as reverent as we should be. This is particularly true in some sections of the United States. Everything connected with the Church and the ministry should be reverent. A clergyman, though he may not be intellectually as great as are some members of the congregation, yet let us not forget that the high office of the ministry means the saving of souls and making mankind better. Let us, therefore, always respect it. It is not becoming to a layman to make derogatory remarks of any of those who minister to our spiritual needs. It seems to me that if we can do anything to increase a reverent spirit in the American youth it will be a blessing to the American people.

I shall never forget a little incident that occurred in my boyhood days, on a farm in Wisconsin. My father always insisted upon obedience and that we should never talk in a derogatory manner of persons older than ourselves. We should respect age, as we were taught. A neighbor came in to weigh a load of hay and in driving up he called to me: "Say, where is the old man?" After the man left my mother spoke to me in German, saying: "I hope you will never speak of your father as 'the old man'." It was the slighting way and irreverent remark when the neighbor spoke which made my mother feel that this young man showed disrespect for my father, who was a much older man. The lack of reverence on the part of the youth of our land is unfortunate. I believe if we could inculcate reverence on every occasion that there would be fewer criminals; that our attitude on many problems would be better. We are asked to show reverence to our flag, that it be unspotted and unsoiled, and yet many persons are using it in a way that in my mind is irreverent. Its use on trolley poles, back of automobiles, etc., is not desirable. I do not think the flag displayed in such places leads to reverence. The display of a flag in Church or from buildings, especially public buildings, is an act of reverence.

In some sections of the country it is a very common practice to swear. I once heard my good friend, Bishop Beecher, refer to this in one of his sermons as a national curse. I believe it is truly a curse and that we are losing reverence because of this fact.

Let us as laymen be reverent, not only in our worship, but with reference to those placed in authority over spiritual and temporal things and, above all, be reverent in our daily life.

A Civil War Pastoral Letter

The Rev. Dr. Clarkson, Rector of St. James' Church, Chicago (later Bishop of Nebraska) wrote a beautiful pastoral letter to the young men from his Parish who joined the army. This was written in April, 1861. And today there is to be found in the tower of St. James' Church the list of all those who fell in battle. And when the great fire destroyed the city, St. James' Church was destroyed, except the tower, which alone stood among the ruins.

The following is the letter:

Dearly Beloved:

We are proud of you, and shall every day have you in our thoughts and in our prayers. May the God of battles bless, protect and keep you. No men on earth ever were called to a plainer and holier duty than you have been; and we expect to hear that you have done the duty well. The Right must triumph, and treason be overthrown, but it may cost us your precious lives. Be ready, then, for death, as well as victory. Repent of your sins, and have faith in Jesus Christ, your Savior, and the way is as short and straight to heaven from the battlefield as from your bed at home.

As fast as you depart from us to the scenes of battle, your names shall be read in the Church, and constant and special prayers shall be offered for your health, your protection and your triumph. And if you fall in battle, I promise you that no efforts or means will be spared to procure your bodies, which shall be brought home and buried, if practicable, under the tower of the Church; your names shall be graven upon its walls, to remain there while the stone itself remains, and our children and children's children shall be taught to revere your memories.

Following this, you will find two prayers, one of which we shall use for you—the other, I pray you, use for yourselves. "And to God's gracious mercy and protection I commend you. The Lord bless and keep you. The Lord make His face to shine upon you, and give you peace both now and evermore."

That you may return to us in health and safety, with no wound upon your bodies, no stain upon your valor, and no scar upon your Christian character, shall be the daily prayer of

Your affectionate friend and pastor,

ROBERT H. CLARKSON.

Preparedness

A Department in St. Katherine's School, Davenport, Iowa

St. Katherine's School, at Davenport, Iowa, is keeping abreast of the "Preparedness" movement. The School is an Episcopal School, and is under the care of the Sisters of St. Mary, with Bishop Morrison of Iowa, President of the Board of Trustees.

During the past year all the girls have had a rigid military drill, under the supervision of an officer of the Iowa National Guard, but drilled by the school girls, one of whom is continuing her work this Summer by drilling the girls in her home town, Ottumwa, Iowa.

Next year, when school reopens in September, the whole number of girls, about one hundred in all, will be systematized and brought into line with the practical needs of the day. A school uniform has been adopted and accepted by the girls with enthusiasm, expressing economy in dress, with sensible styles in clothes and shoes.

The Domestic Science courses of the School have been changed to meet more practical needs. The girls are to do a real part of the labor of the School. The daily inspection of rooms is to be by the officers of the military organization; they, with the Student Council, elected by the whole body of girls, will hold study hours, have charge of the School lines and the order of the refectory and dormitories. In the cooking classes, the girls will furnish a real part of the labor of the kitchen, one day preparing the desserts, and another, the meats and soups.

An opportunity will be given the girls to "enlist" for real "service", under a plan of work which contains:

Service under the Red Cross organization in town.

Lessons in "first aid", with a short home nursing course.

An effort for personal efficiency; sufficient exercise, at least eight hours a week, of walking, sports, dancing and drill; eating food in sufficient quantities, and less eating of candy and ice cream, etc., between meals; a bringing of one's self up to standard weight; proper care of the body, daily bath, erect posture, proper posture at table and in class room, and general deportment in the house.

All that prevents waste and makes for economy; turning out lights when not in use; a careful treatment of anything pertaining to the School property, reference books, desks, grounds, especially the grass, and economy in stationery and all material used.

All this is to supplement the regular work of the School, which is that of a preparatory School for the Eastern Colleges.

There is nothing in our present condition that will conflict with any interest that we owe to God, our country, our family, our neighbor or ourselves.

Our flag stands for protection. Protection means tranquility. Tranquility means peace, and peace means comfort.

EVERY-DAY RELIGION

By Dr. James E. Freeman

A GREAT TEACHER

"Speak to the earth, and it shall teach thee."

This is an admonition given by an ancient wise man, an admonition too little heeded by all of us. Life's efficiency is largely determined by our teachers, and our capacity to receive and assimilate what they teach. There is a great, silent teacher whose lessons are to be had for the asking, a teacher almost incomparable, whom we sometimes call, "Mother Earth," or again,—"Nature." Several years ago the brilliant New England writer, John Fiske, wrote a striking little book entitled, "Through Nature to God," in which he sought to make clear God's plan as revealed in the things on earth. We recall a man who had difficulty with his religious faith, who recovered himself through the reading of this book.

There are many lessons which the earth teaches concerning the great Creator. His constancy is revealed in the orderliness of all things, the unfailing punctuality with which in the recurring seasons He keeps His appointments. It was said of old, "Seed time and harvest, summer and winter, night and day, shall not cease," nor do they. We are always instructed and inspired by the precision with which each season produces its own peculiar gifts and reveals its own distinctive characteristics. The big thing just now which the earth is trying to teach a distracted world, is, that no matter what man may do to disfigure or destroy the fair face of things, the earth seeks at all times not only to repair the ravages man commits, but beyond this, with superadded kindness, to cover up these glaring, gaping wounds with the fair garments of living beauty. Just now the earth as a teacher is uttering its voice, perhaps more definitely and clearly than ever before. Woe be to the world if at this time it neglects to hear and heed its mighty message. It is to the earth that man must look for those messages that reveal themselves through its abundant grains and fruits, to supply the famished multitudes and to restore the depleted granaries and storehouses of the world.

At the present time how immensely important to all peoples in all lands is the earth's testimony! How many of us take it as a message from God? How many of us realize that amidst all the disorder, confusion and tragedies of life, God is seeking to speak to man's heart through the things of earth? Let this universal teacher once fail mankind, let but a season break its rules, and a catastrophe would follow that would make this world-war seem inconsequential. How can we as children of earth, in the face of such perfectly obvious facts, pursue our common everyday tasks without acknowledging the greatness and the majesty and the goodness of God, as interpreted to us through the things of earth? Old John Milton was right when he wrote:

"In contemplation of created things,
By steps we may ascend to God."

—Courtesy of Minneapolis Tribune.

On the Highway

By a Wayfaring Layman

I was standing on the corner, when I heard the rattle of hoofs coming in my direction. I looked up, and down the street, at break-neck speed came a runaway horse. As he came nearer, I saw that the driver was turning in his seat, and making ready to take his chances in a jump to the curb, and at that moment I yelled at the top of my voice, "Hang on! Hang on"! The young fellow heard me, wrapped the lines around his hands again, put all his weight into one more pull, and within a block the frightened horse came to a standstill, and the young fellow was saved from a horrible fate. I told this story in Church one night, and next day a business man called me on the phone and told me what a help it had been to him. All that day things had gone wrong, and a dozen times he was ready to give up, but that "Hang on"! kept ringing in his ears, and he hung on, and when the day was over, he felt that he had won at least a small victory over himself.

And so it goes. The job you have got may not pay big wages, and the work may be deadly, and the temptation to "chuck" it all up may be almost irresistible; but "hang on"! That job may be your one big chance in life. Jump, and you can't tell where you will land. "Hang on!"

The bright lights do attract. The "easy" life, the merry crowd, the good spenders—how they do "get" one at times; but take the jump, and your feet have touched the very edge of hell itself. "Hang on!"

The work of trying to win souls for the Master becomes deadly dull, people will not respond, Parish calls become irksome, the very services of the Church become mere routine, all the life has gone out of your ambition to preach well, and even the Blessed Sacrament has for the moment lost its eternal reality. Then comes the terrible time: "Let it all go—quit the whole thing; jump." No! No! "Hang on! Hang on!" Take another grip on the lines—get another grip on yourself and the only Power that can help "hang on"! Just along the highway a block or two, and the problem is solved. "Hang ON!"

Who Will Answer This?

Room 4 Fields Building,

Ensley, Alabama, July 30, 1917.

The Editor:

I am looking for a first-class woman to do Church work here in Ensley. I want one able to organize the women of the Parish in Bible study, and in house to house work among an industrial class of people. She must lead the way in the work. My scheme is to have her select as many families as she can care for, and nurse them, so to speak, in the ways of Christ and the Church. With this as her field of practical instruction, I want her to lead the women of the Parish into the doing of it themselves.

We have problems among our girls that I cannot touch. I want one who can mother them, as well as being a companion to them in helping them over the critical period of their life, and guarding them against the evil influences of this community. We have children all over this town without mothers, and whose fathers do not know how to take care of them. These are not paupers, but children of working men, who cannot get the class of women in their homes necessary to the good raising of their children. I want one who can go into these homes, and whose influence will remain after she has departed.

As a result of this woman's work, I want to develop preaching points all over the city, in the homes of the working people, and night after night carry the message of the Church to them.

The Board of Missions has made an appropriation for this woman worker, but she must be a capable woman, whose testimonials state definitely the woman's efficiency.

Can you help me locate such a woman. I want her by September 1st, if possible.

Faithfully yours,

J. W. FULFORD,

Rector St. John's Church, Ensley, Alabama.

Where Archdeacon Sniffen Works

A splendid view of the Berkshire hills appears on the cover of the last number of the Pastoral Staff, the official organ of the Diocese of Western Massachusetts. In commenting upon the photograph, the Editor says:

"We think of our Diocese usually as a bustling industrial region, and in our cities along our rivers it is so. But, indeed, Western Massachusetts is decidedly a hilly country, even outside the Berkshires. It is a glorious country to live in. To get away from the city for a while and up into the hills is a mental and physical refreshment. Even to 'look unto the hills' to east and west of us can give one inspiration. How majestic they are, how peaceful! They seem to speak to us of their Creator. How can any one live, surrounded by them, near neighbor to such a prospect, for example, as that which the cover picture shows, and not be the nobler and finer for it?

"People do live up among those hills. And most of them are blind to the glory all about them. Their eyes are holden; they cannot see God in His creation. That is what the work of Archdeacon Sniffen and his helpers is for, to open the eyes of these spiritually blind. Our cover may point the contrast between the clean and noble beauty of Nature and the ignorance and squalor of some who live in the midst of it all. The Pastoral staff is happy to be one of the means by which Mr. Sniffen tells the Diocese about these people of the hills and the work being done among them."

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Golden Rule Seen At its Best Angle

The Rev. Edward S. Doan, Rector of St. Andrew's Church, Roswell, N. M., contributed the following Saturday sermonet to the Evening News of his city:

Text: St. Matthew vii:12—"Therefore all things whatsover ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

The Master emphasizes here the fact that the gospel of the Golden Rule was contained in the teachings of the Old Testament. Men make the mistake of thinking that the Golden Rule is all there is to religion. Just as the old Pharisees erred with respect to their duty to man on account of a lop-sided zeal for God, so the modern Pharisee errs with respect to his duty to God on account of his unbalanced zeal for humanity. True religion gets its inspiration from both God and man. As a matter of fact Christianity is a God-man religion. It is only as one enters into this God-man's life that he can begin to understand all the bearings of the Golden Rule upon the affairs of life. In Christ we see what humanity there is in God, and what Divinity there is in man. God becomes man in order to make it possible for men to become the sons of God, partakers of the Divine Nature, and sharers in the life eternal. Incorporation is the first thing, not imitation. You can imitate anything, but the imitation is not making your life like unto that which you imitate. There is the greatest mistake people make sometimes who try to live as Jesus lived. No man can live as Jesus lived. The best we can do is to incorporate our lives with His life, and let the spiritual forces of His great life pulsate through us, thus changing us, gradually, more and more into His likeness. The Incarnation is the heart of religion. When all men understand the Incarnation we shall have in reality the Brotherhood of Man. Then we shall realize that the Golden Rule is the only rule of government under the conditions of an incorporation into the humanity of the Son of God. You can imitate Christ's physical appearance, if indeed that is possible and be no more like him than an ape is like a real man in his moral and spiritual nature. We speak of people as being full of affectation. We really mean that they are imitating someone else, instead of being their natural, sweet, original selves. If you want to be a real natural, interesting Christian, don't be an imitator. Get incorporated into the only life that produces Christians, and then just grow up in that organism of life. Christianity is not a code of ethics, nor is it dogma, important as these two things are in matters pertaining to morals and sound teaching, but Christianity is a new kind of life, the life more abundant. The organism of that life is the Incarnation. Incorporation into that life makes you a partaker of that life. To live out the Golden Rule on that plane or in that life is self-evident. You cannot shirk it and be true to the life of the Incarnation. You cannot be perfect in its performance. You cannot be perfect in anything here, but you can make it a fixed principle in your life to do unto others what you would have them do unto you. Don't excuse yourself on account of blood relationships. You may say that "blood is thicker than water," but that is not a Christian principle, not even a Golden Rule principle. The Christian principle is laid down in the 37th verse of the 10th chapter of St. Matthew's Gospel. Read it, and think over it. Here we see that "Principle is thicker than blood." Your salvation will not hang upon what your associates taught or thought, but upon what you have appropriated from the Incarnation in the way of life and principles.

Three Benefits of Christian Giving

First, "God loveth a cheerful giver." Were there no other benefits to be derived from Christian giving than this, we would be repaid for all we do for Jesus. Just think of what this means and contains—"God loveth a cheerful giver." This is a special love over and above God's love to us in Christ. What it is we cannot well describe. Let us ask the Spirit to show it to us more fully, and as we deny ourselves to give liberally and cheerfully to God, we will find this love, this special love of God, warming up our cold hearts. Try it, friends. I have this year felt something of it, and am getting more and more of it every day, as I pray over God's cause, and give, as I am prospered, for the spread of the Gospel.

Second, "God is glorified as our subjection to the Gospel is sown by our liberal giving." We profess from day to day to be under the control of the Gospel. We testify to the power of God's grace in pardoning sin, and making us holy, etc. Let us not love in word only, but also in deed and in truth. Let our love take a tangible form in the shape of a weekly giving to God of our substance, as God has prospered us. Then men will believe us that we are in truth under the full control of Gospel principles. Let not our attachment to God, and our subjection to the Gospel, exhaust itself in vapid sentimentalism, but let it be clearly seen in our cheerful giving to God of our substance. "Come into His courts, and bring an offering with you. Let none appear before God empty."

Third, "As we give we come into sympathy with God our Father, as the great giver of all, and appreciate more fully the vastness of His gift to us—even His own Son, Jesus Christ our Lord." We have been seeking godliness chiefly in other directions; let us turn our attention to the practice of Christian giving, and we will find ourselves very speedily becoming more and more like God. We cannot dwell prayerfully upon the claims of our fellow men upon our beneficence without having our hearts drawn out towards them, and being led to give them a helping hand; and when this is done, God will fill us to overflowing with His gifts. God's fullness waits on man's emptiness—Rev. S. C. Quinn.

Personal Mention

The Rev. William H. Burkhardt, for the past ten years Rector of St. James' Church, Leesburg, Va., has accepted a call to Grace Church, Richmond, Va., and will assume charge about September 15th. The Rev. Dr. L. R. Mason is Rector emeritus of Grace Church.

Miss Frances Clara Cocke of Warrenton, Va., won the Pulitzer competitive entrance scholarship of $600 at Barnard College. She received her preparation at the Chatham Episcopal Institute.

The Rev. Charles Clingman, Rector of the Church of the Incarnation, Dallas, Texas., is Chairman of a Committee actively engaged in a campaign to make Dallas County bone-dry. Home and State says: "Mr. Clingman is a gentleman of culture, strength and popularity and is leading wisely."

Mr. Theodore Patrick, a former associate editor of the official organ of the Diocese of East Carolina, and now a candidate for Holy Orders, is serving as Lay Reader in St. Luke's Church, Hot Springs, Va.

Miss Venetia Cox, of Winterville, N. C., a recent graduate of the New York Training School for Deaconesses, sailed for China on the second of this month. She will work under the Board of Missions in the District of Hankow.

The Rev. Dr. Anstice, Secretary of the General Convention, visited Rochester, N. Y., recently to secure data for the history he is preparing for the centennial of St. Luke's Church, Rochester, which will be celebrated next October. Dr. Anstice was the Rector of St. Luke's for thirty-one years. In a sermon preached at St. Luke's during his visit, he lamented the lack of religious enthusiasm at the present time and asserted that men are inclined to scoff at religion.

News has been received that the Bishop of Erie, the Rt. Rev. Dr. Israel, who left Erie on July 4th for France, has arrived in that country safely.

The Rev. Harry E. Robbins, the new Rector of St. Mary's Church at Salamanca, N. Y., whose successful management, says the Buffalo Times, of a moving picture theater at Canaseraga attracted wide attention a few months ago, is to take over the management of the Palm Theater next month.

The Rt. Rev. Dr. McElwain, Bishop of Minnesota, is spending his vacation on the north Pacific coast and in Montana.

The Rev. Guy C. Menefee, a recent graduate of Seabury Divinity School at Faribault, Minn., has been elected Instructor of Old Testament and Liturgics in that institution and reports for duty this fall. At present he is Curate at Gethsemane Church, Minneapolis.

Just a Moment Please

Serious and Humorous Sayings, Comments, Facts and Incidents Out of the Ordinary

"No nation has ever survived the loss of its religion."

An appropriate text for a sermon on food conservation: "Gather up the fragments that remain that nothing be lost."

There are 238 Bishops, 33,000 clergy and over 24,500,000 adherents of the Anglican communion in the world.

"Can't" has gone out of fashion, but "can't" plays a bigger part than ever in the life of the average Christian.

"War is not hell, but purgatory," is the Rt. Rev. Dr. Griswold's amendment to General Sherman's definition of war.

According to Marcus Aurelius, who was a wise old philosopher, "Men exist for one another." He meant it, of course, in the best sense. The world's version would be, "Men exist to devour one another."

The Rev. Dr. J———, said at the beginning of his sermon, "I will treat my subject under three heads, 'The World, the Flesh and the Devil'. I will dwell briefly on the world, touch lightly on the flesh, and hasten on to-to-the —— thirdly."

An old book of sermons was taken out of the Boston Library, says the Ladies' Home Journal, and on its flyleaf was found written:

If there should be another flood,
For refuge hither fly;
Though all the world should be submerged,
This book will still be dry.

Mr. H. Z. Duke of Texas, is giving to the cause of religion, says an exchange, the proceeds of his twenty-one "Nickel" stores. He and his wife agreed a few years ago to turn the earnings of these stores to the use of Christianity when his savings should amount to a hundred thousand dollars. Over a year ago the sum he named was completed. Every dollar earned is now used for charity and the propagation of the Gospel. Mr. Dukes is sixty years of age and ever since his young manhood he has given a tenth of his earnings to Christian work.

A Parish full of good works is exceedingly attractive and draws men to it. Religion in action appeals to full-blooded, strong minded men and women.

"You come here on a Sunday morning and make your communion," the Rev. Dr. Stanton is reported to have said to his congregation, "and when you get home you find breakfast isn't ready, and you let the parlor maid see that you are annoyed. Dear friends, you mustn't. The parlor maid goes down into the kitchen and says to the cook, "Tain't any use taking the sacrament, Missus is crosser than ever'!"

"Waste not that others may want not," is a comparatively new slogan being used in the food conservation campaign.

The London Times relates a story of a Bristol baker who was excused from service in the army because of conscientious scruples against war. Shortly after being excused he quarrelled with a fellow workman and hit him in the face. He was again brought before the recruiting officers who maintained that if the baker had no scruples against striking another man he was a fit subject for enlistment. The officers, therefore, turned a deaf ear to the baker's second plea, "We are all of the same flesh and likely to fall," and he was promptly drafted into the service of Johnny Bull.

Consistency is a rare jewel.

Dr. Fallows, of the Reformed Episcopal denomination, is said to have become greatly excited when he learned that the draft for soldiers was to be held on a Friday and sent a telegram to the Secretary of War urging him to change the date of the drawing and hold it on any other day than Friday. Dr. Fallows is not a pacifist. On the contrary, he is strongly for the war, but he evidently clings to the old superstition that Friday is an unlucky day. He has every reason to believe, however, that thirteen is not an unlucky number, since he has lived to the ripe old age of eighty-one notwithstanding the fact that he was born on the thirteenth day of the month.

We do not take possession of our ideas, but are possessed by them. They master us and force us into the arena, where, like gladiators, we must fight for them.—Heine.

A report issued by the Cleveland, O., Social Survey indicates that the husbands and fathers in ninety per cent of the homes of that city which are given charitable aid, are drunkards.

Parents who find fault with the words, "If I should die before I wake," in the well known children's prayer, "Now I lay me down to sleep," may find the following stanza more to their liking:

Now I lay me down to sleep;..
I pray Thee, Lord, my soul to keep;
When in the morning light I wake,
Lead Thou my feet, that I may take
The path of love for Thy dear sake.

Harry and James, brothers, were in their play-room for a little recreation after supper. Harry hit James with a stick. An argument followed and in the midst of it the nurse happened in with the news that it was time for them to retire. James was put to bed first. The nurse said:

"You must forgive your brother before you go to bed. You might die in the night."

After a few minutes elapsed, James replied:

"Well, I'll forgive him tonight, but if I don't die he'd better look out in the morning."

Grown-ups have been known to forgive in the same way.

The London Church Times gives an interesting account of the brave behavior of the choir boys in St. Paul's Cathedral when an air raid was recently made on the city during a service. Comparatively early in the service the guns began to fire. Gradually they got nearer and nearer, and louder and louder. Then, just before the prayer that we might not "run into any kind of danger," bombs and guns "volleyed and thundered." The anthem, "New every morning is Thy love," followed and, to the strange accompaniment of "the noise of battle," was sung as if nothing was happening. Mr. Keble's words, "New perils past," had a strange ring as they were sung by the boys' voices in the midst of perils greater than they had ever experienced before. The anthem ended, the Minor Canon proceeded quietly with the service and, kneeling naturally and reverently as usual, the boys made no movement and showed no fear in spite of the noise of guns and falling bombs. It may have been the triumph of discipline, it may have been the force of example, but whatever it was, it was English, and the St. Paul's boys showed themselves English boys, and English boys at their best.

Anniversary of an Old-Time Church

The annual observance of the founding of old St. Peter's Church occurred at Devault, Pa., on July 22nd, says the Philadelphia Record, with the largest attendance that ever has been seen at the old-time Church, which antedates 1700. The opening exercises were conducted by Rev. Dr. Prevost, the Rector, followed by an address by Rev. Herbert Burk upon Rev. William Currie, Revolutionary Rector of St. Peter's, in which the trials of the Missionary were vividly portrayed.

There were present many representatives of the old-time families, among whom was William Wayne, a descendant of General Anthony Wayne. The relics of the Church displayed were an old-time Bible, published in 1736, and still in use in the Church; the minutes of the Church, dated as far back as 1744, and a mahogany communion table in use in the Church since 1765.

While Washington was at Valley Forge the Church was used as a hospital, and the remains of many of the soldiers of the Continental army were buried in the Church graveyard.

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[The articles on Church History will be discontinued through August, as many people are away at this time and do not receive THE WITNESS. The articles will be resumed in September.—I. P. J.].

WAR

There needs to be a note inserted into the rising scale of war talk, that may seem to be a little discordant, but, nevertheless, we believe it to be salutatory, and that is that we are going to do no good in defeating Prussia, if in doing so we Prussianize this country.

It may be a matter of military necessity for us to use poison gas and to bomb towns and villages because the Prussians do so, but it is a matter of spiritual necessity that we do not justify the act as one of revenge or of lofty principles.

May we lay down certain fundamental principles that apply to war:

1. War is a stupid and senseless method of settling disputes, and can be justified only on the principle that we are fighting to stop war, paradoxical as this may seem to some of our pacifist friends.

2. Militarism, with all of its caste, regulations and cruel waste, is detested by the bulk of the population, and would not be tolerated but for the need of our Allies.

3. That connected with military operations is every form of graft and political chicanery, and that the nation is going to demand, and to enforce the demand, that some contemptible scoundrel is not going to enrich himself at our boys' expense. That the money raised for offense is going to them and is not intended to enrich a favored few.

This is a war in which the man who is richer at its close than he was at the beginning ought to be ostracized from decent society.

In short we are in this war, not because we want to be, but because we have to be, and just as certain nameless persons on the Titanic were shot instead of drowned, because they thought of self instead of the whole, and another has been universally ostracized because in a position of trust, he placed his own comfort before that of others, so in this crisis, let us know the men who are using this catastrophe for their own selfish purpose, and let us treat them as men dehumanized.

A gentleman said to me the other day, mentioning a certain prominent ecclesiastic, "Isn't it about time for So and So to begin to preach the Gospel again?" I said, "Why, hasn't he been?" "No, he replied, "he has been preaching the war for six months."

Let us rightly divide the Word of Truth, and give things their right proportion, for the Gospel of Jesus Christ is more needed now, than ever it was before.

Certain young clergy have been conscripted and have come to me asking what they should do.

"Do anything but carry arms," I replied. A priest cannot be a soldier and retain the character of his office. His hands must not be stained with blood. Not because he is holier, but because he has taken a vow that others have not. Any form of service which does not involve the taking of others' lives.

We have a personal assurance from the Secretary of War, that the Episcopal Church is not going to be deprived of all Army Chaplains in the new army. There have been many rumors that such was the case. We are grateful for the assurance that the Church is to receive such recognition, as the value of the men she offers for Chaplains entitles her to receive. We do not want to see a single Churchman or Christian made a Chaplain simply because his particular denomination is entitled to a job. God forbid.

Let every candidate stand upon his record as a man fit to minister to young men, and let not the man who has never been able to interest young men in times of peace, be sent to be their spiritual leader in times of war.

THE DEFENSE FOR BISHOP JONES OF UTAH

We submit for the consideration of our readers the following article by the Bishop of Utah, not because we agree with all of its contentions, but because it stresses the other side of the question and we believe that the other side should be considered.

There is no condition of mind so dangerous and so narrow as that which puts its fingers in its ears and shouts, "Traitor!" or "Crucify him!" Such a cause is beyond hope. Personally, I believe it takes greater courage to adopt the attitude of Bishop Jones than it does to go with the crowd. And moreover, we believe that a man of Bishop Jones' self-denial is worthy of our attention.

The danger that confronts us today is the same danger that confronted France a little more than a hundred years ago. Men like Lafayette who were in sympathy with the revolution were swept off their feet by such a narrow-minded bigot as Robespierre, or such an unbalanced patriot as Danton. There are times when an engine needs a brake.

There are today in this country men like the latter two. We believe that there is no necessary conflict between our baptismal oath to God and our oath of allegiance to our country.

The opposition of the primitive Christian to war was not due to any evangelical counsel against war, but to the fact that the Roman Empire invaded the personal religious rites of its soldiers and compelled them to participate in Emperor-worship.

It was the idolatry of the Roman army and the invasion of personal religious liberty that made it impossible for a Christian to be a soldier.

This country does not invade our personal rights as Christians. It requires of us a personal service to her needs that Christ never denied, but rather implied, when He said: "If my kingdom were of this world, then would my servants fight." He never counselled taking us out of this world, nor of its kingdoms; but paid his tax, though under protest; He rather counselled that we should be true to our obligations, as subjects of Caesar.

We cannot subscribe to the Socialists' creed. It is subversive of the instruments by which society is organized, and fails to take into account that authority and power are of God, at least during this period of our earthly sojourn.

But we believe in the open forum, and so we are going to put before you in this issue, these two articles of Bishop Jones for your consideration, and in order that you may see a very able presentation of the pacifist position.

A Voice in the Wilderness

RT. REV. PAUL JONES, D. D.

Is the Church's work the advancement of the Kingdom or that of the Republic? Surely that is a pertinent question these days.

When, recently, a Methodist minister said before a conference, "If I have to choose between my country and my God, I have made up my mind to choose God. I am an American, but a Christian first," he was greeted with cries of "Sit down!" "Shame on you!" "Traitor!" Yet we read with approval St. Peter's, "We ought to obey God rather than men."

In a Church where a dozen women gather monthly for an hour to work for the extension of the Christian Gospel, one hundred and fifty meet twice a week for all day to work for the Red Cross. Rejoice as we may over the latter activity, is not there something to give us pause in that situation?

Or, take our Church papers. One publishes a series of Saturday night sermons breathing out threatenings and slaughter; another assures us that there is a double standard of morality, one for individuals and another for nations; and all of them present war as a painful but proper Christian activity and suggest ways in which the Church can help. Can it be that there is no question in the minds of Christian people on the subject of war?

There is some question, or we would not be assured so often that this is a war to end war with the implied admission that war is an evil to be got rid of. Aside from the doubtful propriety from the Christian point of view of fighting the devil with his own weapons, the argument reminds one of Mark Twain's declaration that he was bound to keep out of debt if he had to borrow money to do it.

That the question is a real one even in the minds of those who have accepted the common judgment of the world appears when clergymen and laymen tell one that the Christian method of love is all right as an ideal but that we face a condition and must use other methods and therefore, urge one to lay aside the ideal for the present. It may be asked, of what use are ideals unless we are to work for them, and what is the function of the Church if it is not to uphold its ideals before the world?

More than that, there are a great many people in the Church and many outside of it who feel very keenly that the kingdom of peace is not to be won by violence and that the way of war, in spite of its glories, heroism and sacrifices. is not the way of Christ. It has come as a great shock to them that the Church, as represented by its great leaders and its press, seems to be almost unanimous in endorsing war. The realization that cannot now be avoided that in addition to that endorsement there is a growing disposition to discredit those who still believe in the power of Christian love is causing them much travail of soul.

Aside from the big question at issue, was there ever a time when the world needed more the preaching of Christian love and service? We have had the opportunity of seeing how bitterness has invaded the lives of the nations now at war, and we may anticipate the same development here. We have learned how education and social service have been curtailed in England due to her all-absorbing struggle and can note the beginning of the same process here.

The Church is the only power that can stay the onrush of Godless influences, and surely we ought at this time to bend every effort to emphasize the healing mission of the Church and mobilize our forces to allay the threatening spirit of bitterness and uphold the institutions of service. Some believe that a soldier can shoot to kill in a spirit of love. I hope it is true. If so, there is all the more opportunity for preaching Christian love.

The Church's task is to bring the world to God, to see to it that Christ is revealed in the hearts and lives of men. The problems of the world demand all and more than the Church can bring to their solution. When sin and ignorance, pain and injustice are still wrecking the lives of countless myriads all over the world because God's power through Christ has not been brought home to them, it does seem as if the Church had enough to absorb its every effort without taking on the doubtful duties of a recruiting officer.

If, when we have preached the way of Jesus with His unbounded love and forgiveness and His unwearied search for the sheep gone astray, our people conscientiously desire to practice those things in military service, well and good; but let us keep the emphasis on the heart of the gospel which the world needs so badly. There is a real danger lest in the stress of the present moment we render unto Caesar the things that be God's.

From the Bishop's Annual Address

AT CONVOCATION OF UTAH

Aside from the special problems of the district, we are all facing a situation that calls for deep searchings of heart. Absorbed in our work for mankind we cannot be insensible to the demands that come upon us in our loyalty to our home land and the ideals for which it stands, in the midst of the world crisis in which we are immersed. To some there is no question at all as to duty at the present juncture. They believe that war, terrible as it is, is a necessary and inevitable means of settling human difficulties, that at the present time we are called upon to go down into hell if necessary for the sake of the greater good that will be achieved and that our readiness to follow the way of war is parallel to following the way of the cross in our Savior's life. Believing that, they have no hesitation as Christians in throwing all their strength into aiding the work of war. But there are others who feel that engaging in war is a definite turning aside from the Christian way, no matter how exalted the ends in view may be, that it is a step down from the moral plane on which a Christian should act, and that we are rather called upon to win the world by the use of the triumphant power of Christian love against all odds and by giving ourselves even to death if need be. Consequently such people feel very keenly that the Church has no business to encourage the prosecution of destructive warfare. To try to harmonize those two points of view would probably be an impossibility or at any rate thankless task; but the fact that sincere Christian people are represented on both sides brings before us all the great necessity for tolerance in judgment, caution and consideration in expression, and restraint in action. It will not do for those militantly inclined to question the motives or restrict the liberty of expression of those who see the problem from a different angle, nor is it fitting for those who feel that war is un-christian to discredit the sincerity or question the Christianity of those who think that our armies are fighting the battles of Christ. Christian men and women have always differed in regard to what the Gospel implies as to certain phases of personal conduct, and whether clergy or laity, they have been weak in living up to even their ideal of Christian life. But always, whatever their ideal, or whatever their strength of character, it has been expected that the clergy would try to preach sincerely their highest understanding of the Gospel of Christ and quicken the consciences of the people in their congregations so that they would try to live accordingly. The Episcopal Church has been divinely guided, I believe, in placing that large emphasis on conscience. It has made no rules for its members and it does not expect its priests to tell the people what they must do; but it has rightly felt that real character can be achieved only when the individual conscience is stirred to seek the attainment of a certain ideal. That puts the burden on the priest of striving to stir the sluggish consciences, and leaves it to the layman to respond or not to the impulse given. It seems, too, that the earnest priest will often preach unpleasant things, hard to hear, if he wishes to lead his people on to higher things. Do not misunderstand me. I have no thought of saying that because what is preached is unpalatable it must therefore be the true Gospel. That, of course, does not follow; but, those things which we all need must inevitably be difficult to assimilate at first. We clergy must, then, preach according to the light that has been given us with the hope of leading men to the goal which we all desire. To ask that a priest or Bishop modify or emasculate his preaching of the Gospel, as some would do, is to strike at the one ground of hope that we have for continued upward progress in the Christian faith. It is because we clergy hold responsible positions in the Church that we must be ready to speak out on vital questions and expect others to do the same, and thus protect the right of fearless, conscientious preaching, both for ourselves individually and for those whose views may be exactly opposite.

And, finally, let me emphasize what I believe to be the supreme duty of the Church at this crisis, a duty which we should feel all the more strongly because we love our country, but nevertheless a duty which transcends any national loyalty. The world situation, our entrance into the war and the direful effects on industrial and home life and standards of conduct which are bound to follow, call insistently for a more vital expression of fundamental Christianity in all of our life. Are we concerned about the future of democracy? To be lasting it must be erected on the Christian basis. Do we want a peace that will endure? Such can only be found when the principle of Christian brotherhood is established. Are we concerned about the moral welfare of our boys and girls whether at home or abroad? Only the Gospel of Christ can protect them. Are the recent advances in social legislation threatened? It is the Christianized conscience only that is alert to guard such things. More and more the conclusion must come home to us that if better things are to come out of this world struggle, yes if we are just to hold our own, the Church must redouble her efforts to stir the hearts, quicken the consciences and enkindle the zeal of men with a vital and energizing religion. To accomplish that in any degree will be the best service to our land and to all the world. Whatever, may be your conviction as to war and however popular spectacular participation in the preparations for it may be, let us remember that the present lays upon us more compellingly than ever before the necessity for winning men to Christ and through them the world. May God help us all to undertake that task with a largeness of vision and sincerity of purpose that shall consecrate our weakness to the upbuilding of His Kingdom.

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The Epistle to the Ephesians

II.

[A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.]

Vs. 4—**According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.**

Wordsworth—The Apostle intimates that our exaltation in Christ is the sequel to our election in Christ, and in accordance with and in pursuance of it.

This was a refutation of the Jews' idea that they alone were predestined to salvation.

Gore—When St. Paul dwells upon the thought of Divine predestination, he dwells upon it in order to emphasize that, through all the vicissitudes of the world's history, the Divine purpose runs, and that God works out His universal purposes through specially selected agents—"His elect"—on whom his choice rests for specific ends, in accordance with an eternal design and intention.

Ellicott—**Foundation of the world** here serves to define the archtypal character of the New Dispensation, and the wide gulf that separated the purpose of God, with respect to the Christians, from His temporal blessings to the Jews.

Whitby—Because the Jews held that God elected them from the beginning of the world, and sent the Messiah, that none of them should perish, the Apostle, to take from them all cause for boasting against the Gentiles on that account, declares the Gentiles were elected in Christ Jesus, even before the foundation of the world.

Athanasius—Almighty God, who foresaw that we should fall in the first Adam, predestined our redemption in the second Adam, even before the foundation of the world.

Meyer—**Holy and blameless,** referring not to morality, but to holiness and blamelessness, brought about through the atoning death of Christ.

Wordsworth—God did not elect or choose us because we were holy, or because He foreknew that we should be holy, but in order that we might be holy.

Vs. 5—**Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.**

Meyer—Love was the disposition of God, in which He, through this our election, predestined us to sonship.

Gore—**Predestinated.** This election to special knowledge of God and special spiritual opportunity carries with it a special responsibility. It is no mere piece of favoritism on God's part. The special vocation of every elect individual or body is for the sake of others. This is the law of ministry.

Wordsworth—**Unto the adoption of children.** We are not, as Christ is, sons of God by nature, but were predestinated to be made sons of God by adoption in Christ, who is the only begotten Son of God, and who took our nature in order to make us sons of God.

Origen—God predestined us to be adopted as His sons, and that adoption came to us through Christ, and was to lead us unto and unite us to God.

To Himself. Recalling us unto Himself, so that we might become partakers of His Divine nature.

Vs. 6—**To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.**

St. Chrys—He not only bestowed grace and favor upon us, but enabled us to become gracious and pleasing in His sight, inasmuch as He views us as incorporated in Christ, in whom He is well pleased.

Wordsworth—**In the beloved.** That is, in His beloved one, in whom we have redemption.

This is in refutation of the Socinian theory that it was inconsistent with God's love to give up His own Son to suffer death, the innocent for the guilty. It was God's good pleasure to redeem us in Christ, and He was well pleased in Christ, His well beloved Son, and was never more pleased than when Christ offered Himself a willing victim.

Vs. 7—**In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.**

Wordsworth—**Redemption** by the price of His blood, paid as our ransom from death; and also the purchase money by which He acquired us to Himself and to everlasting life in Him.

Jerome—He gave His own blood and rescued us from slavery and made us free. In Him we are created anew and recover the image of God.

Ellicott—What is the ransom money? The Blood of Christ. To whom is it paid? To God. Who pays it? Christ, in the first place, who sent Him, and so God through Christ.

Wordsworth—**The forgiveness of sins.** St. Paul had spoken of the redeeming worth and efficacy of Christ's blood; he now speaks of its expiatory and propitiatory virtue, of which St. John says, "If any man sin", etc.

Vs. 8—**Wherein he hath abounded toward us in all wisdom and prudence.**

Theodoret—**He hath abounded.** He made the wellspring of His mercy to gush forth and to refresh and cleanse us with its streams.

Wisdom and knowledge, or prudence, are expressly described as gifts of the Spirit by Isai. xi:2.

Wordsworth — **Wisdom.** Heathen philosophers thought that they alone possessed wisdom, but true wisdom is found only in Christianity.

Vs. 9—**Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself.**

Whitby—His secret purpose being to choose us Gentiles to be fellow heirs of the same body.

Sanderson—**The mystery of His will.** If He had not made it known to us, we should never have known it, and that is the reason why it is called a mystery.

Wordsworth—The plan of Redemption is a mystery of the Divine will in that it proceeds entirely therefrom, and not from any human act or power.

The foreclosure of this mystery was predicted by the prophets, and now, the fullness of time having come, it was disclosed to the world.

Meyer—**The mystery** with which the Divine will is occupied is the counsel of Redemption accomplished through Christ, not so far as it is in itself incomprehensible for the understanding, but in so far as, while formed before eternity, it was, until the announcement of the Gospel, hidden in God, and veiled and unknown to man. God has accomplished the making known in pursuance of His free self-determination.

Vs. 10—**That in the dispensation of the fullness of time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.**

Wordsworth—**The dispensation of the fullness of time** signifies that dispensation of God to man, the Incarnation, which waited for its manifestation till the seasons predetermined by God had been fulfilled.

Eusebius—The early Christians applied "oikonomian"—dispensation—to the Incarnation.

Chrysostom—**Gather together.** We call a thing a recapitulation when the subject is concisely brought into a small compass. God in Christ gave one Head to all, angels and men, the Word, who is God, to angels, and the same Word, made flesh, to men.

Sadler—No limit can be assigned to a verse like this. It may include the inhabitants of other worlds besides ours. It may extend to the farthest future, to the nations peopling the new earth, under conditions of which we can form little or no conception. Rev. xxi:24.

Bengel—Christ's work of recapitulation consists in bringing all things which before were separated and disjointed, under one Head, Himself.

Tertulian—The Son of God, by becoming man, reconciled God to man, and made peace between earth and heaven; and, by being the Second Adam, the Father of the new creation, or regenerate race, brought the scattered tribes of the earth and joined them to the Church of heaven.

Ministers, Stick to Your Last

THE ADVICE OF BISHOP JOHNSON OF MISSOURI TO HIS CLERGY

In the Church Catechism we learned it, and we are teaching it to our children still, that we should do our Christian duty in that state of life to which God's Providence hath called us. By whatever mere chance farmers may have drifted into their life's work, however by chance doctors and lawyers find themselves in their honorable professions and bankers in their honorable business, men in the ministry believe that they are where they are by virtue of a very special call. Of what prospective doctor or lawyer or banker was an answer ever demanded "in the Name of God," by one who had been authorized to demand it, to the question, "Do you think in your heart that you are called according to the will of our Lord Jesus Christ?" I am not speaking now of **Chaplaincies.** I am speaking to the question, Shall a man who finds himself at the outbreak of this war **a commissioned officer in the "mighty army" which is the "Church of God,"** strip himself of his uniform **as such** and shoulder arms and fight? The voice of Paul, the great Missionary Bishop, sounds in my ears: "Let every man wherein he is called therein abide with God." This is but another way of saying: "Stick to your last." I think we have a right to say that God needs now that the man "called" to the ministry should stick to that job. And since no worthy or abiding character is ever formed or can be formed without a basis of belief, he does a patriot's work who stays in the pulpit and at the Altar, and both by word and sacrament builds up and strengthens character upon the sure foundations of the Christian faith. For let us not forget that "the great force of a people at war is not so much in munitions as in character." This state in which we live has 4,000,000 population. The weight of influence which the ministry of this Church is at this moment bringing to bear upon the building up of character in Missouri is represented by the ratio, one minister to every 60,000 of our population. I feel very strongly that, **for the present,** the duty of that one minister is with the 60,000 people, at the Altar, at the prayer desk, in the pulpit, in the civic life and in the home life of that 60,000! At Rephidim, Israel's first reported battle, the hosts of Israel under Joshua achieved the victory—how? By reason of the continual uplifting of the rod of God by Moses. And so I am saying to the clergy today who are asking my advice: "Joshua to the battle!" Moses to the top of the hill with the sacred rod of God in his hand!"

This is as I see it. But I can understand that there may be those in the ministry who see it otherwise. If so, their consciences must be their guides.

The Young Man and the War

BY REV. H. H. GOWEN

A prominent English preacher visiting Switzerland bought a little bunch of edelweiss at the hotel door. Afterwards, when he realized the labor and the risk with which the Alpine climbers had secured their edelweiss, he became ashamed of the cheap rate at which he had acquired his own. Hitherto the young men of America have bought their precious edelweiss of life, with all its privileges, far too cheaply. Now comes the war with all its horrors, to provide for us, as for other lands, the way whereby we, by throwing all we have and are into the balances, may learn, as we have never learned before, the price of freedom.

Most of the things which make up the fringes and accessories of life become snares when we hold them so close as to obscure the real things by which men live. The material gains for which we strive, the personal comforts which are so often our goal, even physical life itself—may all too easily become impedimenta for which we are willing to sell our soul.

So long as this is true, the sacrificial side of war is a wholesome chastening of our ever-threatening materialism and a splendid stimulus to that idealism without which no life can profitably endure. We only begin to possess when we can contemplate the loss of all things for the sake of retaining our integrity of conscience. We only begin to live when we can face the possibility of death for a cause greater than the object of our own ambition.

America is today being tested, not only for the present but for the future, and her youth are being trained, not only to end the present gigantic conflict by ensuring the victory of right, but also to form the vanguard of a great host which shall realize a destiny whose glory no imagination today can compass.

To uproot selfishness, in motive and in aim (and it is to this the conscription call appeals), is the first step toward securing the triumph of justice in the earth. To establish the reign of justice is to make possible the reign of peace, for no other peace is conceivable by Christian men than that which springs from justice made secure.

To that realm of peace the older among us look as Moses looked from Pisgah upon the Promised Land. But the younger have the yet greater privilege of going over armed to win that land for all the after time by the courage and devotion of their lives. God speed them!

A MISSIONARY ON THE TRAIL; CHRISTMAS IN ALASKA

CHRISTMAS IN ALASKA

If this title and the appended article, appearing in the current issue of the Mission Herald of East Carolina, do not induce a sense of refreshment for those of us who are staying at work this Summer, it must be that something has gone wrong with our imagination. With the article, as it stands in the Mission Herald, are several delicious snow-scene pictures, the which, unfortunately, cannot be reproduced here. But it may help out a little this August to have occasion to remember that sometimes it is cold somewhere.

THE TRAIL

By the Rev. F. B. Drane

Mr. Drane was President of the Missionary Society of the General Theological Seminary three years ago, during his Senior year. When he volunteered for Alaska, the men at the Seminary decided to support him for at least two years. The following log of a recent trip was written for the men, and reached New York after numerous delays. We are indebted to the Missionary Society for the privilege of sharing it with a much wider circle of readers than Mr. Drane had in mind when he wrote it:

"Am bound for St. Timothy's Mission at Tanana Crossing, which is about 250 miles from my headquarters at Chena. In Summer and Winter this is a long, hard trip. For instance, when making the trip by the river this Fall, the steamer sank, and we men had a scramble for our lives. Everything aboard was lost. However, I was expected at St. Timothy's, so I "mushed" the remaining 200 miles there, which incidentally involved packing food and blankets over part of the way.

"But now it is over the Winter trail, and I have an Indian boy as a companion, and his team of seven dogs. We are heavily loaded, for I am taking up magazines and giving them out along the way to people who have had nothing new to read for months, perhaps. Also a great part of the load is Christmas presents to be given out to the Indians at their Christmas festival. Today we have come about 28 miles, and going has been hard. I snowshoed out the trail for part of the way, but it was not until 6:30 p.m. we pulled in, and we were due here at 4:30 p. m.

"Came 22 miles to Salchaket. Eight inches of snow on trail made hard going. Snowshoed ahead of team, and broke trail for the outfit. Half way, we met four teams of horses, and they left the trail ahead broken.

"Arrived at Salchaket, shook hands around, and at 8 held service for the natives of our Mission. This station is St. Luke's Mission, and is without a worker. Tomorrow, at 7, administer what will be for them their Christmas Communion.

"Hard day, and still harder ones ahead.

"Holy Eucharist at 7. Ten received. Offering of $8.25 made from the odd fourteen there.

"Am so engaged that I do not get breakfast until 10, then see other drawbacks, so decide to remain at Salchaket for the day. Spend the time writing letters for myself and the Indians, and in having conferences. Could here write long chapter on **The Visible Influence of the Missionary,** but cannot.

"Make early start. Have tough time of it on heavy trail used only by horse teams. Use gee-pole. It is like steering a heavy sailboat, with the main sheet pulling between the ankles. Bad business and hard work. Comes on dark, and we have very high hills. Use tow-line and "neck" it to assist dogs. Reach destination (30 miles distant) at 5:30 p. m. Not bad. Want to have service, but find that my telegram was missent and no arrangements made. Too late. Sorry.

"Continue with snowshoes, gee-pole and tow-line. Make 33 miles. Reach destination at 8:30 p. m. Must make ferry across river, as ice is rotten from many springs. Man will not come over for us, as it is too dark, so we sleep in a stable after a very smoky supper. Tired and wet from work, we turn in.

"Ferried over at daybreak. Have breakfast. Good trail. Fine day. Take pictures. Arrive at 6:15 p. m. at Healey trading post. Boy says he has had enough. Work is too hard for dogs, he says.

"Mend sled. Go over to Indian camp. Hold service and "pow-wow". Return to trading post. Find the lone "ranch man of the Crossing is on his way back. Agree with my Indian companion, and am to send him back, and with the white man will continue tomorrow. Hope to make the Mission by Christmas.

"Have had fine weather, with the exception of one day snow. No hardships to speak of. Steady going. But tomorrow we strike out across the uninhabited one hundred mile stretch, and they say it is some trip.

"From Healey River, where my log ended, I traveled with two white men, "old-timers" and men who knew the trail. With them I had a good trip over what is a dangerous one hundred miles of the river. We broke through the ice, and had bad going on account of heavy snow on the trail, all of which made slow going. We were thus a full day late, arriving at Tanana Crossing Christmas night.

At Tanana Crossing I held daily services, at which I made addresses. I baptized and administered the Blessed Sacrament. They had not had the services of a Priest since October.

"From Tanana Crossing, I made a trip 48 miles up the river to another Indian center, where I baptized twelve souls, ranging from infants to an old woman. They had had previous instruction, and the chance for more instruction, and were most eager.

"On the return from Tanana Crossing here, I was accompanied to Healey River (over that dangerous one hundred mile stretch) by one of the Indian boys, with four of his dogs. We had no trail, and had to make our own trail for four days, going ahead on snowshoes half of the day, and then moving camp, over the trail we had tramped out, the rest of the day. It was a slow, hard grind, and we were seven days on that one hundred miles—a three days' journey under fair conditions. But in spite of no trail for this part of the way, and a spell of 40 degrees to 30 degrees below zero weather, I ran into the last week of the trip. All went well, and I arrived here safe and sound, glad to have had even the worst of what we faced.

"The life here is vigorous and healthy. It offers adventure and muscle-building exercise. It appeals to all who love hard work—and it is in a field where workers are few. We need a man here next Summer.

"Think it over, and "come over and help us"—please."

Essay Competition

Through the kindness of an anonymous friend of the Joint Commission on Social Service, a sum of $200 has been contributed to be used in prizes for an essay competition on topics connected with the Church and social service, which, by vote of the Executive Committee, has been opened to the senior classes of the various theological schools of a general character throughout the country. The subjects for the essay have been announced in a special four-page folder distributed in the various seminaries through the agency of the Dean:

I. Indirect Infringement of the Sixth and Eighth Commandments by Modern Business.

II. The Bearing of Church Unity on Social Problems.

III. How the Present Economic Order Concerns Churchmen as Churchmen.

IV. Medieval Forerunners of the Modern Social Movement.

V. The Church's Relation to the Improvement of Rural Life.

The contest will close on November 1, 1917, when the manuscripts will be submitted to the following three judges: Rt. Rev. William A. Guerry, D. D., Rev. Charles L. Slattery, D. D., and Miss Vida D. Scudder. It is hoped that this contest, which may be renewed in 1918 and 1919, may prove a valuable means of stimulating the seminaries to new interest in the Church's duty and responsibility in the solution of social problems.

THE CHILDREN'S HOUR

IN THE HOUSE OF THE SPANISH SPY

By EVA LEE MATTHEWS

The fatal mistake was made on February 22,—I remember very distinctly how patriotic we were that day in the office. I am only a young fellow of eighteen and was working as stenographer and typewriter in my father's office by day and studying nights, for I was hoping to go to college next year. Little hope of that now for me.

There had been a good deal of excited talk about the disaster to the "Maine" and that it could mean only one thing, war with Spain—and some impatient criticisms of the administration for not having declared war the very day after the disaster.

It was a half holiday for us, being Washington's birthday, and that was how we got to talking so much. On a half holiday we never work hard in our office hours.

Jennings, the other stenographer, and just a bit older than myself, was saying:

"Spain has been ready this long time, and has her spies in every city of our land. The blowing up of the Maine was just a signal that she was ready to blow up our whole fleet and every day of additional delay is so much gain to her, besides making her think we are afraid."

"Easy, easy, Jennings," said Sparks, the mailing clerk, gathering up our letters, "I can't believe all that, you know—and as to spies—there is not a Spaniard in this city anyhow."

"You needn't be so sure of that," said Jennings. "Of course they're not going around labelled like the police. They would be mighty quiet about their business and apparently living just like other folks, but this country is so full of foreigners it would be as easy as anything for a spy to live here unsuspected for months."

The noon bell rang then and that meant freedom for us, so we all started to go home.

I had not taken any part in the discussion because I did not know much about it for one thing, and then I had a nasty headache and was feeling more than usually stupid—though I had been off color for more than a week, and it must have been owing to that confused state of mind I was in that I could have made such a mistake.

In our street there are rows of houses all exactly alike. I have a pass key, as I am often at the office quite late when I do my studying there, but of course it would not fit any door but ours.

I do not remember now whether I tried it or not. I stumbled up the steps, my head was so bad, and I know I rang the bell. The door was opened by a strange maid which seemed queer to me, for there had been no talk of changing servants at breakfast that morning, and I stumbled over something unusual in the doorway, some kind of a rug we never have there—and fell full length and struck my head. I heard a slight scream before I lost consciousness.

I must have been unconscious a long time, for when I came to myself I had been undressed and put to bed—there was a little yellow man with a cruel looking mouth bending over me and jabbering some unintelligible stuff to someone else whom I could not see. And then I swam off again.

It was night when I woke to consciousness again, there was a low light burning in the room and my head was like a swarming hive of bees.

There was a woman in the room and when she saw me staring at her she came over and spoke to me; and I found to my horror I could not understand what she said.

Evidently I had gotten into the wrong house and these people could not speak English. I made an effort to explain, to tell her who I was, but she could not understand me any better than I could understand her and the effort sent me off again into the stupor that had already taken up so many of my hours.

The blow on my head must have been a bad one. How long this state lasted I do not know, but it must have been some days, or even weeks, for there was a succession of day light and darkness that I was just conscious of but seemed powerless to rouse myself to any real effort, even to think.

I had a sick fear mingled with wonder why I was kept there, and a longing for my mother's cool hand upon my aching forehead, but every face was strange to me.

In the strange phantas magoria of shadows that came and went about me there was one that came rarely, yet seemed to show real pity and compassion; a face that I felt that I could trust, but his voice, while deep and sonorous, seemed far off and muffled, and the language as strange and unintelligible as that of the others, and every attempt that I made to speak to him seemed baffled by that barrier of language.

Gradually my mind grew clearer. I began to reason a little about my condition. Why did these strangers keep me here, I wondered; why did they not send me to a hospital if they could not make out the address I so vainly tried to give them?

Then I began to make out a word or two when they spoke to me, like fragments of a language I knew once but had forgotten. That started me to thinking and I remembered that last year I had studied Spanish in one of these ten weeks' courses so widely advertised, in which you are supposed to get a working knowledge of the language in ten weeks without a teacher.

Of course you don't really. I had taken it up in the hope of getting a position in a South American enterprise in which my father was interested, but he had shut down on it by the eighth week of my study and told me to prepare for college instead.

I dropped the Spanish then and took to Greek, and it seemed to me I forgot more in a week than I had learned in eight and I did not suppose I had remembered a word. But now words and whole phrases came back to me, and as I listened intently for the low spoken words of the one or two people that came into my room, the terrible conviction was forced upon me that I was in a house of Spanish spies.

It explained a good deal that had been puzzling me. They could not send me to a hospital without betraying their presence in the city, and of course they had not been able to understand me when I had told them my home was No. 12 Carr Street.

They might have sent me to my home in the beginning if they had known it, but would they now? Then I was suffering from a concussion of the brain which made all my impressions so confused that I could not have been dangerous to them, but now that my faculties were clearer I felt that the danger of detention was greater.

I tried cautiously the woman that I saw poking the fire, asking in Spanish for a little water. She brought it to me at once, showing that she understood.

Then I said to her, still in a slow and laborious Spanish:

"My home is No. 12 Carr Street. Will you have me taken there? I thank you for the trouble you have taken about me."

I was almost exhausted by the effort and after all it was useless, for she looked vague and uncomprehending and shook her head and gave me some medicine that I think stupefied me again.

When next I had a clear interval the little yellow man for whom I had an instinctive dislike was sitting by my bed.

"Can you understand me?" he asked when he saw my eyes fixed on him.

"Yes, a little," I answered.

"Then listen," he said. "You must do exactly as you are told or it will be the worse for you. Now remember."

I was alarmed at the vague threat and asked him if he would not let me go home, all this in Spanish of course. I shall not soon forget his answer.

"If you attempt to move you are a dead man," he said. I thought I saw the gleam of something sharp and bright in his hand and lay very still and closed my eyes.

Evidently they were not going to let me go. The realization of their stern determination to keep me prisoner roused to the keenest pitch my homesick longing for my mother's tender care, and in my weakened condition it was as much as I could do to keep back the tears that started to my eyes, an excess of feeling that I scorned to show to my cold hearted captor.

I had little heart to talk and was submissive enough, doing what I was told without protest and without question. Some days passed in which I gradually regained some strength and silently recalled little by little what Spanish I knew. The thought grew upon me that I could not be more than a half block from my own home, perhaps not that—perhaps only the thickness of a wall separated me from all I loved. What must they be thinking of my long absence? Of course it would not occur to them that I was held a prisoner in the house next door to them. Probably they thought me murdered, perhaps strayed away in an aberration of mind; but the last place they would search for me would be in the respectable houses of respectable Carr Street.

One night I had been lying awake a long time listening to the ticking of the clock and by and by another sound began to mingle with it, a sound of snoring. I raised myself cautiously on one elbow—the old woman who acted as my nurse was undoubtedly fast asleep.

This seemed to be my chance for escape. I slipped out of bed, but found that I could hardly stand. Certainly lying abed is not conducive to strength. I had scarcely any control of my little-used muscles and yet I had need of all my strength and agility. A stumble would betray me, too long a delay would be fatal to me—and I remembered the words and the dagger's gleam of the man who had spoken so menacingly to me. I crept softly inch by inch to the window and looked out. A half moon lighted up the scene. I found myself looking out, not on the street, but into the back yard. It was a good deal like our own. The houses in this block are all alike.

My room was in the third story and nothing to climb down by but the lightning rod and a leafless vine—and once down I would still be effectually a prisoner for the back yard was walled in with eight feet of brick surmounted by spikes and too probably the solid wooden door was locked.

Then I turned my attention, not to getting down, but to getting across into another house. This would be difficult but not impossible. The window on a level with my own was open—only an interval of six or eight feet lay between, and the gutter piping—if it would hold my weight—bridged more than half the distance. It was worth trying. The thought did flash upon me:

"What if I should be taken for a burglar?" but a glance at my pajamas reassured me. No one would suspect a man in pajamas of being a burglar, no matter what he might be doing in the night.

I had raised the window softly in making these observations. I suppose it was the cold night air blowing in upon my sleeping caretaker that awoke her, for I know I made no noise; but just as I was cautiously stepping out upon the sill she awoke with a scream, ran to the window and caught hold of my very light and loose clothing.

I could have extricated myself from her alone, but her cry had brought another to her aid, the tall, bearded man whom I had seen once or twice and fancied was the head of this house of mystery. His strength was irrestible to me, and he dragged me back, struggling fiercely and gasping "Help!"—there was a face at the open window of the house next door.

I made an appealing gesture, but my own window was hastily closed and I was bodily lifted and carried over to the bed, where strong hands held me down while some stupefying drug was forced upon me.

I think that for a week I must have been delirious. I remember little, but fancy I must have made wild and fierce accusations, or at any rate I dreamed that I did.

When I was calmer again and clear enough in mind to be aware of my surroundings, I saw that bars had been put on the windows and the woman who had hitherto cared for me had been replaced by a man.

"Not a nurse, but a jailer," I whispered to myself.

I passed some days in profound apathy, scarcely speaking, and my jailer was equally tactiturn, though careful to give me everything I wanted and very insistent on my taking the drugs prescribed for me by my particular enemy, the small man, yellow complexioned and sour featured. It was to his drugs that I ascribe so much of the confusion of my mind that had troubled me for so long. Of course if it was their purpose to keep me it was easier to do so when I was weak and sick than if I were in my usual health. He came every day and questioned me closely, sometimes about myself, sometimes about public affairs about which I had been kept in complete ignorance. I felt that there was a taunting triumph over my helplessness in these questions, and I refused to make any answer.

(To be continued.)

The Church At Work in Obscurity

III

IN THE HOSPITAL

Nowhere may the work of the Church in obscurity be better studied than in the public hospitals of New York City. One must actually go there, to any of the great hospitals from Governeur, at the lower end of Manhattan, to the hospital for contagious diseases on North Brother Island, and not at "visiting hours," but at any hour of the day or night, if he would gain an idea of the vast, continuous and unremitting labors of the Chaplains who serve in these institutions. In every case it is a priest of the Protestant Episcopal Church who is the sole Chaplain for the Protestants in the public institutions, and who devotes his whole time and energies to caring for the spiritual welfare of all patients admitted as Protestants. The work done in these long miles of silent wards of suffering must of necessity ever remain unknown. The sick room, with its swift mysterious shifting veil of life and death, with its blinding gleams of soul suffering, maintains its own inviolable sanctity. The sacredness of the priestly office which admits to the innermost recesses of the soul, sends the Chaplain from the vision of that abyss with sacred trophies which can never be exhibited for men to gaze upon. Further, the clergy who do this work are separated from their brethren and so immersed in their labors that there is not the opportunity, were there the inclination, to advertize their activities, not so easy of exploitation or so acceptable to hearers as the stories of missionary labors in other fields. To be brought into close and human contact with the ultimate realities does not comport with the comfortable religion of health and prosperity.

The work at Bellevue Hospital may be taken as typical of that done in all the city's hospitals. About 45,000 patients a year are treated here. It is an emergency hospital, and its ambulances are going and coming every hour of the night and day. Every patient is admitted either as "Protestant", "Catholic" or "Jew", and immediately assigned to the care of the Chaplains. All admitted under the term "Protestant" are visited by the Chaplain of the Protestant Episcopal Church, the only Protestant Chaplain, and the only Chaplain residing in the hospital. It is not those who "would like to see a minister," but every patient, that is visited, his religious history, Church affiliation and standing ascertained. And here is a remarkable fact, as much so to the Chaplain as it can be to any who read this. There are no rebuffs. Where there seems an attitude of antagonism, it soon passes under treatment which accepts and acts upon the basis of the sovereign dignity of every personality. Occasional visitors and amateur workers often have little conception of the heaven-born pride and the sense of the Divine image which may resolutely inhere in those who appear so different from themselves. There is something in man to find, before he may be given aught. One Chaplain at Bellevue has for years visited more than 40,000 sick beds a year.

When a patient is admitted in a serious condition, at whatever hour, and this happens mostly during the night, the Chaplain is notified at once and is usually at the bedside before the doctors, who, according to the rules of the hospital, must give him precedence. In the quiet ward, screens are placed about the bed, and the Chaplain proceeds to administer as the circumstances may demand. The Chaplain's is the most familiar figure about the hospital for he is the only person who goes through every ward every day.

It has gradually come about, through years of effort, that the hospital has ruled that no one shall be operated upon without the Chaplain being notified. It was at one time thought sufficient if the patient told the doctor or nurse that he did not care to see a clergyman. Patients will say such a thing to those whom they imagine care nothing about the soul. The Chaplain is told one morning by the head nurse on a ward, "We had a patient, but she is gone to the operating room. She said she did not care to see a minister." "Did she tell you that?" "No. She told the doctor, who told me." The Chaplain found the woman in the anaesthitising room, and asked the doctors to leave. Immediately they were out of the room, she exclaimed, "Oh, I am so glad you have come. I am an Episcopalian. Are you an Episcopal clergyman?" This woman had reason to rejoice. She told the Chaplain her story, received the Sacrament, and went to the operating table bravely. She died there. The doctor and the nurse in the case were truly sorry for their unwarranted interference. It has been brought about that neither doctor or nurse shall take upon themselves any responsibility in matters spiritual, and that the nurse in charge must notify the Chaplain in ample time before a patient is sent to the operating room.

The Chapel of Christ the Consoler is built on the hospital grounds to accomodate convalescents, and for the use of the doctors, nurses and employes, and was for a long time the only place of worship. Later the Roman Church built a Chapel, where service is held Sunday mornings. In our Chapel the Holy Eucharist is celebrated every day at 7 o'clock. Conditions making it impossible to consecrate in the wards, the Sacrament is reserved. Administration in the wards is accompanied by the simplest possible service of exhortation, confession and absolution with the fitting prayers.

A library, containing 6,000 volumes and a reading room, supplied with all the leading papers and periodicals, is maintained by the Chaplain, who has the papers and books distributed through the wards. Under his direction an experienced visitor is assigned to each of the fifty wards. These visitors report to the Chaplain and undertake follow-up work outside of the hospital. In addition to making some 40,000 bedside visits, the Chaplain reports about 600 Baptisms yearly. All the city's foundlings and abandoned children are eventually sent to Bellevue. If the police fail to find those to whom the children belong and induce them to provide for them, they are given over alternately one to the Episcopal and one to the Roman Church. These children are provided with god-parents, baptized and placed in the Childs' Hospital. It becomes the duty of those who have assumed the duty of god-parents to follow the children and see that they are properly instructed in the teachings of the Church.

At Bellevue there are wards for the treatment of alcoholism and of the drug habit. The latter offers by far the more difficult problem. The drink habit may be and is effectually dealt with in many cases. The drug habit is secret, insidious and utterly demoralizing. All that medical science can effect is of no avail without some powerful influence to fortify the will upon a secure foundation. The sufferings and the pitiable weakness of these unfortunates calls for a far deeper sympathy and wiser help than has thus far been extended them.

Unfortunates they are. To give but one illustration. All drugs thus taken are easily secreted, and one person can carry about with him sufficient to supply thousands. The dealers in heroin have as agents very young men, mere boys. They supply these with the drug, and send them to the vicinity of the schools to make the acquaintance of the older children. To these the agents supply the drug free. The children are quite unaware of the nature of the habit which the agents are careful to cultivate in them by keeping them supplied with the drug. When they are assured that the habit is sufficiently formed, they refuse to supply the heroin, but show the victim to the dealer from whom they may buy the drug. This is probably as diabolic as any method of corruption that could be devised. It numbers its victims by thousands, innocent victims betrayed into the clutch of a relentless devil. It certainly warrants more than the term "unfortunate" applied to tens of thousands of young men and women given over to the drug habit. Medicines are freely marketed which contain a sufficient amount of perilous drugs to induce the habit in those who are entirely unconscious of the awful disease which, growing within them, will surely ruin their personality. This is especially true of those who have been taught to shun or forced to forego the horrible danger of alcohol. Yet, the latter may be dealt with in the open, while the former baffles detection often, and causes such ruin of the moral nature as to frustrate the most devoted efforts for the reform of its victims. The evils of the former are seen and known, but where alcoholism contributes its thousands, the drug contributes tens of thousands of its victims to our hospitals.

These poor children are sick and in the vilest of prisons. They are not forgotten. Faithful and devoted priests of the Church, who, laboring in the spirit of their Master, can know neither despair of any of His children, nor discouragement in the work of their salvation, strive unceasingly in the obscure corners of the city to save those whom the neglect or the indifference of society has thus condemned.

THOMAS WORRALL.

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W. A. Work in Easton

A meeting of the Diocesan officers of the Woman's Auxiliary of the Diocese of Easton was held on Tuesday, June 12th, at Easton, Md. It was an informal meeting for conference only, the regular annual meeting of the Diocesan Auxiliary being held in October.

The meeting was held at the Home for Friendless Children, which is close to the Cathedral, and, at the suggestion of the President, those present brought with them a simple lunch, so that as little time and trouble as possible should be spent upon it. At luncheon time, however, cups of tea and coffee appeared and were handed round by several happy-looking little girls, whose bright faces and pleasant manners showed that they were pleased to have guests in what is evidently a true "Home."

The meeting lasted about five hours and many phases of Auxiliary and Church work were discussed. It was agreed that extending the work of the Auxiliary (especially Junior work) in the country Parishes was particularly important in this Diocese, where so many of the Parishes are rural.

The use of "posters" was recommended to instill into the minds of new members foundation facts and Auxiliary aims. Such posters, hung on the walls of the room where meetings are held, and changed from time to time, are of real educational value.

The intense importance of prayer and the danger that the prayers of a Parish Branch should be only a form of "opening the meetings" was emphasized, and interesting instances were given from personal experience to show that when different members are asked to pray for certain branches of the work (the prayers prepared beforehand, if advisable) a new warmth and earnestness is found in the little service.

Inter-parochial or "county" meetings were talked over, and the general opinion seemed to be that when a county with, say, five or six Branches, made out its own programs and depended on its own officers for leadership, more good was often accomplished than if some noted speaker were secured to address the meeting.

This brought up the subject of Mission study, and the great usefulness of model study classes at county meetings was urged.

The question asked by THE WITNESS—"What is the best thing our Auxiliary has done?"—came under discussion and while Mission study and Junior work were both mentioned as great powers for good, the dominant feeling seemed to be that the best thing of all that our Auxiliary has done has been the stirring up and awakening of the women of our Diocese into a new understanding of what the Church really is. It has put new life into our prayers; it has taught us how to study the history and work of the Church, and it has guided our efforts at giving into channels of real usefulness.

In all this we have received blessings out of all proportion to the material things that we have offered to God for the spread of His Kingdom, but the things of the Spirit cannot be weighed, measured and counted like dollars and Missionary boxes.

That a Branch of the Woman's Auxiliary is a blessing to a Parish as well as to the Mission for which it works, most of the clergy now heartily agree. It would probably be difficult to find now a Rector such as one remembers in old times who "did not believe in Missions because it took too much money out of the Parish."

The missionary spirit in the women of a Parish means strength to that Parish, for the woman who puts the Church first, will train her daughters and her sons to do the same.

The Best Thing Our Auxiliary Has Done

Probably the greatest impetus to missionary endeavor in the Oregon Branch of the Woman's Auxiliary has been the direct result of the Mission Study Classes.

The stereopticon lectures on the "Conquest of the Continent" and "The New World" were given in a number of Parishes and Missions throughout the Diocese during the Lenten season. It was an experiment for this part of the country and the results were well worth the effort made and will encourage the Educational Secretary, Mrs. W. R. Powell, to continue the good work next year.

The Normal Study Class is an annual event looked forward to by a score of devoted women who in turn carry their enthusiasm into as many Parishes and Missions. All this is doubtless the usual thing in the East, but new in this great Northwest, where just such inspiration was sadly needed.

A valuable innovation in the Study Classes was the formulation of our own prayers for the blessings of God upon the work in the various fields. This required knowledge of what the Church is trying to do in Cuba, Brazil, etc. The extemporaneous prayers brought us nearer to the work, intensified it all for us and gave us a rarer insight into the problems, the struggles and the successes of the people of those countries and of those who minister unto them.

May each year see the Mission Study Classes increase in number and in devoted adherents amongst the younger women until many will feel the call to give their lives to the Master's cause! DORCAS E. HALLAM.

G. F. S. A. at Cambridge Conference

The Girls' Friendly Society in America was among the organizations of the Church taking part in the Cambridge Conference of 1917.

Miss Geraldine Gordon, head of Denison House, Boston, gave six talks on the "Developing Responsibility" of the work and made each one an inspiration to her hearers. Believing, as she does, that the society is, because of its aims and organization, well qualified to deal with the whole problem of the girl, she gave as a foundation for the work the general principles upon which it should be based, taking up the little girl, the girl just growing up, the immigrant girl, and the responsibilities of associates, each being made the subject of one talk; through all the present problems of the war were given careful consideration.

On July 3rd there was a conference at which Miss Hopkins, G. F. S. Vice President of New England, presided. Mrs. Thomas Roberts, Honorary President; Miss Whipple, President of the G. F. S. in Massachusetts; Miss Gordon, Mrs. Fisher and Miss McGuire were the speakers on "The Girls' Friendly Society, a Means to an End," with special reference to the work that it has to do during the period of the war.

An account was given of the steps which have been taken to arouse Associate and Branch Secretaries, the clergy and the civil authorities to a realization of the necessity for preventive work in the neighborhood of camps, naval stations, etc., and to provide work and recreation, during the summer especially, for girls who are apt to loiter about such places.

The society concerns itself chiefly with the development, training and welfare of girls and young women: these activities bear fruit in many directions and at this conference a number of these were reported.

War service headquarters in New York are open every afternoon and evening. In Washington pleasant rooms are open all day for rest, advice, lists of boarding places, etc. Hospital supplies are being made everywhere and much other relief work done, with stress laid especially upon the conservation of the girl herself as the most valuable factor in the future of the nation.

Synod of the Province of the Pacific

The program and arrangements for the Synod of the Province of the Pacific, which will be held at Boise, Idaho, September 19-23, are about completed. The Rt. Rev. Dr. J. B. Funsten, Bishop of Boise, announces that the Rt. Rev. Dr. Tuttle, the first Bishop of the territory and now the Presiding Bishop of the American Church, and the Rt. Rev. Dr. Talbot, who succeeded Bishop Tuttle as Bishop of Wyoming and Idaho and is now the Bishop of Bethlehem, will be special guests of the Synod. The Rt. Rev. Dr. Nichols, Bishop of California and the Senior Bishop of the Province, will preside.

Messrs. A. Kaints, Governor of the Federal Reserve Bank of the Twelfth District, W. H. Crocker and Lewis F. Monteagle, of San Francisco, Cal., are among the prominent laymen who will be present and take an active part in the sessions of the Synod.

The Province of the Pacific consists of the Dioceses of Olympia, Oregon, Sacramento, California, Los Angeles, and the Missionary Districts of Idaho, Utah, Spokane, Eastern Oregon, Nevada, San Joaquin, Alaska, Honolulu, and Philippine Islands.

Re-Opening of St. John's Church of Parsons, Kansas

St. John's Church, Parsons, which was wrecked by an explosion last September, has been rebuilt by the untiring labor of the people of the Parish and was formally opened by Bishop Wise with a series of services extending from June 7th to the 10th. The services were splendidly attended and great good was accomplished by the Bishop's visit.

It will be remembered that St. John's Church had been rebuilt less than a year at the time of the accident, and the congregation had to face a second rebuilding, burdened with the debt of the previous building and without being able to recover anything from the insurance companies. Yet the work was accomplished in nine months and without one penny of added debt.

The Church today stands as a very beautiful example of an English village Church. It is extremely well proportioned and finished, and presents an unusually harmonious and restful appearance. The roof is steep with heavy wooden beams; the ceiling panelled and decorated. The furniture is of massive oak, and the floor stained dark, while the walls and woodwork are in light shades of cream and brown.

The effect is heightened by the light from the windows, which are all good examples of the English painted glass. The nine windows in the nave contain the story of the Life of Christ in picture form, and are all memorials for past members of the Parish. The large window over the Altar and the tripple window in the west are companion windows, showing the Nativity and the Resurrection, the first and last events in the earthly life of our Lord.

The windows are all arranged in order and in accordance with a prearranged plan made by the Rector. A handsome memorial pulpit in solid oak with chancel and Altar rails, choir stall, etc., complete the interior.

Attached to the Church is a very serviceable Parish room with kitchen and all modern conveniences. The Parish room can be used to accomodate an overflow from the Church by raising a rolling partition. The value of this was demonstrated during the Bishop's visit.

A feature of the interior is the indirect lighting system, which combines great brilliance, comfort and beauty. Steam heat is used throughout the building.

The work on the building was done at the least possible cost by day labor. The men of the Parish, with the Rector overseeing all the work. The Rev. Alexander E. Hawke, Rector of the Parish, has been on the building continually and is responsible for all the plans and designs.

Essay on a Parish Church Wins Prize

J. Granbery Tucker, a faithful member of Grace Church, Plymouth, N. C., and a graduate of the Plymouth High School last June, wrote an historical essay on his Parish Church when a student in the grades, which was awarded a prize by the school. The Mission Herald printed the essay in full. The following excerpt is of general interest:

At the beginning of the war, Edward Stanley, Military Governor of the state, delivered a long address inside the chancel rail in advocacy of the Union and the suppression of "the rebellion," and was greeted with applause by the crowd. Afterwards, the authorities appropriated the building and it was used in turn as an asylum for freed men, a government commissary, and a hospital. At times during the war, horses were hidden in the cellar to prevent their capture by the Union forces. Much of the damage done to the Church up to April, 1864, had been repaired through the efforts of an Episcopal Chaplain attached to U. S. A. brigade of General Wessel who was in command here. Services were then held with some regularity. The Church was greatly damaged in the battle of Plymouth, April, 1864, being only a few rods from Roanoke River, where the battle was in progress. The bell is said to have been cracked at that time. The Church gave up its pews and gallery to make coffins for many who had fallen around her walls. After the Confederacy lost Plymouth, the Church fell into disuse until the end of the war.

Some property left to the Parish by Mrs. M. F. Spruill was sold by the Vestry and the proceeds appropriated to the remodeling of the building, the walls of the nave being set closer in and strengthened. Since that time the Church has not been changed.

ANNUAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

A Soul-Stirring Program Given at Philadelphia, Pa., October 10th to 14th

WEDNESDAY, OCTOBER 10

Convention Theme: Christian Usefulness

10 a. m.—Hotel Adelphia. All day meeting of the National Council of the Brotherhood.

6:30 p. m.—Academy of Music. Churchmen's dinner. Chairman and Toastmaster, Geo. Wharton Pepper, LL.D., Philadelphia. For all Churchmen in the City of Philadelphia, and delegates and visitors to the Convention. Subject: "The Investment of a Life". Speakers: The Rt. Rev. Charles D. Williams, D. D., Bishop of Michigan; John Stewart Bryan, Richmond, Va.

THURSDAY, OCTOBER 11

Theme for the Day: Preparation for Usefulness Through Prayer

7:30 a. m.—St. James' Church. Celebration of the Holy Communion.

9 to 10 a. m.—Room A. During this hour the Brotherhood Secretaries will be in Room A, to give information as to the organization of new Chapters, to answer questions and to suggest plans of work.

10 a. m.—Convention Hall. Half-hour Devotional Meeting, with address, "Ye have not, because ye ask not". The Rt. Rev. Arthur Selden Lloyd, D. D., New York, President of the Board of Missions.

10:30 a. m.—Opening Business Session, President Bonsall presiding. Organization of the Convention, election of Convention officers and committees. Address by the Chairman of the Convention. Addresses of welcome, the Bishop and Bishop Suffragan of Pennsylvania.

11:30 a. m.—Address, "The Master at Prayer", William C. Sturgis, Ph. D., New York, Educational Secretary of the Board of Missions.

1:30 to 2:30 p. m.—Room A. During this hour there will be opportunity for personal interviews with the Secretaries.

2 p. m—Convention Hall. Meeting for all Juniors. Address: "How to Get the Most Out of the Convention". Speaker, William F. Leggo, Brooklyn, N. Y., Chairman of National Committee on Work Among and By Boys.

2:30 p. m.—General Conference: "The Prayer Life".

a. "Personal Prayer Habits", Malcolm B. Vilas, National Council member, Cleveland, Ohio.

b. "Prayer Opportunities of the Chapter", Arthur E. Barlow, National Council member, Newark, N. J.

c. "Public Worship and the Book of Common Prayer", Robert H. Gardiner, National Council member, Gardiner, Me.

d. "Helpful Books on Prayer and Question Box on Prayer", the Rev. Geo. Craig Stewart, L.H.D., Rector of St. Luke's Church, Evanston, Ill.

4 p. m.—Study Classes:

a. "Work in Colleges", the Rev. Beverley D. Tucker, Jr., University of Virginia.

b. "Work Among Boys", Benjamin F. Finney, Field Secretary.

c. "Work of Traveling Men", John M. Locke, Oakland, Cal.

d. "Church Attendance Campaigns", Franklin H. Spencer, Field Secretary.

e. "Men's Organized Bible Classes", G. Frank Shelby, Field Secretary.

4 p. m—Conference of the Clergy: Chairman, Walter Kidde, National Council member, Montclair, N. J.

8 p. m.—Church of the Holy Trinity. Public meeting. Chairman, John Howe Peyton, National Council member, Nashville, Tenn.

a. "The Nation's Need", John Lord O'Brian, Buffalo, N. Y.

b. "The Church's Power", the Rt. Rev. William Lawrence, D.D., LL.D., Bishop of Massachusetts.

FRIDAY, OCTOBER 12

Theme for the Day: Realization of Usefulness Through Personal Service

7:30 a. m.—St. Mark's Church. Celebration of the Holy Communion.

9 to 10 a. m.—Room A. During this hour there will be opportunity for personal interviews with the Secretaries.

10 a. m.—Convention Hall. Half hour Devotional Meeting, with Address. Subject: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit", the Rt. Rev. Arthur S. Lloyd, D.D.

10:30 a. m.—Business Session. Annual Report of the National Council and presentation of the Five-Year Program of Achievement. To be presented by the General Secretary.

11:30 a. m.—General Conference. Chairman, Robert C. Hargreaves,* National Council member, Detroit, Mich. Subject: "Personal Usefulness".

a. "Among Our Fellow Church Members", Alexander M. Hadden, member National Council, New York.

b. "Among Our Business Associates", W. A. Cornelius, member National Council, McKeesport, Pa.

c. "Among Our Fallen Brothers".

1:30 to 2:30 p. m.—Room A. During this hour there will be opportunity for personal interviews with the Secretaries.

2:30 p. m.—Convention Hall. Junior Conference. For all Seniors and Juniors. Followed by discussion from the floor. Chairman, Frank B. Mallett, National Council member, Sharon, Pa. Subject: "Training the Church Boy for a Man's Responsibility in the Christian Army". Three Junior speakers.

a. "What Inspired Me to Volunteer".

b. "My Appreciation of Training Received".

c. "What a Boy Can Accomplish Through the Observance of the Rules of Prayer and Service".

4 p. m.—Study Classes:

a. "Work in Colleges", the Rev. Beverley D. Tucker, Jr.

b. "Work Among Boys", Benjamin F. Finney.

c. "Work of Traveling Men", John M. Locke.

d. "Church Attendance Campaigns", Franklin H. Spencer.

e. "Men's Organized Bible Classes", G. Frank Shelby.

4 p. m.—Conference of the Clergy. Chairman, Walter Kidde.

4:30 p. m.—Address: "The Greatest Work in the World", the Rev. Z. B. T. Phillips, D.D., Rector of St. Peter's Church, St. Louis.

8 p. m.—Church of the Holy Trinity. Public Meeting. Chairman, Courtenay Barber, Chicago, Second Vice President of the Brotherhood. Subject: "Universal Service in the King's Army—the Brotherhood's Aim", the Rt. Rev. Frank Du Moulin, D.D., LL.D., Bishop Coadjutor of Ohio. "The Five-Year Goal", Franklin S. Edmonds, General Secretary. Reading of the Memorial Record, George H. Randall, Executive Secretary.

SATURDAY, OCTOBER 13

Theme for the Day: "Increase of Usefulness Through Organization

7:30 a. m.—Christ Church Celebration of the Holy Communion.

9 to 10 a. m.—Room A. During this hour there will be opportunity for personal interviews with the Secretaries.

10 a. m.—Convention Hall. Half hour Devotional Meeting, with Address. Subject: "For ye are members one of another". Leader, the Rt. Rev. Arthur S. Lloyd, D.D.

10:30 a. m.—Final Business Session.

11:30 a. m.—General Conference. Subject: "The Personal Opportunity in the Church's Three Lines of Effort".

a. "Missions, as a Parish Missionary", Samuel S. Nash, Director Calvary Chapter, Tarboro, N. C.

b. "Religious Education, in the Sunday School and Bible Class", Robert E. Anderson, National Council member, Richmond, Va.

c. "Social Service, in Community Work", H. D. W. English, Pittsburgh, First Vice President of the Brotherhood.

Question Box on the above subjects, conducted by the General Secretary.

1:30 to 2:30 p. m.—Room A. During this hour there will be opportunity for personal interviews with the Secretaries.

2:30 p. m.—General Conference. Subject: "The 1918 Section of the Five-Year Program".

a. "For Each Chapter, a Church Attendance Campaign", the Rev. St. Clair Hester, D.D., Rector Church of the Messiah, Brooklyn, N. Y.

b. "The Chapter's Part in the Parochial Mission", the Rev. James E. Freeman, D.D., Rector of St. Mark's Church, Minneapolis, and Chairman of the Parochial Missions Commission.

c. "For Each Diocese, a Diocesan Assembly", the Rt. Rev. Edwin S. Lines, D.D.,* Bishop of Newark.

d. "For the National Brotherhood, 1,200 Active Chapters by the End of 1918, and Two Additional Field Secretaries", Edward H. Bonsall, President of the Brotherhood.

4 p. m.—Report to Convention of recommendations from the Study Classes by the Leaders of the Classes.

8 p. m.—Church of the Holy Trinity. Service of Preparation for the Annual Corporate Communion. The Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina.

SUNDAY, OCTOBER 14

7:30 a. m.—Church of the Holy Trinity. Annual Corporate celebration of the Holy Communion. Celebrant, the Rt. Rev. Philip Mercer Rhinelander, D.D., LL.D., Bishop of Pennsylvania.

11 a. m.—Services in Churches throughout Philadelphia, with preachers and speakers to be announced. Subject: "The Useful Christian".

3 p. m.—Metropolitan Opera House (probably). Public Mass Meeting. Chairman, the Rt. Rev. Philip Mercer Rhinelander, D.D., LL.D., Bishop of Pennsylvania. Subject: "Our Country".

a. "Higher Standards at Home", the Rev. James E. Freeman, D.D., Rector of St. Mark's Church, Minneapolis.

b. "Larger Usefulness Abroad", Dr. John R. Mott, New York, General Secretary Student Volunteer Movement.

8 p. m.—Church of the Holy Trinity. Public Service. Subject: "A Charge to the Enlisted Men in the King's Army", the Rev. Ernest M. Stires, D.D., Rector of St. Thomas' Church, New York.

*Acceptance not yet received.

In the early centuries, the Christian Church adopted the "tithe system". For various selfish reasons now men feel as though they placed God under obligations if they give Him their "spare change"—grudgingly and of necessity.

The Witness

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

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FOUNDRESS OF THE SOCIETY FOR HOME STUDY OF THE SCRIPTURES ENTERS INTO REST

On Tuesday, July 24, 1917, in the Communion of the Catholic Church and in the Confidence of a Certain Faith, Sarah Frances Smiley, in the eighty-eighth year of her age, Foundress and Organizing Secretary of the Society for the Home Study of Holy Scripture and Church History. May she rest in peace.

In the death of Miss Sarah Frances Smiley the Church has lost the services of one of her most devoted servants and gifted women. Born a member of the Society of Friends, in her middle life with full conviction of its claims, she was baptized into the Church of Christ. For many years Miss Smiley filled an important position in a Friends' School in Philadelphia. In 1886, with the approval and support of the Bishop of Albany, she founded the Society for the Home Study of Holy Scripture and Church History. From this time until her death she was the director of all its work.

With the gifts of a rare mind and most unusual intellect, Miss Smiley had also a clear spiritual perception of the things of God and a firm faith in Him and in His Church. The blessings of the instruction given through the S. H. S. H. S. have been shared by more than one thousand women, some of whom acknowledge with gratitude that its influence brought them into the Church.

Miss Smiley was a real lover of books and among the 5,000 and more volumes collected by her for the work of the society, are many of rare and intrinsic value. The last interest of Miss Smiley was in the Eastern Church and on January 1, 1917, in the name of the society, she opened a room at 20 Fifth Avenue, New York, and called it the Russian Room. Here is a good collection of books on this subject, some volumes being the only ones in existence.

In the fall of 1914, through the kindness of the Trustees of the Seabury Divinity School, the library was removed from New York to Faribault, Minn., where the work of the society continues.

Miss Smiley's death has caused a loss too great to be estimated, but God's work never depends upon one person, therefore, in His Name and under His guidance the Society for the Home Study of Holy Scripture and Church History will live.

Institute of Applied Christianity

In the realm of Church work it is an interesting project that the Rt. Rev. Dr. C. B. Brewster, Bishop of Connecticut, has under way in his Diocese. He has been given authority to gather ten laymen about him and consider the establishment of an "Institute of Applied Christianity." In the recent remarkable development of professional schools, the Bishop believes, training for Church work has been left without its due share of attention. It could profit by adopting the methods of graduate institutions in other professions. Possibly this plan does not include the training of men for the ministry itself, but the Institute might well lead to some recommendations concerning it. Professor Kirsopp Lake once pointed out in his Lowell Institute lectures a disparity between medical and theological schools, which redounded not altogether to the latter's credit. He reminded his audience of the great success which medical schools have had in training young doctors, and he wondered if their success could not be quite early traced to the fact that their pupils did not spend over-much time in study of late Hebrew medicine and early Greek medicine, but were chiefly concerned with the state of their science and were given much experience of the sick body itself. The men in our theological schools, on the other hand, have little or no experience given them of the sick soul, and yet are expected ever afterward to minster unto it. Possible the new Institute of Applied Christianity can suggest a feasible change—Boston Transcript.

THE ATMOSPHERE OF DEVOTION

There can be no genuine worship without reverence. The Episcopal Church cultivates reverence and reverential ways. The adoring soul looks up. She discourages all coarse familiarity with the Almighty. She uses a liturgy full of dignity, chaste in expression. She makes each worshiper active rather than passive, that each one may feel a personal contact with things Divine, and thoughts Divine, when engaged in prayer and praise. She throws around the whole congregation the atmosphere of devotion.

How to Save a Dying Church

A meeting was held in Minneapolis about three years ago to consider the question of closing Grace Church, located on the corner of 24th Street and 16th Avenue. After a checkered history, extending over nearly fifty years, this Church had become so reduced that the doctors of theology had almost come to the conclusion that the case was hopeless. They were preparing for a decent ecclesiastical funeral, when a young, aggressive doctor of medicine asked for a share in this strange clinic. His request was allowed at once. He gave his diagnosis and expressed confidence in the ultimate recovery of his patient. The doctors of theology were glad to turn their patient over to this young doctor. And he immediately began a course for the Church, which in accordance with, or even in advance of the best ideas prevailing in any of the up-to-date Churches.

Dr. L. L. Ten Broeck has had a very large and successful experience in this line of work. Sprung from a family active in all lines of Church work for at least four generations back, he himself spent three years in the public schools of Minnesota, and made himself especially popular among the scholars by his activities and interest. After a brief period in a military school in the West, he was picked in a country-wide search as disciplinarian and physical director in the Parental School of Chicago. His work there evoked very favorable comment from the Royal Commissioner of Education in Sweden and brought him a request from New York to consider the re-organization of a similar work there, and also a personal invitation from the President of the Board of Education in London to come across the Atlantic with a view to undertaking this form of educational work in the largest city in the world. The doctor resolutely refused all these tempting offers, in order to be faithful to an aged father and mother in their declining years.

The organization of this Church proved successful in staying the process of dissolution. Without regular minister and almost without money, the Church is making progress in a section of Minneapolis where Church work of any kind is most difficult.

Although this Church is technically under the immediate control of the Bishop, through the generosity of the Bishop under Dr. Ten Broeck's direction, the Church has become a self-governing body. In order to comply with the canons of the Church, there is a Vestry elected annually by the people. But the real governing body is the Council composed of members selected one from each organization in the Church. This body determines the general policy of the Church.

As to the other organizations, besides the Vestry mentioned above, there is the Ladies' Guild, which faithfully performs the duties usually undertaken by this body elsewhere. There is a Boys' Club organized by the boys themselves. This Club conducts its own affairs with the Doctor's assistance. It now owns a wireless apparatus (out of commission at present on account of the orders of the Federal Government, restricting the use of such instruments during the war). The Doctor's thorough training and experience as a scientist has stood him in good stead here. The Club also owns and operates a small motor boat. The boys are looking forward to the purchase of a gasoline engine in the near future. Every summer the boys spend from a week to ten days in their own camp. This year they are looking forward to a week on Bald Eagle Lake.

There is a society also for the little people 8 to 12 years of age.

One of the most active organizations is the Joy Bee Club, composed of the young people 16 to 21 years of age. These boys and girls meet regularly for social amusement in the Guild Hall of the Church, or in the home of the Doctor or one of the members of the Club. Incidentally they have raised money, but the main purpose of the Club is social. In summer, picnics are substituted for evening parties. Last summer the club spent a Sunday on Lake St. Croix, near Prescott, holding a service in the morning, for one of their members is licensed.

The organization peculiar to Grace Church is the Thrift and Welfare Committee. This is charged with the duty of providing for the welfare or progress of any member of the congregation. Recently this Committee took a girl from a clerk's position at $7 a week and placed her in a hospital training course, where she might prepare herself to earn $25 a week. The Committee is considering further extensions of its usefulness.

ITEMS OF INTEREST GATHERED FROM MANY SOURCES

How the People Are Clothed at Sagada and Bontoc

Miss Eleanor Gale, who is connected with the Hospital of St. Mary the Virgin, Sagada, Philippine Islands, gives the following interesting information in a letter to Miss Stockton of Evanston, Ill.:

"Sagada is right in the mountains; in fact, we are on the top of one of them. The trees are few and small. Just below the hospital is a real grove of pines. Except for the middle of the day, when the sun is very tropical, it is delightfully cool here. Just now we are having the rainy season. Water comes down in sheets every afternoon. Sagada mud should be used as glue: such sticky, affectionate mud I have never seen.

"Our natives are a quite decently clothed lot here. The women wear a tapis, or long wide cloth, which they wrap around their waists, and a belt and bado. The bado is a kimono-like waist. Then they usually have a grimy blanket which they wear. For protection from the rain, they have a kind of cape made of straw, and some of them have a scoop-like straw basket, which they put on their heads.

"We have from 15 to 40 patients come to the dispensary every day. They have malaria, colds, cuts and many kinds of skin diseases. Just now the green mangoes are beginning to come in, which will mean many 'green apple' troubles. I have a class of girls in Anatomy and Physiology, and have a great time finding simple enough terms to use with them. They take to it like a game, and I am getting very much interested in them.

"I wish I could send you a few of our cloud effects: they are wonderful.

"Last week I was in Bontoc. It is 1,800 feet 'down' from here, and boasts of a river. The people are clothed chiefly in a gee-string and long hair in Bontoc. They are not as clean and intelligent as our mountain people."

Three Magnificent Memorial Windows

Three magnificent memorial windows were recently placed in Zion Church, Rome, N. Y., which were unveiled and dedicated on Friday, July 27, and Sunday, July 29. Two of the windows, representing Faith and Calvary, were unveiled at the week-day service in the evening.

The symbolic figure of Faith, which is in the nave, was given by Miss Anna L. Hayden of Morristown, N. J., in memory of her sister, and bears the following inscription:

"In Memory of Adalyn Esther Hayden. 1850-1914."

In the rose window in the transept is the representation of Calvary, given to the Church by Mrs. James S. Dyett in memory of her father and mother. On a level with the eyes on a brass tablet set in solid oak is this inscription:

"J. Hathaway, 1792-1869. First Senior Warden of Zion Church, 1825-1869. Zeruiah Cleveland, 1794-1863."

The figure of Faith was unveiled by Miss Anna Hayden and that of Calvary by Herbert T. Dyett, son of Mrs. James S. Dyett.

At the Sunday morning service a memorial window was unveiled and dedicated, representing a portion of the garden of Gethsemane. It was given by Mrs. Herbert T. Dyett and Mr. Samuel B. Stevens of Rome, and Mrs. Hubert Van Wagenen of New York City. The inscription reads:

"In memory of Elizabeth Tibbits Stevens, 1810-1896. Lucy Chamberlain Stevens, 1834-1911. Rhoda Howard Stevens, 1844-1911. Fanny Stevens Brooks, 1848-1901."

The unveiling was done just before the sermon by little Misses Charlotte Dyett and Caroline Stevens.

The window shows a corner of the Garden of Gethsemane with the Savior a kneeling figure and an angel descending from heaven to succor our Lord. The subject is based on the 22nd chapter of St. Luke's Gospel, the 41st to the 43rd verses.

The services of dedication were simple. The Rector, the Rev. Eugene S. Pearce, read appropriate Scriptural selections and said special prayers and told the stories pictured in the windows.

Effort to Save an Historic Church and Cemetery

Those opposed to the movement for the sale of old St. Paul's Church, Philadelphia, and the removal of the bodies of former parishioners from the historic churchyard, says the Ledger, have developed a plan to purchase the building from the Trustees of the Diocese to preserve it as a historic monument. Bishop Rhinelander was the first to offer to subscribe liberally to a fund for the purchase of the old church. Dr. William H. Jefferys, Superintendent of the Protestant Episcopal City Mission, which has offices in the basement of St. Paul's Church, also offered a subscription. If $45,000 can be raised, the church will not be disturbed.

Memorial Altar for Charleston Church

A handsome marble Altar has been presented to Grace Church, Charleston, S. C., Rev. William Way, Rector, as a memorial to Captain Robert Spann Cathcart and his wife, Amanda Duncan Cathcart. The Altar is to be made of the finest white Italian marble. The design and workmanship is by the Gorham Company, New York City.

The last Saturday's edition of the Chicago Sunday Tribune contained two columns of display ads announcing Sunday services at various places of worship in that city. The following organizations were represented: American Catholic, Baptist, Roman Catholic, Christian, Congregational, Presbyterian, New Thought, Interdenominational, Methodist, Zion Tabernacle, and the Theosophical Society.

GOD-RELIANCE, NOT SELF-RELIANCE, BRINGS A MEASURE OF GOD'S GRACE

11TH SUNDAY AFTER TRINITY

THE COLLECT

O God, who declarest Thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. Amen.

We are reminded in this Collect that the power of God is exercised largely in showing mercy and pity. Mercy and pity do not imply a patronizing attitude, nor involve a course in molly-coddling. The most merciful thing to be done to a drowning man who strangles you is to jar him into unconsciousness. True pity involves an understanding sympathy. A weakling cannot properly exhibit mercy and pity. He has neither the capacity for mental restraint and poise, nor the ability to enter sympathetically into the feelings of the down and outer. When we pray to God, we have to keep ever in our minds the knowledge that God knows us, and yet loves us. What a friend we have in Jesus, who knows us through and through, and yet loves us! This Collect bids us ask the Author of all good things to grant us grace or help to run the way of His commandments. The Christian religion, you notice, is a "keep-a-going" religion. Is this your idea of being religious: to run the way of God's commandments?

"The way of Thy commandments" is a "way" which is hedged in by very distinct and imperative restrictions. The Christian's path has both negative and positive aspects. There are things one must not do, as well as things one must do. The weakness in many Protestant forms of religion lies in their laying chief emphasis on "must not", forgetting that one cannot RUN in a way which is all rough with negatives. A religion of "must nots" is a religion that seems to take for granted that one cannot be good and happy at the same time—that one's progress in the religious life must be very solemn and bear the hall mark of feeling miserable. Now, one runs to duty only under the compulsion of love, and love is not a somber, severe and negative thing. So the way of God's commandments, while it is edged with the rough rocks of "Thou shalt not", is paved with the gripping stones of the Beatitudes, which are born of love. Gracious promises include, for example, the vision of God. A filial relationship to God, the satisfying of God-given appetites, approach to which is given to those who, moved by love of God and man, keep themselves pure in heart, strive to promote peace, hunger and thirst after righteousness, etc., etc. Not an easy path, you see, but a positive, constructive path, along the edges of which, or, if you please, lying as a foundation to which, are the granite, flint-like prohibitions of Sinai's Ten Words.

What is your idea of the Christian life? As you think of progress in it, is your verb "sit", "walk", "ride", "run", or "being dragged"? The answer you make will show you how your interpretation of religion measures up with the Church's interpretation, as expressed in this day's Collect.

THE EPISTLE

Brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve: after that He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James; then of all the Apostles. And last of all He was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. Therefore, whether it were I or they, so we preach, and so ye believed.—I. Cor. xv:1.

St. Paul was very anxious that the Corinthian Church members should know where their feet were placed—for what they were taking a "stand". He wanted them to KNOW whether or not it was possible for them to run and make progress on the foundations that had been given them. I was much struck by a quotation I saw the other day, because it seemed to describe so well that type of person whose religious convictions are not stable, and who never seem to make any progress in their religious life. The quotation was "Don't be a goldfish. A lot of people are like goldfish. They keep moving around in a circle, without getting anywhere". St. Paul wanted the Christians to realize that the only way they were going to be saved was by standing for the Gospel, which was delivered them by authority, confirmed by an appeal to history, and proven true in their personal experience. Notice that St. Paul appeals to his own experience to show that God's most powerful manifestation of mercy occurred when Saul, the persecutor, was arrested on the road to Damascus and Christ was manifested to him as one born out of due time. And remember, too, that this irregularly born Apostle receives such a measure of God's grace that in "running the way of God's commandments", he labors more abundantly than they all. I think these words from Bishop Doane are worth repeating: "The Epistle, which forms part of that great outburst, half argument, half anthem, of faith in the resurrection of the body—opens its comfortable words of assurance with the proof from revelation. And the strong point which is brought out here is the unity and certainty of the Christian faith, clear in its definition and clear, also, in its application of the truth." It seems to me that the great penitents of the Scriptures were most secure in their hold on the revelation of God's mercy, and at the same time were most consistent in their continued acknowledgment that "the burden of their sins is intolerable", and that on these Scriptural penitents in today's Epistle and Gospel, God's grace was not bestowed in vain.

How many men today strike you as having ANY consciousness of sin, or an abiding sense of unworthiness? Is the Bishop right when he states that "We do not remember to confess our sins. We make haste to forget them on the first instant that we can think them forgiven". I have begun to think men have lost their consciousness of sin, consequently they have no sense of weakness and unworthiness, and no sense of what it means to depend on the mercy of God.

Some of my friends say they no longer say the Litany, because they do not feel that they are "miserable sinners". This statement would indicate a superficial acceptance of the truth that "Christ died for our sins", and no realization al all that they must "take hold" of, or "share in", Christ's sacrifice to make that sacrifice efficacious for their own souls. A "miserable" sinner is one who realizes that but for the "pity" of God for him, he would be a lost soul.

"By the grace of God I am what I am." This is the key which opens the door to a state of repentance and keeps it open. "What hast thou that thou didst not receive?" What are you in God's sight, judged from God's point of view? With whom do you compare yourself as you run the way of God's commandments? What sense of His mercy have you, and how much have you deserved that mercy? How strongly do you hold the faith of the Church? How deeply do you believe in the forgiveness of sins? What does "the grace of God" mean to you? Is it an objective gift from God to you, or an attitude of God toward you? On the answer you make to these questions will depend your whole attitude toward God, your neighbor, and yourself.

THE GOSPEL

Jesus spake this parable unto certain which trusted in themselves that they were righteous and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week. I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—St. Luke xviii:9.

This pen picture of two souls as they looked to the Judge of quick and dead, is wonderfully stimulating. To change the figure, the parable is a two-edged sword, and should be read very carefully by us all. Let us first of all take this lesson home to ourselves—that "the sin of the Pharisee consisted in that he could stand in the presence of the Divine Power, and mercy and pity, not seeing, not feeling, not thinking of it; but seeing only himself to praise, and the other man to despise". What the Pharisee did was not wrong. The wrong came in putting his trust in the doing of those things. A warning lies here both for those who use forms and those who do not use forms; for those whose whole reliance is on "justification by works", and those whose whole reliance is on "justification by faith". Both such classes are liable to "trust in themselves", and are in danger of "despising others". Really the Pharisee had a very real form of personal religion and piety, and the publican, in attitude and action, was quite a ritualist. If he had trusted in posture and gesture, he would have been as self-condemned as the Pharisee. And the Pharisee, honest and pure, fasting and tithing, if he had NOT trusted in these things, but had said, "God be merciful to me a sinner", would "have gone down to his house justified". "The line of difference and point of distinction," as Bishop Doane puts it, "are between humbling one's self and exalting God, and exalting one's self, and so belittling God." "By the grace of God I am what I am" certainly will keep us in the way of God's commandments, by teaching us God-reliance and not self-reliance.

What made the publican acceptable with God? An attitude, a gesture? Certainly not. These were the natural results, the inevitable results, however, just as soon as the iron of a true conviction of sin had entered his soul. No form and no lack of form will EXALT a man. Only one thing exalts a man in God's sight, and that is the conviction that he is a sinner, needing help; a lost soul, needing a Guide; a child of God, needing a Father's care; sin sick, needing a Physician; a slave to sin, needing a Saviour; tempted, needing a Helper; friendless, needing a Never-failing Friend.

Notice that the Church for both these men was a house of prayer. But notice, too, that one man PRAYED ONLY WITH HIMSELF, and so really never got very far in running the way of God's commandments, even though he did the things which God commanded. Is not this a warning to those of us who say, "Oh, I'm a pretty fair sort, after all. I don't commit adultery; I don't steal; I don't swear; I am not dishonest; I don't lie like 'So and So' does." And unhappily and unfortunately, "So and So" often does go to Church, using his form of religion as a cloak. But this form and style of comparison with our fellows will never land us anywhere. Better let God take care of the "So and Sos". Our business is to use the Church to get nearer to God, and what brings men nearer to God is the measuring up of ourselves with the standards set for us by Jesus and the saints—a striving to be perfect according to heavenly measurements rather than human measurements. This task sets us in the right path—gives us a true perspective, helps us measure up, keeps us running toward the goal that is set before us, always relying on the help of Him who has promised to be with us always, even unto the end.

F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
11 S. af. Trinity	I Sam. 24 Job 33:4-30	John 10	Jer. 3:12; 4:2	Gal. 1
M.	I Sam. 25:1-42	Mark 1:1-13	27	2
Tu.	26	1:14-28	28	3
W.	27:1; 28:2	1:29-end	23:1-18	4
Th.	28:3-end	2:1-12	23:19-end	5
F.	29	2:13-end 3:1-12	18	6
S.	30:1-25		19	Rom. 1:1-25
12 S. af. Trinity	I Chron. 10 Isa. 5:5; 9:2	John 11 1:46	9	2

The first lesson in the morning is the story of David's mercy to Saul, in the Wilderness of Engedi. With his enemy in his power, and with the possibility of attaining his life's ambition, he would not stretch forth his hand against the Lord's anointed. Saul's wickedness and his own ultimate deliverance he left to God.

In this gracious treatment of an enemy, there is an interesting pointing of contact with the Collect for the day. Not only is the Gospel of the grace of God designed to work in us that same spirit of graciousness toward our fellow men (compare parable of the unmerciful servant), but even before that climax of God's use of His "almighty power in mercy and pity" in our Lord Jesus Christ (summed up in the Epistle), which we call the Gospel **par excellence**, it was foreshadowed by all kindness and chivalry in man, and even in lower animals (Matt. xxiii:37). That we love at all, or that animals love, is because God Himself is love. (I John iv:19, Rev. Ver..) This, arguing from human instincts to the Divine, is what our Lord Himself does in the parables of lost sheep, lost coin and lost son, and is beautifully, if somewhat anachronistically, brought out by Browning, in "Saul", though with reference to a different lesson from that of our lesson, where he makes David say: Would I suffer for him that I love? So wouldst thou—so wilt thou. O Saul, a hand like this will receive thee. See the Christ stand! It is precisely the realization of this vision denied to David, and to "many prophets and kings", which is vouchsafed to us in the New Testament, and most of all in St. John's Gospel; and perhaps no words of our Lord would have been of greater interest to the author of the 23rd Psalm than the discourse on the Good Shepherd contained in our second lesson.

There is also a further connection with the Eucharistic service in Saul's failure to respond, other than in an emotional and temporary way, to the magnanimity of David. The grace of God is designed not merely to lead to forgiveness, but also to righteousness, that we may "run" the way of God's commandments. A "sinner saved by grace" must be a sinner saved from sin.

The Old Testament alternative deals with the same theme of the forgiving love and graciousness of God.

In the evening, Galatians is begun, the very Epistle in which St. Paul expounds the Gospel of the grace of God, especially in its relations to law and to liberty. What message is so needed by the democratic and would-be democratic peoples of the world today as the appeal of Galatians v:13, taken in connection with David's respect for constituted authorities? For the accompanying first lesson, a selection is made from the prophet of the New Covenant, and is an appeal to "backsliding Israel" to return to a forgiving God and be healed, a return, however, not divorced from "truth, justice and righteousness".

Christians and War

(Extract from the address of the Rt. Rev. F. F. Johnson, Bishop Coadutor of the Diocese of Missouri.)

After two years of waiting, our Nation has commited herself and her people to active participation in the great world war. Most of us I think, will agree that it was high time for the United States of America to go in. Most of us, I think, will agree that Great Britain and France and Belgium had fought our battles for us long enough. I do believe that, taking into account the mercilessness of a despotic ruler against a whole nation of men and women and children whose only offence was that they did their best to check him in his wild career,—I do believe that the time had come for this, the strongest free nation in the world, to take as its breastplate the word of Jehovah: "For the comfortless troubles' sake of the needy, and because of the deep sighing of the poor, I will up, saith the Lord, and will help every man from him that swelleth against him and will set him at rest."

Several of the Clergy have talked with me, or have written to me, to ask my advice as to their duties in the present circumstances. My reply has been that I feel very strongly that the place for the ministers of the Gospel of Christ, for the present, is with the people of their flocks, either here or with our troops as Chaplains. And yet I feel that this nation is doing a Christian work in going into the war. I feel that we may say: "We have the mind of Christ." The second Psalm is Messianic prophecy. Jesus surely saw Himself in it as One who should "speak unto them in His wrath, and vex them in His sore displeasure", when "kings of the earth" should stand up and the "rulers take counsel together against the Lord and against His anointed". The prophecy is of Jesus that He should "bruise them with a rod of iron and break them in pieces like a potter's vessel". Jesus saw Himself in the eighth Psalm and recognized in it one feature of His mission, "that He might still the enemy and the avenger".

In the forty-fifth Psalm the prophecy is of Jesus as One "whose arrows are very sharp". He it is (Psalm cx) who should "wound even kings in the day of His wrath, fill the places with the dead bodies, and smite in sunder the heads over divers countries".

These prophecies foretell that the mission of the Master here on earth was to be a mission including "some form of compulsive and explosive activity'.' There surely was resistance when He said to one of the officers of the High Priest: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me"? There was more than resistance—there was aggressive battle—when He overturned the tables of the money changers in the Temple. It was because He was about His Father's business, and because only so could He maintain the honor of Him whose work He had come to do, that he made a whip of cords and with fury drove the gambling rascals from His Father's house. When Jesus says to His disciples, "If the son of peace be there, your peace shall rest upon", the house, "if not, it shall turn to you again", the inference being that there may be situations which the peace program cannot be made to fit without dishonor. Jesus, when He came, recognized His mission as that of a great stone, which should grind to powder the individual, despotic king or nation which substitutes its own selfish interests for humanity, and refuses to "let the ape and tiger die". He who said, "They who take the sword shall perish by the sword", was He who said, "I came not to send peace, but a sword".

I conclude from all this that peace is the ideal to be prayed for and struggled for. But I also conclude that there may be times when a nation or a man may insist upon going to war, and give as his justification for doing so, "Because I follow Christ". And I venture to affirm that one such time and occasion is now.

I am persuaded that President Hibben of Princeton University spoke profoundly when he said the other day: "Yes, I believe in peace at any price. And the price of peace now is war!" And yet I have said to the Clergy who have asked me to advise them in the matter that I think, at the present stage of the war, they ought not to go except as Chaplains. Let them go to Chaplaincies if they desire them, and are appointed thereto, but let them not, at present, shoulder arms.

A Russian Church For Madison, Ill.

It is proposed to build a church, library and school for the Russian people in Madison, one of the "tri-cities" in Madison County, Ill. The Russians priest, Fr. Kenskoff, authorized by Archbishop Evdokim, is on the ground in Granite City. He holds services in the little Bulgarian Orthodox Church. He is asking people to assist the Russians, who are poor laborers, in putting up the proposed building, which is to combine church, library and school, the latter not to interfere with the public school.

The plant is not expected to exceed $5,000. Printed information concerning the Russian Orthodox Church may be obtained from the Rev. P. Kenskoff, Box 437, Granite City, Ill. "Lend a hand."

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WHAT IS THE EFFECT OF CHRISTIANITY UPON OUR LIFE?

By Bishop Anderson of Chicago

IV.

POINTS OF CONTACT

Continuing my addresses on the Christian religion, I want again to ask you to keep in mind the central theme. It is that Christianity is power that comes from contact between God and man. I have spoken of contact with God and of contact with the world of affairs. Today I want to speak about the principle that underlies all I have been talking about up to the present time.

I want to speak about various points of contact throughout one's life—about a philosophy of Christian living, without which all that I said yesterday is not likely to be realized.

Points of contact with God naturally group themselves under two heads, Sacraments and conversion. I wish that I might bring the two together into a single focus in one address, but that is impossible. Some people magnify Sacraments and minimize conversion; some magnify conversion and minimize Sacraments. The two ought to go together, for they are both touching points between the human and the Divine. One represents God coming to us and the other represents our opening our hearts to Him. One is the Divine side and the other the human side of religion.

Today I want to speak about Sacraments. I think you realize how difficult it is to speak on a subject of this sort upon a stage platform, but I shall try to approach it, not in an ecclesiastical sense, but in a practical way, to help one in one's everyday living.

What is a Sacrament? I have been defining it all along; it is a point of contact. It is a means of grace. It is an outward and visible vehicle by which there is conveyed to us a spiritual reality. That may not be the definition with which you are familiar, but the familiar definition associates itself with two great facts; while I am thinking of a principle that underlies all life and all religion. I define a Sacrament, therefore, as a vehicle by which there is conveyed to the soul a spiritual reality.

THE WHOLE WORLD IS SACRAMENTAL

The whole world from the Christian point of view is a Sacrament. It is an outward and visible manifestation of the power of God. That is what St. Paul says—that the things that are not seen are clearly revealed by the things that are seen, even His eternal power and Godhead.

The coming of God into the world in the person of the Christ was a Sacrament, and as He lived His human life He was the outward and visible manifestation of the power and the wisdom of God. The Church is a Sacrament, an outward and visible means by which we are brought into touch with spiritual realities. Man himself is a Sacrament. You see a man coming down the street. You say, There is a man. You are not thinking of his avoirdupois, you are not thinking of his money or his brains; you are thinking of the man, of the ego, of the soul or personality that you can't see.

Now, in all these illustrations, please note that there is a coming together of the material and the spiritual. The spiritual is the essence of things. In comparison with that the material is almost inconsequential; but nevertheless, this whole world is so constituted and ordered and governed that the material and the spiritual are inseparable, and that the material thing truly regarded is the vehicle by which we are brought into touch with spiritual reality.

A mother's kiss is a Sacrament of her love. She hugs her baby to her bosom and plants a kiss upon its brow. The cold materialist standing by might say, "That is nothing but a contraction of the lips". But the mother knows it is the Sacrament of an undying love.

We hear laughter in the adjoining room. The materialist might say, "That is merely a stretching of the muscles of the mouth"; but those of us who can enjoy a good laugh know laughter is the Sacrament of the merriment and buoyancy of the soul.

The strong man bends over the bedside of his sick and dying child. It lies there white and quivering, and as its eyes look up to him, a great, round tear rolls down the strong man's cheek, and he walks away, with a lump in his throat, unable to talk. Now, the materialist standing by might say, "Why, that is only H^2O, plus some sodium chloride". I can make barrels of tears. Give me some oxygen and hydrogen and sodium chloride, and I will make an ocean of them; yet that grief-stricken man knows that that tear was the sacrament of an aching heart.

The oath that the soldiers are taking these days is a Sacrament of their fidelity. The flag that floats in front of this building is a Sacrament of the loyalty of the management of this theater. The seal that you put upon your business contracts is a Sacrament of your trustworthiness. The checks with which you pay your men or the checks that you receive for work done may be lifted up into a sacrament of the justice of God.

Take the Bible up in your hands. A man might say, "Why, that is nothing. It is paper, it is ink". Throw it into a den of monkeys and they will tear it to pieces and devour it. Hand it to a savage in Africa, and he will look at it, smell of it and throw it away. Give it to a super-sensualist, and it has no interest for him. He would rather read the Police Gazette. Give it to the critic, and he will interline it with names and dates. But let an honest man simply read the book as he finds it, and he will realize the force of the mighty thoughts of the mighty men that laid the foundations of the human race, the great passions of saints and Apostles, the wonderful inspiration that has stirred the hearts of fifty generations of Christian people. It is a Sacrament.

Now, all these are merely illustrations. They are illustrations of a principle that runs through all life, that the supernatural and the natural, the material and the spiritual, the human and the Divine, are all the time coming together, and that material things at their best are nothing more or less than vehicles by which we come in touch with spiritual realities. A dollar bill is a bit of paper. A five-dollar gold piece is a bit of gold. They have no value whatever, except as they are Sacraments of real power and usefulness.

APPLY THESE ILLUSTRATIONS TO RELIGION

Now take these illustrations and come to the Sacraments of religion. Take the great events in a person's life, and see how the love of God is all the time meeting us with spiritual realities. It doesn't matter where we begin. There are two young lovers sitting side by side in the theater this morning. They expect to be married one of these days. It will be a great event in their lives. It will be the forming of a new unit. It will be the establishment of a new home. Isn't it one of the very greatest events? Can you imagine that the God who was good enough to come to the earth to visit us is not interested in an event of that sort? Got meets it with a Sacrament. The more I think about it the more I am convinced that we have either got to look upon marriage as a Divine institution, which has Divine sanction and Divine approval, or else we have got to look at it as something too sordid and commonplace to talk about. It is the great Sacrament of society. It is the great Sacrament of the home. It is the Sacrament of the procreation of the human family. Because it is all that, God meets it with His blessing.

A child is born to that marriage. It is a great event in life. The young mother, bewildered and wondering, looks upon her new-born baby. The friends and relatives all come in to congratulate her. Isn't it a great event? God meets the event with a Sacrament, the Sacrament whereby He takes His child and claims it and brings it into a heavenly society, where it is to be trained for eternity.

By and by that child reaches a very critical age, the age of adolescence. It is a hard time for the parents, and it is a hard time for the child. A new individuality is coming up. A new will is being formed, a new will with new rights. Those rights may conflict with parental authority. The parent has to realize that there is a new individuality and a new will. A wonderful knowledge is coming to that child, amongst other things, the mysterious knowledge about sex, a new knowledge about the power that lies within the child to reproduce itself. It is a critical time in every child's life. It is a time when, unless the higher ideals take hold of your boy and lift him up, the lower ideals are going to pull him down to the very depths. God meets the child with the Sacrament of spiritual equipment. "Then laid He His hands on them, and they received the seven-fold gifts of the Holy Ghost."

But we want to know that God is get-at-able, not only in the great events of our life, but always. We want something that will lift us out of the sordidness of our business and every-day life, and then every Sunday comes into our life with its great Eucharistic feast of the Sacrament of the presence of God.

But notwithstanding all these things, the lusts of the flesh and the allurements of the world may lead somebody to commit a flagrant sin. He can't dodge it. He can't get away from it. He can't forget it. It is all the time bobbing up in his mind with the freshness of a newly-wrought sin, and in anguish he cries out, "Is there a God anywhere? Is there on the earth here and now some instrumentality by which I can have an ambassadorial assurance of forgiveness?" God meets the child and says, "Why, that is amongst the things that I put the Church into the world for; whose sins thou dost remit, they are remitted, and whose sins thou dost retain, they are retained". God meets the penitent soul with the Sacrament of forgiveness.

A young man is to be ordained to the ministry. It is a great event. God meets the event with the Sacrament of authority and power.

So I might go on. I want you to see, dear brethren, that the soul of a thing is its essence. I want you to make religion real; to know that God is real, that God is alive, and that you and I can touch Him—at birth, in life, at death, in the great trial—that all life is a Sacrament of contact with God.

WE PUT THINGS WRONG END FIRST

I think you and I exhibit a marvelous faculty sometimes for getting our religion wrong side up and wrong end first. We fold our arms and say, "Well, after all, I believe that this world has got something more to it than men see. I believe this world has a God." You are wrong. This world never did have a God, but God has this world. That is the idea. You fold your arms and you say, "Well, there is more to life than this body of mine. I believe this body has a soul." You are wrong again. Your body hasn't a soul. It never did have a soul; but your soul has a body.

There was a book written once by a great Christian saint. It was a book called "Natural Law in the Spiritual World". I wish the author had turned it right around, "Spiritual Law in the Natural World".

You take the child and you say, "My child". You bring the child to Baptism, and God says, "No, it is my child". You bring your child to Confirmation. The Bishop lays his hands in blessing upon his head: "Defend, O Lord, this Thy child". So it was God's child after all. But when it comes to our money, surely there we are on safe ground. It is my money. You put a little of it on the Altar of the Church, and the Priest says: "All things come of Thee, O Lord, and of Thine own have we given Thee." So it was God's money.

SECULARIZATION OUR GREAT DANGER

If I were to lay my hand on what I consider to be the most threatening thing in American life today, it would not be the liquor traffic, bad as that is; it would not be the threatening conflict between classes, perilous and alarming as that is. No, it seems to me that the greatest danger that threatens your life and mine today is simply this, it is the danger of complete secularization. Our homes are apt to become secularized, indistinguishable from pagan homes. Marriage is apt to be secularized and reduced to the commonplace. Business is apt to be given a wholly secular aspect, as if it had no relation to the justice and the goodness of God. The Churches are apt today to rely on earthly power, rather than the power of the Lord God of Hosts, and all through life there is the danger of that complete secularization of things.

What is the consequence? Life loses its poetry. It loses its romance. It loses its picturesqueness. It loses its dignity and its beauty and its power, for the beauty, and the dignity, and the power of life, after all, consist in this, that we are not isolated units, but that all life is shot through and through with the supernatural. The earth and the heavens touch each other. That is what gives poetry, and sweetness, and beauty, and strength to your living.

Brethren, let me exhort you with all my might to lift yourselves up out of the swamp of mere secularism. Let me exhort you business men to lift your business out of the morass and malaria of mere materialism. Let me exhort you to lift your social life and all its events out of the sordidness of the vulgar and the commonplace. Let me exhort you to get away from that pessimism, and cynicism, and sourness which have no place in a world over which God reigns. Let me exhort you to realize the presence of God, to realize that at every turn we can see the rays of brilliancy that come from the eternal sun of righteousness.

WHAT THE CHURCH TEACHES ABOUT THE ATONEMENT

The Gospels make the death of Christ the event of supreme importance. It is given a place out of all proportion to the time it occupies. St. Matthew, who begins with the birth of Christ, gives thirty-two pages to the thirty-three years, and six pages, or one-sixth of the whole, to the last six days. St. Mark gives one-fifth of his space to the death of Christ, St. Luke one-eighth, St. John one-third to the death and the events after the Resurrection. With the same conception of the place of the death of Christ in the Gospel, St. Paul calls the Gospel "the word of the cross." He writes to the Corinthians, "I was determined to know nothing among you but Jesus Christ, and him crucified."

Our Lord's idea of his death—Our Lord had the same idea of the importance of His death. Very early in His ministry He began to prepare the Apostles for it. He regards it as the means of His glorification (St. John xii:22 ,"the hour is come that the Son of man should be glorified"), as the great drawing power which should draw all men to Him (St. John xii:32); and as the means of revealing His true nature, "when ye have lifted up the Son of man, then shall ye know that I am he" (St. John viii:28).

Elements in the Atonement — The death of Christ was vicarious, that is on our behalf, for us and for our salvation. Christ was not punished instead of us; the Scriptures never speak so of His death. Nor are we to consider His sufferings as in any way a substitution for what was due to our sins. In fact the cross was inflicted by men rather than by God. The cross was the price which Christ paid for our redemption.

A Ransom—The death of Christ is a ransom, by it we are redeemed from sin. We need to insist always that salvation is from sin and its power; not merely from punishment. It would not have been worth the suffering of Christ, if thereby we were saved from hell, but remained subject to sin as now. Christ died to save us from sinning, to save us unto righteousness. The purpose of the Atonement is our sanctification.

Propitiation—The effect of sin is to work estrangement with God, to separate the sinner from God. Christ's death is propitiation. The so-called moral theory of the Atonement sees only that man is reconciled to God, brought to repentance; this is one effect of the Atonement, but the Scriptures also speak of God as being reconciled. No doubt man's repentance is an essential element in God's reconciliation; but also, no doubt, there are depths in the mystery of the Atonement which we cannot hope to sound. Until we know all about humanity, all about sin, and all about God, there must be mystery in a subject which involves the fulness of all three.

No complete theory of the Atonement—For this reason there can be no satisfactory theory of the Atonement. There have been such in the past, but each could touch but one aspect of so profound a matter. The Prayer Book does not attempt to explain, or formulate any theory, it merely expresses the fact of Atonement through the death of Christ, with the various elements which the Bible mentions. The Prayer Book adheres closely to Scripture in this, as in other doctrines.

We must not over-emphasize the place of the suffering in the Atonement. It is not what was suffered, but He who suffered, which won our salvation. The Fathers dwell far more on the obedience of Christ unto death, than upon the agonies of crucifixion. The life sized Figure on the cross, tinted to exaggerate the blood and the pallor of death, reveals a sentimentalism which has its danger. Far more eloquent, and far more in accord with the spirit of the Gospels, is the empty cross, which speaks of the risen and ascended Lord.

A Problem

The letter below, appearing in the Hawaiian Church Chronicle, concludes with a proposition to Bishop Restarick which we all hope he will find himself in a position to accept. The chances are probably against it, or the Bishop would not have printed the letter:

Honolulu, T. H., May 24, 1917.

My Dear Bishop:

Describing briefly the past events in Paauilo, here I am going to offer you my humble opinion concerning its future work, and I earnestly ask you to lend me your generous ear.

The attitude of Japanese laborers in Paauilo towards Christianity has entirely changed compared to two years ago, when I first showed myself there, and I found out the pressing necessity of Christian education for the boys and girls born in the territory. Remember, they are going to be the citizens of Hawaii. Nowadays, I have about 40 Sunday School children, who attend school regularly. The mothers of these children have so much confidence in Sunday School that they even encourage their children to attend. There are about 300 men and women in Paauilo, and among them only three have refused their children from coming to Sunday School. There are six girls in my class who have reached the age of 16 years, who will become the wives of plantation laborers in the near future, and also will become good helpers of our work.

Those who were attending Sunday School when they were with their parents, after coming to Honolulu for their further education, all became good Christians. I have a bright hope in their future that they will surely become the strong supporters of the Mission work in Paauilo.

Up to this time I was sailing with fair wind; there was no hindrance in my way; everything went as smoothly as can be; but the wind has turned its course suddenly—it blows now right against my face; it is cold and bitter. You probably did hear from Rev. Mr. Cullen that I was refused to use the Hawaiian Church for Sunday School, which I had used for two years. Now I am using a part of the Japanese School, but I am not able to use it after June on account of some hindrance. The house in which I was living is going to be taken up by the manager very soon. For the above reasons, I need necessarily a Mission House of our own, in which I can do what I please. If you give me a sum of five hundred dollars, I am sure that I can build a house worth a thousand dollars, for I can collect $200 or $250 through the hands of my friends here, and I believe there is about $100 which was given for our Mission by the Woman's Auxiliary. I will do all my carpentry and painting myself, if there is one helper. Church members and the young men who attend my Bible class promised to help me in carrying building material and in other works whenever they find time.

If you will consider a little about my request, I shall be much obliged to you.

Yours truly,
NATHANIEL SENO.

Dean Talbot Awarded War Cross for Bravery

The Rev. Henry Russell Talbot, lately of Portland, Oregon, and formerly Dean of All Saints' Cathedral, Albany, N. Y., has been awarded the French war cross for special bravery on the battle front. He went to France to do ambulance work, and was accompanied by Mrs. Talbot, who worked in Paris on the surgical dressing committee. The Dean's special act of bravery was the rescuing of two wounded officers from the first line trenches under fire. He and Mrs. Talbot are now in New York, and have offered their services to the American Red Cross Society.

Give what you can, but if a grudge goes with it, keep it.

Don't overdo what you are doing. If you do, you won't do it.

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

The House of Bishops will meet in Chicago on October 17th.

Two-thirds of the graduating class in the University of the South at Sewanee have volunteered their services to army and navy.

The Clergy of St. Paul, Minn, have the use of a cottage this Summer at White Bear, provided by the Parishes of that city.

Through the generosity of the late Bishop Edsall, a new system of ventilation has been installed in the Church of the Epiphany, St. Paul, Minn.

Dean White of Grand Rapids, Mich., delivered a message recently for "the man behind the man behind the gun", from the text, "What shall this man do?"

The Chicago Diocesan Assembly of the Brotherhood of St. Andrew recently sent to the Rev. F. C. Armstrong, Chaplain of the Second Artillery of Illinois, a portable organ for his use among the troops.

A. beautiful flag was raised at St. Philip's Church, Buffalo, N. Y., on Sunday afternoon, July 29th. The flag was presented by Mr. Charles Duffin. The Rev. E. R. Bennett and Messrs. H. H. Lewis and J. A. Ross were the speakers

The Mission at Troy, Mont., has been donated a fine Altar made of native woods and fashioned by employes of the Eureka Lumber Co., a gift of Mr. C. A. Weil of Eureka. Mrs. Carrie Spence, County Superintendent of Schools, contributed a cross for the Altar, and Mr. Frank Walsh gave the Church an organ.

The Brotherhood of St. Andrew Convention, scheduled to assemble at Philadelphia October 10 to 14, is a God-given opportunity to every Rector to learn how better to use the men and boys of the Church. Why not plan to have your Parish represented —let the Rector and a layman go from every Parish!

A notable meeting of the Indians of the Brotherhood of St. Andrew in South Dakota was recently held on the Sisseton Reservation. There were about 350 men, women and children present for the three days' session. Bishop Burleson was present for most of the time, as was also Mr. Franklin H. Spencer, the Field Secretary of the Brotherhood, from Chicago.

A special preaching service is conducted every Sunday evening in the Church of the Holy Comforter, Burlington, N. C., by the Rector, the Rev. John B. Gibble. The service of Evening Prayer is held at 6 o'clock, and at 8 o'clock an impromptu service, with popular hymns, is held. A large percentage of those who attend this "People's Service", says a report in the Carolina Churchman, are non-Episcopalians, who do not ordinarily come to the services of the Church.

Dinner is served at noon on Sundays by St. Mark's Church, San Antonio, Texas, for soldiers. Each Sunday from forty to seventy men are provided with a hot dinner at the close of the morning service. Every man registers and gives his home Church address. The Rector or Minister of every man is notified of his interest in the work and worship of St. Mark's Church. In this way a contact is effected with the man's home influence.

The Church of the Holy Apostles, Albany Park, Chicago, is Chicago's newest Mission. It was organized about Ash Wednesday of this year, and already there are eighty-four boys and girls in the Sunday School, and about 130 Church families. There is a splendid Men's Club, and a splendid Chapter of the Brotherhood of St. Andrew; as well as women's organizations. The work has been started and maintained almost entirely through the efforts of members of the Brotherhood of St. Andrew. Offerings have been made to General Missions as well as to Diocesan Missions; also a children's Lenten offering for Missions.

The Mission is about to secure a piece of property and hopes before long to have a building erected on it. The Clerk of the Finance Committee is Franklin H. Spencer, 4925 North Sawyer Avenue, Chicago. If you would like to have a share in making this new work count for the spread of the Kingdom, write to Mr. Spencer.

The sixty-second anniversary of th organization of St. James' Parish, Oskaloosa, Iowa, was observed on Sunday, July 29th. The Rev. Arthur M. Lewis is the Rector.

A Chapter of the Daughters of the King was admitted on Sunday, July 29th, at St. Mark's Church, Aberdeen, S. D., with twenty charter members. It will be known as the Bishop Burleson Chapter. Its purpose is to further religious work among girls and young women, and to support the Rector and his plans in the Parish.

The following striking announcement is from the Parish Visitor, St. Luke's Church, Evanston, Illinois: "Where are you on Wednesday mornings at seven? Shaving? At breakfast? Just getting up? All honorable occupations and 'instituted of God in the time of man's innocency'. But there are eighteen week day services at St. Luke's, and one of them is a special Eucharist for men. It is on Wednesday morning at seven o'clock, and lasts exactly half an hour. Don't you think that you could make it once a week? Many do."

A special military service was held at St. John's Church, Lancaster, Pa., on Sunday morning, July 29th, in honor of the twenty or more men who have entered some branch of the army or navy. There was a solemn procession around the Church headed by the cross and the flag, and followed by men in uniform, then the Choir and a delegation of Boy Scouts, whose patrol flag was dedicated before the service. The names of the whole list of those in the service were read, and a special address was made by the Rector, the Rev. G. I. Browne, Chaplain of the Marine Reserve Corps, on "The Meaning of the Times".

Three sons of the Rt. Rev. Dr. G. Mott Williams of Marquette are in the United States army. The latest to enlist is Cecil, who has joined as private in the Connecticut National Guard. John, who, up to the time of his enlistment, was a resident of Detroit, Mich., is a private in the Field Artillery, and is now training at Columbus, Ohio. Tom, who has been practicing law in Portland, Maine, the past few years, is now in the Officers' Training Camp at Ft. Meyer, Va. Another connection of the Williams family is participating in high capacity, General Biddle, brother of Mrs. G. Mott Williams, who is now in Great Britain on war service.

Chaplains in the Army

The following letter is a reply to one from our Editor-in-Chief to the President, and speaks for itself:

War Department, Washington,
July 17, 1917.

Sir:

I have the honor to acknowledge the receipt of your letter of the 9th inst., addressed to the President, which has been referred to this office for reply, and to advise you that, regarding your protest against the apparent injustice done to the Protestant Episcopal Church in excluding its ministers from appointment to Chaplaincies in the United States army. While the quota assigned to your denomination for the regular army has been greatly over-exceeded, it does not interfere with the quota assigned to it for the national army, and appointments of Protestant Episcopal Chaplains will be made for that army in due course of time. Referring to your statement that the Federation of Churches recommended that no Chaplains for the first 500,000 men be taken from the Episcopal Church, as far as is known the Federal Council of the Churches of Christ in America has made no such recommendation. The publication of a statement that no Chaplains of the Protestant Episcopal Church will be appointed in that army was an error which the War Department is glad to correct.

Very respectfully,
J. S. JONES,
Adjutant General.

Just a Moment Please

Serious and Humorous Sayings, Comments, Facts and Incidents Out of the Ordinary

All Canadian men from 16 to 65 have been required to register for the approaching draft.

Six members of the Kyoto Mission, Japan, have been married in about one year, four of whom are women.

In over thirty years Grace Church, Port Huron, Mich., has had only two Rectors. The present Rector, the Rev. John Munday, has been in charge of the Parish for the past twenty-three years.

The new Church building of the Epiphany, Cerrydale, Virginia, was erected in the night by the members of the Mission. The Vestrymen, who are all laboring men, contributed their services. The building was completed in sixty nights.

Analysis of the result of Billy Sunday's crusade in New York, says the Seattle Post, shows that in the segregation of the "trail hitters" who came forward repentant, and resolved to lead a new life, it appears that 7,531 of them were of Presbyterian antecedents, 6,630 were formerly connected with the Church or were members of families so connected, and 3,690 were Roman Catholics.

About 90 per cent of the courts-martial during the civil war were due to the use of intoxicating drink.

It is said, asserts Temperance, that the powers that be in New York permit the back rooms of the saloons to sell on Sunday, because the Church people hear such dry sermons.

The Duchess of Devonshire, in her memoirs, tells of visiting an old woman who had recently lost her husband. She was trying to comfort her. "Well, your grace," said the old woman, "it is a comfort to know that my 'usband is in Beelzebub's bosom." "Oh," said the Duchess, "you mean Abraham's." "Well," replied the old woman, "perhaps that was the gentleman's name."

A large consignment of tobacco, made by the Young Men's Christian Association to the American troops in France, has been lost. The Red Cross Commission to France, to replace the lost shipment, is forwarding to the troops, through the generosity of a tobacco company, 1,500,000 cigarettes, 20,000 packages of smoking tobacco, and 10,000 cuts of chewing tobacco.

The manufacturers of perfumery in France have sustained a heavy loss as a result of the downfall of Czar Nicholas. The Czarine is reported to have purchased on an average of $25,000 worth of perfumes annually. The Czarina's toilet water was manufactured from a certain private field. The violets were picked between 5 and 7 o'clock every evening. Her apartment was sprayed daily with different kinds of perfume.

A million dollar advertising campaign against the liquor traffic in the wet states has been inaugurated by the Federal Council of the Churches of Christ in America.

The Knights of Columbus, a Roman Catholic society, are raising a fund of $10,000,000 to be used in providing comfort for the enlisted men in the army and navy, regardless of race or creed.

John Ruskin compared the Christian to grass: "You roll it, and it is stronger the next day; mow it, and it multiplies its shoots as if it were grateful; tread upon it, and it sends up richer perfume. Now these two characteristics, humility and joy under trial, are exactly those which most definitely distinguish the Christian from the pagan spirit."

King George of England attended, as an ordinary private worshiper, an impressive intercessional service held in Westminster Abbey on Sunday morning, August 5th, to mark the beginning of the fourth year of the war.

The Bible, Pilgrim's Progress, Aesop's Fables, The Arabian Nights, a Life of Washington, and the Statutes of Indiana were the only books possessed by Abraham Lincoln when he was 21 years of age.

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"Isolation is a real trial of the clerical life. I have no sympathy with the plea that the Parish priest should be rolled in cotton. If the vigor of his work is such as to attract attention, the accessories will soon come; but the necessary isolation of his life has practical difficulties. One such difficulty is the uncertainty in the selection of books to buy," says the Rev. Fred H. T. Horsfield in the Carolina Churchman, "and the grim fact is outstanding that few of us have much money for that purpose; and that little must be spent most carefully. However, at some personal sacrifice, we get together the money, and proceed to select the books. The catalog we take in hand is about as reliable and alluring as a floral catalog. Of the making of many books there is no end, and the 'damnation' of the critical notices thereof for a long time 'slumbereth not.'

"Not many moons ago my treasured pennies went into a blindfolded order for books; new this time. I was not sure whether they were annual, perennial, blooming early or late, or high climbers or not. In the bundle there proved to be just one book of inestimable value to me, a perpetual delight, a real crimson rambler with its roots struck deep into human nature, and its splendors flung to the breeze, so that all men could see and enjoy (The Religious Instinct—Hardy). As for the rest, possibly I was to blame, but 'I have roared for the very disquietness of my heart'."

Mr. Horsfield suggests to the clergy of his Diocese that they have a practical remedy through the Bureau of Extension of the State University Library. For the mere cost of postage both ways, anyone may enjoy for two weeks any book in the library. Other state libraries grant the same privilege, which might be freely used to good advantage by the clergy residing in small towns. In their isolation the clergy could use the privilege along the lines of special study, where it would be extravagance to buy the necessary books; and also as a kind of sifting process, to help them in the selection of books really worth while. "Some books are to be 'tasted'," concludes Mr. Horsfield, "and after the desired citations have been copied into our salvage book, they may be returned without regret. Other books are to be 'swallowed' without much attention, and returned gladly. Others are 'to be chewed and digested,' and returned with lingering regret, lightened with the hope that a similar book will soon be on our own shelves."

Cornerstone of New Church Laid At Alpine, Ala.

The cornerstone of the new Trinity Church, Alpine, Alabama, was laid on Sunday afternoon, July 8th, the Rev. Charles K. Weller of Talladega, Missionary-in-Charge, officiating. On June 10, 1917, the Church Building Fund Commission, through Mr. Weller, offered a gift of $300 for a new Church building at Alpine, provided it was built free of debt. On June 14th the first meeting of the Vestry was held, with all members present, and adopted plans for a new building, received a donation of a beautiful lot from Mrs. Riser and her brothers, the Messrs. Welch, and appointed a Building Committee. On June 20th ground was broken for the foundation, and it is expected the building will be completed and consecrated early in September. The building will be of concrete up to the windows, and stucco dashed with crushed marble from there up. The location is at the intersection of two public highways, which run through the valley, with mountains on each side. The membership of the Mission is composed entirely of farmers living within a radius of five miles of the new building, and while there are only thirty-one communicants, there are seldom less than forty persons at any service.

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A man with rheumatism joined the Christian Scientists, and was asked, says the Homiletic Review: "Did Christian Science cure you of rheumatism?" "No, but rheumatism cured me of Christian Science."

If you have only one talent, use it. Few of us have five.

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PRIDE AND PATRIOTISM

If you were a descendant of Abraham Lincoln, I do not believe that anyone would criticize you, if you felt a certain glow of gratitude because you were a Lincoln.

Of course a vulgar advertisement of family ancestry is a very objectionable thing, and one that is apt to make the boaster very offensive.

There is a wide difference between being loyal to family traditions, and having your press agent chronicle the acts of each callow youth in your family circle.

We Americans could stand a little more family traditions, a little less vulgar advertising of family doings.

Well, it is the same way about being an American. Some Americans that go abroad are so loud in proclaiming their nationality that a brass band would not add anything to the noise.

But most of us feel a thrill of satisfaction in seeing the Stars and Stripes and in feeling that we are Americans.

Neither do we imply that we are better than Frenchmen or Englishmen, because we say "I am an American," any more than a man would be offending the Smiths or Joneses by saying, "I am a Lincoln."

And yet what about the Brazilian and the Canadian? Are they not Americans? Are you not slapping them in the face by saying, "I am an American"? You are not unless they are over-sensitive, for that is the recognized term by which a citizen of the United States is described.

An American dollar does not mean a Mexican nor a Canadian dollar in the world's nomenclature.

It is the privilege of language that you may use the term "American" without being offensive, by right of priority in use.

The same way I look up and see the sign, "The United States Bank," on a local institution. That does not imply exclusive proprietorship, any more than "The American Hotel" or "The New York World."

It is a perfectly legitimate use of words.

But when it comes to the Church, we are told that we must not use the word "Churchmen," which has been used for three centuries to describe a member of the Anglican and related Churches.

Indeed so much so that a New England Puritan one hundred years ago would have been angry if you had called him a Churchman.

Now there are those who demand that we shall abandon the use of that term as being offensive to others.

Let me say that when I say, "I am a Churchman," I intend no more offense to a Baptist than I do to a Canadian when I say, "I am an American." That by three hundred years of undisputed use I am entitled to the claim. That if the word "Churchman" today is more respectable than the word "Sectarian," it is for exactly the same reason that the word "American" has a greater dignity than the word "Mexican," because the U. S. A. has made it so.

If the Church had not given a dignity to the word Churchman, it would be a disreputable word today; if it is not a disreputable word it is because the institution, which has used it to designate membership therein, has kept it up to a standard which makes its use a thing to be coveted.

A Churchman is a man who believes in the Church as a reality, and not a fiction. And if you love the Church you will glory in the name, not offensively, but as you glory in being an American, because that which the word stands for is that for which your spiritual mother and your fatherland have stood for, and made it glorious.

Isn't it strange that at this time of war, you will not stand an un-American sentiment from a citizen of this country? Why should it be strange that we should resent an unchurchly sentiment from members of this Church?

May it not be, if you do not resent any un-American sentiment from an American citizen, that you are lacking in loyalty rather than abounding in charity? May it not be so in the Church? We usually are devoted to that which we love. Not so?

Notes From the Church Mission House

The first woman Missionary from the Nippon Sei Ko Kwai to Formosa is to be sent by the women of the Auxiliraies in Japan proper. The different Auxiliaries voted to send a woman Missionary to Formosa and pledged themselves to her support. The different Auxiliaries pledged different amounts according to their ability, and over half of the amount was pledged from the two American districts of North Tokyo and Kyoto. These two districts were the first to have Auxiliaries, and as yet are the strongest in numbers; but four of the other districts have organized them.

The following short extract from a letter of one of our Missionaries in the district of Shanghai, China, gives a graphic picture of the suffering in that country:

"This winter has been the coldest in twenty-five years in the Yangtze Valley, and it is estimated that more than ten thousand beggars and small children have been frozen to death in this one province of Kiangsu. Farther north it has been even worse. As all foreigners have been so poor owing to the poor exchange we have not been able to do half what we wanted to do in the line of alleviating suffering."

? "Shitaya is a section well known as the 'poor district' of Tokyo. The kindergarten of the love of God was started with a view to reaching the children who are so sadly in need. The Japanese proverb runs, 'Many children have the poor.' This seems especially true of this part of Tokyo, for it is not uncommon to find a family of six or seven huddled together in a house not larger than nine feet by twelve and generally it is in the rear of other buildings. Needless to say the children are in many cases in a most pitiable condition due to the character of their environment. 'The Burglar' and 'Pawn-broker' not to mention worse, are among the most fascinating games for the children. The aim of the kindergarten was to save the next generation by rescuing the children of this class. Since it began it reached more than four hundred homes in this district and many homes have been practically reformed and in some cases wonderful conversions and healings have occurred." —From "The Tenth Year—a Year of Testing," by the Rev. P. K. Goto, August issue of The Spirit of Missions.

The Presiding Bishop has recently been to Utah. Writing of his trip he reminds us that: "When I first went to Utah I started from Albany, May 25, 1867, three weeks after I was consecrated Bishop of Montana, with jurisdiction also in Idaho and Utah, and I reached Salt Lake City July second. Most of the intervening time I was traveling, though we stopped for a day or two in Chicago, two or three days in Omaha, three or four days in North Platte, and a week or so in Denver. This time I left St. Louis June third and reached Salt Lake City June sixth. Forty days consumed on the first trip, three days on the second trip. That's quite a difference, isn't it? The rumbling stage coaches took me most of the way on the first trip, with not a few detentions caused by threats and fears of hostile Indians. Comparative home life in an unchanged Pullman car did the work for me on the second trip. A clean fifty years separated the two trips. And how wonderful the changes in those fifty years!"

The Board has recently received a cable announcing the purchase of land for the new buildings of St. Luke's International Hospital, Tokyo. The site is in the Tsukiji district, near the present St. Luke's, Trinity Cathedral and St. Margaret's School. Baron Goto, Japanese Minister of Home Affairs, recently presided at a luncheon given by the Japanese Council of St. Luke's Hospital, Tokyo, in honor of Dr. Rudolph B. Teusler, director of the institution. On behalf of the Council, Baron Shibusawa placed in Dr. Teusler's hands not only the $25,000 given by his Majesty, the Emperor, for the building fund of St. Luke's, and the $50,000 given by a group of Japanese statesmen and business men, but an additional $4,500 representing extra subscriptions and interest upon the fund. A chart showing the location of the new property of St. Luke's International Hospital, Tokyo, and a series of ten interesting pictures are published in the August issue of The Spirit of Missions.

Personal Mention

The Rev. W. S. Slack of Columbus, Miss., has been tendered a call as Rector of St. James' Church, Alexandria, La.

Two sons of the Bishop of Brazil, the Rt. Rev. Dr. Kinsolving, are in the army, and are at the front in France.

The Rev. Alfred Taylor of Crescent City, Florida, is in charge of the services at St. Peter's Church, Albany, N. Y., during this month.

The Rev. Edward M. Cross, Rector of the Church of St. John the Evangelist, St. Paul, Minn., is taking his vacation at Lake Bemidji, Minn.

Recent letters from Bishop Restarick of Honolulu, says the Spirit of Missions, tell of his improvement, following a severe attack of the grip.

The New York Herald published a special sermon in its edition of Sunday, August 5th, by the Rt. Rev. Dr. Charles S. Burch, Suffragan Bishop of New York.

The Rev. Dr. Henry K. Denlinger, Rector of the Church of the Holy Apostles, New York, and his daughter are at Talland, Mass., this Summer.

The Rev. R. J. Jensen, assistant to the Rev. C. F. Chapman, Rector of St. James' Church, Butte, Mont., has accepted a call to St. James' Church, Dillon, Mont.

The Rev. Wm. F. Bayle, assistant to the Rev. E. J. Owen of St. John's Church, Greensburg, Pa., has accepted a call to a Parish in Maryland, and expects to leave for his new field of labor within a short time.

The Rev. J. B. Pengelly, Rector of St. Paul's Church, Flint, Mich., delivered the address at the annual meeting of the Michigan League of Municipalities, held at Grand Rapids July 27th.

The Rev. Dr. Lewis Brown, Rector of St. Paul's Church, Indianapolis, Ind., preached in the open air at the State Capitol building on Sunday evening. His subject was, "Armageddon and the Battle of the Lord".

Dr. Benjamin M. Briggs, President of the City College Club, Brooklyn, N. Y., gave an address at a patriotic meeting on war problems, held in the Church of the Ascension on Sunday evening, July 29th. His subject was, "Our Part in What's Coming After the War."

The Rev. N. D. Bigelow of Milwaukee, Wis., said the services and preached in Trinity Church, Anderson, Ind., on Sunday, August 5th, and was tendered a reception by the members of the Parish on the following Monday evening. He was the former Rector of Trinity Church.

The Rev. Henry S. Whitehead, beginning September 1st, says the New York Herald, will occupy a unique position at the Church of St. Mary the Virgin, of which the Rev. Dr. J. G. H. Barry is the Rector. This will be "Pastor of the Children". The sons and daughters of many theatrical persons are in the Sunday School.

The Rev. Edward Houghton, Rector of St. Paul's Church, Galesburg, Ill., is enjoying a five weeks' vacation in Ontario, Canada. During his absence, the Rev. Harry Virden of Winfield, Kansas, will have charge of the services at St. Paul's Church. Mr. Virden's parents reside at Galesburg.

The Rev. Winfield H. Ziegler of All Saints' Church, Leighton, Pa., has been offered an appointment as War Secretary of the Army Y. M. C. A.

The Rev. Henry C. Stone of the Stonemen, gave an address for men only at Grace Church, Allentown, Pa., on Sunday evening, July 29th, and conferred the first degree of the order on a number of candidates.

Rev. Thomas Dyke of St. Peter's, Mound City, Ill., has enlisted as a private in the Canadian army and is in training at Winnipeg.

Rev. Dr. Barre of St. Andrew's Church, Wilmington, Ohio, with the Rev. George K. Johnson, Rector of St. Paul's Church, Chillicothe, Ohio, are holding services in the newly finished barracks at Camp Sherman.

Some of the members of St. Paul's Church, Duluth, Minn., showed their high regard for the Rector, Rev. Albert W. Ryan, D. D., who has been with them for nearly a quarter of a century, by presenting him with an Elgin car.

The Rev. William Preston Peyton, Deacon, was lately ordained priest in St. John's Church, City Point, Va., by the Rt. Rev. B. D. Tucker. The Rev. Braxton Bryan, of Petersburg, preached the ordination sermon and the candidate was presented by the Rev. F. G. Ribble.

The Rev. Wm. L. Wood, Rector of Trinity Church, Lenox, Mass., who was appointed Chaplain of Base Hospital No. 1, American Red Cross, in France, and tendered his resignation to the Vestry, has been granted a leave of absence by the Vestry, who were not willing, for the good of the Parish, and on account of the high esteem in which they held him, to accept his resignation.

The Rev. William J. Alfriend, assistant to Archdeacon E. A. Rich, of the Archdeaconry of Southwestern Virginia, was recently ordained to the Priesthood in St. Paul's Church, Lynchburg, Va., and has been assigned to duty as Chaplain of the First Virginia Infantry, National Guard, to which office he was lately appointed. He will accompany the National Guard to Anniston, Ala., and thence to Europe in case the Virginia soldiers go abroad this fall or winter.

The Rector of Preston Parish, Southern Virginia, has resigned to accept a call recently extended to him by Christ Church, Pulaski. The Rev. Thomas Opie has been Rector of the Parish for the past three years, ministering to three organized congregations and three Missions in Smyth and Washington counties. During his Rectorship, a handsome and much needed Rectory has been built—the American Church Building Fund Commission donating $500 towards the building. Pulaski is a progressive and growing industrial community, and the Church has a promising future there. Mr. Opie takes up his duties the middle of October.

The One Day's Income Plan is progressing steadily. To date there had been received about sixty-six thousand dollars. At this date last year there has been received something under fifty thousand dollars. In sending in an offering a recent contributor said: "It gives me great pleasure to send you ten dollars towards the one day's income. It is twice the amount I sent last year, not that I have any more income, but I feel the need is greater."

Out on the Rosebud Rerervation, in South Dakota, there was held, early in the summer, a gathering of our Christian Indians. One afternoon was devoted to a Red Cross meeting, which proved a great success. There were speeches and patriotic songs, and about seventy Indians joined the Red Cross. Two of the women who have sons in the ranks, gave $25 each, and altogether about $1,000 was collected. Little Ellen Shaw, five-year-old granddaughter of the Rev. Dallas Shaw, wished to join, but having no money she offered all that she had—a beaded bag which will sell for $5 or $6.

Memorial of First Communion Service Held 310 Years Ago in Virginia

The Rev. E. R. Jones, writing from Williamsburg, Va., to the Spirit of Missions, and enclosing a check for work among the Indians, says:

"This money was received in an offering taken at an historical celebration of the Holy Communion at Jamestown Island near here. The service was held in the open air, and a historical address was made in commemoration of the first Communion service similarly held at the same place three hundred and ten years ago by the Rev. Robert Hunt, the Chaplain, who came with the original settlers to Jamestown in 1607. The memorial service was held with the old Jamestown Communion silver, now in the possession of Bruton Parish Church, and upon the third Sunday after Trinity, the day upon which the first service was held. We hold such a memorial service every year, weather permitting."

Bequests to Church Organizations

Miss Abbie S. Middleton, who died last May in New York, left by will $3,000 to the Society for the Increase of the Ministry of Hartford, Conn., and $1,000 each to the New York Bible and Common Prayer Book Society. In leaving $475 to a niece, she stated in her will: "She does not need my small hoard, which shall be appropriated to religious purposes. She knows why no relatives of mine have any claim on anything I possess." Secular press reports state that Miss Middleton believed her relatives had not treated her kindly, but her relatives claim that she was a religious recluse, and held herself aloof from them. The will may be contested. Miss Middleton was the daughter of the late Rev. Dr. John C. Middleton.

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The Epistle to the Ephesians

III

[A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.]

Vs. 11: **In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.**

Theodoret: **Inheritance.** Formerly the Jews were known as God's peculiar people; but now God's people and inheritance are those who have been chosen from the Gentiles and have been illuminated by His grace. We were made partakers with the saints.

Sadler: **According to the purpose of Him.** The choice of ourselves and of all whom God predestinates, is not according to chance, but for an all wise and all benevolent purpose.

Origen: God does nothing by caprice, but worketh all things by counsel.

Vs. 12: **That we should be to the praise of his glory, who first trusted in Christ.**

Wordsworth: We of the natural Israel were led by our prophets to preconceived hopes in Christ. You Gentiles received the word of truth and embraced the Gospel.

Sadler: Who trusted in Christ first, i. e., before the Gentiles, and who were led by God to believe in Him, that they might preach Him to the Gentiles.

Vs. 13: **In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy spirit of promise.**

Wordsworth: **Ye were sealed.** The literal Israel received the seal of circumcision (Rom. iv:11) and were thus shown to themselves, and to others, to be God's peculiar people. Ye were sealed with the true circumcision, that of the Spirit, in your Baptism (Rom. ii:28-29).

By the spirit of promise. What promise? That made by God by Joel (ii:28) and by Christ, who said, "Behold I send the promise of my Father upon you."—St. Luke xxiv:19.

Meyer: **Ye were sealed.** The sealing is the indubitable guarantee of the future Messianic salvation received in one's own consciousness, through the Holy Spirit, and not the attestation before others.

Sadler: This sealing has been interpreted as Baptism, Confirmation—and the gift of the Holy Spirit apart from either, to enlighten the understanding and purify the heart.

Vs. 14: **Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.**

Wordsworth: **Earnest**—part payment and a pledge of the whole.

Iranaeus: The earnest of the Spirit is a part of that honor which is promised us by God.

Whitby: God having promised to His faithful servants an eternal inheritance, gives them His Holy Spirit as an earnest of it.

Sadler: The full inheritance will not be recovered till the last day, when we shall be raised again in our glorified bodies, but the pledge of it is in the present possession of the gift of the Spirit.

Sadler: **Redemption** in New Testament language is not yet complete. The full price is paid, but the full value purchased is reserved to the end.

Vs. 15: **Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints.**

Wordsworth: **I also after I heard,** having heard probably in his detention at Rome, where he now writes. No argument can reasonably be deduced against the opinion that St. Paul had been personally with those to whom this letter is addressed. What he now heard was the good news of their perseverance.

Theodoret: As St. Paul was grieved when he heard of the schisms at Corinth where he had preached eighteen months, so he now rejoices when he heard of the faith and love which prevailed at Ephesus, where he had preached for nearly three years.

Sadler: **Love to all the saints,** may mean that they sent relief to those living at a distance from them. St. Paul believed in helping all of the faith.

Vs. 16: **Cease not to give thanks for you, making mention of you in my prayers.**

Sadler: **Thanksgiving and prayer.** Thanksgiving being mentioned first seems to predominate.

We pray—our prayers are answered, but the ninety and the nine forget to return thanks.

Vs. 17: **That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.**

The Father of glory compare II Cor. i:3—Ps. xxiv:7.

Tertullian: He is the Father of glory, whose Son when ascending is called in the Psalms the King of Glory.

Sadler: **The Father of glory.** This is a kindred expression to the Father of lights (St. Jas. i:17). Glory is personified as lights and mercy. God is called their Father because they issue from Him.

Sadler: **Spirit of wisdom and revelation.** The spirit of wisdom is placed first because the mind must be in a prepared state, i. e., endowed with heavenly discernment to receive a revelation rightly.

Gore: St. Paul prays that they may rise to the true science of what their Christian calling, as fellow inheritors with the saints of the Divine blessing, really means, and to an adequate expectation of what God intends to do in them, on the analogy of what He has already done in Christ their head.

Vs. 18: **The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.**

Sadler: **The eyes of your understanding,** literally the eyes of your heart. Divine knowledge such as the Apostle prays for, being a matter rather for the heart to apprehend than for the understanding or mind to comprehend.

Ellicott: **The hope** which the calling of God works in the heart.

Sadler: The hope of God's calling was not only a hope beyond the grave—a hope of eternal life—but it was a hope that all things, no matter how adverse, worked together for good to them that love God.

Vs. 19: **And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power.**

Meyer: **Power.** After the object of the hope, there is now set forth also that by which it is realized, viz.: the infinite power of God shown in the resurrection of Christ.

Ellicott: The word **power** is a general word for force, which may be latent. St. Paul, therefore, adds that this power is not latent; it actually works up to the full measure of the might of the strength of God. The whole phrase forms a glorious climax, in which the Apostle accumulates words ever stronger and stronger to approach to the description of the omnipotence of the Spirit.

The Lord's Prayer—A Series of Short Talks

BY REV. H. P. SCRATCHLEY

Forgive us our trespasses as we forgive those that trespass against us. So we say in the Prayer Book, but the Gospel of St. Matthew reads, "our debts as we forgive our debtors," and that of St. Luke, "our sins." The Prayer Book version comes from the Cranmer Bible, translated in 1540. The sense is the same whatever reading we take, for sins are the trespasses in that they are or may be the walking on forbidden ground, sins of commission, breaches of the moral law of God, or they are debts because as His children we owe God obedience, loyal service, generous devotion, the offering of our lives. These are duties we owe to God which by sin have not been paid, for which we are therefore in debt. All of these are summed up by St. Luke as sins, for, whether we do against the positive commands not to do or whether we refrain from doing that which we are commanded to do, we sin. This simply means that we can sin the sins of omission or the sins of commission. We offend when we fail to give God that which is His, ourselves and our talents, as much as when we violate the laws which He has ordained.

This is a most heart-searching petition because, when we come before God with a prayer for forgiveness of our sins, there must be a consciousness of sin and sins, and because we make this forgiveness contingent upon our willingness to forgive or, as St. Luke gives it, our having already forgiven others. The essence of contrition for sin is the sense of offense towards God but the virtue of God's forgiveness is the mind of the penitent. It is not enough to say, "I have offended, forgive." There must be a desire to conform ourselves to God's mind. This prayer for pardon springs out of the prayer that God's will be done. If we do not ourselves forgive, there is lacking in us that will of God which desires to forgive and does forgive the sorrowful. Then this petition teaches us by its use the need of, first, consciousness of our sins, not merely sinfulness in the abstract but definite sins known and named to God, and then, the confession of these by name. It is not enough to say that we are miserable sinners; we must in the presence of God lay bare our souls by naming the sins for which we ask forgiveness, just as we know how our brother has offended us and are to forgive him the definite act. Too many people are content with the General Confession of the Prayer Book, which is, because it is a **common confession** of the whole Church, general.

WHAT IS FORGIVENESS?

We ask for forgiveness. Surely not release from punishment; "Thou forgavest them, O God, and punished their own inventions." Punishment springs out of sin, the inevitable, physical, mental, or spiritual result of a violation of God's laws; by it men learn the folly of their acts and only by it can men so learn. When we sin, we offend a loving Father, we forfeit the place of children, we are alienated from God as long as we are impenitent. The personal relation is broken; that union which we had by our Baptism is destroyed for the time; trust and love cease. When we sin, we not only break a law, we offend a person. The law brings punishment, but forgiveness brings restoration of the personal relation, the love and trust is restored. Sin, moreover, destroys the cordial atmosphere in which love flourishes; forgiveness recreates that atmosphere. Sin puts us in discord with God, forgiveness makes harmony. It is this restoration to the personal relation that we pray for in this petition.

Also, forgiveness is not mere clemency, not mere remittance of a sentence, not a mere wiping out of the offense. It is a misfortune that men in the West continually think in law terms, and that Calvinism has stereotyped this form of religion among the Protestants. Forgiveness implies a change in the man forgiven; where he was alienated by his act, he is now made a friend. Forgiveness implies conversion; "make me a clean heart and renew a right spirit within" is but the cry, forgive me my sins. So its daily use, the continual use, brings to our mind not only the daily sins which we through the weakness of our mortal nature commit, but also the daily conversion with confession to God. It is a Protestant error to teach that conversion is a single act, and the turning once to God brings a sinless perfection. "If we say that we have no sin, we deceive ourselves, and the truth is not in us," so wrote the disciple whom Jesus loved. The true use of this petition means daily self-examination both as to sins committed and as to the interior mind ready to forgive, daily turning to God for forgiveness.

Sin is not only individual but corporate. No one of us liveth unto himself, and no one dieth to himself, is true not only of our relation to God but of our relation to each other. So we pray for forgiveness not only for ourselves individually but as one body in Christ. Here again the Lord's Prayer teaches us unselfishness; the natural man thinks of himself alone, the Christian links himself with all the members of Christ. So we ask forgiveness for the sins of the Church and the sins of the nation, that these corporate sins may be forgiven as well as our individual sins. This linking ourselves with the Church and with the nation in this prayer makes its sins our sins, and this is not wrong; for just so far as we acquiesce in these sins and exert no power to alter the Church's action or the national life we are partakers with them in these sins of the body corporate. The danger for most of us is that we become complacently selfish, each thinking of ourselves and our shortcomings. Here as before the Lord's Prayer by the "us" cuts across this attitude of mind and puts before us the obligation to overcome in the world the sin of the world by the grace of Christ.

Moreover, the plural in a startling way brings to our attention the Lord Jesus' injunction: "Pray for them which despitefully use you." The sinner and the outcast, the friend and the enemy, the penitent and the impenitent, the saint of God and the prodigal wandering in the far country, are all included in that "us." When we pray this prayer, we pray that God's mercy will go out after the wandering sheep and bring them home. How often do we miss this import of the prayer: "forgive us." It is hard to pray for those who have offended us. The hardest command to follow is this: "therefore, if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." To grant forgiveness when it is asked for is not as difficult as this. So to pray for our enemies is what so many find impossible, and yet here in the prayer the Lord gave His Church is this inclusive cry for the forgiveness of **all** men.

THE KINGDOM GROWING; CHURCH EXTENSION BY FEDERATION

The article below, entitled "Church Unity", and written by "E. N. S.", in the Church Record of the Diocese of Minnesota, may well be read and considered by every person interested in Church affairs. As clear a statement as this of the issues involved in Church Federation is seldom met.

It seems more difficult than it should be for some earnest men to realize that the reluctance of the Episcopal Church to unreservedly ally itself with the federation movement is dictated not by politics, but by what we believe to be principles. And if we are going to really believe anything at all, we must believe that these principles, if they are such, are not to be bartered away for a good that has at present no other basis than hope.

CHURCH UNITY

The mind of Christ is that all of His disciples "may be one", as He and the Father are one, and all true followers of the Master gladly welcome those agencies that will really help the Master's prayer to become a reality. This branch of Christ's Church has always emphasized this need, and among the special prayers in the Prayer Book there is one for use for that end. In Chicago, some years ago, a Quadrilateral was put forth of the things necessary for organic Church Unity. In Cincinnati, a Commission on Faith and Order was constituted to work for the unity of Christendom. Carefully and slowly this commission has been doing its work, and it has contributed much toward bringing Christian communions together to consider this most vital matter of the Master's Kingdom. Owing to the present state of the world, no one can say when the conference will take place, but when it does it will be, not speaking boastfully, to the credit of this branch of the Church, that such a meeting was made possible. Our historic position of Apostolic order, free from encroachments of later Roman growth, and our adherence to a primitive faith, has led us as a communion to appreciate and stand for much which is true in all forms of Christianity. The Church of Christ must be comprehensive, and because this branch of the Kingdom combines in itself both an inheritance of Apostolic order and faith, free from modern innovations or subtractions, and is both truly Catholic and truly Evangelical, it exemplifies that spirit of comprehensiveness which makes it quick to foster everything which will make for a true comprehensive unity of all Christian followers.

However, the Church has been faulted from two sides, because she would not adopt schemes for Church unity which in their very nature were exclusive. The ultra Protestant will have nothing to do with a plan that makes any recognition of what Rome and Eastern Churches have which is truly Catholic. On the other hand, the ultra Roman Catholic takes the same attitude toward anything that is Protestant. So the Church standing for a truly Catholic position is faulted from both sides, because she will not be committed to extremes or irreconcilables. However, the Church's loyalty to her position and the mind of the Master will contribute that New Testament basis which will finally bring men to be of one mind in the House.

The Federation of the Churches of Christ in America is an attempt to effect a Church unity on a federated basis. It is undoubtedly a step toward unity for Christian bodies which think in terms of "Churches", but it does not emphasize the organic conception of the Church of Christ as one. Christ founded a Church, not Churches, and to have merely the ideal of a federation of Churches for unity is to acquiesce in recognized divisions in the Body of Christ, which can not be a fulfillment of the Master's petition that all might be "one". So it follows that this Church is consistent in its refusal to commit itself to the platform of The Federal Council of Churches in America. Its ideal is for an organic Church unity, and not for a federated division. Membership in the organization commits the individual Churches to the will of the Council in some things. The Council recognizing a waste in many places from too many Churches, advises oftentimes what shall be done in the particular case as to the Churching of the neighborhood or community. The result is for the Church to commit itself to membership would mean that at times her right to go into a community in fulfillment of her Master's command would be opposed or be questioned on the ground of expediency, or on the ground that the locality is being ministered to by some Church which denies some of the things which the Church holds as essential. For instance, infant Baptism. The Church cannot consistently commit herself to a program which makes it impossible to administer the "Doctrine, Discipline and Worship as this Church hath received the same". To do so would be to stultify herself.

The plan has another practical objection, and that is, it creates a centralized autocratic power in a committee which controls the inauguration of Missionary activity of its membership. In the Isthmus of Panama and parts adjacent the Church has some splendid work, which is flourishing and strong, and while not a member of the Federal Council, that body recommended that our work be closed and the field ministered to by the Methodists. The practical result of the plan is that you have created in a Protestant body that which it opposes in the Roman system. In the one you have a Papal and individual autocracy, and in the other a Protestant and social bureaucracy. The Church's ideal is opposed to both and can be a party to neither. So it is this branch of the Historic Church has not affiliated with the Federal Council. Consistent with this course, the Church in Minnesota has not become a part of the State Federation, or the Church Extension Societies in St. Paul and Minneapolis, in the local organizations of the larger body. Church unity does not mean uniformity, but it does mean organic unity that makes us all truly "one" in the Body of Christ. Any less ideal is not worth the effort and is not the ideal of the Master and the teaching of the New Testament.

Bowlder Marks Old Trail of Iroquois

The Rev. William Bours Clarke, D.D., Rector of Trinity Church, Seneca Falls, N. Y., made the dedicatory address on Wednesday, July 11th, when a memorial was placed in Fall Street to mark the old Iroquois Indian trail and the Seneca Turnpike. The memorial was placed by Sagoyewatha Chapter, Daughters of the American Revolution, and practically the entire membership of the Chapter and a large number of their friends, and members of the Seneca Falls Historical Society, were present at the unveiling of the granite bowlder.

Rev. Dr. Clarke, in his address, said that the memorial was particularly fitting and necessary to mark a section of the Iroquois trail and the turnpike, which was in early days one of the most beautiful sections of the highway in any part of the State. As President of Seneca Falls Historical Society, Rev. Dr. Clarke invited any citizens who were interested in the study of local history to affiliate with the organization.

The unveiling was performed by six children of D. A. R. members.—Democrat-Chronicle.

THE CHILDREN'S HOUR

IN THE HOUSE OF THE SPANISH SPY

By EVA LEE MATTHEWS

Once when I asked him his name and the names of the people in the house, he answered me evasively that I could call him Doctor—and the name of my attendant was Bernard. "As to the rest," he said, "you know as well as I do that their name is your own."

I puzzled long over this. It was evident they would give me no clue by which I might trace them out and denounce them if ever I should escape. But was there anything else intended? Had inquiries been made by the people next door, one of whom I had seen at the window, who may have observed the strictness of my imprisonment, and were they pretending that I was a son of the house? The artifice appalled me.

It was several weeks before I was allowed to be out of bed and dressed. I confess I was surprised at the indulgence when it came. I had fancied they were going to keep me in bed as the safest mode of incarceration. I had not even asked for it in fear of being refused, and I think now it was due to the intercession or perhaps command of the head of the house, the tall bearded man who came to see me occasionally.

Though I felt I owed my imprisonment to this man, I was not sure but I owed him my life also. I was sure my pretended doctor would have ended me with knife or drug long before this had it not been for him. He at least had more pity than anyone else whom I saw. He came in one morning with the doctor and looked at me while lying in a listless apathy, refusing to answer when spoken to, and then they had a murmured consultation together and when he went out the doctor gave some orders to Bernard, who forthwith got me out of bed and dressed me. I was too weak to walk across the room without help and so thin my clothes hung on me like a pole. Probably, too, they had none just my size, and they had fitted me out with those belonging to a larger man than I.

When Bernard had pushed me in an easy chair to the window I found that it was open and the balmy breath of spring floated in. The iron bars made an effectual barrier against my leaning out, however. I was wondering how long I had been shut up here when I perceived on the windowsill a newspaper left doubtless by the head of the house, whom I now mentally called the Don. My hand closed upon it and when Bernard's back was turned I eagerly took it up and saw it was the "Daily Gazette"—evidently the Don could read English—and the date was April 27, ——.

I had been over two months a prisoner! I read with breathless interest. The war with Spain was in full progress, with little advantage so far to our arms. The Spanish fleet was somewhere on the high seas and might touch our Atlantic coast at any time. Great alarm was felt for our unprotected seaboard towns which might be shelled by a hostile fleet that would be off again before its whereabouts were known.

My heart stood still with horror as I read the name of my own town as one of the threatened ports to be bombarded by the Spanish Admiral. I think I made some sort of an exclamation, for my attendant suddenly turned around and, taking the paper from me, said:

"Oh, sir, you must not read that." Of course they had no intention of letting me know even that much.

It was several days after this, I think the second or third of May, there suddenly began a tremendous firing. The reports came even to my secluded chamber and it seemed to me as I strained my ears that I could hear the sound of hurrying wheels, as though dragging cannon through the city. Doubtless the threatened attack was being made and the whole town was rallying to the defense; and I was cooped up there in the power of the enemy.

Oh, if I could but get out and join in the defense of my town! Bernard had left hastily at the first sounds of excitement. I went to the door. By a lucky forgetfulness he had left it unlocked. I stepped out into the hall. There was no one there. Evidently the whole household was absorbed in watching the destruction of the town which they themselves had plotted, doubtless giving the information to Admiral Cervera that had led to this attack.

I stole down the deserted stairways, two long flights, how endless they seemed, and my knees were doubling under me with aching fatigue, but I had reached the front hall. I had to pause a moment to recover my breath, which came in short gasps. In that moment the front door opened and my enemy, the doctor, appeared, and in a harsh voice exclaimed:

"How did this happen? Bernard, here to your duty!" Two strong hands were laid on my shoulders and seemed to be crushing me to the earth. In the bitterness of my disappointment I think I lost consciousness, for the next that I remember I was on my bed in my old prison chamber and the doctor and Bernard giving me restoratives. I heard the doctor speak very sternly to my attendant:

"He nearly escaped this time through your negligence. It might have been fatal. You must never leave the room unlocked."

The slow days passed by in wearisome monotony, and after my last attempt at escape the door was always securely locked even though Bernard was constantly with me. I was dressed each day and as the spring was now far advanced, sat much by the open window for the fresh air, with little to do but count the hours struck out by the city clocks, of which there were three that I could hear and not more than a half minute's difference in time.

Once I asked for a Spanish grammar and dictionary, hoping to perfect myself a little more in the language of my captors, but the request was peremptorily refused. The doctor pretended I was in no condition for study.

Then one day the Don came in for a visit. He made some polite and even sympathetic inquiries about my health, which I answered by assuring him I was certainly gaining strength and felt that I would be quite well if I might have the freedom of the park for a daily walk. His brow darkened somewhat at this sudden request and he was silent a moment, then said:

"I would grant you that privilege if you would give me your word of honor not to attempt to escape."

"I cannot give you my parole," I said. "Liberty is my natural right. You are keeping me in a most unjust detention here, contrary to the laws of a free country. Ah! let me go," I cried. "I will promise to make no effort to prosecute you for my own personal injuries, and though my duty to my country would compel me to inform upon you as Spanish spies, I will delay it a week to give you time to escape. Indeed, I would not willingly harm you, cause though I have to hate all in this house. Will you not let me go? I am so weary of this imprisonment, without a book or writing materials to charm even a few of the dull hours."

I had surprised myself at the length of my appeal, not knowing I could have spoken so much Spanish, and the Don was evidently moved. His eyes were moist and his voice almost tender as he replied:

"My poor boy, you know not what you ask, nor what danger you would be in did I let you have your way. Something, however, shall be done to relieve the tedium of this dreary confinement, and I will see if I cannot procure for you some outdoor exercise that will be safe." So saying, he left me and shortly after a package of books was brought to my room. They proved to be novels, mostly detective stories, which were of absorbing interest to me as I read by what slight clues strange mysteries were unravelled, and considered how my own case might be traced.

The next day ink and pen and a blank book for writing were brought me. Evidently I was not to write letters, yet it was some consolation to be able to write out in consecutive order the various events of my captivity. This has taken me several hours of several days, for it has not been easy to put clearly the vague and confused impressions of the first weeks of my captivity when I was bewildered from a concussion on the head, aided by mischievous drugs.

Every day for a week I was taken out in a carriage for a drive with the doctor or the Don beside me and Bernard on the seat in front. Then for a few days my attendant walked with me in the back yard. It was a duty exercise suited to my prison life and in general keeping with it—I feel, however, that it has really done me good.

The weakness of my legs and the pains in my knees, so marked at first, have gradually disappeared and I am beginning to hold myself erect now when I walk, and even to step out with some briskness. I am taking pains with this, as I realize now how premature were my former efforts to escape. I could scarcely have gone a block in my former condition.

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June 5.

I have been wondering what could be the danger hinted at by the Don whom, in spite of my very real cause of hatred toward him, I cannot help liking. I believe I have discovered it.

Yesterday Bernard dressed me with more than usual care and instead of taking me by the side door into the back yard, he took me out of the front door along the quiet and deserted street into the park at its end, so familiar to me. The leafage and flowers of early June were making it unwontedly beautiful; the sun was shining hot enough to make the shade agreeable; the air was soft, not hot, not cool; yet there was an unfamiliar air about it all. I puzzled over it for awhile and then it flashed upon me it was the people. Not a familiar face did I see, and the women were for the most part bareheaded or with but a light lace scarf worn loosely on the head.

I suddenly sank upon a bench with a gasp of horror. Were these all Spaniards? Had the town fallen into their hands in the bombardment of the month before? Were they now in possession and was that the reason freedom itself would now be dangerous to me? I could hardly breathe as I thought of my own home, of my father and of the fate of my friends and all I held dear. At that despairing moment a familiar face did pass, Jennings looking just as he always did, whether in office or out on holiday, nothing ever altered him.

"Jennings," I called, "for heaven's sake, stop and tell me what has happened."

"Why, old fellow," he said, "where have you been all this time? You have been sick sure enough," he added, in a tone of unwonted sympathy, looking at me earnestly.

"It is not myself, but tell me about the Spaniards—have they gotten the whole country?" I cried.

He edged away from me, looked at Bernard, who tapped his head as some sort of signal to him, and then he answered:

"Come, come, don't let us talk about the Spaniards; 'tis'nt safe yet, you know. I'll see you again when I can. Got to go now. Goodbye, old fellow, and good luck to you."

Not safe to talk about the Spaniards! Fearful of arrest, perhaps, and imprisonment such as mine. Surely they have their iron grasp upon this poor city of mine. And my father! Has he escaped, or is he now in prison; or, worse fate still, is he among the fallen who died in the defense of the city when the attack was made? I was so overcome by the grief and horror of it that I covered my face with my hands.

Bernard saw the tears trickling through my fingers and helped me home.

Today when he asked me, more respectfully than usual, if I would walk in the park, I said "No." I preferred the back yard. I could not again see the enemy in exultant possession of all I held dear.

——

July 1.

It has been weeks since I have added anything to this record of my prison days, partly because of the apathetic despair into which I fell after my experience in the park, partly because there was really nothing further to add. The days are all alike. I have described my prison, and my jailers, and really, nothing ever happens. Sometimes for whole days together I have not spoken a word and Bernard is equally taciturn. My food, my exercise, my rest, are all as regular as clock work. Never expressing a preference, I am never asked what I wish. I rarely see the Don. The last time he came to my room he looked as gloomy as I felt. I talked to him a little of my frustrated hopes, of how I had worked to fit myself for college, and how I had intended going this fall.

(To be continued.)

The Church At Work in Obscurity

IV.

ON "THE ISLAND"

In dotting the harbor and waterways around Manhattan with a score of small islands, nature seems to have provided the city with the best means possible for the segregation of undesirables. These islands have one by one passed from private ownership to that of the municipal government, and are now almost entirely given over to institutions for the criminal, the insane, the sick, the feeble-minded, and the aged and infirm.

The most conspicuous of these refuges is Blackwell's Island—"The Island". Separated by but a few hundred feet of the East River, it parallels the city from 50th to 100th Street. This narrow strip of land, so near and yet so far from the life of the great city, is covered with semi-prison-like looking grey stone buildings, sheltering thousands of unfortunates from every quarter of the globe. Down that narrow channel which separates these islanders from all that life might have been, like birds from the world of dreams, their white hulls glistening, their well polished brasses scintilating beneath the fluttering awnings, which shelter the owner as he reads the morning paper on his way from his country place to the drudgery of the office, the pleasure craft by the score glide down to their anchorage in Kips Bay. What a contrast!

"Lost to our sight for a month or a year,
Lost to our sight for a fortnight or a day;
Misery's host is environed here,
Here in the confines of prison and bay.

"Lost to our sight, our hearts and our minds—
What care the free for the grind of the mill?
Long is the stream of the grist as it winds
Downward and on, at the law's sordid will.

"Lost to our sight, our conscience, our soul;
Steadily, daily, they pass to and fro;
Known all too well is the ultimate goal—
Nameless at last where the trench limits show!

"Lost to our sight on the Island so near;
Lost to the heart, yet so close to the hand;
This is our mercy, our justice so dear.
This is the uplift of our civilized land."

Civilization, like the fair lady who adjusts a bow or arranges her hair to conceal an ugly scar, has methods of veiling its hideousness. As every family has its member who is not talked about, whose whereabouts is unknown, whom every one desires to forget, so it is with communities, with cities and with civilization at large. The community breathes freer when the bad boy is sent to the reformatory, the criminal put behind the bars. Dives experiences a sense of relief when the bundle of rags and festering sores is removed from his door. Most interesting would be a recital of a long list of names of those who have passed a part of their pilgrimage upon "The Island". Many of the best known names of the land would appear. Justice to those who have labored and suffered and borne the burdens of society, walking humbly with their God to their unknown graves, renders inviolable their confidence unto the day of great awakening, when the secrets of all hearts shall be revealed.

The Church has four Chaplains on that island. They do not visit, they live there in their respective fields of labor night and day. In the middle of the island, surrounded by the quarters for the aged and infirm, is the Chapel of the Good Shepherd, a fine ivy-covered gothic building, which was for many years the most conspicuous feature of the island.. Any morning at 9 o'clock you will find this chapel filled with these patient old people, who find in their loneliness comfort and consolation in the services of the Church. All the day through there is a steady stream of them passing through the Chaplain's office. In the library you will find some one reading to a small circle of those whose eyes have grown dim. Daily, in the wards, those who are too infirm to go to Church are visited. Numberless little things, which add so greatly to the comfort of these people upon the last stage of their pilgrimage, are supplied, and, when the hour of parting comes, the Church is there with her confident faith and the comfort of a reasonable, religious and holy hope.

Of what nature are these old pensioners? Many of them a simple nobility, which in a great part accounts for their failure in the cruel competition of life. The following instance is illustrative:

His neighbors in Fulton Street found a bookseller of 75 unconscious on his couch, dying of starvation. His books, which too few customers came to buy, which, perhaps, after the manner of some old, curious members of his trade, he was not too eager to sell, were ranged or sprawled about him. Often those kind neighbors had sent him titbits, for he was a kind old man, fond of children, delighting them with fairy tales and ballads. Friends urged him to sell his little shop. They would buy it. He should go into the Old Man's Home. No, he couldn't be separated from his books. This was an excuse to hide that indomitable pride and independence which keep so many poor folks from the hand of charity. A lonely old man, skilled in many tongues, with no friends but the children and the books, who preferred to starve rather than leave his home, poor as it was, and find asylum with strangers. He did starve. He was sent, in spite of his reluctance, to a hospital. He wanted to die at home.

Who bade the mud from Dives' wheel
To spurn the rags of Lazarus?
Come, brother, in the dust we'll kneel
And own the God that rules it thus.

Others there are whose every look and movement tells a far different story. The map of all desires, of all ambitions, of all the instincts of our race, noble and ignoble, the patience, the suffering and the unspoken depths of knowledge is there traced, so that he who will read must needs kneel in the dust.

Every Trinity Sunday, the late Bishop Potter took his newly ordained Deacons and Priests to the Chapel of the Good Shepherd on "The Island", that there their ministry might begin. This custom is still observed. It is owing to the rare wisdom and the deep and far-sighted love for humanity of Bishop Potter that priests of the Church are enabled to carry on this great work, under the direction of the Protestant Episcopal Church of the Diocese of New York. This work, begun in a quiet way at Bellevue Hospital in 1831, led to the incorporation of "The New York Protestant Episcopal City Mission Society" in 1833. The work has grown with the city's needs. The staff now numbers more than 100 workers in various institutions, 18 of whom are Priests. Some idea of the extent of the work may be gathered from the Society's report for last year. The Holy Communion was celebrated 3,925 times; Baptisms, 1,725; burials, 5,904; visits made, 429,735.

The work carried on is evidently much larger than that of many Dioceses, and it embraces communicants of every Diocese of the American Church. This is, without doubt, if not the greatest, at least among the greatest Missionary fields of the Church, and in its labors and its all unnoted fruits, the most richly blessed.

THOS. WORRALL.

We Are Fighting To Save the World

The Rev. C. R. Story, Rector of Trinity Church, Albany, N. Y., received official notice last week that his son, Creighton R. Story, Jr., had been killed on the battle line in Europe. Just where he was killed is not known, says the Albany Journal, but it is believed to have occurred somewhere in the vicinity of Lens, where the Canadian troops have been active for some time past. There was just one line, as follows: "Creighton R. Story, Jr., killed in action June 24th." Young Story's regiment was part of the army of Sir Douglas Haig, whose work during the past few months has been most sensational. Story had been in much of the fighting, and in a recent letter wrote: "If anything happens to me, I don't want any tears shed. We feel as if we were fighting to save the world, and to die in such a cause we consider an honor. While I am writing here, boys are falling all around, but they are heroes. None of us is afraid to die." He was the first Albanian, says the Journal, to give up his life in the great war, and the announcement has cast a gloom over the city.

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WOMAN'S WORK FOR THE KINGDOM

The United Offering W. A.'s Best Thing

The Woman's Auxiliary to the Board of Missions has so little independence as an organization that it cannot be said, through its own initiative, to have accomplished much in many directions.

But one thing it certainly has a right to claim as its own and that is the United Offering, which is undoubtedly "the best thing" it has done.

When pledges are made through a committee to raise certain specified amounts there is often evident, on the part of many who eventually respond, an unwillingness to meet the obligation involved, a grudging sense of a disagreeable duty to be performed.

The box work is sometimes overdone but more frequently underdone with but little interest in the Mission to which the box is going, as is shown by the unsuitable things so often sent. The more detailed requests made for individual or family boxes are generally met with greater interest, appealing as they do, in a personal way to deep but narrow sympathies.

But the United Offering originated with our Woman's Auxiliary and has been established by it as something to be depended upon, and given before instead of after the direct demand for it. It has been increasing steadily for twenty-seven years. No one is driven into contributing to it. It does not depend on questionable sales, nor should it ever be taken from a general fund. It is an individual offering which wholly depends on the goodwill and loving intention of the giver. It is distinctly a free will thank offering over and above other gifts, and it affords a constant object lesson as to the way in which money and life should always be given to our Lord's service: in a spirit of self-sacrifice, spontaneously, gladly, thankfully.

CONSTANCE R. WHEELER.
Diocese of Vermont.

W. A. Work in Diocese of Indianapolis

There are so many good things our Auxiliary has done it is very hard to discriminate.

In my experience I find the United Offering has done as much or more to increase interest in our Auxiliary than any other one thing.

I believe Study Classes in our Diocese have done much to cause interest and to create a desire to work.

This Diocese was one of the first to do real study, under the wise direction of Miss Emily Upfold, daughter of the first Bishop of the State of Indiana. In the last year this study has been resumed with greater zeal and interest. A series of Friday morning Lenten Classes, called "The Churchwoman's Lent," has been a very helpful move our Auxiliary has made. This Lenten Season especially, have these meetings been a spiritual uplift and inspiration. These meetings have begun with a celebration of the Holy Communion, by our Bishop, followed by a very clear, spiritual and practical address on the "Parables of Our Lord."

Missionary education is what we all need. That certainly will cause growth and interest in the Woman's Auxiliary, for one cannot be interested without praying, and certainly can not pray without a desire to work, and eventually love Missions, "for one can give without loving but one cannot love without giving."

OLIVE H. PECK,
President Indianapolis Diocese Woman's Auxiliary.

The Best Thing Our Auxiliary Has Done

Montana pays its apportionment, and a little more each year. It prides itself on doing this. In this new country, where a foreign Missionary is practically unknown, it is hard to interest people, but while they recognize that we must pay our debts, and many give small sums grudgingly on that basis. In our Auxiliary of about twenty-five active members, a certain sum has been pledged for Diocesan Missions, and it has been something of a pull to raise it. We have tried dues and no dues, cake sales and personal appeals, and the money has always been secured—but with an effort.

This year our Rector asked us not to talk of our pledge at all. He wished us to put all our force into the educative side of Missions. We have always had good meetings, but this has been the best year of all in that respect. We have concentrated on Mission Study, and World-Wide Study. Our Rector desired us to study Missions as the great business of the Holy Catholic Church. He wished us to know what other Christian bodies are doing and to contrast our own small efforts with the magnificent work done by Presbyterians and others. We used a text book issued by the Educational Movement for the United Study of Missions, Western Women in Eastern Lands. We had five good monthly meetings, based on this book, of which we each bought a copy.

We tried not to read papers, but to talk and discuss the lesson. A small dish was ready for volunteer offerings, but our aim was to further the use of the Duplex envelopes in Church. Our Rector gave us the loose offerings of four services during the year. We gave three drawing room affairs, at which offerings were made, if desired. But we had no sales, no solicitations, and the money flowed in, so that we had the full sum which we had pledged, and had it two months before the time expired. We were also able to make a substantial offering for St. Agnes' School in Tokyo, and we expect to do something for one of the schools for negroes before June.

We make a strong feature of prayer. We put hard work into our monthly programs, and also into our Mission Study Classes, and the Missionary Story Hours for little girls; and, as a result, we have given more than ever before. M. L. S. C.

Great Falls, Mont.

Reason for Attending Divine Worship

The Rev. John Munday, Rector of Grace Church, Port Huron, Mich., says "that it is by no means an uncommon thing for clergymen to be told (if they will consent to listen) that some predecessor of theirs has been responsible for the falling away from Church of this or that one. Sometimes the blame is supposed to attach to his sermons, which are described as 'not interesting'. Usually this means that people saturated with worldliness go to their Church expecting (or hoping) to be 'entertained'. And when their pastor preaches upon purely religious subjects, their decadent spiritual nature fails to respond. A man whose soul is filled with mammon worship, or occupied with even less worthy thoughts, will hardly be 'interested' in hearing about the simple life of Jesus. A woman whose thoughts are centered upon 'society' or dress, whose reading consists chiefly of the modern highly salted novel, or the semi-salacious magazines that disgrace our civilization, being infinitely coarser than the prohibited French and Italian works of thirty years ago, and absolutely lacking their subtle wit and repartee, can hardly expect to be 'interested' in the recital of the purest and most self-sacrificing lives that were ever lived. We remember taking an acquaintance to hear Wendling's lecture: 'The Man of Galilee,' confessedly one of the finest word paintings and most inspiring addresses ever framed. And our guest actually yawned most of the evening, afterwards declaring that he considered his time wasted. Our after acquaintance taught us the reason for his lack of interest: the topic was far and away above him. Be the occupant of the pulpit, however, infinitely beneath the average intelligence in the pews (something that we have never yet known to be the case) still the persistent absence of the laity from their House of God is not thereby excused or palliated, because this Church of ours differs very widely from other religious bodies in its ideals. They consider the sermon the all important part of the service. With us the reason for attending Divine worship is prayer and praise. With them the minister does the praying and the people simply listen, actually presuming to criticize or commend what is supposed to be the cry of a soul in travail. With us, every person present is expected to actually share in the prayers, sweetly familiar to all by frequent repetition. Our ministers do not 'lead in prayer,' but our people 'join in prayer.' A distinction with a very marked difference. And our practice is based wholly upon the example and custom of our blessed Lord Himself, to Whom, as a pious and loyal Jew, set prayers, hoary with century long age, were familiar and dear."

Christian Social Service

By Josephine H. Blackfan, Parish Visitor, Christ Church, Springfield, Mass.

In Christian social service the ultimate aim is a deepening of the spiritual life in homes where the Christ-spirit seems dormant. Method is essential, yet there can be no single plan. Personality differs among the poor quite as much as among the well-to-do, each home has its peculiar problem—a wrestling ground for the intuitions. The first step is to choose visitors who can put into practice their own knowledge and experience. The more they attract the young the greater their possibilities. It is essential that they be faithful Churchwomen, for so little is known of the deeper uses of prayer and even less of Church privileges, that a visitor must rely on her unconscious influence.

In one case a woman wrecking her life through drinnk felt so consciously the presence of a consecrated worker who for a time hired a room in the small tenement, that she remarked: "I seldom see that Churchwoman, but when she is under this roof I can fight the devil within me and win. I cannot name it, but I feel a power."

It requires tact to become a trusted friend without making leadership apparent. One must direct conversation so carefully as to lead the head of a family to make his own suggestions on the right line. Most people act quickly on their own suggestions. We must first secure the acceptance of advice. An element of humor is often a useful factor. The first step is naturally a careful study of causes. We sometimes find invalidism, senility; but more often slackness, deficiency, or drunkenness. Close observation is the first asset. "God's Providence is on the side of clear heads" never had a better illustration. Character reading is a wonderful help, I doubt if well directed work can be done without a hopeful estimate of factors.

We were called to a family in a dark cellar with rats running over the bunks, and one child actually suffering the pangs of starvation. Now they have been enabled to live comfortably and have been taught to pray.

One mother asked to have her three small girls taught in the home something about Jesus Christ. She said she knew absolutely nothing of Him, although living in this city for years. The mother became an ardent pupil.

Usually a daughter shows signs of the first impetus, then we focus our work. Through new ideals she will so completely change her former thought, life and aspirations, that at the end of a few years of well directed training, the whole family is remolded to her standards. I know two such households where natural slovens over forty changed their whole mode of life, and became good housekeepers under the influence of daughters trained to see the value of domestic efficiency, when years of patient direct effort had had no apparent effect. Often it is wise to train such girls in homes of refinement, or in a Church School. When they return the other children profit by their vision.

THIRTY LADIES EMPLOYED

We have thirty ladies engaged in social service. They meet once a month to talk over important points. We have found it helpful to invite the head of the Union Relief Association to be a member of this committee. Every society in the city seeking to improve humanity helps in our work. Twenty-seven physicians and specialists give free service. Suggestions made by doctors or the School Board are carried out. Many women through operations are placed on their feet who otherwise would be unable to assume household duties. Complete records are kept, deficient children are examined by a specialist and classified. An endowed hospital bed is constantly in use, and others given when required.

Some cases come under city and state aid, but the larger number are helped by the Union Relief, a most efficient society. Co-operation is the keynote of our success. The less financial aid given, the more valuable the work; maintenance of self-respect is the only permanent gain. Mothers in these homes are never young—the candor of experience dulls the vision, the humor of life is left out, and they find it difficult to cultivate piety on a little oatmeal. However, the effect upon children of relief dispensed through the Church is often disastrous. In extreme cases or where regular help is required a charitable organization can dispense relief and be reimbursed from the alms fund. Whatever help is directly given should pass from the Rector as his expression of sympathy. In this way children enter Church societies unhampered by class distinction.

PREVENTION AND RESCUE

Preventive and rescue work is covered by the staff. We find the clergy's influence the most telling in these cases, after details have been investigated and a general idea of environment and associations gained. No matter how crowded the days, time is found to direct when problems are intricate, and to see personally those who need mental or spiritual help in hazardous crises of life. Their efficiency in dealing with individual cases in all lines of work cannot be overestimated. Our former woman probation officer, a lawyer, said when she started institutional preventive work in club centers in this city that she knew she could reach the girls better with purely secular methods. After a year's trial she frankly admitted that her girls could attain no lasting benefit without the Church. The clothes closet has been of great help. Parishioners send used garments and we distribute about two thousand articles of clothing during the year. One old woman, a state charge, said she did not care for relics of the past, but we have even found parishioners earning small salaries glad to be helped by purchasing at nominal values exceedingly nice garments. We have found after nine years' experience that a small charge safeguards self-respect, and restrains those who desire more than they need for immediate use. This money is added to a fund to purchase shoes and new garments. In this way the children in the Church School are well clothed, and mothers feel no hesitancy in attending societies and Church services. Four ladies are in charge one morning a week. A room especially equipped with every facility for preserving order affords ample space. In this time of food shortage and high prices it is impossible for many parents to clothe themselves or their children. The "angels of the cellar", as these Guild workers are called, add much to the strength of their work through their personality.

OUR CHURCH HELPERS

Co-operation in Church societies is Society, Mothers' Club, and above all, of great value. The Girls' Friendly the Church School, further the work of religious education. Naturally the school is both the field where many families needing constructive work are first discovered, and the main path leading to effectual development. Teachers, associates, Guild workers, meeting in the same houses, should labor together toward a definite goal. Our Girls' Friendly Society has recently started a candidate work, bringing girls of twelve and fourteen under the influence of associates. They are instructed during the first half hour, learning the G. F. S. prayer, catechism, and hymns; then a teacher leads in dramatic reading. They work out together plays of folk lore. These girls are quite as active as Boy Scouts.

A 4 o'clock session of the week-day Church School is a strong factor. Manual work and a change in presenting truth, more in the line of kindergarten methods, among older children, keep the boys and girls occupied. The ring of laughter adds to the attractiveness, although busy fingers keep decorum. This again brings a change of personality in teachers, and in the concerted effort much is gained. The St. Elizabeth Guild brings a large number of young mothers to the Parish House. Besides various forms of entertainment, practical talks are given, especially helpful in the care of children, by physicians and others. The children accompany their mothers and are entertained in another room. The Home Department, including the Cradle Roll, aids in constructive work. The Boys' Club reaches other homes. The League of Church Parents is intended to secure intelligent co-operation between the home and Church. To these parents are presented at stated meetings by educational experts the various fundamental problems of religious education. There are always discussions and many misconceptions are cleared up and causes of friction removed.

We average thirty-nine families a year and about one hundred and thirty children. It takes from three to five years to put families on their feet when conditions are extremely difficult. In a five year record thirty out of thirty-nine families no longer need help, and in the remaining nine insanity, invalidism, and senility prevented progress. One man was confirmed at ninety. Eighteen families were taken off in one year, their places quickly taken by others in need. Quite a number come from Archdeacon Sniffen's valuable work in Western Massachusetts through Deaconess Young.

HOMES FOR CHILDREN

Placing children in suitable homes when imperative, and their careful supervising, is one of our lines of work. One of our visitors takes inexperienced mothers, pays them regular wages as domestics, and trains them in her home in every line of household duties as well as the care of children. This is by far the shortest road to a given end. A cooking school at the Y. W. C. A. for those receiving Mother's Aid has been of help. The advantages offered by public schools in domestic science, outside of regular classes where children from slum districts are trained, affords valuable service.

An advisory committee of which our Associate Rector is Chairman, meets twice a month to consult on difficult problems. Leaders in every branch of social service in the city form this committee. We have also a Philanthropic Council, a bureau of investigation for the purpose of starting large projects through formative committees. The District Nurses' Association, in which our Church had a share, started in this way. Plans are on foot through the Board of Health to start a Dental Clinic. A drug committee did valuable service through legislative work. It has been suggested that a training class be started, making social service workers acquainted with every line conducive to the physical and mental development of the less fortunate, and the best methods considered to meet conditions are the most essential factors. The employment branch is perhaps next to religious education the one factor we could not do without. A state employment office of unusual efficiency and the same work carried on in the Y. M. C. A., besides other employment centers, constantly help us. It is difficult to fit the ill-prepared into positions. They cannot be placed, and then left to work out their future. Here again close observation is necessary. When optimism has gained too great headway patience comes into play. The problem of educating the intelligence to enlarge its horizon is best worked out through children. Few parents rise perceptibly unless the right forces act in youth. A man of sixty, however, in this Parish, who had spent his entire life in sin and drunkenness, instantly changed. He has lived now nearly three years under self-control, and shows its marks. A few children become the principle agent of helpfulness in an atmosphere of profanity. A child of six, affectionately brought up by her mother and treated harshly by a drunken father, was asked which parent she loved the more. "Why, daddy," the child replied, "because he needs me more." She stood every evening during two winters waiting for her father as he jumped from a trolley to save him from the saloons. If this need were more keenly felt there would be fewer refusals when the call comes to replete ranks among teachers in th Church School.

In Christian social service, "observation more than books, experience rather than persons, are the prime educators."

A Rector Who Believes in Advertising

The Rome, N. Y., Daily Sentinel says that the Rev. Eugene S. Pearce, Rector of Zion Church, that city, believes that it is as feasible to use the psychological principle of publicity in religion as in advertising for commercial purposes. On the front of Clark Memorial Hall has been placed a large movable-letter bulletin board, not only for the purpose of publishing Church services and announcing Church activities, but also to put in readable, popular form the truths of the Christian religion. At the top of the board is a panel bearing the full name of the Church, its location and the name of the Rector. The wording below is changed several times a week to give the passing public an opportunity of reading religious thoughts which might be helpful in their daily life. One day last week the board read as follows:

"Zion Protestant Episcopal Church, corner Washington and Liberty Streets, Rev. Eugene S. Pearce, Rector. After the week-day struggles we need for our soul's strength nearness to God and apartness from every-day things. The Church urges all people to worship God on Sunday."

An account of the first sale of land on record is to be found in the twenty-third chapter of the Book of Genesis.

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The Witness

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

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THOMAS WINCH BARRETT

The First Man in the Regular Army to Lay Down His Life in France for the Cause

MEMORIAL SERVICE IN ST. JOHN'S, CLEVELAND, O.

Representatives from practically all military units stationed in Cleveland, a number of the marine reserves and the Fifth Ohio Regiment Band took part in the memorial service yesterday morning at St. John's Episcopal Church, Church Avenue N. W. and West 26th Street, in honor of Thomas Winch Barrett, first member of the American Aviation Corps to lose his life in France.

The Church was filled by the military organizations. Services opened with the singing of "Onward, Christian Soldiers" by the choir and congregation, led by the band.

The band then played the funeral march from "Saul," which was followed by Scripture readings and singing of "The Marseillaise."

Rev. F. B. Avery, Rector of the Church, gave a short account of young Barrett's career as a student in the Aviation Corps in Florida, where he stood fifth among 200 enrolled.

"In June," said the speaker, "Barrett sailed for France, where he, with his instructor, was killed June 28."

The service yesterday was doubly a memorial. James Forrester, one of the soloists in the Church choir, has received a cablegram telling of the death in the trenches of his brother, his brother-in-law and nephew, Scotch Highlanders. Another brother and a cousin of Mr. Forrester lie wounded in French hospitals.

Dr. Avery pointed out the national solidarity being born out of the horrors of the war, and the new tenderness and sympathy which will hallow the sacrifices of men and women of every country. In concluding the rector quoted from Julia Ward Howe's "Battle Hymn of the Republic":

"In the beauty of the lilies
Christ was born across the sea,
With a glory in his bosom
Which transfigures you and me.
As he died to make men holy,
Let us die to make men free,
While God is marching on."

Flowers and the flags of the Allies decorated the chancel. After special prayers for the afflicted family present, also for Mr. Forrester, the chorister, and his family, the benediction was pronounced and the impressive services closed with the singing of the "Star Spangled Banner" and the Recessional hymn, "God of Our Fathers," sung by the vested choir of men and boys marching with Cross and the American Flag, followed by the soldiers and sailors, who formed in rank outside the Church led by the Fifth Regiment Band, as they returned to their various camps.

THOMAS WINCH BARRETT
First United States Soldier to Give His Life in the Defense of His Country in the War Against Germany—Declared 1917

SOLDIERS ATTENDING MEMORIAL SERVICES AT ST. JOHN'S EPISCOPAL CHURCH.

BIOGRAPHY

Thomas Winch Barrett was born in Cleveland, February 3rd, 1896, and had just become of age when he heard, and enthusiastically obeyed the call "to arms," when our honored President declared war upon Germany as a defensive measure against the unwarranted attacks of submarines upon our American shipping and United States merchantmen, as well as the ruthless taking of lives of hundreds of innocent men, women and children.

Young Barrett was the second to offer himself for the aviation service, and we bade him an affectionate "Good-bye, Tommy! God bless you!" when he departed south to Pensacola, Fla., for training, April 6th. After two months' intensive training and study he stood fifth in a list of two hundred candidates. When called abroad he gave his life on the **field of honor** at Tours, France, whence came the cable announcing the fatal news June 28th to his beloved parents, from the military authority, stating, "We are pained and grieved to tell you of the sudden death of your son, Thomas Winch Barrett, the first United States soldier of the expeditionary forces to give his life for his country in a foreign land."

He, with his French instructor, lost their lives as their aeroplane accidentally fell from a great height upon the aviation field of Tours. Loving hands of his comrades tenderly lifted his body and that of his companion, and in a few days the impressive burial services took place. As described in the letters of Lieutenant De Chevalie and Lutheran Pastor Van Der Beker, herewith appended, there, in a foreign land the **last taps** were sounded and the **three guns announced** the departure of a brave son of America, and they have been, like the **guns at Concord and Lexington,** heard around the world, but no longer heralding the birth of a free colonial government in a hemisphere across the sea, but the re-birth of a government of the new democracy of the whole world, "a government of the people, by the people, and for the people" of the whole world, which shall not perish from the face of the earth. America's new God-given mission is to defend and maintain this democracy of the whole earth under the United States flag and the uplifted cross of **the Son of man,** the banner of love over all free men, in the **brotherhood** of man as the **sons of God,**

He marches in front of His banner unfurled,
Which He raised that His own might might find Him,
And the Holy Church throughout the world
Falls into rank behind Him.

Our departed comrade is not dead, but having left the ranks of the **militant** he is in the Grand Army Triumphant,

"Where loyal hearts and true,
Stand ever in the Light,
All rapture through and through
In God's most Holy Sight."

"Who shall turn, and over-turn, till He whose right it is shall reign righteously in the democracy" of peace, good will to men of good will.

Every soldier of the United States, at home and abroad, goes forth as a Missionary or crusader as of old, and if need be, like young Barrett, a **martyr to the faith,** the blood of whom is the seed of the new democracy of heaven on earth, for "God hath made of one blood all nations for to dwell upon the face of the whole earth." It is not merely Apostolic doctrine of the teaching of the kingdom established by the Son of man, the first citizen of all the centuries of the world in whose brotherhood there is neither Greek nor Jew, Barbarian, Sythian, Bond nor Free, and as stated by President Wilson we have taken up arms in this war to maintain the universal democracy for all peoples, and to perpetuate peace throughout all time, and safeguard the rights of the small as well as the larger nations of the earth.

It was meet that we should hold the memorial services of our dear young friend (a class-mate of the Rector's son), Sunday, July 22nd, at Old St. John's Church, Cleveland, whose beginnings, over a century ago in the old Connecticut Western Reserve, were a colonial harbinger of the new era of democracy. Here the first settlers heard the booming of the cannon in the war of 1812 in the battle of Lake Erie under the immortal Commodore Perry, and here the present old gray tower, erected in 1836, harbored many of the colored refugees from the South in the "under-ground railroad" system in the war of the Great Rebellion, 1861-65, the present bell gave forth the signal of safety or departure to these colored refugees, and has always rung out for freedom in clarion tones and has "declared liberty to all the people" for more than four score years.

The accompanying cuts and account are taken from the Cleveland Plain Dealer, issued July 23rd, 1917. It is hoped and expected that some day in the future the body now resting in the foreign soil of our sister republic may be sent to America for final sepulture in the native home of the departed.

Letters from the Front

LETTER OF LIEUTENANT OF THE NAVY

E'cale d'Aviation Militaire,
Tours, France,
July 2, 1917.

My Dear Mrs. Barrett:—

The loss of your son was a great blow to us all, my dear Mrs. Barrett, and I wish to express my deep and heartfelt sympathy for you and yours. He was doing his duty magnificently and was setting an example to the other men of the detachment in flying as well as military deportment.

He was at the head of the most advanced, and had won the attention and admiration of the French pilot instructors. All the American officers had great confidence in him and looked to him for the moral support among the other men which is necessary in a new organization. By his death we have personally met with a great loss and the United States Service has lost a man of the most promising qualifications. Your son would have gone far and high in the service of his country.

As it is he has given his all for his country, a proved fate for any man. By so doing he has set the mark toward which we all must strive if we would do our duty.

He was the first man in the regular service of the United States to give his life for the cause.

The funeral services for your son were simple but beautiful. They took place in the Protestant Chapel in Tours and were held by Monsieur Van Der Berker, a Protestant Clergyman. The casket was draped with the Stars and Stripes and buried under maze of beautiful flowers given by the American officers and men and by several ladies. A wreath was sent by the Commandant and officers of this school. Madame L. G. Bologne, an American lady, sent a beautiful sheaf of lilies. Her address is 34 Rue de Loches, Tours. She accompanied the funeral services throughout. After the services at the Chapel the funeral procession was formed and we marched through the city of Tours across the ruin Laire and the Grand Cemetery of Tours. An armed guard of American seamen came first, then the clergy, then the hearse with French and American pallbearers. In the rear came the French and American officers and then the French and American men, General Fieri, a Colonel (Aid to General Poline), the Commandant of the school and many other French officers were there to express their sympathy and appreciation of the services of your son. It was an impressive ceremony. After the services at the grave the Commandant of the school read a short but beautiful address and then every person present took a flower and dropped it upon the grave.

Dear Mrs. Barrett, your son died well and he died for his country. Our hearts are full of sympathy for you in your great trouble.

Very respectfully yours,
GODFREY DE C CHEVALIE,
Lieutenant of the U. S. Navy.

LETTER OF PASTOR VAN DER BEKER TO MRS. BARRETT

Dear Madam:—

Having been called to preside at the funeral of your son, Thomas B., and to take care of his last rites, permit me to extend to you all my sympathy the same as I would extend to you if you were numbered among my acquaintances.

From the time I took up this matter I was very sorry to have to do so for one so far from his own land.

We have rendered the last rites to your son as far as it was possible for us to do according to the service commanded.

Near the hospital of Clocheville his body has been buried.

We went to the Church for the last services with the Prefect, the American and French officers, soldiers and civilians.

There were magnificent flowers and the funeral service was very impressive.

At the cemetery, after the reading of the sacred Scriptures and prayer, the French Commander of the Aviation School gave a discourse breathing fraternity. The military line was extended and the soldiers at the end fired three times the last salute.

May the good Lord be your help in this trouble that you may be able to journey through life and one day meet him in heaven.

This is my wish that we may all meet at the end to which we are progressing.

Kindly accept, dear Madam, this expression of my truly Christian condolence.

PAUL VAN DER BEKER,
Pastor.

A CONSCIENCE CLEAR; A TRUST IN CHRIST; A TONGUE UNLOOSED

12TH SUNDAY AFTER TRINITY

THE COLLECT

Almighty and Everlasting God, who art always more ready to hear than we to pray, and art wont to give more than we desire or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

"Whereof our conscience is afraid." That is a wise man who keeps his Conscience clear. He is a much blessed man who has been taught how to deal with his conscience in such a way as not to be a morbid person, nor yet, on the other hand, to be indifferent to or ignorant of the laws of an Almighty Being, who has written laws for man and beast, and made them very real by the spirit in which He uttered them. A careless person in religious matters is apt to be a rather lax person about cases of conscience, and illustrates in his daily life that as far as his inner life is concerned he neither desires nor deserves very much of that which is for his soul's good.

"Conscience doth make cowards of us all"! I am writing this in a war city of 4,800 men. I have had a good many serious talks with some of these young men, and I find in certain instances that their consciences do not prick them because they have not avoided things which I have been taught are incompatible with a peaceful inner life. They do not desire to avoid these things. They have no fear about their actions or their attitudes. They do not desire to avoid these things. They are young, healthy, vigorous, and behind their animalism are virgin tracts for the Spirit of God to make beautiful. But as certain truths are brought to them, and memory begins her work, you can see in their eyes a troubled expression, which later manifests itself in what the Prayer Book calls a true repentance and a hope for pardon. Brave cowards they are—brave in their physical attitude, but in every instance showing in one way or another a "yellow streak" when it comes to a moral "show down". Your business and mine is to help educate and keep tender, first, our own consciences, then to do all we can to help others to keep their daily lives so full that they can go to bed every night "tired but undishonored".

I often wonder how people feel who do wrong and yet know nothing of God's laws and His promises. What ideas and ideals of life do such people have? What can prayer mean to such people? What does prayer mean to you? For what do you ask God when you pray? And what is your idea of God's attitude toward you when you pray?

This Collect was written for those who realize that God is anxious to hear; that He made this promise: "It shall come to pass that before they call I will answer, and while they are yet speaking I will hear". If your conscience troubles you, get rid of the cause of the trouble, by the help of God. "As a loving Father, He yearns over you, earnestly longs for your good, desiring to advance your highest interests and to bestow on you the best gifts, seeking to draw you to Himself in perfect love and open-hearted confidence, having compassion on you when you go astray".

"No earthly father loves like Thee,
No mother, e'er so kind,
Bears and forbears as Thou hast done
With me, Thy sinful child."

THE EPISTLE

Such trust have we through Christ to Godward; not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. .II. Cor. iii:4.

The Church wants us to feel like St. Paul did. She wants us to have such trust through Christ that we will realize what it is that makes our life worth while. There is a very popular song just now which emphasizes the disgrace of "biting the hand that feeds you". Isn't that what we do in our ignorant over-insistence on the importance of the material side of life, or, rather, on our ignorant and foolish neglect of the beauty and importance of the spiritual life. God feeds all our senses with beauty and glory, even through the ministration of death; but we pay no heed; we do not hasten into His presence; we are ungrateful ministers of a new covenant—we bite His hand.

If we are to be of any use to God as His ministers, no matter what our vocation, we will have to make it very, very clear that our sufficiency is of God. Not to do this is to insure an uneasy conscience some time or other.

"The ministration of condemnation is glory." You must not despise the "old covenant". It has a glory all its own. It is the schoolmaster which leads to the beauty of Him who was "born among the beauty of the lilies far across the seas".

THE GOSPEL

Jesus, departing from the coasts of Tyre and Sidon, came to the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. And He took him aside from the multitude, and put His fingers in his ears, and He spit and He touched his tongue; and looking up to heaven, He sighed, and saith unto him, Ephphatha, that it, Be opened. And straightway his ears were opened and the string of his tongue was loosed, and he spake plain. And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear and the dumb to speak. St. Mark vii:31.

"Had an impediment in his speech." Does that describe you when you come or are brought into the presence of God? And that Presence at the Altar, or in some vital and compelling vision, is your chance to lift up your voice and not to be afraid. Why would you be embarrassed if any one asked you to lead in prayer? Why shouldn't you be able to speak to your Father in a worshipful manner? Why couldn't the phrases of the Prayer Book and the Psalms fall naturally from your lips? Is it because you never have listened for God and never realized that He could find many ways to talk to you, while you, unless you are wonderfully gifted, have only one way to talk to Him? Think this over, and make up your mind not to have an impediment when you come to talk with Him or about Him.

"Looking into heaven." Whenever you have a work to do for man or humanity, do you look up into heaven? Do you recall that helpful phrase I have quoted before, "When the outlook is dark, try the **up-look"**? It helps—it always has helped, it always will help.

Do you ever let Jesus take you away from the multitude? Did you ever go to a Retreat or a Quiet Day? If not, ask your Parish Priest to have one for you next Fall or next Spring, and to tell you what such days might mean to you. How can you be led by the Spirit if you never listen for Him, answer His promptings, follow His lead?

"He sighed." Jesus has sympathy and pain of heart for our afflictions. To remember this should spur us on to save our reputation as followers of the sympathetic Christ, who is the understanding Christ. Do you reflect the sympathy of Jesus in your daily lives?

Spiritual reticence. Do not be deaf! Neither be a loquacious Christian! There should be some details of your personal religious experiences which should make for you a certain religious solitude—things too sacred for you to bare to the public eye. Maintain a certain amount of spiritual reserve, otherwise you will have nothing wherewith to help your friends when they draw upon you for help in their own dumb times.

F. S. W.

THE ROAD TO COURAGE

Spiritual courage is not to be acquired without effort and education. There must be discipline, strict watch, a determination to eliminate base thoughts, low ideals, mean motives. There must be a letting go of many things which hinder the soul's upward flight. Worry, self-seeking, discontent—all these hold us back from the peace of God to be found in the innermost sanctuary. Worry for many of us is a great hindrance. Every moment of worry weakens the soul in its daily strife, it magnifies unduly little things, and the rich experiences of life pass us by because we are hesitating, timid or critical.—Mrs. J. Collins Odgers.

THE NEED OF THE HOUR

Grave is the hour, the hosts of God are marching!
Swell the ranks, thy soul's allegiance give.
With pain and travail, sacrifice and sorrow,
Reforms are born; give succor that they live!

For all must work with consecrated effort,
Each play a part, though great or small it be;
Thus will progress the brotherhood of nations
And better morals raise humanity.

Our fertile fields will yield if there be workers,
Wheat for the hungry, corn whilst guns are manned;
The call has come to give in great abundance—
Conserve the grain—stand, then, for temperance, stand!

Ruin awaits the lads in camp and navy,
When, lit by wine, the passions fiercely flame—
Ours is the task to save from degradation
The sons who battle wage in country's name.

From sea to sea unfurl the fair white banner,
Valiant and weak must join to vanquish ill;
While on French fields, from blood-stained Belgium wreckage,
Autocracy shall fall, right triumph still!

Answer the call, be patriots in God's Kingdom!
Fight well from slavish vice to set men free,
That hands and feet and brain and soul, untrammeled,
Strong with the Spirit's might, win liberty.

H. L. S.

FOR ACCEPTANCE OF GOD'S WILL

O God, the Redeemer of our souls, and the Comforter of those who mourn, whose will is our peace, and to whom obedience is true freedom, grant us to be led by Thy Holy Spirit, that we may be free from vain hopes and repinings, and from all wrong desires; but may we through patience have experience, and through experience hope, and not be ashamed of hoping in Thee, our Father and our Friend, whose holy will be done, now and forever. Amen.—Rowland Williams.

THE MINISTRY OF ORDINARY PEOPLE

"Ah! when I think of that freshness, that nobleness wrought out in a life so humbled and bowed down to the commonplace, I turn from all my moans, and other people's moans, and their life in which real greatness is impossible. I see people striving after power, longing to be able to influence, and what not; I long to tell them that there has been in my whole life, among thousands I have met, one person, and one only, who has influenced me, before whom my whole soul bent in reverence and adoring love, and she was the quiet wife of an East End person, in a dingy London square, who would have laughed at the thought of influencing anybody."—John Richard Green.

THE DEMAND FOR COURAGE

Greater demands are made upon our stock of spiritual courage than have ever been made before, and unless we deliberately give ourselves opportunity for renewal of inward force, by prayer, by silence, and occasional withdrawal from the noise of the conflict, we shall fail in endurance, and in the power to strengthen others, and be unable to give the sympathy which is demanded from us on every hand at this most critical moment of the spiritual history of our country and of ourselves. —"The Dweller in the Innermost."

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
12 S. af. Trinity	I. Chr. 10 Is. 8:5; 9:2	John 11:1-46	Ezek. 8	Rom. 2
M	II. Sam. 1	Mark 3:13-end	Jer. 20	3
Tu.	2	4:1-20	34	4
W.	3:6-21	4:21-end	35	5
Th.	3:22-end	5:1-20	37	6
F.	4	5:21-end	21	7
S.	I. Chr. 12:16-end	6:1-13	38:14-end	8:1-15
13 S. af. Trinity	11:1-19 Deut. 11	John 12:20-end	37:1-14	8:16-end

The story of Saul with his rejection by the prophet Samuel in the name of God and his tragic end is one that appeals most strongly and dangerously to our undisciplined sympathies. Most "moderns" stand rather with the King than with the prophet. In fact, the statement in the first lesson this morning (verse 14) that Saul "enquired not of the Lord" seems flatly contradictory of what is not only claimed by Saul but stated by the historian (I Sam. xxviii:6 and 15). But, whatever the critics say, Saul certainly did not establish the monarchy upon a theocratic basis and psychological analysis is on the side of the charge made in I Chron. x:13 (see also I Sam. xiii:13, 14; xv:22,26; xxviii:7), that he rejected the word of Jehovah; as is proved by his gloom and gradual disintegration of soul; a demonstration to which he himself put the finishing touch of certitude when he laid violent hands upon himself. As for his prayers, they were such as Ezekiel rebukes (chapter xiv) and his despair was that of a man being taught that one cannot use God for his own selfish purposes. Over against this, we are allowed to read, in the second lesson, of the success of One who prayed ideally ("Not my will but Thine be done") and through His prayers was enabled even to bring back one from the dead and to comfort sorrowing hearts, despairing otherwise, by the declaration: "I am (not merely will be) the Resurrection and the Life" (see John xi:22, 41 and xii:27,28); in both which, by declaration and by power, fulfilling the prophesy in the Old Testament alternative, of Light upon them that dwell in the shadow of death; a selection, too, that is keyed to the case of Saul by its insistence upon trust in God and His Word rather than in spiritualistic mediums.

All three of these selections are quite in line with the Collect, Epistle and Gospel, with their fundamental teaching of the Lord Christ as the medium through whom God approaches and blesses us and in whose name and spirit we alone pray truly and efficiently. Very important, too, is the teaching of the Epistle, re-enforced, as it were, alike by wreck and by lighthouse, the cases of Saul and his opposite, the Christ, and emphasized in both evening lessons that the New Covenant is of the Spirit, not of the letter, and should we not remind ourselves that the true and typical Churchman, as St. Paul says (second lesson p. m.) of the real Jew, is one inwardly, of the heart and spirit, not letter? And whether one be in or out of the Church, salvation is only for them that by patient continuance in well doing seek for glory and honor and eternal life.

The New Covenant, while not of condemnation, is yet of righteousness (cf. John iii:17-19); and particularly noticeable in this connection is Jeremiah's contention that while Jehovah is a God of kindness, He is at the same time the God of justice and righteousness; and that both circumcised and uncircumcised; or, as we would say today, both Christian and heathen, both baptized and unbaptized, and certainly both Churchman and dissenter, shall alike be punished if unchanged in heart.

Church Schools in Interior of Alaska

Mr. Drane sets forth the work and the needs or the Church Schools in Alaska as, in part, follows:

Of all the work that is undertaken with the natives of the interior of Alaska, there is none so important or so encouraging as our work in the boarding schools. Sad to say there are but two boarding schools of our Church in the interior, and I do not think there are any on the coast belonging to our Church. Of the two, Tortella Hall at Nenana is one, and we feel that the work at this place justifies all the support that can be solicited. It is the only boarding school for the native children for the length of the Tanana River, and for the whole stretch of the mighty Yukon from the American border at Eagle to Nulato, at least 800 miles, and a stretch in which there is not a boarding school for over fifteen hundred miles if we count the Canadian territory, someone may readily see how important is the work that is being done at Nenana and Anvik. Since we cannot have more of the boarding schools we are forced to take both boys and girls under the same roof, but this is perhaps to the Indian the normal way of handling things, and at least natural.

Besides the outfits of clothing needed for the children at Tortella Hall, in each of the villages of this valley where we find it practically necessary to clothe the children, as otherwise they would come to school underclothed and dirty. But when we furnish the clothing, we can insist on them keeping clean and warmly dressed. But the grown Indians seem to have a queer idea of dressing their children. In the days when fur was the exclusive material used for clothing, there is little doubt that everyone was better clothed than now that the traders have come with the store clothes. We see children half naked in weather that may vary anywhere from sixty above zero to sixty below. Sometimes the children are well looked after, but this is as a rule only where the Mission has put the clothing before the parents and allowed them to give what they can for it.

At Tanana Crossing, we face our greatest problem in this section of Alaska. It costs so much for us to get our things up there that we cannot be generous with the natives as we would like to be. At the same time, the local trader is forced to charge such prohibitive prices that only the Indians who have been successful with their trapping can buy the clothing needed for their family. I cannot urge too earnestly that warm underwear, overalls and sweaters be sent for St. Timothy's. Outer shirts, trousers, and dresses of all kinds are requested. Anything that is strong, warm, and of sensible pattern will be gladly received.

When we realize that the natives of this valley are dependent for the most part on their hunting, fishing and trapping for their livelihood, and at best an uncertain way of living, then we can realize their needs in the way of clothing. We do not ask for fancy articles, but only for plain, old-fashioned, countryfied garments, for we are too far in the backwoods to be much concerned with the latest styles.

Interesting History

Reference was made in these columns last week to the commemoration of the first celebration of the Holy Communion in this country, which occurred at Jamestown Island on the third Sunday after Trinity, 1607. In commenting on the service, the Diocesan Record of Southern Virginia gives the following bit of interesting history in connection with the event:

"Captain John Smith says that these fathers of the Republic had an old sail stretched above them to protect them from the weather, and that their pulpit was a crude bar nailed between the trees. Here was established our first Church, which, with the passing of Jamestown, was deserted. Williamsburg became the capital of the colony, and Bruton Parish Church, the Court Church of Virginia, inheriting the traditions and the old Communion silver of the Jamestown Church. It is the custom of the present Rector to hold a historic celebration of the Communion in Bruton the third Sunday after Trinity in the morning, using this old silver, and in the afternoon, weather permitting, to take this silver to Jamestown Island, and there, in the open, under the trees, upon the grass, to have an anniversary celebration where the fathers knelt three hundred and ten years ago."

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WHAT IS THE EFFECT OF CHRISTIANITY UPON OUR LIFE?

By Bishop Anderson of Chicago

V

CONTACT WITH THE SPIRIT OF GOD

This is Good Friday. This is the day on which the Church commemorates the crucifixion of the Savior of the world. At a given time and place the eternal God for us men and for our salvation came down from heaven and was made man. He came not to be ministered unto, but to minister and to give His life a ransom for many. He died that we might live.

This is Good Friday. On this day our beloved country has entered into the great world war. I said on Monday that I should not speak about war during this week, but in this very solemn hour of our nation's life and on this holy day in our Church's life I should like to be permitted to say just this: I hope that we, on our part, in entering upon this great conflict feel quite sure that we are doing so in the spirit of Him who came not to be ministered unto but to minister. I hope we shall make it indubitably clear to all the world that on our part this is no war for gain, or for profit, or for conquest; that on our part it is not a war of anger or hatred or revenge. We hope that whatever contributions we are called upon to make will be of such a character that we can lay them upon the Altar of God as sacrifices for a true and lasting peace, for an increase in international righteousness and for ultimate international good will. If we enter it in that spirit then we have got a right to invoke and to expect the blessing of God.

But I come back at once to the theme that I have been talking about all week. I have been speaking of the Christian religion as power, as the power that comes from God to man through contact. Today I want to speak of the contact of God with men through the power of the Holy Spirit. Jesus Christ died on the cross. It looked as though He were the representative of a forlorn cause, but being the Lord of Life and of Death He rose from the grave. He said, "I go to prepare a place for you, and because I live ye shall live also." Before going He says, "I shall not leave you comfortless. I shall come to you. I shall send the Holy Ghost who will guide the Church into the truth. I shall send the Holy Ghost who will convict the world of sin and of righteousness and of judgment." I want on this Good Friday to speak of the Christian religion as a power that comes to you and me through our contact with the Spirit of God.

Now, at the very outset, I can imagine someone saying, "I can't differentiate between all these functions in the Godhead." The Bishop has spoken to us this week reverently about God, about His coming into the world in the person of Christ, about the Holy Spirit. To me they all mean the same thing. I can't understand the difference in function. May I say to you that you don't have to understand them. When you eat your dinners tonight you do not have to understand all the functions that the various organs of the body perform in converting the food into brain and brawn and muscle. It might spoil your dinner if you did; but those functions have to be performed and if they are not performed a physical catastrophe ensues. So you and I don't have to understand the various spiritual functions that the organs of religion (if I may so speak) perform in the soul. It is just as well that we do not understand them. It might spoil our religion. It might make it academic. Nevertheless those spiritual experiences must go on just the same or else we await some great spiritual catastrophe.

Again, some scrupulously conscientious person who has been listening to me for five days may say, "I wonder if I have got within me the various things about which the preacher has been speaking. It is a very formidable list. It rather frightens me." Let me comfort your soul by saying that all these things overlap each other and dovetail into each other. There is no place where one stops and where the other begins. Some poor, ignorant woman who can't read or write but who has been taught how to live a Christian life is exemplifying all the things that I have been talking about, even the mysteries of the blessed Trinity.

One of the great fathers of the Church began a sermon on the Trinity in some such startling way as this: As he who refuses to believe in the Trinity may lose his soul, so he who tries to understand it may lose his wits. We do not have to understand it metaphysically or intellectually. We don't have to understand it any more than we have to understand that the square on the base of a right angle triangle is equal to the sum of the squares on the other two sides. Nevertheless, this would be an entirely different world from what it is if both of those things were not true.

A great Bishop of the Church, preaching on the Trinity, uses as an illustration the idea of a man's education. His argument ran something like this: Education from the cradle to the grave is a single thing, a single unitary process. You can conceive of it, however, under different heads. You can think of education in the light of the object that you have in mind. You can think of it in the terms of the methods that you employ, the college, the school, the teacher and the books. You can think of it in the terms of the power that you employ, your brain, your power of concentration and application. Now, if you have got a perfect object in view and if you are pursuing a perfect method and if you have got a perfect brain power, humanly speaking you have got a perfect result, and those three things are one, namely, education.

So, dear friends, when you and I reach out to our highest well-being, when we would get to the highest, through the highest and by the highest, when we would attain the destiny that God has in store for us, when we reach what the New Testament calls salvation, we can think of that salvation as one single thing, and we can also legitimately think of it in terms of the object that we have in view—God; of the methods that we employ—Christ; of the power that we use—the Holy Spirit. If that is a perfect object and a perfect method and a perfect power, you have got a perfect result.

Practically it all means this, that God is alive; that you and I, poor mortals and sinners that we are, have access to the living God. How? Jesus Christ showed us how. What is the power? The power of the Holy Spirit.

You can't read your New Testaments, you can't read the lives of the great saints in the world without seeing how close they have come into touch with the power of the Spirit of God.

When a new Church is to be started it is the Holy Ghost that separates Barnabas and Saul; when ministers are to be chosen they are to be men full of the Holy Ghost. When Churches are to be sustained they are to be kept up by the sustaining power of the Holy Ghost. When the Kingdom of God is established in this world it is to consist, not of meat and drink, but righteousness and peace and joy in the Holy Ghost.

There are various channels and avenues through which the power of the Spirit of God can come to you and me. First, the power of faith. Faith is not a mysterious or a magic thing. Faith is the most natural thing in the world. Some man here today says, "I have been dealing with that man for twenty years and as a result of that long and intimate knowledge I can't trust him; I can't depend upon him; I can't rely on him; I can't believe a word that man says." So long as that represents the relationship between you, you really can't do much for that man and that man can't do much for you. So it is with faith. Faith is simply that openness that you and I have towards God. But simple as it is, it is the rarest thing in the world. We don't live open lives toward God. We live shut-up lives. We hug ourselves. We are conceited. We are proud. We are everlastingly talking about **my** money, **my** brains, **my** ideas, **my** opinion, **my** everything. Then some moment of wholesome discontent comes when we feel like opening up our bosoms and saying: O God, come in and make a man out of me for I am a narrow, conceited, selfish, miserable man, and I can never reach the best that is in me until I relate myself to God. The difference between the man of faith and the man of no faith is that one is a humble man and the other is conceited; one is God-centered and the other is self-centered. Is there that reciprocity between you and God by which you come in contact with His power? That is the question. We talk about liberty. Oh, the crimes that are committed in liberty's name! Who are they that have the right to be free? Only those whom God can trust. Can God trust me? Can God trust you with your power, your money, your ambitions, your desires? Can He set you free and trust you? Now when you trust God and when God trusts you, there is the power that can work miracles. That power is faith.

Another avenue through which we come in contact with the spirit of God is repentance and conversion. There is a man here in this theater today who committed a horrid sin last week. He is trying to forget it. He is going on with his work and trying to banish the thought of it from his mind, but he can't do it. Over and over again it comes up before him with all the freshness of a newly wrought sin. It is a cloud over your life. It is a fog in front of your mind. It is a great big burden on your shoulders. You can't look your fellow men square in the eye. You can't look up to God and say, "Our Father which art in heaven," because there is a great mist before you. What are you going to do about it? Unload it. But you can't unload it on your neighbor. You can't unload in on society. You can't unload it on the state. There is no power that you can unload it upon except that power that is able to save.

Jesus Christ hanging on the cross on Good Friday is the measure of God's estimate of the seriousness of that sin of yours. Jesus Christ hanging on the cross is the measure of God's estimate of the value of your soul. Jesus Christ hanging on the cross in proclaiming to you and to the world that there is a power that can make the soul that has been made scarlet with sin as white as snow. Come unto me all ye that are heavy laden and find a lightsomeness of step, a buoyancy and clearness of vision and the power to take a fresh start in life.

Another avenue through which we come in contact with God is the sacraments of the Church. That I spoke about yesterday and need not repeat today, but again I say, read your Bible. See how often the thought occurs, "Except a man is born of water and of the Spirit." "Then laid He his hands upon them and they received the Holy Ghost." "Receive the Holy Ghost." "Whosesoever sins thou remittest they are remitted, and whosesoever sins thou retain they are retained," and so on.

Another avenue of power is the consciousness of the possession of God. What do I mean? There are ever so many in this theater who are trying to do some good in the world. You are trying to serve this city in some way. You are trying to serve the country. You are trying to do your duty in that state of life under which it has pleased God to call you. But you meet so many obstacles, so much indifference, so much opposition. At times you feel like folding your hands and quitting. You will quit unless you have a supreme conviction that the thing you are trying to do is right, that it represents the will of God and that you have got God back of you. With that consciousness of the possession of God you keep right on cheerfully, buoyantly, happily, and though you meet with defeat you can still be serene, for God is in His heaven and ultimately destructions are coming to a perpetual end. The consciousness of the possession of God!

With these words the services of this Lent come to a close. I might have chosen some other message. I am always conscious of the fact that if I would I could choose subjects that would be more popular. I won't. I have simply delivered my message. It may not be worth much, but it represents the best that it is in me to give, and I give it to you for what it is worth.

If I might humbly give a final message to you and to the whole world on this solemn day, it would be a word of warning to you and to me and to the world. Brethren, is there any sham in your life? Is there any make-believe? Is there any pretense? Is there any hypocrisy? Is there any double dealing? Is there anything in your family life that is not right, any domestic infidelity, any lack of love, any coldness, any unjust harshness to your children, any disobedience to parents? Is there anything in your business life that is not right? Are you paying an inadequate wage? Are you surrounding people with unjust conditions? Are you claiming exorbitant profits? Are you using the power of your organization—whether it be an organization of men or an organization of money—are you using the power of your organization to squeeze out of somebody that which belongs to them and does not belong to you? Is there anything in your Church life that is not right, any sloth, any laziness, any indifference, any neglect of God, any blocking of the progress of the Church? Are some of you trying to live a life in which there is no God, no Church, no Sunday, and no sacrament? Is there anything in our national life to make us tremble, any conniving at wickedness in high places? Is there any rottenness anywhere? Is there any dead carcass that is awaiting the vultures of God's judgment to come down upon it to destroy it? Beware, beware, beware! You can deceive your neighbors, you can deceive yourself for a long time, but you can't deceive God. Therefore, the great issue for you and for me is to get right with God. Therefore, the cry comes on this Good Friday: Is it nothing to you, all ye that pass by? Turn ye, turn ye, why will ye die? Turn ye and be converted and live.

"Oh, Almighty God, who has promised us that through the foolishness of preaching Thou couldst convert souls, bless the feeble words which I have been permitted to speak in Thy name from this platform this week. Whatever I have said amiss, correct it. Whatever I have said in error, rectify it, but whatever I have said that is in accordance with Thy will, that it may please Thee to graft that inwardly in our hearts, that it may bring forth in us the fruit of good living to the honor and glory of Thy name, through Jesus Christ our Lord."

SALVATION ONLY IN CHRIST; WHAT THE CHURCH TEACHES

XXXIV

The Scripture teaches very clearly that salvation is through Christ alone. St. Peter proclaimed "neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved (Acts iv:12). St. John writes, "This is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life" (I John v:5). St. Paul writes, "It pleased the Father having made peace through the Blood of his Cross, by Him (Christ) to reconcile all things unto Himself; by Him I say, whether they be things in heaven or things on earth" (Col. i:20). Our Lord Himself said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me."

THE "BROAD" DOCTRINE

There is today a conception which poses as "broad," which teaches that any man will be saved by diligent obedience to his own conscience, the heathen man by strict following of heathen morals, the member of any Christian sect by strict following of the teachings of his sect. This seems to be broad, as opening the door of salvation to all men; in reality it closes it against all. St. Paul says there is no salvation through the Law given to Moses, not because of any defect in the Divinely given Law, but simply because no man is able to live up to its precepts. The pagan Roman moralist wrote, "I see the better and approve, I do the worse." If men are left to their own strength their case is indeed hopeless. The fact is that man's will is enslaved, his nature is perverted, he is unable, in his own strength, to keep even the law which he has by the light of nature. So Christ came to set men free, and give them strength.

CAN THE HEATHEN BE SAVED?

Confusion has arisen by making salvation through Christ mean through knowledge of Him in this life. Since the time of St. Augustine, and through the influence of his teaching, the idea has prevailed that a man must hear of Christ, accept Him, be baptized, and persevere in the Christian life, else he cannot be saved. So no hope was held out, either for the heathen who died in ignorance of Christianity, or for babies who died unbaptized. This idea prevailed even after the Reformation, and was held by Luther, Calvin, and the Anglican reformers, yet it was not the teaching of the early Church, nor does it necessarily follow from Scripture.

THE EARLY CHURCH IDEA

The early Greek Fathers taught that salvation was only through Christ, but they believed that all who had no opportunity of hearing the Gospel in this life would have that opportunity in the next world. The Similitudes of Hermas, an early romance in the form of a vision, says that the Apostles, after their death carried on the work of preaching in the other world, and administered the seal of their preaching (Baptism). St. Clement of Alexandria writes, "the same dispensation (of preaching the Gospel) obtained also in Hades, so that even there all the souls, on hearing the proclamation, might either exhibit repentance, or confess that their punishment was just, because they believed not. And it would be the exercise of no ordinary arbitrariness for those who had departed before the Advent of the Lord, not having the Gospel proclaimed unto them, and having afforded no ground in themselves in consequence, of believing or not, to obtain either salvation or punishment. For it is not right that these should be condemned without trial, and that those alone who live after the Advent should have the advantage of Divine righteousness. . . . If then, He preached the Gospel to those in the flesh, that they might not be condemned unrighteously, how it is conceivable that He did not, for the same cause, preach the Gospel to those that had departed this life before His Advent."

Such a conception avoids the appearance of injustice, yet preserves the teaching of Scripture that salvation is only by Christ.

It was Augustine's doctrine of Predestination, with its presumption that those who died unbaptized did so because they were predestined to be lost, that brought in all the trouble. The Church owes much to that great man, but this, at least, of his influence has not been for good. J. H. Y.

The Rev. Joseph Carden, who has charge of "The Four-Town Parish," in the Diocese of Texas, reports, through the columns of the Texas Churchman, "The Bastrop Vestry instructed the Rector to take the month of July for a vacation and the Taylor Vestry approved the plan, and we think we will see what a vacation is like—the first in seven years."

The Rev. D. H. O'Dowd, Rector of the Church of the Ascension, Rockville Center, L. I., has been presented with a Ford car by his congregation.

The Rev. H. G. C. Martin has resigned as assistant Rector of St. Paul's Church, Flint, and as Missionary-in-Charge of St. Jude's, Fenton, Mich.

Mrs. Mary J. Lamb, who has given three of her sons to the army and navy, says that "this war is God's laundry".

Swapping Dinners Is Not Hospitality

The Rev. Wm. Du Hamel, Rector of St. Luke's Church, Douglassville, Pa., in the course of an interesting sermon, said:

"Hospitality does not consist in swapping dinners or social functions. That is trading, and is often as cold-blooded and calculating as business transactions at a bank. Hospitality is really the thoughtful provision for the needs of others, especially the wayfarer, the stranger, and even the outcast. The hospital provides for the needs of the sick, and Christian homes ought to be ever ready to shelter and feed and cheer the less fortunate. It takes the highest wisdom and the deepest love to manifest this real hospitality.

"In the early days of the Christian Church was a secret society, and its members subject to the fiercest persecutions. At any moment they were compelled to flee for their lives, and many of the brethren were homeless fugitives. Under these adverse circumstances there developed the greatest and truest brotherhood that has ever been known. Would that we could reproduce it today. Let us apply the spirit of Christian brotherhood to the food problems that face us now.

"We are to produce, conserve and save. Why? That we may have more and hoard it in money or goods? Not so. But in order that we may be able to give. As every man has gained or received, so is he to minister to others. The present is a time of opportunity for the true hearted, and it will prove a time of judgment for the idlers, the sports and the selfish. Let us examine ourselves, lest we be judged of the Lord and found wanting."

Over twenty ministers, charged with disloyal utterances, have been cited to appear before the Federal Grand Jury at Cedar Rapids, Iowa, next October.

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

Grace Church, Woodlawn, Ala., is known as "The Little Church on the Corner".

The contract has been let for the erection of a new church building by St. Thomas' Parish, Rock Spring, Wyoming.

Through the instrumentality of Bishop Parker, three complete baseball outfits have been furnished the troops of the National Guard at Camp Keyes, Concord, N. H.

"Horseshoeing" was the subject of a sermon preached by the Rev. R. F. Gibson before the children of Trinity Church, Williamsport, Pa., on the ninth Sunday after Trinity.

There are thirty-six men in the fighting forces of the nation from St. Mary's Parish, Birmingham, Alabama. Of this number, there are three Majors, three Captains, eleven Lieutenants, and three doctors in the Medical Corps.

Services were held for the first time in the new building af Grace Church, Columbus, Ohio, Sunday, August 5th. The church has a seating capacity of 200, and is built entirely of steel. It is so constructed that it can be taken down in sections and moved. The interior is finished in white enamel.

Bishop James Henry Darlington of Harrisburg, says the New York Times, has received through the French Consul General at New York, M. Leibert, a cablegram from M. Ribot, Prime Minister of France, on behalf of President Poincare and himself ,thanking the Bishop for his welcome to the French delegates to the United States at the Hotel Biltmore, New York, and for his interest in helping the wounded French soldiers.

The Sunday School of the Church of the Holy Apostles, Albany Park, Chicago, held its first annual picnic at Riverside Grove, Riverside, Ill., on Thursday, Aug. 9th. Although the School was only started since the beginning of Lent, over 90 boys and girls and their parents and friends were present, and a most enjoyable day was spent by all. This new Mission and Sunday School is in one of the finest parts of the city of Chicago, and is growing rapidly in every way. Ninety-one boys and girls are now enrolled in the Sunday School, and it is expected that before long this will be doubled.

Christ Church, Newark, the Pro-Cathedral, has been used Sunday mornings for the worship of the National Polish Catholic Church. There has been a well established congregation in Passaic, and the Priest-in-Charge has held very friendly relations with our Church and Clergy. Now, the Priest has gathered a congregation in Trenton and another in Newark. Very real interest in the services is shown, and the people are very thankful for our courtesy. There are so many of them in Newark that they will probably have a church building of their own before long.

A large number of the Clergy of the Diocese of Newark have offered themselves for service as Chaplains, and are waiting for the organization of the new army. Some are going into service directly, taking their chance of doing religious work. Now it is announced that besides Wrightstown, a great camp is to be established back of the Palisades, near Dumont, in the northern part of the Diocese. Smaller camps are in other places. On account of situation, war industries and activities have a large place in both of the New Jersey Dioceses, and committees have been formed to take care of the work.

Memorial to the Late Bp. Weeks Dedicated

The Right Rev. A. C. A. V. Hall, D. D., Bishop of the Diocese, officiated on Sunday morning, Aug. 5, at Trinity Church, Shelburne, the Rev. Georg Robert Brush, Rector, the occasion being the dedication of a bronze tablet given and placed by the people of the Parish in memory of their late Rector, the Right Rev. William Farrar Weeks, S. T. D. The inscription on the tablet is as follows:

"In Memory of the Right Reverend William Farrar Weeks, S. T. D., Feb. 22, 1859-Oct. 23, 1914. Rector of this Parish 1904-1913. First Bishop Coadjutor of Vermont, 1913-1914."

The service was most impressive. Bishop Hall referred in his sermon to the splendid service which the late Bishop Coadjutor rendered in this Parish and in the Diocese, and alluded to the fortitude, patience and faith which he displayed in his sickness as qualities characteristic of his whole life.

Mrs. William F. Weeks, widow of the late Bishop Coadjutor, and his two daughters, Miss Elizabeth Weeks and Miss Margaret Weeks, and Mrs. Marie Weeks McDunnough, were present at the service.

Many friends from Burlington and adjacent towns were also present.

Death of Faithful Priest

The death of the Rev. John Russell Holst occurred on Wednesday morning, August 15th, at Chatfield, Minn., where he had served faithfully for a number of years as Rector of St. Matthew's Church. He conducted his services as usual on the tenth Sunday after Trinity, having an unusually large number at the early service, and in the afternoon suffered a stroke totally paralyzing his left side, which resulted in his death. The Rev. Arthur H. Wurtele of Rochester, Minn., was at his bedside the following Monday night and administered to him the last Sacrament. The funeral service was held in the church on Friday, the 17th inst.

Mr. Holst graduated from the General Seminary in 1873, was ordained Deacon the same year by Bishop Whitehouse, and Priested in 1874 by Bishop Lee. Prior to taking charge of the work at Chatfield, he had served in Rectorships at Streator, Petersburg and Wyoming, Ill., Columbus, Ind., and Sleepy Eye, Minn.

Southern Rector Dies

The death of the Rev. Edward Wall, Rector of Grace Church, Berryville, Va., occurred on the Feast of the Transfiguration, August 6th, and the burial service was held in the church on the 8th inst., the Rt. Rev. Dr. W. L. Gravatt officiating. Mr. Wall had been the faithful Rector of Grace Church for twenty-three years. He was born in England, graduating in 1874 from the Virginia Theological Seminary, and was ordained Deacon and advanced to the Priesthood by Bishop Johns. Prior to entering upon his work at Berryville, he was in charge of work at Richmond and Culpeper, at Baltimore, Petersville and Hyattsville, Maryland.

Personal Mention

Rev. Sydney Dixon, Rector of Christ Church, Orange, Texas, may be addressed until September 20th at the Church of the Good Shepherd, Corpus Christi, Texas.

The Rev. Gilbert P. Symons, Rector of Christ Church, Glendale, Ohio, has been given indefinite leave of absence to work in Great Britain and France, under the International Y. M. C. A., among prisoners of war.

The Rector of Grace Church, Pittsburgh, Pa., the Rev. William Porkess, has been the Summer preacher during the Sunday mornings of August at All Saints' Church, Great Neck, L. I.

Hon. Roland S. Morris of Philadelphia, whose appointment as Ambassador to Japan was confirmed by the United States Senate August 1st, is a prominent Churchman in the Diocese of Pennsylvania, and a deputy to the General Convention.

The Rev. W. Bertrand Stevens, Ph. D., and family of San Antonio, Texas, are spending their vacation at New Canaan, Conn. During Dr. Bertrand's absence, the Rev. George Belsey of Boerne, Texas, is in charge of the services at St. Mark's Church.

The Rev. W. H. Ziegler, Rector of All Saints' Church, Leighton, Pa., left for Texas recently, where he has entered upon his duties as Secretary of the Y. M. C. A. in a military training camp.

Prof. Christopher Thornton of Manchester, England, has been appointed Choirmaster at St. Stephen's Church, Colorado Springs, Col. He succeeds Mr. Alexander Pirie, who resigned some time ago to enlist in the English army.

Churchly Customs of the Congregation

Why Do the People Remain in Quietness Until the Worship Begins?

The thought behind this question is, Why are the Church people so cold and so lacking in welcome for strangers and visitors as they enter the Church; why do they not get up and go across the aisle and speak to them and greet them? In other congregations this is done; why do you not show this same cordiality in your Churches?

For answer, ask yourself if you think it seemly for people to be engaging in a buzz of conversation, when they are congregated for a burial service. Is it coldness to sit in silence then? "Why, no," would be the reply of all refined natures, "in the solemn presence of death it is fitting that all should be silent,—reflecting on their lives and the eternity which sooner or later is to be theirs. All talking and social greetings are entirely out of place, as the casket is before the friends and acquaintances. People of good manners all feel this and act accordingly."

Well, this is the way Churchmen feel about the Sacred Presence into which they have come in the House of Prayer. To them it seems a time not for worldly conversation, but a time for quiet reflection; for people to go to other pews until there is an undertone of talking and whispering all through the Church seems very irreverent. We believe in extending a welcome to all at the close of worship, in the vestibule. But true politeness, as it appeals to us, requires that on entering His House we all shall be still and know that the Lord is God and we are His creatures responsible unto Him for the conduct of our lives —Parish News.

Chaplains' Welfare Work

DIRECTIONS TO LIBRARIANS

Until large camps are established, the immediate call for our material is somewhat limited. The Committee on Chaplains' Welfare Work is advised to devote itself at present principally to securing material and storing it for the many calls that will come later. Directions for packing and marking boxes are given below.

Printed leaflets for general distribution will be sent out very shortly, and with these in hand, Librarians are asked to set themselves seriously to the task of securing money for the objects mentioned in the leaflets. Do not be afraid to ask. This is a war relief work, moral and spiritual. Any Parish whose Rector is Chaplain of a base hospital, and which expects to provide absolutely for his needs, is asked to notify the committee.

TYPE OF MATERIAL NEEDED

Books, principally fiction (recent).

Magazines, principally illustrated and fiction, not more than six months old.

Music, popular songs and song books.

Records, disc.

Games, small games, such as checkers, backgammon, parchesi, chess, dominoes, picture puzzles, playing cards, etc.

PACKING OF BOXES

Boxes for shipping should be medium size (about size of soap box, 2x1x1 feet).

Boxes should be packed and stored ready to meet any call. For this reason, it is best to pack only one kind of material to a box.

Boxes should be fastened and marked on the outside with initials to indicate contents, as follows:

B stands for boxes.
M stands for magazines.
Mu stands for music.
G stands for games.
R stands for records.

Librarians should keep the Diocesan Chairman of C. W. W. advised of what boxes they have ready, so that she will know on whom to call when the request comes from Chaplain or Central Committee. Only in this way is it possible to equalize the supply with the need, and avoid oversupply in some cases and undersupply in others. Any direct requests received by Librarians to meet emergency needs should be filled and reported to Diocesan Chairman.

In asking for addresses, the kind of material offered MUST be specified according to the above schedule.

Just a Moment Please

Serious and Humorous Sayings, Comments, Facts and Incidents Out of the Ordinary

Publishers of the Bible are swamped with orders for Testaments and find it impossible to meet the increased demand due to the activities of Chaplains and other Christian workers in the national service.

The State Defense Council of Ohio reports deplorable immoral conditions surrounding the labor of women who are undertaking to do the work of men in war time.

The Detroit College of Medicine and Surgery, after fifty years of "male exclusiveness," decided at a recent faculty meeting to admit women to their counsels.—The Woman Citizen.

The soldiers fighting on the Euphrates have come to the conclusion, asserts the Boston Transcript, that the story about the Garden of Eden is a myth.

Mr. Tucker had unexpectedly come face to face with Mr. Cutting, from whom he had frequently borrowed money.

"Er-aw-what was the denomination of the bill you loaned me?" he asked, nervously.

"Episcopalian, I guess," said Mr. Cutting; "at any rate, it keeps Lent very well."New York American.

Dr. Henry Morgenthau, who returned home sometime ago from Turkey, where he had served as United States Ambassador to that country, says that "When the roll of saints and heroes in this war shall be made up, and it will be a long one, for many valorous deeds have been performed, the names of the American Missionaries in Turkey will be at the head of the list."

In commending the splendid services rendered by unsalaried workers in Hull House, Chicago, Jane Addams said: "They are all Christians. I have had a good many altruists try it, but I never knew any slum worker to stand the wear and tear of our work for over three weeks unless inspired by Christian love."

The American Review of Reviews says that Church attendance at the Federal Training Camp at Plattsburg is exceptionally good. An average of a thousand men appear at the morning and evening services at this camp, while hundreds of others go to the various Churches in the city.

"We had a country judge down my way a few years ago whose love for Biblical lore was so pronounced that he couldn't resist the desire to air it on every possible occasion," said Congressman Henry D. Clayton, of Alabama. "One day an old darky was brought in from the mountain district under suspicion of maintaining an illicit still. There was no real evidence against him.

"'What's your name, prisoner?' asked the judge, as he peered at the shambling black man.

"'Mah name's Joshua, Jedge,' was the reply.

"'Joshua, eh? said the judge, as he rubbed his hands, 'Joshua, you say? Are you that same Joshua spoken of in Holy Writ—the Joshua who made the sun stand still?'

"'No, Jedge,' was the hasty answer, 'twarn't me. Ah'm de Joshua dat made de moonshine.'"—National Monthly.

Minnesota Chippewa Indians, in council recently, says the Union Signal, granted suffrage to women. The matter came up for consideration because of the presence of a United States government stenographer, a young women, who was the solitary woman delegate. The younger Indians championed equal rights, and Miss Copply was duly seated as a delegate.

Dead as a dode is discipline in the average Baptist Church, so it seems to the editor of The Standard (Chicago), and his remark that "except for major crimes that cause public scandal, few Churches resort to the painful process of exclusion," is doubtless applicable to other Protestant denominations besides his own, says the Literary Digest. It may be thought that our great-grandfathers overdid this matter of discipline, but the editor of The Standard is willing to say frankly that, "it is far less dangerous when discipline is overdone than when it is underdone. But in the year of grace 1917, it is not done at all, and this is the serious part of it."

"The inability of the clergy to adapt their doctrine to the demand for reprisals," says the New York Tribune, "has of late been a cause of offense to many hot-heated and revengeful people in England. The Archbishop of Canterbury himself expressed open disapproval of the project, and since he set the example some minor prelates and many priests of the Church of England have been signing petitions against it. The effect on those who hold the opposite view has been most unfortunate. 'Let the Bishops stick to their belfries!' cries the Duke of Argyll in a towering rage, and, indeed, he finds not a few who agree with him in wishing for the old Tudor days when Bishops 'were but dumb dogs.' But not all laymen agree with the duke. Some are seriously alarmed at the growing dislike displayed on all sides against the Germans, whom they ought as good Christians to love, even though they be obliged to kill them. Thus Lord Hugh Cecil at a recent meeting of the House of Laymen of the Province of Canterbury warned his fellow Churchmen that, whatever any one might say, they 'were not entitled to hate Germans,' but, on the contrary, 'were bound to love them and to defeat them in this war for the good of the whole of Christendom'."

An old walnut bedstead, with a canopy and four posts, is the subject of a friendly but lively dispute engaged in by prominent citizens at Springfield, Ill. Mr. John Graham, owner of the bedstead, insists that "the bed was a wedding gift of Mrs. Ninian W. Edwards to Mr. and Mrs. Lincoln when they were married. It was a part of the furniture of the Edwards home when Lincoln and Mrs. Lincoln were married in 1842." Mr. Graham has received a letter from Mrs. Seymour, wife of the late Bishop of Springfield, the Rt. Rev. Dr. Seymour, who purchased the Edwards property after Mrs. Edwards' death, in which Mrs. Seymour states that the bed was given to the Bishop by Mrs. Ninian Edwards before her death. Mrs. Josephine R. Edwards, custodian of the Lincoln home, asserts that "the bed never was in existence during Lincoln's life. Lincoln never saw it, and if it was in the furniture of the Lincoln home it was placed there after Lincoln and Mrs. Lincoln were dead." Mrs. Jessie Palmer Weber, Librarian of the Illinois Historical Library, declares that while she is aware of the fact that Mrs. Seymour would not under any circumstances, make a statement which she did not believe absolutely, she is, no doubt, mistaken, as Mrs. Josephine Edwards is the highest authority in the world on the Lincoln furniture. The old Edwards home, after it came into Bishop Seymour's possession, was occupied for several years by St. Agatha's School, a Diocesan school for girls. The late Rev. Dr. Dresser, who was Rector of St. Paul's Church, Springfield, Ill., in 1842, officiated at the Lincoln wedding.

Consecration of Bishop Thomson

Bishop Tuttle Cottage,
Wequetonsing, Mich,
August 6, 1917.

The Presiding Bishop has taken order for the ordination and consecration of the Reverend Arthur Conover Thomson, D. D., Suffragan Bishop-elect of the Diocese of Southern Virginia, as follows:

Time—Thursday, September 27, y917.
Place—Trinity Church, Portsmouth, Virginia.
Consecrators—
The Presiding Bishop.
The Bishop of Southern Virginia.
The Bishop Coadjutor of Southern Virginia.
Preacher—The Bishop Coadjutor of Southern Virginia.
Presenters—
The Bishop Coadjutor of Virginia.
The Bishop of East Carolina.
Attending Presbyters—
Rev. David W. Howard.
Rev. Pembroke W. Reed.
Master o fCeremonies—Rev. H. H. Covington.

DANIEL G. TUTTLE,
Presiding Bishop.

Meeting of Sixth Provincial Synod Postponed to Oct. 20

Owing to the meeting of the House of Bishops on October 17th, the Provincial Synod of the Sixth Department will meet in Pueblo, beginning Saturday evening, October 20th, instead of October 18th.

He that will not reason is a bigot; he that cannot reason is a fool; and he that dare not reason is a slave.—W. Drummond.

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The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain person with plain facts, unbiased by partisan and sectional views.

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MONEY AND MUSIC

We are a commercial people and fancy that we can buy anything we want, when the fact is that money will buy nothing but material things.

A rich man can buy automobiles, and houses, and servants, and good dinners, but he cannot buy true friends, or a real home, or good children, or the peace of God. There are some things that are not for sale.

We don't expect worldly people to believe this, but certainly Church people ought to know it, and yet many a congregation seems to think that it can draw a check and purchase goodly treasure.

In the first place many people fancy that they can get a pastor for a consideration, when it is exactly what cannot be done. For a pastor is one who loves his people and cares for their souls. The moment a clergyman is out for the salary, he loses the pastoral instinct and becomes a hireling, and as our Lord implied, is more interested in the wool than he is in the sheep.

Under such leadership a Church becomes a refrigeration plant in which "the least of these" have a frigid time.

The pastor degenerates into the steward, not of God's mysteries, but of a select religious club.

Religion becomes a select circle in which Almighty God entertains those only who are capable of correct conversation and have mastered the world's etiquette.

As a worldly salon it is charming; as a Church of the Nazarene it is grotesque.

But it is in the sphere of Church music where the delusion is more general. There are plenty of congregations who have enough common sense to know that they cannot buy a pastor for cash, but who think that they can purchase Church music,—that all which is necessary is to purchase a fine organ and engage a high-salaried choir and hire some wonderful singers, and there you are.

And that brings us face to face with the question as to what is Church music, and how does it differ from operatic music? Church music, of course, is that instrument by which the Christian praises God.

Now God is a person and he who offers Him thanks and praise, he honoreth God.

Here again we are manifestly face to face with the question as to what God wants, whereas the music committee fancies its problem is what the congregation wants.

Manifestly, if you are presenting something to somebody, and if that somebody be King of kings and Lord of lords, your first question is, What does He want?

The music committee is but the mouthpiece of the congregation to ascertain what kind of an offering we are going to make to Almighty God.

Now, operatic singing is an effort to please the audience. Of course this is not the ideal of art; it is rather the practice of most operatic singers.

But Divine worship is an effort to render something to Almighty God. Does anybody for one moment fancy that Almighty God is pleased with a pagan sitting at the organ, accompanied by certain irreverent persons who have a cultivated voice but no consecrated soul? I fancy not.

Does anyone suppose that correct notes from the human voice is necessarily anything more pleasing to God than instrumental music?

Is it not pure hypocrisy to ask a paid musician to sing something that he or she does not believe? And is God pleased with such hypocrisy?

Is it not more of an insult than it is worship to have such a choir substitute their hypocritical cant for the honest praises of the people?

We recently heard a well-known authority on Church music state that America spent more money on music and produced less than any nation in the world, because musical America fancied that music could be bought.

What can be bought is a purely sensuous thing that is called music, but music is a dead language unless it is spoken of the people.

How tuneful is our average congregation? How much music does it produce?

We start our service with the words, "Open Thou our lips," and then keep them tightly closed because some paid musicians are opening their mouths for us.

It is possible for a nation to get into a habit which is reprehensible, and yet be absolutely unconscious of its iniquity. Prussia seems to be such a nation. Is America another?

Are we too important to praise God? Is it infra-dig for us to come and sing unto the Lord?

Is the Church of God an opera where an organist shows what wonderful things he can do with this stop and that stop, and a paid soprano with this trill and that quaver? Rubbish! No God who respected Himself would put up with such insolence from his children

---

Let us have done with pagan musicians in God's House, and with singers who face the congregation and perform, and with choirs who substitute their mechanical performance for the praises of God's children.

"O come let us sing unto the Lord and let us heartily rejoice in our salvation."

The duty of praise is not one that we can delegate to another for a consideration.

The Christian Man's Relation to War

By Bishop Matthews of New Jersey

Use the Litany; use it in full. Let your people benefit by its wonderful petitions. They want to pour their hearts out; let them.

Only God and men's faith in Him and love for Him, can save the world from battle, murder and sudden death; our country from sedition, privy conspiracy and rebellion. Let us ask God, who alone maketh us to dwell in safety, to preserve those who travel by land or sea, all women in the perils of childbirth, in such a time of peril and privation as this, all sick persons and young children and to have pity upon all prisoners and captives; to defend and provide for the fatherless children and widows and all who are desolate and oppressed.

Use the Litany; as the Church directs, frequently, constantly. Do you do so? Or do you just not habitually disuse it? Do you shelter yourself behind a rubric, or do you embrace a spiritual opportunity? And why abbreviate it? Are you sure that your people demand shorter services, and if they do, would it not be better to shorten sermons, rather than curtail worship? Are you sure that the choir, and their somewhat extra rubrical anthems, represent the devotions of God's people as fully and as well as a service in which the people, all of them, may take part? How inevitably, when one does hear the Litany, is its most appealing part left out, and now of all times!

"O God, we have heard with our ears and our fathers have declared unto us the noble works that Thou didst in their days and in the old time before them.

"O Lord, arise, help us and deliver us for thine honor.

"From our enemies defend us, O Christ.

"Graciously look upon our afflictions.

"With pity behold the sorrows of our hearts.

"Mercifully forgive the sins of Thy people.

"Oh, Son of David, have mercy upon us!"

I sincerely hope that by this time every Church in the Diocese possesses an American flag and has it conspicuously displayed. If we are, as we claim to be, the American Church, we should unfold the flag of our nation as we uphold the Cross of Christ itself.

The times demand a special message of moral warning to the young, and some definite and well-organized effort to reach and influence them. In your sermons I urge you not to be satisfied with patriotic panegyrics, but that you should preach the need of moral restraints.

Some of our clergy are already enrolled as Chaplains in the military and naval service, and others hold themselves ready for such a call. Those of us who must remain at home have a distinct duty as Chaplains to the forces of moral preparedness.

It is so natural to make heroes of the boys who are, in knightly fashion, enlisting for the war, who are going out to face hardships and many of them death, that it casts a glamour of romance about the situation which, in itself, is a deadly danger.

One mother said—many of them will echo the fear—"I have a worse fear for my boy than that he should be killed. It is that he should be destroyed." Evil companionships, terrible temptations, envelop him and are worse dangers than the perils of death he has to face. We must do something to meet the tremendous problem presented wherever masses of soldiers are recruited or stationed.

Our Girls' Friendly Society of America asks our help to save the girls. Can we not organize a campaign to fight against this peril which menaces both our boys and our girls at once, and through their destruction presents a peril to the State, the Church and the Home as great and greater than the menace of any foreign foe?

Preach about it, but don't stop there. You can do more by personal work and influence. Your warnings to parents will do some good. Your Bible Classes, Boy Scout troops and Girls' Friendly groups can be used to capture hearts and lives for Christ and cleanness. If you have no such active agencies in your Parishes, it is your imperative duty to organize one or other, or all. You are Chaplains to the Home Guard. You must mobilize the forces of righteousness. Organize the parents. Call for the fathers and mothers to come out and help fight the devil for their sons' sakes and for their daughters. Ally yourself with every agency you can within or without the Church, whose aim is clean living, and a Christian life.

Your people will respond if you call upon them. They are waiting for leadership. Supply it. I do not believe that there is a community, however small, in which such a Christian Home Guard could not be organized effectively and immediately and enthusiastically, a defense league for Country, Church and Child!

Here is a field, too, in which you can operate with all Christians of any name. Call on the ministers of your town to join with you in such a campaign to save homes as yet unformed, and lives yet to be born, and a life-long peace and purity, so easily lost in an hour's romantic and delirious folly.

Social Service

The Rev. Dr. B. W. R. Tayler, Rector of St. George's Church, Schenectady, N. Y., has been appointed a member of the Park Commission of that city.

In making the appointment Mayor Lunn spoke of the support that the new member had given in first securing the appropriation for parks and later in helping to develop the plans. Mayor Lunn gave out the following statement:

"I am appointing today as member of the Park Board for a term of three years, Dr. B. W. R. Tayler.

"I do not believe there is anyone in Schenectady who has been a more consistent and enthusiastic supporter of our parks than Dr. Tayler. Years ago, before we had anything in the way of parks, Dr. Tayler publicly urged the acquisition of park lands along the river front. When the question of acquiring park lands under my first administration came before the Council he was present to urge in behalf of all the people the necessity of issuing bonds and securing lands for park purposes.

"Dr. Tayler is absolutely non-partisan in his activities and I know that he will give to the Park Board splendid service. I am delighted that he has consented to accept appointment to this important commission."

The Schenectady Union Star says editorially:

"Mayor Lunn 'struck thirteen' when he named the Rev. B. W. R. Tayler, D. D., as member of the Park Board. It would be difficult to name one of our citizens better qualified both by excellent judgment and ability to fill this important position. It offers a man like Dr. Tayler an opportunity for splendid service, an opportunity which will result in making our park system of still greater value to our people. He will bring to his new work a high ideal of what our parks should be, and the city is to be congratulated on having secured services that cannot fail to be of great value in practical improvement."

Dr. Tayler is also Chairman of the British and Belgian Relief Committee in that section of the state.

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CHURCH EXTENSION IN OUR TIME; THE CHURCH AND THE SOLDIER

Bishop Page, in the Diocesan paper of Spokane, sets forth a solemn warning which cannot be too often repeated or too earnestly emphasized. His theme is that danger of the present and of the future which is involved in turning so many of our citizens into soldiers. We have far more to dread in this war from spiritual than we have from physical foes. We are on the threshold of a new consciousness which contains and conceals many factors of which this generation knows little or nothing. We are having some difficulty in turning our citizens into soldiers, but such is nothing to the difficulty we shall have in turning the soldiers back into citizens. That many must now become soldiers is the requirement of the times, for it is infinitely better to hazard the soldier consciousness than to submit to that of the rod. So the militaristic consciousness is by far the lesser of two evils, but it is an evil just the same. That it is an evil not of our making lessens neither the burden nor the price. The detrimental effects of poison are the same whether administered by one's self or by another.

So more and more and in the time at hand still more and more the soldier consciousness is rising. It is rising through the great and infinitely ramifying channels of the press, the platform and the pulpit: the Red Cross societies, the Boy Scouts and the preparedness parades. Every dollar's worth of bonds issued by the Government is carrying to the minds of the people the consciousness of war and the consciousness of the soldier. No man now living shall live to see the peace wool quite free of the crimson stain. The Civil War was closed more than fifty years ago, but to this day here and there you can still hear "bloody-shirt" oratory. For many years after the close of that war you could hear nothing else upon any paotic, semi-patriotic or quasi patriotic occasion. The war spirit dies hard and when it dies it takes with it the generation in which it flourishes. So be it. We accept it. And if in one way and another it requires the cancellation of a generation we accept that too. But what of the future? And what of the enlisted men? So Bishop Page speaks, in part, as follows:

"There is a real danger lest we forget the importance of the work of the Church itself as a fundamental need at the present time. Now more than ever the world requires the help which it is the business of the Church to give. Let me first bring to your attention some of the moral problems which we are called upon to face. Conspicuous are the temptations which will beset our young soldiers, separated from home and the steadying environment of ordinary occupation and habits and brought together in large numbers. Drunkenness, sexual immorality and gambling are traditional evils of camp life—as dangerous now as ever.

"All wars prove that evil habits formed in the army often persist through later years and wreck many a life. Then after a great war there is always bound to be a serious difficulty in getting thousands of men who have lived out-of-door life back into the humdrum existence of shop and office. But probably the greatest danger of all is that of the very ill which we are fighting to eradicate, namely—that of militarism itself.

"The difficulty with militarism is that it is based on the fighting instinct which dwells in each of us. We realize from earliest childhood the importance and value of physical strength. It is essential to the life of the individual and of society. We all love strength and power so well symbolized in ocean or in mountain. We almost deify the strong man. At a time like this everything in civilization pales before sheer physical force. Of what account is a Rheims Cathedral—a supreme monument of Art and Religion—in the presence of immense armies and their titanic implements of force? At such a time as this it seems almost effeminate and foolish to think of anything else as having real value except physical strength. Does not this war seem to prove that the only thing stronger than German militarism is the development of a stronger militarism of the Allies? There is the greatest danger that our young men—in fact our whole civilization—will become filled with this idea. The necessity of creating a strong army and navy will inevitably foster and strengthen military ideals. The necessity of having a large body of highly trained military leaders in the midst of our civilization cannot fail to exaggerate the importance of all matters which pertain to war. All this we must expect. It is incidental to a proper plan of preparedness which I profoundly believe to be necessary to our civilization. But for this reason I am sure that the Church has a peculiar responsibility in keeping this evil in check. Never as before in this country will there be a call to emphasize the fact that there is something stronger than brute force, namely—truth and righteousness and love. Never as before must we point the lesson that Napoleon, who sneeringly said that God was on the side of the strongest battalions, spent his last days in ignominious exile. The utter failure of the leaders of Germany to comprehend the spirit of the great, free, self-governing peoples of the British Empire and the United States will through all time serve as a striking example of the failure of the ideals of militarism and brute force."

THE SAN ANTONIO CAMP

The Church News of San Antonio sets forth a situation which is about to exist in many parts of the country. There are serious problems facing the Church in these matters—problems that will require continued thinking and hard work on the part of all concerned.

"The mobilization of troops in San Antonio offers a wonderful opportunity for the Church. There will be possibly 60,000 or more soldiers here within a month or two. It is inevitable that there will be large numbers of civilian relatives and friends of soldiers residing here during the coming winter. It has been estimated by conservative officials that the population of the city will jump to 200,000 inhabitants within six months. The Church must be alive to this great opportunity and must strain every nerve to meet it. Two Parishes will be most affected—St. Paul's, the army Parish, and St. Mark's, the old downtown Parish—and yet with the great influx of people, Christ Church, St. John's and St. Luke's will all have an increased responsibility with civilians if not with soldiers. St. Paul's Church is preparing to care for the situation by organized work among the troops and by the erection of a new Parish House for the accommodation of its social work. Churchmen from Fort Sam Houston would go ordinarily to St. Paul's as their Parish Church. St. Mark's, the downtown Parish of San Antonio, is most easily reached by the men from Camp Funston, the officers' training camp, and Camp Kelly, the aviation camp. The Parish provides a dinner every Sunday and has its Parish House open at all times. The problem of seating the congregations, made so much larger by the soldiers, is to be solved by a new seating system. The other city Parishes are prepared to take whatever steps are necessary to meet the situation. It will be a great convenience to the city clergy if they are notified of the presence of Churchmen in the various camps."

CHAPLAINCY EQUIPMENT

The Palm Branch of Southern Florida urges the co-operation of the people at home, as follows:

"At the last meeting of the Board of Missions, Bishop Harding made a most interesting response to a general inquiry regarding Chaplains for the Army and Navy. One of the points he emphasized is that the government provides equipment for the Chaplain as for other of the officers, but that many things needed to make the Chaplain's work effective, and which do not technically come under the head of equipment, must be provided from without.

"Upon the practical co-operation of the people at home will much of the Chaplain's success depend. He must have books for his services. In some cases he must have a place in which to hold services. As he is largely responsible in the matter of recreation for the men, his needs are urgent and varied. Get in touch with some Chaplain from your state and see if there is not some way in which you may make his work more effective."

CHARLESTON NAVY YARD

"The Bishop of South Carolina, with the assistance of the Charleston Clericus and the Churchman's Club, has purchased a large tent to be placed near the cantonment at the Charleston Navy Yard. The tent will be used for the celebration of the Holy Communion and other services of the Church. There are now a number of thousand men at the Charleston Navy Yard, and many are soon to come. Mr. Andrew P. Magwood, a student in the Theological Seminary at Sewanee, Tenn., is on duty all the time at the Church tent, and Charleston clergy will assist when called upon."—Diocese—South Carolina.

The Epistle to the Ephesians

IV

[A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.]

Vs. 20: **.Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.**

Ellicott: **In Christ,** i. e., in Him as our spiritual Head.

Meyer: **Set him at his own right hand.** For Christ is with glorified body co-enthroned with the Father in heavenly places, and from thence surrounded by the angels. He will return even as He bodily ascended thither. Up to that time He intercedes for us at the right hand of God the Father.

Pearson: He shall reign for ever and ever, not only to the modificated eternity of His mediatorship, but also to the complete eternity of the duration of His humanity which, for the future, is co-eternal with His Divinity.

Vs. 21: **Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.**

A more literal translation is far above all rule, and authority, and power, and lordship.

Sadler: St. Paul recognizes gradations in the heavenly host here and in Rom. viii:38—Col. i:16; likewise gradations among evil angels, Eph. vi:12—Col. ii:15. All these by an exertion of the mightiest authority of God, are under Christ.

Meyer: **Every name.** Let any name be uttered, whatever it is, Christ is above it and exalted above that which the name affirms.

Vs. 22: **And hath put all things under his feet, and gave him to be the head over all things to the Church.**

Wordsworth: **And hath put all things.** The Logos or Word was from the beginning, Lord over all, but the God Incarnate, or God-man, was not so until after the Resurrection.

Ellicott: And hath put all things in subjection under His feet. This is a further specification of the majesty of Christ, not only the highest conceivable exaltation, but the most unbounded sovereignty. This passage is a distinct allusion to Ps. viii:6-7, which passage in its primary application to man, involves a secondary and more profound application to Christ.

Sadler: Whereas in Ps. viii this expression refers only to earthly things, sheep, oxen, etc., here the Apostle applies it to the whole created universe.

Theodoret: **Head above all things to the Church.** Wonderful mystery! He placed the Church on the same throne with Himself; for where the Head is, there is the body also.

Sadler: The Church is one vast mystery or sacramentum having its outward part visible among things of time and sense, and its inward part invisible and spiritual.

Ellicott: If God gave Christ to the Church and Christ is at the same time Head over all things, He becomes necessarily Head of the Church.

Vs. 23: **Which is his body, the fulness of him that filleth all in all.**

Meyer: **His body.** It is the body of the Head which unites the collective mass of believers with Christ, their Ruler, into an integrant and organic unity, wherein each single individual is a member of Christ, in Christ's body.

Meyer: **Of Him.** The fulness of Him who filleth all in all: for in Christ there dwells the fulness of God who fills the universe.

Meyer: **The fulness.** In the fulness of Christ, not as though it were the glory which dwelt in Him, but because He causes His glory to dwell, as in all the universe, as also in the Church. It is the glory, not of one who without it would starve, but of Him who fills the universe **in all respects.**

Chrysostom: As the Body is the compliment of the Head, and the Head is the complement of the Body, so is Christ of the Church and the Church of Christ.

Theodoret: Christ fills the Church with all grace here, and will fill her with all glory hereafter.

Wordworth: Christ is the Sun of Righteousness, and the moon, which derives her light from the sun, is an emblem of the Church, which is illumined and filled up by the light of Christ. This may be called the fulness of the sun, as its orb is filled up by the sun's light.

Gore: The fulness according to St. Paul's doctrine is to be sought first in the eternal God, then in the glorified Christ, then through Him in the fully developed Church, and finally through the Church in a sense in the universe as a whole; when the work of redemption is done and God is at last all in all throughout His creation.

Wordsworth: **The Church which is his body.** The Church here spoken of is the Church universal on earth, the whole company of faithful people of every age and country, and also of angels and saints, who are summed up together into one full lunar orb of glory by Christ, God and man, who by His Divinity, fills all things and rules all creatures in heaven and earth: and by the union of the human and Divine in His one Person, has gathered together all men and angels into one body, under one Head, and enlighteneth every one that cometh into the world.

Ellicott: The Church is the veritable mystical Body of Christ, yea the recipient of the plenitude of Him, who filleth all things, whether in heaven or in earth.

Bishop Andrews: Christ is both in heaven and earth. As He is called the Head of His Church He is in heaven, but in respect of His Body, which is called Christ, He is on earth.

Schmidt: Not merely does the Church, as the body, stand in need of Christ as the Head, but the Apostle ventures the bold expression that Christ also needs the Church, as the body, as that which belongs to His completeness, or makes His being first entirely complete.

Meyer: The Church is the Christ filled, i. e., that which is filled by Him, in so far, namely, as Christ, by the Holy Spirit, dwells and rules in Christians, penetrates the whole Christian mass with His gifts and life powers, and produces all Christian life. His presence and activity, through the medium of the Spirit, fills the collective Christian body, and Christ, by whom the Christian Church is filled, is the same who the all with all, for by Him was the world created, and by Him as the immanent ground of life, is it maintained and governed.

The Lord's Prayer—A Series of Short Talks

BY REV. H. P. SCRATCHLEY

Lead us not into temptation but deliver us from evil. The Revised Version reads, "bring us not," and St. Luke omits the last clause. The interpretation of the first is difficult, for we know that without temptations man's moral nature is not strengthened, that ignorance is not **per se** innocence, that virtue comes from resistance to enticement while sin consists in the yielding of our wills to the temptation. We feel the beauty and the other worldiness of the other petitions and we see the meaning of them, but there is a feeling on our part of the need of testing that there may be moral advancement. At the same time, we shrink from the battle and strife, lest we may fall; we know the weakness of our mortal nature, so we pray for help, for freedom from tempt tation, but with it all, that we shall have strength to withstand the temptation. The two clauses must be taken together. The prayer is not merely that we may escape temptation, but that nevertheless whatever happens, we shall be delivered from the evil thing or the evil one.

Temptation in itself is not sin. Our Lord was tempted of the devil and we are tempted. When temptation is yielded to, then sin comes. Temptation may be the occasion of sin, but it may be the occasion of a display of the grace of God. So when we use this prayer, we pray for watchfulness against the evil one in the midst of temptation, a watchfulness that avoids lightmindedness, over-weening confidence, or cowardice, all of which makes of our temptations occasions of falling and lead into sin. It is the prayer form of our Lord's injunction, "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." It is with this feeling that we pray, "Bring us not into temptation."

In the petition before this we pray for a release from the consciousness of sins; here we pray for the release from the weakness and ever-present weakness should be ever leading us to danger of sinning. And this feeling of care how we meet temptation. The trouble is that we yield too easily because we have not trained our wills, ourselves, as spiritual athletes to resist, by prayer, by self-denial, by communion with God, by feeding upon the spiritual food of the Body and Blood of Christ. Here is the advantage of fasting and of self-denial, especially of Lent. We drill our bodies by abstinence from things indifferent in order that our power of inhibition shall be developed, that we may learn to control our wills and desires. Life to most of us is too easy to resist successfully temptation.

Temptation is not merely direct assaults of the evil one to commit sin. It comes in the way of trials and of sorrows of life. Our faith in God, our willingness to do His will, and our desire to serve Him, are all tested by the sorrows of life; these are trials of our trust and faith, and they are also means by which the evil one tempts us to sin. So many people are willing to believe in God and confess Him with their lips when all is well, but fail Him when sorrow and trial come upon them. It is right to pray to God for protection against sorrow and sickness, but it is sin if we do not take our sorrows and sufferings and offer them as a sacrifice to God, trusting in His love and kindness. "By which our souls are purified." So the petition is a prayer for a calmness of spirit, for a strengthened will, and for a right decision in a crisis.

The sense of forgiveness leads often to presumption, to over-haste, to a lack of caution. This is the danger of auricular confession, which must ever be guarded against. It is this that the Lord had in mind when He told us to pray, "Lead us not," immediately after, "Forgive us." The assaults of the evil one come heavier and more frequent immediately after the soul has sought God and His forgiveness; so after Confirmation, after Confession, and after Holy Communion, we need to pray more earnestly, "Lead us not into temptation but deliver us from evil."

The "us" teaches us that the world needs deliverance from evil and protection in temptation. There are times of corporate temptation, when the body politic is carried upon the Mount to be tempted of the devil, when the nation has placed before it the glories of the world and the voice of the tempter is insistently in its ear. The Church has offered to it all the temptations that its Lord had. So the Church by its members must be ever praying not to be led into temptation and to be delivered from the evil one. Now this means for the individual more than prayer; it means work for God. It means that we by our lives and habits, by our greed and intemperance, by our sins, do not weaken the body corporate that it will not have strength to resist evil and pass successfully through temptation to a better and a higher life. Then we pray for our brethren in the world, that God will keep them from temptation but that more than this He will strengthen them in it so that they will be delivered from the evil. Here again it is a prayer for ourselves that we put not temptation in the way of our brothers.

Every man who establishes a Church connection for any reason, however trivial, puts himself under an obligation to contribute to the work and the treasury of the Church in proportion to his means. Every man who seeks the services of a Church at a wedding or a funeral testifies to his need of the institution, and he cannot square his account with wedding and funeral fees. His obligation is a continuing one quite as obviously as if he were regular in attendance at Church meetings for social or religious purposes. He has no right to demand that others shall give Churches constant support in order that he may make a convenience of them two or three times in his life.

The strength and inspiration that comes to a pastor from a praying people no one but a pastor can know. He cannot put into words what he feels, but his soul rejoices. One need not be in the pulpit, even a strange pulpit, more than five minutes to feel the thrill of the congregation's consecrated devotion or the chill of its prayerless apathy. The editor of the "Ram's Horn" once wrote: "If your pastor preaches too long for you, it is probably because your prayers for him are too short." It was aptly put. If you would have an ideal pastor, pray for him in your homes, in your closets, and especially with all fervency and love when he stands before you to preach the glorious Gospel.—Exchange.

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THE CHILDREN'S HOUR

IN THE HOUSE OF THE SPANISH SPY

By EVA LEE MATTHEWS

I said it because we had sat in silence looking at each other for about ten minutes, and I wanted to break a brooding quiet that had become oppressive—and then I thought it would do him no harm to know how much he had broken up my life.

'Little enough prospect of that for me now," I added, bitterly.

"No," he said grimly. "There is more likelihood of a sea voyage."

A sea voyage! The words seemed to pronounce my doom of perpetual imprisonment, and yet was there not a ray of hope in it also? Did it not mean that the city had been retaken by its rightful owners and that the Spaniards were to be driven out? Yet why should they take me? Why not leave me behind to liberty? Of what use could my detention be now? I would at least make one effort at moving this hard heart or of finding out what was their purpose in keeping me.

"Do not take me to Spain," I pleaded. "Am I never to be free again? What have I done, what can I do now to injure you?"

"I was not thinking of Spain," he answered, gently. "A voyage to South America was in my thoughts. It is necessary for me to go. I have delayed here too long and I think the sea air would be good for you."

And he rose and walked out heavily enough.

I cannot now imagine why he should carry me away with him when all object for my concealment must be past, but who can guess all the plots that are in that busy brain of his.

He has some object that is certain and it is equally certain he does not choose that I should know it.

—

July 15.

Something really happened yesterday. The door opened and I thought for a moment it opened from Paradise, so different was my visitor from any I had hitherto seen. A lovely young girl, dark of eye and white of brow, with a cloud of fluffy dark hair resting upon it. She was dressed in white muslin and she had a guitar in one hand. She came forward rather timidly.

I had risen at her entrance and was standing near the barred window looking, doubtless, as astonished as I felt.

"My uncle said I might see you," she said, in a low, musical voice, and there was an adorable compassion in her luminous eyes which took in the barred window and my haggard face, "and I thought perhaps you would like a little music."

"Ah, you are indeed good," I exclaimed, and without further preface she sat down in the nearest chair and, striking a few chords, sang a charming French madrigal in a wonderfully sweet contralto. The little embarrassment she showed in the beginning melted away under my evident pleasure and appreciation, and she sang one sweet thing after another. Then she asked me if I could sing.

"I used to sing a bit of tenor in happier days," I said. "It is so long since I have tried that I do not know now whether I could sing or not."

She asked me what I had sung, and for the life of me I could not remember any of the Italian or French things I used to sing so glibly, and could she sing anything English? After some hesitation I said slowly, "I could sing 'Home, Sweet Home,' but I suppose you cannot play that."

"Oh, yes, I know that," she said, in her vivacious and charming Spanish. "See, it begins so," and she struck the first chords and we started it together—started it, but my voice, weak and uncertain, was soon completely silenced by the sudden flood of emotion that overmastered me. She, not noting it and probably quite unconscious of the tender yearning in those simple words, sang on—and not until the closing phrase did she look up and see me leaning upon the window sill, my face buried in my arms and my whole frame shaking with uncontrollable sobbing.

"Oh! what have I done?" she cried in great distress.

"It is the song," I stammered out, "my home—my home—that I shall never see again."

"My uncle was right. I ought not to have come," she murmured. "Will you forgive me for having added to your sorrow that I had hoped to soothe?"

"Indeed," I cried, "you have helped me and brightened my dull prison with your presence. Will you not come again?"

"Do you really wish it?" she asked, and, seeing my imploring face, she smiled archly and said:

"Of course, then I will come every day, but I will be more careful what I sing."

She was gone, and the sunshine seemed to have gone with her.

Will she really come again? Even if her own kind heart urges her to do it, will her uncle allow it?

Her uncle—he must be the Don. I know now why I have not hated him, though he has been so cruel to me. It is because he is her uncle. No one of her blood could be altogether evil.

Men are often driven to stern measures by some necessity of policy that is contrary to their heart. I have always felt, under his apparent harshness, a sympathy that seemed to belie the cruelty of his conduct. At any rate I feel that I can forgive him since he is her uncle.

—

August 1.

Two weeks have passed since my last entry, the happiest days of my captivity, and perhaps this will close my diary.

Will I ever read it again, or is it destined to be left behind for those to read who have caused it to be written. It may enlighten them as to the suffering they have caused, though doubtless they would care little for that.

Donna Isabel thinks differently. She says they do not realize at all what I have felt. She has been coming every day. It was on the third visit she told me her name.

Mostly she would sing to me and then we got to talking—at first very cautiously, she very reserved and I afraid to frighten her away by impetuous inquiries or expressing my hatred of the Spaniards. I found out after awhile, however, that she was born in America and loves the land of her birth more than the land of her fathers. Little by little and very cautiously leading up to the subject I find that I have been in complete ignorance of the real events passing on outside of my prison. She told me that the Spaniards had never bombarded or taken the town nor had approached our country.

The firing I had supposed an attack was really in rejoicing over a great naval victory at Manila. Whatever that is I am sure I do not know.

"You ought to have the daily papers," she exclaimed, "and I will see that you get them." And she was true to her word and I have had them every day this last week and I can see now that the real reason that the Don is leaving the country is that the war is nearly over and in our favor.

I begged her to intercede with her uncle for me—and then when she looked puzzled I told her how he had said he was going to take me across the seas to some prison in South America from which there would indeed be no hope of escape. She still looked as if she hardly understood, so I took out this narrative of my imprisonment and begged her to read it, but privately, and return it to me. She brought it back yesterday looking very grave.

"I had not understood before," she said gently, "just what you were suffering. I think my uncle is making a great mistake. I am sure it would grieve him to the heart if he knew how wrongly he was treating you. I believe it would be no disloyalty to him if I should help you to escape. He is not keeping you here from political reasons as you suppose, but entirely from private ones, and as he thinks, for your own welfare. No. 12 Carr Street, which you speak of as your home, is only two doors from here. I called there last evening and had a talk with your father. Yes, he is living there still," she said, smiling at my eager gesture, "but had almost given up hope of ever seeing you yourself again. Of course I did not tell him just where you are, but I told him I might bring you around to him about dusk this evening. Do you think you are strong enough to stand the emotion?" she said, looking anxiously at me. And no wonder, for I was at her feet weeping, kissing her hand, calling her "my preserver," "my angel of goodness," and what not.

"You must be calmer than you are now," she said, decidedly, "or I shall not dare to do it. And you must be prepared to find your father greatly changed. He has suffered terribly, you know, these five months, and perhaps you would hardly recognize him and I fancy you are changed, too. We shall have to be cautious about it," she added, "but I have thought out just how to manage it. When Bernard goes down to his supper at six I will come back here on pretense of finding my guitar and so get the key from him. Then we can go down quietly and out by the side door which leads into the back yard. I have begged the cook not to lock the yard door so early as usual and we can slip out into the alley and then through into Carr Street—and this time we will make no mistake about the number but will go to No. 12, and No. 12 only," she said, with her bright smile.

She made me promise to be quiet and calm and not let Bernard suspect anything; and so, to conceal my inward agitation and impatience, I have been writing my diary all the afternoon. This promise of rescue comes just in time, for the man told me a few minutes ago that we were to start on our sea voyage tomorrow, and he has been packing a portmanteau.

How sick I am of his stolid face! When will he go down to his supper? Ah! the town clock is now striking six.

—

February 22, 1899.

How absurd this diary reads now after six months. What strange hallucination to be under so long.

Typhoid delirium and insanity following certainly make queer reading. Yet it is the same diary, the doctor tells me, that perhaps saved me from a long and maybe hopeless case of insanity, though I maintain it was the cleverness of my cousin Isabel. Of course I was really at home all the time I thought I was in the house of the Spanish spy. My father in his anxiety about me had let his beard grow and that was disguise enough in my distorted brain to fancy him someone else.

They were so afraid I would escape and wander about the city until I died either of exposure or by some accident that they used every precaution against it, which very precautions heightened my delusion.

I think my mother would have understood, but she had died six months before I was taken ill, though I had forgotten that in my delirium.

They say I raved for her almost constantly in the height of the fever. I was so silent that they had no idea what I was brooding upon till my cousin Isabel read my diary.

One of the most absurd things was my idea that I was speaking and understanding Spanish when all the time it was English. They never suspected that, though I kept calling my cousin "Donna," and at first they thought I had just mistaken her name.

She came to see if she could help when my father wrote of his despair of my ever recovering my mind again.

It was her clever ruse to humor me in my delusion and make the escape seem very carefully planned out. Then she had scolded father for having let his beard grow and made him shave precisely as he used to.

She had everything in the parlor arranged as it always had been, so that when I went in I recognized the room at once and my father standing in the middle of it with outstretched arms. I remember stumbling into them and burying my face on his shoulder, crying:

"Father—home at last!"

Of course I did not get entirely well right away—and we did take our South American trip—we started the very next morning. I asked father to have Isabel come, and he caught at the idea, and she was so clever, never contradicting my absurd notions but gradually reasoning me out of them, that I came home well in body and mind.

I went yesterday into the quiet room that had been my sick chamber. The bars were still on the windows, memorial of the time I tried to climb out at midnight, and this diary was lying on the table, just where I had left it at the time of my flight. And that is how it occurred to me to finish it out.

There is nothing else to add except that as Isabel is only a second cousin and neither my father or hers object to that degree of relationship—and as the doctor says I must not go to college nor do any hard mental work for several years, and father does need an agent in his South American business that he can trust, and a lot of the work there is riding about the hacienda and directing peons, a thing that I can do perfectly well—and a dear little bungalow just right for two has been built in the most salaubrious part of the Ecuador coast where father has about ten thousand acres of undeveloped land with fifty industries possible, why Isabel and I are going to be married next month. And that is a good deal of joy to put into one sentence.

(The End.)

A Chinese Reactionary

General Cheng Hsun, who has so recently been in the public eye in China, Dictator for one brief day, pretended champion of the fallen Manchu—threatening to make Peking ransom for his head and now in flight and hiding, is a very familiar figure in Chinese history—the man in public life who casts to the winds the precepts of Confucius and is always and everywhere for himself. To those of us who love our China, having been there, the outbreak of Cheng Hsun was not wholly unexpected. A favorite tool of Yuan Shih Kai and intended by him to enforce his own imperial aims on China, he was given command of a considerable number of troops—numbers are indefinitely treated in China!—and let loose upon the cities known to be strong for the republican form of government during the last months of Yuan's life. Ostensibly quartered upon a city for its protection and purposely left without pay, they were given license—or at least were not forbidden—to loot the city and procure their pay from the hapless merchants and citizens. The regiment was made up of the worst of the reactionary elements in the old imperial army that Yuan had command of when he made his bargain with the revolutionary chiefs. They wear the unregenerate pigtail—or queue—now rare enough in China to make it a symbol of past barbarism—and wear a uniform of blue faced with red that has given them the name of "the blue pigtails." They are notorious for the horrible looting and desolation of Nanking in the counter revolution of 1913 when first the Republicans began to suspect Yuan's imperialistic purpose and started to depose him from the Presidency, a movement that was crushed by his military force. There are acres of Nanking that are just heaps of bricks that once were houses and horrible stories are told of that time. One young Missionary told me that one day shortly after his arrival there he was attracted by a crowd on the street corner that seemed collected about a gigantic man holding two bushel baskets. He went to see what it was all about and said he was well punished for his curiosity for the baskets were full of human heads.

In April of 1916 Cheng Hsun was in possession of Wuhu for a long month and while there were no such wholesale massacres as in Nanking three years before, things were bad enough. It was not safe to be a quiet citizen and the police of Wuhu suffered from any attempt to keep order, being ruthlessly killed on any interference with the lawless soldiery, and it was considered dangerous even to bury the victims of their butchery. In some cases the corpses lay for three days in the open streets unburied until they polluted the air. The Sisters of the Transfiguration who were among the Missionary Colony of the city at that time were not allowed to go out of their walls—and fortunately the soldiers came no nearer to them than their gate. On Yuan's death General Cheng Hsun still kept his regiment and increased it as he was able and in the fall of 1916 it was the general opinion in China that he was the most dangerous obstacle to reform and free government in China. He was too formidable to be disarmed by the feeble government then in power and was too astute to trust himself within a walled city without escort sufficient to overcome it. Such was his occupation of Kiukiang when I passed through the city in October of that year—the blue uniforms and long queues everywhere in evidence. And there was no celebration of Independence Day nor any display of the five striped flag of the Chinese Republic while he was there. Though Military Governor of Anking, he could not be enticed into that city by the most cleverly worded invitation, as he knew its strength and also knew how well and how justly he was hated. He was biding his time and it seemed to come in the governmental impasse of this summer. It has been one of the very unfortunate traditions of the Chinese never to fight a foreign foe if possible, but to be ready at any time to fight among themselves. So Chinese history is a succession of civil wars. It would be an incalculable benefit to China to declare war boldly against Germany and cast in her lot with the world in arms against tyrrany. To fight for the freedom of the world would give China the world-vision she so much needs, would secure her a place in the world congress that must come after the war, and save her from aggression and perhaps dismemberment. Incidentally it would give China an army accustomed to fight foreigners instead of their own people and might make a nation out of the great inchoate mass of peoples now constituting China. The rapid fall of Chen Hsun—even more rapid than his rise—seems to prove that there is more aggressive strength in the Republican party than we know. If now some constructive genius should be shown, China might yet take her place among the world nations as a force and not merely as a mass.

Chaplains' Welfare Work of the Church Periodical Club

May I ask space in your columns for a statement concerning the war relief work of the Church Periodical Club? For a number of years reading matter has been supplied to a few Chaplains. It is now proposed to extend such service as rapidly as possible to all. A Central Committee on Chaplains' Welfare Work has been formed and it is hoped that sub-committees will be formed in every Diocese. The committee has a file practically complete of all Chaplains, up-to-date, and it urges any of the clergy who may be appointed to communicate with the Church Periodical Club, 281 Fourth Avenue, New York, N. Y. It is especially desirous to hear at once from the Chaplains of all base hospital units, as these names are not obtainable through the regular channels.

The material needed by the Chaplains includes books, mainly popular fiction, illustrated papers, **recent** periodicals of the fiction type and also National Geographic, Scientific American, Popular Mechanics, and the like. Periodicals of current news such as Review of Reviews, Independent, etc., should not be included in boxes, but may well be forwarded direct by mail by any individuals who are willing to do so. The same direct sending is recommended in the case of all magazines. Addresses should be obtained through the usual C. P. C. officers.

Victrola records and popular songs are in great demand and every Chaplain should be provided with a good collection of small games, dominoes, checkers, parchesi, etc. An equipment of this kind such as is asked for by Chaplains, can be bought wholesale for $10, and for the sake of economy funds for this purpose should be entrusted to the Central Committee, which will in all cases report back for whose use the money is spent. Similar gifts should be made for the purchase of Christmas cards. Five or six dollars will provide for one regiment and the money should be at hand by late summer when the manufacturers' samples are ready. Any Chaplain who has had the opportunity to distribute cards will testify to the worthiness of such a gift.

In addition to these specific uses, money is needed by every local branch of the C. P. C. for such transportation as cannot be obtained free, and by the Central Committee for the salary and equipment of at least one paid worker. Checks for this purpose, or for games and cards, may be made payable to the Church Periodical Club, marked "For Chaplains' Welfare Work", and sent to the Church Periodical Club, 281 Fourth Avenue, New York, N. Y. The Central Committee will be glad to hear from any persons going to summer resorts who will cooperate in arousing interest and in securing and forwarding reading matter.

Many are doubtless already giving matter through other agencies, but without minimizing in the least the good done in these ways, it seems right to urge the Church people to make their gifts through a recognized Church agency and for the use of the Chaplains, who are responsible for the moral and religious welfare of thousands of men in the Army and Navy. The Church has given little heed in the past to their troubles and needs. The Church Periodical Club offers an opportunity to all who will remedy this neglect, by providing recreational and other material that will open up for the Chaplains an avenue of approach to their men, and will give to themselves a sign that the Church is behind them in their fight with the powers of evil.

No existing C. P. C. work must be given up for the sake of this new cause. It is an extra, a war extra. Shall we heed its message?

"My task in life," said a minister complacently, consists in saving young men." "Ah," replied the maiden, with a soulful longing, "save a good one for me, won't you?"

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WOMAN'S WORK FOR THE KINGDOM

The G. F. S. War Relief Work

The Department for Social Service G. F. S. A. has devoted a great deal of its time, thought and money, to the problems evolved by the great war. Branches throughout the country have worked for the Red Cross, filled boxes of food for Belgian babies, sent money to the G. F. S. in England for its work among girl munition workers. Massachusetts branches alone sent over $800 last year, besides carrying on the social efforts made in their own neighborhood. During this year the G. F. S. A. has paid the rent of a house for girl munition workers in Hereford, England, and has sent donations to aid the G. F. S. work carried on in Paris for English and American students stranded there. A small house for girls at Aldeshot has also received aid from the G. F. S. A.

With the entrance of our own country in the war, efforts were redoubled in the G. F. S. both to help our country where we could, and to protect girls. The Social Service Department in each Diocese was asked to investigate conditions near training camps and every associate throughout the country has been urged to meet conditions that may develop in her own town or city through the advent of soldiers to guard tunnels, bridges, or munition works.

In New York City the G. F. S. has opened a summer war headquarters, where classes in Red Cross work, cooking for the sick, home economies, are varied with dancing, drills, basketball, and games, and a monthly rally is held with good speakers, and the singing of patriotic songs.

The effort of the Red Cross to increase its membership met with prompt response and the G. F. S. of western Massachusetts offered a prize to the Branch securing the most members before October 1st. All Saints' Branch, Worchester, entered the national campaign for Red Cross members and at last count has secured 1,363.

The whole G. F. S. A. has been asked by our President, Miss Sibley, to remember our country each day at noon in the following prayer:

"O God of Hosts and Prince of Peace, send Thy blessing, we beseech Thee, upon our country in this time of trial: Guide and direct our leaders, protect and strengthen our Army and Navy, and give victory to the cause of right. Bless the labors of those who till the soil and grant us a plenteous harvest. Fill our hearts with charity; defend the cause of liberty and grant to all nations the blessings of a lasting peace; through Jesus Christ our Lord. Amen."

Interest in other social problems has not abated, but has been emphasized by the war. The G. F. S. has watched the threatened abolition of laws protecting children and girls and has acted in co-operation with the Consumers' League against any such action and the lodges (boarding houses for girls) maintained by the G. F. S. in our large cities have continued their admirable work for girls.

The G. F. S. of the Second Province also took part in the Summer School for Church workers at Lake Geneva.

Pilgrimage of Prayer

As Observed in St. John's Church, Camden, Ark., Rev. Dr. Verne Storor, Rector

The President of the Woman's Auxiliary sent typewritten, signed letters to every communicant of the Parish shortly before the date appointed for the beginning of the Pilgrimage. These letters gave a brief outline of the work and requested each person to "come and bring their friends." On Sunday, August 12th, the opening day, there were two celebrations of the Holy Communion. At the evening service a very helpful and inspiring sermon on Prayer was given by the Rector of the Parish. Prayer services were held each day of the following week with hearty congregational singing. Special prayers, written by Bishop Winchester, were used at every service. On Tuesday there was continuous intercession, in the Church, from 9 a. m. to 6 p. m. At 10 o'clock there was a celebration of the Holy Communion. One feature of this service was unique, and very impressive—intercession was made for each individual member of the Parish, the names being grouped in families. At no time during the day were there any less than two or three faithful ones praying. The women of the Auxiliary felt it a privilege to "watch" with the Master for the hour assigned them. At each hour the Rector came in to the chancel for a prayer or a Litany and at noon the leaflet sent out by the Board was used. At 5:30 Evening Prayer was said, and the service concluded by the singing of the Gloria in Excelsis as an act of thanksgiving for the day. At the various services during the week the Rector gave very beautiful meditations on the topics for the days, as outlined on the leaflets for the Pilgrimage. On Saturday, at or near the noon-day hour, individual prayers were said in the homes of the parishioners. We feel indeed that a blessing has come to us and that we have been led to greater heights and greener pastures, and with all our hearts we say, "God bless the Pilgrimage of Prayer."

EVERY-DAY RELIGION

By Dr. James E. Freeman

AS A MAN THINKETH

The writer of the Proverbs declared that as a man "thinketh in his heart, so is he", and another ancient writer maintained "as a man is, so is his strength". The old theory that heredity and environment predetermine life's efficiency and success, as well as its mental and moral qualities, has been rejected, and today we are coming to believe more and more that each life in itself contains weaknesses or potentialities that, apart from all other contributing causes, make for failure or success. This is not to deny that "I am a part of all that I have met", but it is to affirm the word of another that "My mind to me a kingdom is". We used to believe that a man was cursed or blessed by his forbears, or that environment fixed and determined man's capabilities. We have come to regard this as a monstrous conception and one that is disproved by the study and observation of human life. The man who begins his career with the notion that the boundaries of his life are inexorably fixed, or that he carries as an inheritance from the past that which impoverishes and weakens, is handicapped and hopelessly embarrassed in running his course.

One of the most fascinating things we may observe is the repeated demonstration of the fact that poor soil frequently produces, with due cultivation, amazingly rich lives. To believe that

"Men may rise on stepping stones
Of their dead selves to higher things"

is to inspire and encourage the best. Those who mark time to failure and disappointment are in the main those who believe that they were born under an "unlucky star", or who refuse to believe the wise man's proverb that as a man thinketh in his heart, so is he. Supposing Lincoln had been made to believe in his boyhood that the restricting walls of a log cabin, and the even far greater limitations in the matter of education, predetermined the whole course of his life, there would have been no statesman, no liberator, no mighty champion of democracy born. As we study the lives of men, we are more and more impressed with the wisdom of the saying that "A man is the architect of his own fortunes". Of course there must be exceptions to this general rule, and there must be those who seem to fall victims of fortuitous circumstances, but we submit that they are exceptions. There is a popular fallacy abroad that says, "It does not matter what a man believes, so long as his life is right", but as a matter of fact, a man's belief, his platform, his convictions, his viewpoint, have a determining effect upon the whole course of his action. The more we can come to recognize and realize that we are in ourselves bundles of potentialities and powers, developed or undeveloped, the more surely will we find our place in the great scheme of things, and fit ourselves to that peculiar purpose or end for which we were born. Someone has wisely said: "Man is not so much a fact as a possibility", and a still more optimistic writer declared: "It doth not yet appear what we shall be". To "hitch one's wagon to a star", one must not be hindered by the accrued liabilities of the past.—Courtesy of the Minneapolis Tribune.

A Child's Prayer

(Morning.)
When the sun is rising,
And the day is yet to be
I pray Thee, dear Lord Jesus,
To take care of me.

(Jesus sees us.)
See me, Blessed Savior,
With the eyes which smiled,
In loving tender greeting
To every little child.

(Evening.)
When the sun is sinking
And the day is done,
Hear the prayer, dear Jesus,
Of Thy little one.

WILLIAM HEILMAN.

World's Grown-Up Children

ARE MOST UNREASONABLE TASK-MASTERS

Saturday nght sermonette by the Rev. Edw. S. Doan.

St. Matthew xi:16, 17, 18, 19: "But whereto shall I liken this generation? It is like children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold, a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."

There is still a great deal of childishness about people, even in this enlightened day. They are the people who not only cannot be pleased with anything or anybody, but who also never fail to find fault and criticise everybody and everything. We have two prominent characters of opposite types mentioned in the text, one John the Baptist and the other Jesus Christ. The fault finders and the critics of their day had it in for both of them. Because John was an abstemious and ascetic man, they said he had a devil. Because Christ was a sociable man, and not a teetotaler, they attempted to slander him. This kind of childishness in religion is not the kind the Master commends. It is a childishness full of self-conceit, false pride and littleness of principle. They get peeved over small things. They cannot have their own way, and so the accusations and fault-finding follow. They accuse of being in league with the devil or of being too friendly with the things of this world. If they cannot get you one way, they try to get you another. They are the lower critics of society. They get mad because you do not dance to their music, or mourn with them in their hypocritical lamentations. They forget that society is made up of many types, and that no two people think just exactly alike. The pipers and the mourners above mentioned lacked charity, a very important element in the virtue of wisdom. Both men were men of high types spiritually. John the Baptist was the greatest of the prophets, and Jesus Christ was the greatest of men. The important thing for people to recognize is this, namely, that men of different types who differ as to their views of life and as to their ways of living are not necessarily bad men. Their critics in many cases have been noted hypocrites, small of caliber and hard persons to deal with. It has been this "I am holier than thou" spirit that has held back many reforms in the past. When practical men take hold of these things they use some wisdom and common sense, and are fully justified in what they do. Wisdom is judgment in accord with charity and Divine revelation. It lifts one above pique and peevishness. It elevates one mentally and spiritually. It enables one to see the good in all men. It allows for a John the Baptist type and it allows for the Christ type. The Christ type is preeminently our example, and yet it is that type, today, more often ignorantly criticised. Christ was no ascetic. He lived and mingled with social conditions. He loved the personal interview and visit, and He loved to have the multitude as His audience. He went to wedding feasts, and He accepted private invitations to dine. When He withdrew from these things, it was to find sanctuary in order that He might go forth again with fresh vision and new inspiration. It's a sure thing the world over that the lower critics please fewer people than those whom they criticise; and no one can please everybody.

MAKING MOST OF OPPORTUNITIES; SOCIAL SERVICE IN ACTIVE PARISH

In the midst of the anthracite region of northeastern Pennsylvania, in a city with 27 nationalities, is a Parish so busy serving that it has no time to talk about social service. Because of a shifting population and a steady concentration of commercial and community enterprises in the center of a city of 150,000, St. Luke's Church, Scranton, Pa., finds itself more and more a so-called down-town Parish. The Rector, Rev. Robert Philip Kreitler, will not permit his people to call it a "down-town Parish," but rather a Parish "in the heart of things." This is the inspiring slogan of all that is done on behalf of a community Parish, many of the activities of which were inaugurated by the present Bishop of Erie, the Rt. Rev. Rogers Israel, D. D.

The plant of St. Luke's Church consists of a well equipped Church building, seating about 700, with an unusually attractive and beautiful chancel, the work of Louis Tiffany, and a four-story Parish House with all kinds of Guild rooms devoted to the needs of a Parish situated amid such physical surroundings. The work done by this Parish is no different from any other in the usual ministrations, Guilds and other organizations. It has, however, among its enterprises an unusual work among boys. It is a club for education in good citizenship. It is called the Boys' Industrial Association and has some 300 and more boys from the breakers, streets and alleys, under the management of a paid Superintendent. This Association is unique among organizations of its kind. It is modeled on the plan of a municipality and self-governing in every particular. It is not worked as a feeder to the Church or the Sunday School, but is meant to do a work of uplift among boys for whom apparently nothing is provided. There are now fifteen nationalities represented in this Association.

The Parish thoroughly believes in seizing recreational opportunities, therefore a Dancing Club is maintained, meeting every other week throughout the winter, with a membership close to 200. The Parish House having an auditorium seating about 500, a large space is made available for dancing and like activities.

Another venture in which St. Luke's Church is interested is a Summer Home in the well known Pocono Mountains of Pennsylvania. Here, each summer, not less than 300 women and children are sent representing all types and classes of people without respect to creed or race. It is meant primarily for women who are over-worked or convalescing, and for those young women who have no opportunity to leave mill or factory during the heated term. The Institution has been supported and guided by the Church for many years and represents one of the most beneficent fresh air charities of its kind.

Unique work is done among the deaf mutes. A Lay Reader is assigned to this task. About sixty people are ministered to in this way. A social organization meets bi-monthly. Celebrations of the Holy Communion are held frequently and at given intervals social gatherings are held for many of the silent people who have no religious affiliations with the Parish.

The individual leadership of the members of the Parish in social service work throughout the city is very marked and a resume of the activities in which Church folk are guiding spirits, would be a very formidable list. The Associated Charities of the city has for its President a member of St. Luke's Parish. Its Vice President is a Churchwoman, with several members of its Board devoted, active Church workers. There is hardly an institution of any kind in which the Parish has not one or more members busily engaged in representing the Church through helpful service. The social movements of the city, without question, feel the consecrated leadership thus given it.

The Rector of the Church is the President of a Municipal Bureau of Recreation and is identified very closely with the Boy Scout movement as a member of its Advisory Council. He also serves as a member of the Board of Trade through its Civic Department, and is especially interested in the work of Charity Endorsement. In the Diocese he is a member of the Social Service Commission.

The spiritual activities of the Parish are carefully planned to meet the peculiar physical situation of the Church. While there is a large number of devoted communicants who regularly come to the eight o'clock service each Sunday, on the third Lord's Day morning it is no unusual sight to see nearly 100 of the young people of the Parish who are furnished breakfast after the early celebration of the Holy Communion. Noonday services are maintained in Lent besides other opportunities for special preaching.

During the past year out of a total of $27,000 raised in the Parish, $2,000 was spent upon Diocesan purposes, some $2,200 on extra Diocesan purposes; $2,300 on the Boys' Industrial Association; $1,500 in St. Luke's Summer Home. These figures are all the more remarkable in that the endowment of the Parish is very small and the sittings entirely free, the subscriptions coming largely through the Duplex Envelope.

Communications

BISHOP JONES' ATTITUDE TOWARD THE WAR

Editor The Witness:

Believenig fully with Bishop Jones, as stated by him in THE WITNESS of August 4, that "war is contrary to the spirit of Christianity", and being anxious to have any practical method, immediately applicable, considered, which would prevent war in our own time, I have examined in vain the writings of those who oppose the present war, for any suggestion as to what should be done, or rather what they would do under circumstances which call for either submission to complete destruction, or else for self-defense, either individual or national. For instance, what would the Bishop advise a Christian to do in case his home was forcibly invaded by a human brute with the purpose of destroying or taking his property, killing his children or assaulting his wife, and with no other pretext than that "it was necessary" to the purposes and plans of the intruder, and a means for the benevolent introduction of the superior "kulter" of the assaulter in his home?

I understand it to be a cardinal principle of pacificism, and one which I fully endorse, that nations should be under the same laws of justice as individuals, and accordingly resistance would be war in the case of a family as in that of a nation.

What, also, would the Bishop advise a nation to do which was attacked in the same manner, as was Belgium, with many other atrocities added?

What would he advise this country to do in case, after winning the war in Europe, it had been invaded with similar methods? I hope the Bishop will give a definite program as to what a pacificist nation should do under these conditions, and not evade an answer on the ground that the case is hypothetical, and not likely to have occurred. On the contrary, it is every way likely. The central powers, which recognise no need for an excuse, except "necessity", and had no other in Belgium, would be able to claim what would be to them a better reason in our case, as they have all the time alleged that we were allies of the entente, because ammunition was shipped from our ports, and disclosures made since Ambassador Gerard left Germany show that the military party has talked about America being "the richest crib now left to crack", and perceiving that the ruin wrought in Europe would make it impossible for the allies to pay the immense indemnities which they desired, had planned getting them from America. And as the methods of "frightfulness" would then have succeeded in Europe, they would be repeated and surpassed on us.

There are many besides the writer who would be glad to get a categorical statement of what the opponents of self-defense would propose under these conditions, and whether they would want the hope of ultimate universal peace which is abroad in the democratic countries to be overrun, one by one, by the power which represents nothing but force, and to be reduced to a state of absolute military despotism.

Very truly,
S. D. PALMER.

Bay Minette, Ala., August 6.

Our flag stands for protection. Protection means tranquility. Tranquility means peace, and peace means comfort.

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The Witness

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

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INTENSE MISSIONARY STORY AT HOME

By the Rev. William Porkess, Rector of Grace Church, Pittsburgh, Pa.

Most of our Missionary stories have their setting in some distant land. They are none the less interesting because of this. Yet, sometimes, the distance is a barrier against obedience to our Lord's world-wide commission. We would like to see more genuine enthusiasm at Jerusalem—at home, on the part of Missionary enthusiasts to plant the Gospel in the hearts of those who immediately surround us. Then we feel the great claims of China, Japan, and other countries, could be very much more effectively presented. Well, the story that it falls to the writer's privilege to tell springs out of the busy, bustling, enterprising city of Pittsburgh. A month or two prior to the Summer of 1913, a small number of Rectors gathered together one day for lunch. Suddenly the conversation concentrated upon the advisability of Missionary work in one of the downtown sections of the city. Before the men dispersed, it was decided to make an attempt at conducting a street service on Sunday afternoons, beginning with June, and continuing throughout the Sundays to the last of September. The location selected was Smithfield Street and Second Avenue. The Bishop of the Diocese freely gave his consent. This work was to be done in the name of all the Episcopal Churches of the city. Parochialism was thus eliminated at the very start. No appeal for money was ever to be made at the service itself. This soon proved to the crowd the difference between us and organizations that persistently keep up methods of appealing, to the point of nauseation. Our music consisted of a harmonium and volunteer singers drawn from the various Choirs. The singing was generally confined to well known, spirited hymns, with occasional Gospel solos. The service was begun on time and kept within the hour. There was simplicity and earnestness throughout, without the slightest attempt at sensationalsm. The press of Pittsburgh showed unusual interest, illustrating in their Monday issues again and again the crowds and the different speakers. Quite often they carried extensive paragraphs of the addresses given, and some of the Editors wrote editorials on the movement. At the close of the 1913 season, the work had established itself—it needed no argument of words. The second Summer, 1914, the first Sunday of June, began with a record. The workers, some of them devoted Laymen, and busy during the week, had overcome their own timidity, and fought through the stage of prejudice and indifference manifested by others. The music was augmented by an expert trombone player. He had something in addition to his instrument—he had a soul. No one ever tired of hearing him peal forth the hymns that are full of Gospel. In fact, many were stirred. The brethren who had spoken before, not knowing then just how they would come out, had become fired, and men who stood and listened to their messages felt as well as heard.

The season of 1915 was not a repetition of the previous Summer. It was even better. More people freely spoke of the help they had derived in hearing this address or that. The work had not only thoroughly established itself in the city, but had even gripped the Diocese, for the Diocesan Convention made it a permanence, under the direction of a committee of eight—four Clergymen and four Laymen, to be annually appointed by the Bishop, drawn from eight city Parishes.

For the season of 1916 the music was made even more effective by the addition of a cornetist. These two instruments blended so harmoniously in the hands of experts that they came near making a name for themselves. Seventeen busy Rectors added to their work by making up the list of speakers. They stirred and were stirred. It was the writer's great pleasure to preside and speak during the seventeen Sunday afternoons of the season. Since the inception of this movement, the pulpit has always been Smithfield Street and Second Avenue. It is in the midst of noise and flagrant sin. We know not who hears, but we always have a congregation, and perhaps more men are listening at one service than at any given Sunday morning service in the largest of our city Episcopal Churches.

Interest and faith continued with time, for the first Sunday of June, 1917, we began, and plan to continue, with five instruments—the organ, two trombones and two cornets. The District Assembly of the Brotherhood of St. Andrew have been drawn into the active arena. A scheme is carried out by which two Chapters are present each Sunday. We have a selection of six hymns, each of which has a chorus. They are taken from the Mission Hymnal. We print them in large type on a single sheet. On the other side we have a few pithy and pointed paragraphs. It s clearly stated that money will not be received at the services. It is also prominently specified that the work is in the name of the Episcopal Churches of the city, and that the Clergy freely give their services. Also, on the same sheet, all who have in any way been helped are requested to make themselves known to the Rectors who happen to be present. In addition to these leaflets, a card, the size of a postal, is distributed, on which is printed in large type the Lord's Prayer, and on the other side a brief Gospel message. What the crowds miss in not hearing they have the opportunity of gaining by reading, and many are quick to avail themselves. More than two months of the 1917 season are over. So far, the attendances have been better than ever. Some of the responses have indeed been remarkable. They almost rival the story of any work in distant lands. This very week two requests come, one from California and the other from Florida, asking that more information concerning the Pittsburgh street service be sent. It is now a common experience, at the close of any service, for at least a dozen men to come up and shake us by the hand. Some of them can't speak, for their hearts have been pierced, while others testify with a natural frankness to the new light that has entered their lives. Printing and music make up the sole expense. No money is asked for, or taken, at any of the services. Yet money is needed. Strange, isn't it? Not at all, if you know the why. We have drawn up the names of sixty men in the Diocese. They are not hounded, but quietly asked to contribute. A maximum contribution is stipulated, and in this way the expense is the more thoroughly distributed. With the use of this method, we have never had any difficulty in meeting our indebtedness. If you desire to drive a crowd away, you will always succeed by being stereotyped. Those of us who have spent many an hour in conducting open-air work know this beyond a doubt. Our service, therefore, on the street corner is simple and free from anything that borders on the stereotyped. Yet it is evangelical, and "stunts" are eliminated. The service does not exceed one hour. We do not allow it to drag on. We are always punctual, and try to manifest snap from beginning to end.

Just before the service, serving as an attracting force, the musicians play a selection. Then follows "The Star Spangled Banner". Hats are off, almost without exception. Immediately following is a hymn, taken from the sheets that have already been distributed by two Laymen. Never are more than two verses sung. The one presiding reads a few verses of Scripture, and takes not more than five minutes, and often less, to drive home the thought of the passage read. Another hymn is sung. Then comes a very short extemporaneous prayer. The announcement of the service to be made throughout the season is now made, together with the name of the first speaker for the day. Then follows the singing of a hymn, immediately after which is the first address. Without any delay, the soloist of the orchestra is in readiness to sing or play. The second address now follows, after which comes the closing hymn, always, "God Be With You Till We Meet Again". Then is given the benediction. The addresses are confined to ten or twelve minutes each.

The crowds never hurry away, but rather linger, and many make themselves known. Many ask for extra hymn sheets to take or send to their home towns. One prosperous business man, staying over Sunday at a downtown hotel, recently came forward, stating that he had not been to Church for over forty years, and that he had determined, as a result of being influenced while standing and listening, to do differently, and was going to make the beginning in the Church of his youth, San Francisco.

Our own Bishop not only gave his consent to this movement in the Summer of 1913, but at the opening service of a subsequent season honored us by his presence, and gave a stirring address. Bishop Van Buren, so recently departed, was on another occasion a speaker. The writer was present when he talked to the crowd, and as he talked it increased, and so eager were men to hear that they pressed quite close to the Missionary Bishop.

The story has been imperfectly told. It really would require a book to record the growth, the impressions and the testimonials, all springing out of the Pittsburgh street service. Our beloved Church is elastic. But, in some respects, how we have failed to practice the elasticity. We have waxed eloquent about Missionary work abroad, and we cannot be too eloquent and too responsive to that. But how speechless and inactive we have sometimes been about the intense Missionary work that ought to be effected in all our towns and cities. We have nothing to lose and everything to gain, if we will face squarely our Lord's world-wide commission. This means good-bye to timidity, the throwing overboard of foolish ideas about dignity, and the funeral service of pride.

SUMMER STREET PREACHING IN PITTSBURGH

Church Building Damaged by Tornado

The tornado which swept over an area ten miles wide and thirty miles long, in North Dakota recently, causing great restruction to buildings and some damage to crops, blew off the steeple and cross of Holy Trinity Church at Lisbon, Rev. A. Martyn, Rector. Unfortunately, there was no tornado insurance on the Church building, making the loss very great to the small company of Church people, who have to struggle very hard to meet the difficulties which have to be met by so many small Churches in the Western part of the country. Holy Trinity is one of the most beautiful little Churches in the State, being built from stones taken from the picturesque hillside upon which it stands. So far, no plan has been found by which the damage can be repaired, but it is hoped that before very long some way will present itself which will make it possible for the Church people to rebuild the tall steeple which added so much to the beauty of the little Church.

A Detroit Parish Engaged in a Big Undertaking

A beautiful group of buildings, part of which have been erected by St. Joseph's Church, Detroit, Mich., will, when completed, cover a whole city block, ground value $150,000. The Rev. J. A. Schaad is assisting the Rector, the Rev. Paul Faude, for a time as special preacher, and in a campaign to raise funds for the new Church property. Under the general subjects, "The Answer of Religion to War Time Problems" and "Religion and Common Life", Mr. Schaad covered the following themes in recent Sunday morning sermons: "Prayer—How Can God Answer Rival War Prayers?" "Pain—Has It a Mission in Life?" "Peace—Is It Always Desirable?" "Death—Is It the Great Tragedy?" "Religion—Its Place in the Present Crisis;" "Liberty—Is It Worth the Price?" "The Transfiguration—An Allegory of the Soul;" "The Day of Visitation—History Repeating Itself;" "The Men in the Temple—The Farce and Reality of Modern Religion;" "Spiritual Deaf Mutes—A Tragedy."

In preparation for the financial campaign which will be launched this Autumn, an interesting series of pamphlets are being distributed in the houses within the Parish limits. Seven thousand copies of the first pamphlets were distributed by boys of the Parish, which resulted in an increase of 30 per cent above the average attendance upon the services the past five years for the month of July. The aim of St. Joseph's Church was set forth as follows:

If you could found a Church, what would you include as essentials in order to make it sufficiently attractive and useful to merit the attendance and support of yourself and family?

We are deeply interested in this question, because we want both to serve you and to have you help us in serving others—if you have not already a definite Church home in this neighborhood.

Speaking broadly, these are our ideals and standards:

1. The Church of Christ as the necessary earthly home for all of God's children, in which the Heavenly Father nourishes, instructs and blesses them; and through which He directs their efforts to the salvation of the world from sin.

2. The reverent worship of God according to the best thought of the present, coupled with the deepest devotions of the past as enshrined in the expressed faith of our ancient Christian forefathers.

3. The democratic fellowship of men in constructive service for mankind, by approved methods and the use of every worthy human element that can in any way minister to the happiness, welfare and usefulness of our modern life.

We think that these basic religious principles best minister to the needs of today, and are alone adequate to meet the demands which the reconstruction period of tomorrow will lay upon our social order.

We welcome you to our services and fellowship.

Come and help us work out some of the big social and spiritual problems which war-time conditions have imposed upon human society.

Come and share with us the Divine benefits which we all need so much, especially during these soul-trying days in which human character is undergoing the test of blood and fire.

TRUE AND PRAISEWORTHY SERVICE
DEVOTIONAL COMMENTS ON THE COLLECT, EPISTLE AND GOSPEL

BY THE VERY REV. FRANCIS S. WHITE

THIRTEENTH SUNDAY AFTER TRINITY

THE COLLECT

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

After all, only that service is true and praiseworthy which is done with God in view. It is good for us to remember this when we are serving men. It is still better to remember that whatever good we do is not done by us, it is done by God; God uses us in the doing of good; therefore there is no "can't" in that expression, "to God be the glory," when you are praised for doing some good thing. So much of men's service or ministry is formal, or mechanical, or impulsive, or lacks balance. That service only is "true" which has God as the inspiration of it all, and is "on the level" with God. Other kinds of service may be "efficient," captivating, even comforting, and yet lack health-giving power.

Why are you a minister of Jesus Christ? Mind you, every baptized person is a minister. As a friend of mine constantly reminds me, there really are four orders of ministry, Bishops, Priests, Deacons, Laity. All of us are in this world to minister to each other for the glory of God. What motive led to you to believe that you were "truly called of God to serve Him"? Look well to your motives. God looks at them first. He will judge your acts by your motives; often your motives will be the only possible reason to hope that in your case God's mercy will temper justice. Because it is so difficult for human beings to "judge righteous judgment, we are led to pray not only to an almighty, but also to a merciful God.

To faithfully serve God in this life means that you carry into your service not only careful attention to the details of your service, but also that you are serving because you are convinced in your heart that you are responsible to God and to God alone for your service. Oh, how necessary for us to believe that God will help us see Him at every turn in duty's road, especially when self-indulgence or mere pleasure seeking cross the main road of duty and you are tempted to take a chance, or a short cut which may be a transgression that spells eventual ruin. Heavenly promises are not only nor primarily promises of heaven; heavenly promises are the recompenses that come to one who does good deeds from good motives. "Blessed are they that practice His commandments that they may have a right to the tree of life," says St. John in the Revelation. And wise St. Peter says, "giving all diligence add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus." These are the heavenly promises which are gifts from God, and make one's service true and praiseworthy.

This is a good Collect for all who are engaged in any kind of ministry to meditate over, and thoroughly digest, and then to use in their private prayers. The necessity of good works is apparent to all. The absolute necessity of realizing that "it is God which worketh in us both to will and to do of His good pleasure" is not so apparent to very many people. Hence the necessity of all ministers making it evident that apart from Christ we Christians can do nothing. Here is where co-operation with Christ in the spirit and motive of serving is the thing to be striven for even to the point of agony.

THE EPISTLE

To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.—Gal. iii:16.

"Heavenly promises" were made to Abraham four hundred years before the Law was given to Moses. God always has had men's happiness or blessedness in view. Man has always been interfering with this plan. That is one reason why the Law had to come into existence, in order to compel men to put God in His proper authoritative relation to His people.

"Thy seed which is Christ" is opposed to "many seeds." Israel was scattered as seeds in the dispersion of the Jews. "Jesus gathered into one in His body the Church, all the children of God to be one family, one seed "since" all who are baptized into Christ have put on Christ: "ye are all one in Christ Jesus," and "if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." The Church then must ever be the home of the promise of hope as well as discipline.

The inheritance is not of the Law. "Thou must" and "thou must not" make for discipline, efficiency, progress, peace from the human point of view. There must be mediators like Moses for the good of the cause. Transgressors' ways have to be made hard ways. But righteous men themselves must be partakers of the promise, must realize the glory of the mystery of the Gospel promise, and beware lest they climb into the judgment seat of Christ, for it is given to "no man to keep the Law and yet offend in no point." And again there never has been given a law which could give life. For law looks not to hopes or promises or motives, only to deeds. Therefore, law never gives hope. Only the Gospel gives hope. Law may be absolutely right, but all it can do is to look with pity on the suffering man and then "possibly on the other side."

Note, however, that for both the righteous man and the transgressor the common hope lies in a belief in Jesus, which belief looks to Him for a new chance, on the basis of a true repentance, and a right realization that he has eventually to do not only with a temporal mediator, but with the one self-existent God. To remember this helps keep a man a consistent Christian as regards his "minister," his "neighbor," "himself" and his God. Let us all try hard to keep in mind the justice of God and the mercy of God and as far as possible reflect both in our daily lives.

THE GOSPEL

Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.—St. Luke x:23.

What do you see, and what do you perceive in your religious life? There is a difference between sight and vision. The lawyer in this day's Gospel had sight, but not vision. He saw, but he did not perceive. I suppose the difference comes in this way. Men study, think over, approve the teachings of the Gospel. They SEE its meaning and its purpose. They can tell others what to do, and how to do the things that make for eternal life. They are efficient, necessary, helpful "guide posts," as the Scotch call those who point the way but do not go in it themselves. It is only when we begin to really practice the teachings of the Gospel that men PERCEIVE what they are intended to be and to do. In this connection listen to wise words from Dr. George Dowling: "Suppose a man says, 'I do not feel God, nor immortality, nor the appeals of Jesus Christ, nor the truth of the Bible.' Well, then, we find in the teaching of our Lord two conditions for perceiving these deeper verities pertaining to our inner life. And they are absolute. The first is that you really want to know, and the second is that you are ready to obey when you do know: for the reality of these things can never be found by speculating upon them, but by interpreting them into daily life. Begin today on just that ground where you can stand with absolute assurance and say, 'Here at least I am right.' For example, you know it is right to read of the deeds and words of the Best Being who ever trod the earth. Begin to read His words devoutly and regularly. Begin today. As He was noble do you try to be noble. As He was kind and honest do you try to be kind and honest. As you progress in these experiences the Doctor says you will find that after awhile you can say, out of your experiences, 'We speak that we do know and testify that we have seen'."

It is not possible to dwell here on the countless lessons to be drawn from this golden lettered page of Scripture. Some of us need to realize the danger that lies for us in going down from the Jerusalem of high ideals, to the Moon City of waxing and waning pleasures. Others of us will find food for thought in the position of the man who tried "to justify himself" by one or other methods of indirection, making the Gospel a metaphysical question. Others of us need the lesson that lies in the wrong use of opportunities as seen in the priest and the Levite who went that way "by chance." All of us should see pictures of ourselves stripped, wounded, half dead: with big spiritual warnings in each of those three words as they can be used to picture ourselves as compared with Jesus when He too was stripped and wounded and half dead. In the one case revealing His stainlessness, in another His patience, in still another His active work of service as He lay half dead upon the Cross. See in Jesus the Samaritan: in the beast His body: in the inn the Church, which receives all, both good and bad, weak and strong: in the inn keeper the ministry: in the two pence the two great saving sacraments of the Church's service: in the oil and wine figures of the healing power of the Holy Ghost, and the cleansing power of purification by helpful, wise, corrective discipline: in "the more" which the inn keeper spends, the Church's provisions of spiritual help and healing. These and countless other lessons have the Fathers of old and their interpreters read out of this wondrous page. God grant that as you re-read it this day you may gain some lessons which will help you more faithfully serve Him who alone can show the way that leadeth to eternal life. F. S. W.

EVERY-DAY RELIGION

By Dr. James E. Freeman

A CHEERFUL GOSPEL

"I am come that they might have life and that they might have it more abundantly."

Robert Louis Stevenson once said: "The Bible is, for the most part, a cheerful book; it is our little piping theologies, tracts and sermons that are dull and dowie." For one reason or another, because of its misinterpretation or a misconception of its purpose, the Bible, as a book, and the Gospel message itself, are all too frequently regarded as being all that Stevenson says, "dull and dowie". We recall that a United States Senator declared that, in his judgment, there was no more popular or entertaining book in the world than the Bible. It is not the book, but the interpreter, who all too frequently renders it uninteresting and unattractive.

Men conceive of Jesus as being the "Man of Sorrows", and they fail to recognize the far larger fact that He was as well the fountain of joy and inspiration. He had much more to say about those things that have to do with life's highest satisfactions, its true joys and privileges, that have to do with stern discipline. "I am come that they might have life, and that they might have it more abundantly"; "I am the light of the world". He spoke of Himself as a "fountain of living waters", as "the bread of life", as "the resurrection and the life", descriptive titles that emphasize His mighty purpose to bring men to a higher standard of efficient living. We sometimes wonder why it is that parents, in attempting to impress upon their children the values of religion, lay so much stress upon its disciplines. Why not talk of its privileges, its opportunities and its joys? Why not maintain that which Jesus maintained, that the religious life is the normal life, the wholesome life, the abundant life? We even overcast the offices of public-meeting religion with shadow. Our very buildings at times are suggestive of death itself. Bishop Potter once said concerning a building of this kind: "It is very beautiful, but you cannot see in it, you cannot hear in it, and you cannot breathe in it." There is too much of the morgue-like about both our religious buildings and their practices. Architects, preachers and musicians for generations seemed to interpret religion as a somber and forbidden thing. The poet talked about "the dim religious light". It was little wonder that the great Whitfield, preaching under sunny skies, converted thousands, and why? Because he preached a cheerful Gospel. True, there was in it that which spoke of discipline, nor was it an easy, so-called "comfortable" Gospel. It was a Gospel for men and women who demanded strong meat, not milk for babes.

We are not advocating an insipid or milk and water kind of Gospel, but we are advocating more of the element of joy, a deep, soul-satisfying quality in the presentation of the things of religion. Jesus lived His life among men; He was not a recluse. As some one says, He was "Divinely human". He interpreted to men the God of hope, and, presenting such a God, He filled those who followed Him with "joy and peace in believing".

"We need not bid for cloistered cell,
Our neighbor and our work farewell;
Room to deny ourselves, a road
That brings us daily nearer God."
—Courtesy of the Minneapolis Tribune.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
13 S. af. Trinity	I Chr. 11:1-19 Deut. 11	John 12:20-end	Ezek. 37:1-14	Rom. 8:16-end
M.	II Sam. 5:17-end	Mark 6:14-29	Jer. 32:1-25	9:1-18
Tu.	I Chr. 13	6:30-end	32:26-end	9:19-end
W.	15:1-16	7:1-23	30	10
Th.	II Sam. 6:11-19	7:24-end	31:1-26	11:1-12
F.	I Chr. 16:1-36	8:1-9	31:27-end	11:13-end
S.	16:37-end	8:10-26	33	12
14 S. af. Trinity	II Sam. 7:1-17 Hab. 1:1; 2:4	John 13	Deut. 6	13

After the death of Saul, David became king, first at Hebron over Judah only, and afterwards, as in the first lesson, over Israel also. The three reasons given by Israel for accepting David as their king, viz: kinship, achievement and Divine appointment, apply in a remarkable manner to the acceptance of our Lord as King of the whole human race, foreshadowed in the second lesson, where our Lord is Son of Man, not Son of David, is the conqueror of sin and death, and is sent of the Father, and where the Greeks desire to "see Jesus", and through His being "lifted up", our Lord prophesies that He will "draw all men unto Him". It is not without interest that this world dominion of the Christ can come to pass only as all the tribes, as in David's case, unite in loyalty to a common Lord and form one Church. Disunion of the Church is civil war.

There are several points of contact between the lessons and the Eucharistic teachings for the week. The broad interpretation given in the Gospel to "neighbor", as broad as human need, is in line with the universality of the Person and work of the Son of Man. Again, a comparison of Epistle and Gospel with each other, one insisting on faith and the other on the law of love, and with the second lesson, is illuminating. In the latter, as in the Epistle, faith in our Lord is insisted upon. At the same time, God's commandment is eternal life. The sacrifice of the Christ, His own pathway to glorification, is not a substitute for our own consecration, but the law of life for us all; "He that loveth his life shall lose it, and he that loseth his life shall find it", a hint of which, indeed, we are not wrong in seeing in the touching story that closes the first lesson in the morning. (See Stanley, Ecclesiastical History **in loc.**) Quite in harmony with this is the Old Testament alternate from Deuteronomy, where the motive of gratitude for redemption is urged, but where, also, contrary to popular understanding, achievement is insisted upon. Only so much of the Promised Land shall become the possession of God's soldiers as the soles of their feet shall tread.

The evening lessons supplement this. The reconciling element in life between a faith which is not solfidian or anti-nomian and an obedience which yet is not legalistic, lies in the possession of the Holy Spirit; and this is the theme of the second evening lesson taken from a chapter of Romans, in which the Holy Spirit is mentioned some eighteen times, and is treated as the source at once of true righteousness and of spiritual eternal life—the theme, also, of the Gospel. The accompanying Old Testament lesson, the two forming one of the most remarkable pairs to be found in the two Testaments, is Ezekiel's prophecy of the restoration from exile, and of the indwelling Spirit. Compare especially Ezekiel xxxvii:14 with Romans viii:11. These same themes of the universality of the Gospel and of the need of the Spirit are brought out in the weekday lessons. See Mark vii:18-23, Jer. xxxi:31 and Romans x and xii.

Message from England to the G. F. S. A.

The War Emergency Committee of the Girls' Friendly Society in England recently sent the following message to the officers and members of the society in America:

"The members of the War Emergency Committee of the G. F. S. in England offer to the Girls' Friendly Society in America an expression of the deepest sympathy in this time of crisis through which the great American republic is passing.

"We on this side of the Atlantic can never be unmindful of or forgetful of all the generous sympathy and practical help extended to the G. F. S. in England during the last two and a half years of our American sisters. It has cheered us in times of darkness, strengthened our hands in the face of great difficulties, and, above all, has helped us more than ever to realize that common sisterhood and the bonds of friendship and prayer which unite us in our work. That God may spare you much of the sorrow and distress which has been ours in England during our time of trial, we do most earnestly pray, and also that out of the discipline of pain and suffering the womanhood and girlhood in both our countries may rise to a higher sense of their calling in Christ Jesus to witness for purity, by wearing the 'white flower of a blameless life' in every phase of service to which they may be called."

If we could only give as we are blessed, there would be few in distress.

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The Epistle to the Ephesians

V.

[A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.]

Chapter 2, Vs. 1: **And you hath He quickened who were dead in trespasses and sins.**

Sadler: **Who were dead.** It was not the Apostle's purpose to predicate ths state of death of all the heathen, but to the generality of the heathen. This he could do without denying that the Spirit of God worked in one here and another there, which differed immeasurably from His working in the Church.

Wordsworth: **Trespasses and sins.** The first, sins committed through ignorance or negligence; the second, sin which has in it wilfulness and presumption.

Blunt: No distinction can be drawn between the two as regards the quality.

Can it be that the Apostle was making distinction between venial and mortal sins?

Vs. 2: **Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.**

Meyer: **According to the course of this world,** that is, its duration, its fashions, its pleasures, and its cares.

Wordsworth: **The prince of the power of the air,** or the prince of the dominion of the air, the ruler of all the forces of the air, the sovereign of its empire. Satan and his angels, being cast out of heaven, but not yet consigned to hell, have their empire in this lower air, and are, therefore, called powers of the air and darkness.

Alford: These evil spirits have as ready access to us as the very air with which we are surrounded. Compare our Lord's reference to them as fowls of the air in the parable of the sower.

Hooker: Since their fall, the evil angels dispersed in the elements have by all means labored to effect a universal rebellion against the laws of God.

Meyer: **The spirit.** This is the antithesis of the Holy Spirit which proceeds from God.

St. Augustine, Sermon 222: The Spirit who worketh in us breathes upon us from above, from the glowing air, the pure and lofty empyrean of the heaven of heavens. But the spirit which worketh in the children of disobedience is in the low and murky air in which the powers of evil dwell. This is their inspiration. By a similar figure of speech, the Apostle says: "Ye were sometimes darkness, but now are ye light in the Lord." The rulers of the darkness of this world, the spiritual powers of wickedness, do not abide where the stars shine and the holy angels dwell, but in the gloomy region of the nether air. In this part of the heaven those foul spirits reside against whom we contend and wrestle, in order that, having vanquished those evil angels,, we may gain our reward and be united together in an incorruptible immortality with the holy angels. Having been severed from the darkness of evil angels by the light of the Gospel, and having been redeemed from their power by the precious blood of Christ, watch ye and pray, that ye may not enter into temptation.

Theodoret: **Worketh in the children of disobedience.** This phrase is a comfortable assurance to us that the devil has no power against the children of obedience.

Vs. 3: **Among whom, also, we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature children of wrath, even as others.**

Ellicott: **Also we all** refers to both Jews and Gentiles. The word all precludes this idea. We all, called and reclaimed Jews and Gentiles, were once members of that fearful company, sons of disobedience.

By our Baptism we were taken out of the company of the sons of disobedience and grafted into the company of the sons of obedience, being now members of Christ, children of God and inheritors of the Kingdom of Heaven.

Ellicott: **And were** shows great definiteness as to time. We were children of wrath by nature. It was once our state and condition. It is **now** so no longer.

Sadler: **By nature,** that is, by birth. By our natural birth we received from the first Adam a taint of evil, which can only be removed by our new birth into the second Adam, the Lord from heaven. The Scriptures reveal no entrance of evil into the world but this.

Blunt: The wrath of God against sin is not incompatible with His love for the sinner, but even necessitates His loving desire that the sinner should not die, but live.

Gore: **Children of wrath.** This expression is used in our Catechism to describe original sin, that is to say, that moral disorder or weakness which belongs to our nature as we inherit it before we have had the opportunty of personal wrong doing; but the application of the phrase by St. Paul is to describe rather the state of actual sin in which Jew and Gentile alike naturally lived.

Vs. 4: **But God, who is rich in mercy, for His great love wherewith He loved us.**

Ellcott: **Rich in mercy.** The declaration forms an assuring and consoling antithesis to the foregoing statement that by nature all were the subjects of His wrath.

For His great love. For the scope of this love, read St. John iii:16.

Ellicott: **Us** includes both Jewish and Gentile Christians, and is co-extensive with **we all** in verse 3.

Vs. 5: **Even as we were dead in sins, hath quickened us together with Christ, by grace ye are saved.**

Whitby: **Hath quickened us together with Chrst.** Not merely by giving us new birth, or renovation of life, but an assurance, also, of eternal life: for because I live, saith Christ, ye shall live also. We shall be saved by His life.

Ellcott: **By grace ye are saved.** This emphatic mention of grace—not works—is to make the readers feel what their own hearts might have caused them to doubt, viz: the real and vital truth that they have present and actual fellowship with Christ, in the quickening, yea, and even in the resurrectionary and glorifying power of God.

Meyer: By grace, and not by merit, are ye partakers of the Messianic salvation.

Vs. 6: **And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.**

Wordsworth: By virtue of Christ's Incarnation, Resurrection and Ascension, and session at God's right hand, and by reason of our incorporation into that Body, of which we are all members, under Him, our Head, we are already risen, and are seated, in hope and expectation, in heavenly places.

St. Augustine: Because the Body of Christ, that is, the Church, will be at God's right hand in bliss, therefore the Apostle says that God has made us to sit together with Christ in heavenly places. For though we are not there in person, we are there already in hope.

St. Chrysostom: The Head being already seated there, the Body sits with it; therefore the Apostle adds that we sit together in Christ.

St. Jerome: Even now the saints of God have their conversation in heaven. Their home is there, and their heart is there, and so even now they sit together in heavenly places in Christ.

Calixtus: **Heavenly places.** He has given us those gifts which are peculiar to citizens of heaven.

Meier: Exaltation into a celestially enlightened, pure and holy state of life.

Matthies: The spiritual Kingdom of heaven, or of God.

Olshausen: The awakening of the heavenly consciousness.

Rosenmuller: He hath furnished us with the highest happiness, as though we had already been received into heaven.

Ellicott: **In Christ Jesus.** Not only with Christ by virtue of our fellowship, but in Christ, by virtue of our mystical, central and organic union with Him.

Church Attendance Increased 100 Per Cent

The attendance at the Sunday evening services in St. David's Church, Portland, Oregon, has been doubled in number as the result of a campaign made by the "250 Committee", which has for its object, as suggested by the name, the procuring of that number of people to attend Church every Sunday evening. The committee has issued communications through the mails to each family in the Parish, emphasizing the importance and oblgation of Church attendance, and is undertaking to call on every family personally. The Rev. Thomas Jenkins is Rector of the Parish.

Keep America's Young People at Their Studies

A Message From the General Board of Religious Education

A serious by-product of the war is the retardation of education. Most people will overlook this fact, and yet the reasons are easy to understand. There is a special and insistent demand upon the young people of high school and college age to fill the places of those who have gone in the service of the United States, and to enter new industries which are calling for labor, such as the manufacture of munitions. To quote the United States Commissioner:

"From the beginning of our participation in the war, we should avoid the mistakes which some other countries have made to their hurt, and which they are now trying to correct."

In support of this, it might be well to quote from the Editor of "The Challenge", a paper of the Church of England:

"Education has been interrupted in a deplorable way. We have not left any one at the University except medical students, and in our circumstances it would have been out of the question to do so. I think that every one agrees that one of the most disastrous influences of the war has been the withdrawal from school for industrial purposes, chiefly agriculture, of children under 14. Further, the high wages of the boys, and to some extent also the girls, in munition work, has led to general demoralization."

So serious does our government view such a situation, equally possible for us, that the Commissioner of Education wrote to the graduates of High Schools and the undergraduates in College, urging them to continue at their studies, unless called by the nation to some greater task. It yet remains to bring the facts home to the parents. Economic stringency in these days of high cost of living may blind parents to the larger issues; they must sacrifice to keep their young people at their studies.

A consideration of the demands of the future on the young people of America will make clear how much is at stake. These demands have been clearly stated by Dr. Claxton in his letter to the pupils in Public and High Schools:

"This appeal is made on the basis of patriotic duty. If the war should be long, the country will need all the trained men and women it can get, and many more than it now has. There will be men in abundance to fight in the trenches, but there will be a dearth of officers, engineers and men of scientific knowledge and skill in all the industries—in transportation and in many other places where skill and daring are just as necessary for success as in the trenches. The first call of the allies was for 12,000 engineers and skilled men to repair the railroads of France and England, and other thousands will be needed later. Russia will probably want thousands of men to repair and build her railroads. New industrial plants, shipyards, and our armies abroad will call for highly trained men beyond all possible supply, unless our Colleges and Technical Schools remain open and increase their attendance and output.

"When the war is over, there will be made upon us such demands for men and women of knowledge and training as have never before come to any country. There will be equal need for a much higher average of general intelligence for citizenship than has been necessary until now. The world will have to be rebuilt, and American men and women must assume a large part of the task. In all international affairs we must play a more important part than we have in the past. For years we must feed our own industrial population and a large part of the population of Western and Central Europe. We must readjust our industrial and social and civic life and institutions. We must extend our foreign commerce. We must increase our production to pay our large war debts and to carry on all the enterprises for the general welfare which have been begun, but many of which will be retarded as the war continues. China and Russia, with their new democracies and their new developments, which will come as a result, will need and ask our help in many ways. England, France, Italy and the Central powers will all be going through a process of reconstruction, and we should be ready to give them generously every possible help. Their Colleges and Universities are now almost empty. Their older students, their recent graduates and their younger professors are fighting in the trenches, or are already dead, as are many of the older literary and scientific men, artists and others, whose work is necessary for the enlargement of the cultural and spiritual life and for all that makes for higher civilization. For many years after the war is over, some of these countries will be unable to support their Colleges and Universities as they have supported them in the past. America must come to the rescue. We must be ready to assume all the responsibilities and perform thoroughly and well all the duties that will come to us in the new and more closely related world which will rise out of the ruins of the old world which is now passing away in the destruction of the war. To what extent and how well we may be able to do this will depend upon you young men and women who have this year graduated from our High Schools, and upon those who will follow in the next few years, to a larger degree than upon any other like number of people."

The Government requested the Boards of Education of the different Churches to see that this matter was brought to the attention of the ministers of the country, in order that they might use their influence to keep the young people in school and college. At its meeting on June 6th, the Collegiate Department of the Board of Religious Education voted to place an appeal in the Church papers that the Clergy preach upon this topic early in September, or at least make an earnest plea at the time of the giving out of notices. The Chairman of the Department and the Secretary-elect were appointed a committee to draw up such an appeal, and they trust that the above will be sufficient to call the attention of the Clergy to the great need of action in this matter.

THEODORE IRVING REESE,
Bishop Coadjutor of Southern Ohio.

PAUL MICOU,
Secretary of Collegiate Department.

The Lord's Prayer—A Series of Short Talks

BY REV. H. P. SCRATCHLEY

For Thine is the Kingdom, and the the power, and the glory, for ever and ever. As our prayers begin with God, so they must end with God. This is a liturgical ending added by the Christian Church in the first century, added as an inscription to God, which springs naturally out of the prayerful heart. It is to be pondered upon by us today, when God's Knigdom over His creation and His power is being denied, and His glory forgotten by so many, when the weightiest precepts and warnings of the Christian religion are most neglected. The devout Christian, saying twice a day this prayer, with the inscription, has to confess that God is supreme for ever and ever.

Note the place of this inscription. We have just prayed for the deliverance from the evil one; then immediately the Church utters its declaration of faith: Thine, O Lord, is the Kingdom, the power, and the glory—not satan's, not the world's, and surely not ourselves. What can be more natural? It springs from the heart of the Body of Christ. There is but **one** Kingdom, **one** power and **one** glory, and that is God's. The earth may try to deceive with its kingdoms and its power and its glory; the tempter may show us all the kingdoms of the earth, and promise all power, but the answer of the prayerful soul is, Thine, O Lord, is all this. "The Lord is King, be the people never so impatient: He sitteth between the Cherubim, be the earth never so unquiet." So sang the Psalmist. "Thine is the Kingdom, and the power, and the glory" is the Christian declaration at the end of his prayer to God. Above the noise and the strife of the battle, the soul passes to God on His throne, in His power and glory, and declares that no other has this Kingdom, power and glory.

So, however much we may be puzzled over the prevalence of evil, of man's self-will and helplessness, we end our prayers with a glorious act of faith in God. We, with the eye of faith, see the King in His glory; as the Apostles beheld the glory of "the Only Begotten of the Father", so we also see within the veil the Lamb of God worshiped by the saints of heaven.

Beginning in prayer with God, passing from heaven to earth, we come back to heaven in spirit to give God the praise due unto His Holy Name.

Help the Chaplains To Help Their Men

WHO ARE THE CHAPLAINS?

The officers of the Army and Navy and of Base Hospital units responsible for the souls of the men—our men.

WHAT DO THEY NEED?

Service Books, Christmas cards, reading matter and other recreational material.

HOW CAN WE HELP?

By giving and continuing to give Magazines, while they are still fresh. Chaplains ask for Scientific American, Popular Mechanics, all kinds of fiction magazines, and especially periodicals with illustrations.

Books, mainly popular fiction.

Victrola records.

Music, especially popular songs.

Money, for some definite object: $10 sets a Chaplain up in games; $5 provides Christmas cards for all his men (these are wholesale prices—large purchases should be made at once); $25 provides 500 Service Books; $1.50 to $5, a magazine subscription; $1, $1.50, $2, special books asked for by title.

There should be a special fund in the hands of the Central Committee for other emergency needs, or pledges may be made of definite amounts on call by the committee.

WHY SHOULD WE HELP?

It is a tradition in the Service that the Chaplain shall provide for the recreation of the men. Civilian organizations may assist, but cannot take his place.

He has little or no equipment for this or for any purpose. An adequate supply of recreational and other material will open up for the Chaplains avenues of approach to their men, and will give to themselves a sign that the Church is behind them in their fight with the powers of evil.

WHAT DO THE CHAPLAINS SAY ABOUT IT?

"At present we are able to do nothing for the poor fellows on 'outpost' duty at the various isolated stations, who cry in vain for something to relieve the terrible monotony."

"Our ship is on hard, isolated duty. Anything you could send our crew they would appreciate very much."

"The Chaplain has an opportunity for reaching hearts and consciences such as is given few men in any other field of service."

"Anything which helps to keep our men in efficient condition, morally as well as physically, is true patriotism, and those who assist you in this splendid work are truly 'doing their bit'."

WHAT WILL YOU DO TO HELP THE CHAPLAIN HELP HIS MEN?

For further information, apply to your local C. P. C. officer, or to the Church Periodical Club, 281 Fourth Avenue, New York, N. Y.

TO PLEDGE OR NOT TO PLEDGE

To pledge or not to pledge—that is the question:
Whether it is nobler in a man to gather
The Church's blessings free, and leave the others
To foot the bills and spread the Gospel tidings,
Or to take pen, to sign a pledge that's duplex,
And share the cause? To sign—to pledge:—
To pledge—perchance to pay! Ay, there's the rub:
For in six months I may have lowered salary,
Stocks may have sunk, or bad investments swat me;
And then, besides—the increased cost of living
Must give me pause; there's the respect
I owe myself to run a costly motor,
The dues of clubs, the children off at college!
Why not content myself with casual giving
On pleasant Sundays, when I journey churchward,
And not commit myself to certain moneys?
And thus the native hue of resolution
Is sicklied o'er with the pale thought of cost:
And enterprises of great pith and moment
With this regard their currents turn away,
And lose the name of action!

—G. C. S. ,in Parish Visitor, St. Luke's Church, Evanston, Ill.

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

A new pipe organ has been installed in St. James' Church, Lancaster, Pa.

"The Pilgrimage of Prayer," was observed in the Diocese of Missouri from the fifth to the eleventh of this month. ?

The thirty-first annual meeting of the Central Council of the Girls' Friendly Society in America will be held at Utica, N. Y., October 18-23.

Bishop Faber, who recently visited Troy, Mont., announces the gift of a twenty-five foot lot adjoining the ground upon which the new church is being erected there and the receipt of a silver communion service and $125 in cash from friend for the Church.

Over one hundred deaf mutes from Northern Michigan met at Grace Church, Traverse City, on Sunday, August 12th, where the Rev. B. R. Allabough, also a mute, interpreted the service and preached in the sign language.

The members of the Guild of Christ Church, Clarksville, in the Diocese of Dallas, Texas, are undertaking to raise funds for the erection of a new church building. There are twenty-five communicants in the Mission. The Rev. R. Morgan, who resides at Bonham is in charge of the field.

About forty-five or fifty men belonging to St. Paul's Church, Minneapolis, Minn., have enlisted for the war in different branches of the service, including the Rector, the Rev. Wm. P. Remington, who is Chaplain of Base Hospital Corps, No. 26, University of Minnesota, and fifteen members of the choir and a sophomore at the university, will serve as interpretor for the corps.

Mr. Francis B. Bannen, who died at Pottsville, Pa., last month in his 85th year, was a faithful member of Trinity Church that city, and left the Parish $500 in his will. In commenting on his death, the Rector said, "He has been most faithful in receiving the Holy Communion. Despite his years rain or snow, heat or cold would seldom keep him at home. He set an example in this respect that many younger peeople would do well to follow."

The death of Mr. William C. Bissell, a prominent lawyer and Churchman, of Charleston, S. C., occurred at John Hopkins Hospital, in Baltimore, on Thursday, Aug. 9th. Mr. Bissell was the Secretary of the Standing Committee of the Diocese of South Carolina, lay reader for many years in St. Luke's Church, Charleston, and teacher of a large Bible class for men.

More than fifty sailors formed a church party that marched on Sunday evening, August 12th to St. Peter's Church, Norfolk, Va., for a special service that concluded a program of religious exercises begun early in the morning. The Rector, the Rev. W. E. Callender, preached a sermon especially prepared for the boys in the service of the country.

One thousand people attended a special service held in St. John's churchyard, Hampton, Va., on Sunday afternoon, Aug. 12th, for Battery D., the local field artillery battery, which has been on duty in that city, and will soon be sent to Anniston, Ala., for training before being sent to the European field. The Rev. George F. Rogers, of Lynchburg, had charge of the service and gave the address in the absence of the rector, the Rev. E. R. Carter, who was away on his vacation. He was assisted by the Rev. John Jackson of Charlotte, N. C.

The tenth International Purity Congress will be held at Louisville, Ky., November 8-14. Among the eminent Churchmen who will have a place on the program are the Rt. Rev. Dr. John N. McCormick, Bishop of Western Michigan, the Rt. Rev. the Lord Bishop of Rangoon, the Very Rev. Robert K. Massiee, of Lexington, Ky., and Hon. Richmond P. Hobson, of Alabama. The Rt. Rev. Dr. Robert A. Gibson, Bishop of Virginia, sends regrets that he cannot attend the Congress on account of the uncertainty of his health, but he has appointed five clergymen to represent his Diocese at the Congress. "Nothing further" says The Light, "could be desired if every Bishop and every Church authority in North America would extend similar co-operation.

The Breck School, St. Anthony Park, St. Paul, Minn., will open this fall in its new quarters within a short distance of the State Agricultural College and the State University. Graduates from the high school course are admitted into any college or university and the University gives credit for work done in the religious subjects. Mr. Benjamine A. Stevens, the new principal, was the superintendent of schools at Ouray, Col., several years. He is a graduate of the University of Wisconsin.

The Diocesan School of Religious Instruction of the Diocese of Michigan City, will be held at Howe School, Howe, Ind., Sept. 3-8, next. The officers are, the Rev. J. H. McKenzie, D. D., Director; Miss Alice Goldthwaite, Secretary; Mrs. Ferdinand Beedefiled, Treasurer. The subject of the courses to be presented and the members of the faculty are as follows: Archdeacon Long Chaplain, "Pedagogy or Religious Psychology," Dr. McKenzie. Challenge of the Children of the Church," the Rev. E. W. Averill. "Christian Nuture Series," the Rev. J. F. Plummer. "Missions," Miss Goldthwaite. There will be conferences on "The Junior Plan," "Young People's Societies," "The Small Sunday School," "The Woman's Auxiliary Board Meeting," "The Diocsan School—Shall it be an Annual affair?" Leaders, Archdeacon Long, Mrs. Walter Crandall, the Rev. Mr. Plummer, Mrs. Beedefield, and the Rev. Mr. Averill.

Personal Mention

The Rev. Lee W. Heaton, Rector of Christ Church, Dallas, Texas, has resigned.

The Rev. Thomas F. Opie of Saltville, Va., has accepted a call to Christ Church, Pulaski, Va.

The Rev. Dwight W. Graham has resigned St. Agnes' Church, East Orange, to be associated with St. John's Church, Jersey City.

Mr. Cornell Franklin, formerly a member of St. Paul's Parish, Columbus, Miss., has been appointed Assistant Attorney General of the Hawaiian Islands. He resides at Honolulu, and is a member of the Vestry of St. Andrew's Cathedral.

After September first, the address of the Rev. Paul Micou will be 289 Fourth Avenue, New York City. He will then assume his duties as Secretary for the Collegiate Department of the General Board of Religious Education. His mother, Mrs. R. W. Micou, may be addressed in his care.

Dean F. W. Beekman of the Pro-Cathedral of the Nativity, South Bethlehem, Pa., has resigned, and will sail shortly for France, as head of the American Soldiers' and Sailors' Club. The Dean was a famous athlete at Amherst and a Rough Rider in the Spanish-American war.

The Rev. Frederick T. Datson, Rector of the Church of the Good Shepherd, Wichita Falls, Texas, has resigned to become Rector of Trinity Church at Fort Worth, Texas. His resignation will go into effect the first of September.

The Rev. Lee H. Young, of Dillon, Mont., will begin his new work at Bozeman, that State, the first of September. He was united in marriage the first of August to Miss Juanita Thomas of Dillon, the Rt. Rev. Dr. Faber, Bishop of the Diocese, officiating.

The Rev. Godfrey W. R. Cadman, Rector of St. Paul's Church Schenectady, N. Y., left on Monday, August 13th, to enter a Canadian regiment as private, to "do his bit" in the war. He is a subject of Great Britain.

The Rev. William J. Tilley, Rector of Christ Church, Harrison, has been appointed Chaplain of the Old Soldiers' Home, a New Jersey institution in Arlington. He will shortly complete twenty-five years of faithful service as Rector of his Parish.

Some of the young Clergy who offered themselves as Chaplains, on account of the long delay, are taking service with the Y. M. C. A., especially in foreign countries. They are among the best fitted men for Chaplains. Determined to enter the service of the Government, they are enlisting, or taking such positions as have been named, making a real loss for distinctively Church work.

The Rev. Harry Perry of Iola, Kansas, has accepted a call to the Diocese of Mississippi. He will have charge of the Church of the Redeemer at Brookhaven, and other Missions in the vicinity.

The Rev. Frederick D. Butler, who has resigned the Rectorship of Grace Church, Freeport, Ill., in the Diocese of Chicago, will begin his new duties in St. Paul's Parish, Alton, Ill., Diocese of Springfield, September 15th.

The Rev. P. K. Edwards, Rector of All Saints' Church, McAlester, Okla., has had charge of St. Paul's Church, Minneapolis, during the month of August. Mr. Edwards was a resident of Minneapolis before becoming a candidate for Holy Orders, and after his ordination was Rector for some time of St. John's Church, Mankato, Minn.

Miss Margaret Houghteling, daughter of the late James Houghteling, founder of the Brotherhood of St. Andrew, was united in marriage on Saturday, August 18th, at Christ Church, Winnetka, Ill., to Lieut. Arthur Farewell Tuttle, son of Mr. and Mrs. Henry Nelson Tuttle of Lake Forest.

Mr. Ben J. Potter, late municipal organist and music director at Kansas City, Mo., has accepted the position of Organist and Choirmaster of St. Joseph's Church, Detroit, Mich.

A report from the Allentown, Pa., army camp states that "a visitor to camp who soon gained popularity was the Rev. P. C. Wolcott, Rector of Trinity Church, Highland Park, Chicago, who came to see his son, Paul, a member of one of the Chicago Ambulance Corps units."

The Rev. William L. Wood, Rector of Trinity Church, Lenox, Mass., who has been appointed Chaplain of the Bellevue unit, American Red Cross, officiated and preached for the last time, before going to the front, in his Parish Church on Sunday, August 12th. The Rt. Rev. Dr. Davies, Bishop of Western Massachusetts, was present and gave him his blessing, and in behalf of the Parish and Diocese, assured him of their interest and appreciation.

The Rev. E. W. Averill, Rector of Trinity Church, Fort Wayne, Indiana, and family spent their vacation motoring to places of interest in Illinois and Wisconsin. One week was enjoyed at Naperville, a suburb of Chicago, where Mr. Averill's father had served as Rector of St. John's Church thirty years ago, and was greatly beloved by his people, who, after his death, erected a monument in the churchyard to his memory. At Kenosha, Wis., it was Mrs. Averill's privilege to visit Kemper Hall, where she had been a student when a girl.

In the death of Mr. Cortlandt Parker, Trinity Church, Newark, N. J., has lost a very devoted friend. His father was long the Senior Warden of this mother Parish of the Diocese, leaving a memorable name as a great lawyer. His son had also won for himself a distinguished place in the same calling, and was reproducing his father's devotion in the service of the Parish. He died on August 18th, at the age of sixty years, greatly mourned. There was at the funeral such a gathering of professional and business men of the State and community as one rarely sees.

It is understood, says the Bishop's Letter, that the Rev. Mr. Maxon of Versailles, Ky., has been called to the Rectorship of St. Mark's Church, Crescent Hill, Louisville. It will be remembered that Mr. Maxon was also elected Rector of St. Andrew's, which he declined, and was afterwards asked to become the Coadjutor Rector of the Cathedral. He did not feel that he could accept that offer, feeling that he could do his best work at Versailles, where, for the present, it needs a very strong man to build up both the Parish and the College at that place. It is understood that Mr. Maxon has not yet given a definite answer to the invitation to become the Rector of St. Mark's. It is said he is still convinced that he ought not to leave the Diocese of Lexington. There seems to be, however, a determined effort to get him into the Diocese of Kentucky, and further steps in that direction will be most interesting to contemplate.

Missionary in Japan Honored

The Rev. P. A. Smith of Fuhui, in the Missionary District of Kyoto, has been elected to an advisory membership, as a representative of Christianity, in the Fuhui Prefectural Educational Association by the officers of that body. This would be of little note in some places, but Fuhui Prefecture is conservative, strongly Buddhist, and more or less anti-Christian, and this is the first time that Christianity, as such, has received an official recognition, hence it means a considerable step forward in this case.

Just a Moment Please

Serious and Humorous Sayings, Comments, Facts and Incidents Out of the Ordinary

Patrick Henry is the Senior Warden of St. Luke's Church, Brandon, Miss.

It is generally believed all nations will reject the Pope's plea for peace.

"Ma" Sunday says: "There is no difference between sin in trousers and sin in petticoats."

Mr. L. E. Speegle of Charleston, W. Va., declares that "the Churches which look after the spiritual life of boys are the Churches which can support themselves without chicken dinners or oyster suppers."

The Challenge, an English Church publication, is authority for the statement that a large number of soldiers in the British army have signified their intention of seeking Holy Orders when the war is ended.

"Unless the denominations keep their Church Colleges going, the stock of ministers will run out," is the opinion of Dr. George W. Taft, Dean of the Baptist Theological Seminary, Chicago, expressed in an address delivered at the Winona Lake Conference last week. "Only a few ministers," declared the Dean, "come from our State institutions. Prominent Church Laymen like Woodrow Wilson and Charles Evans Hughes come from Church Schools. The denominations most loyal to their own traditions have maintained the largest per cent of increase."

No war within man's memory, says The Dial, has imperilled Oberammargau Passion Play until the present one. Late visitors to the village speak of it as a haunted place, struggling to live on in memories of the past. They report that the spirit which made and kept the play is lacking, as well as the cast. Anton Lang, the "Christus", renouncing his dream of a pilgrimage to the Holy Land, after the return of peace, has been called to the colors, following "John the Baptist" and other participants into the strife.

Archdeacon Waddell of Mississippi relates a good story which a gentleman once told him of a visit paid to an Indian tribe. Among other things, the gentleman asked them if they had any preaching down there. "Oh, yes, sir," they said. "We have preaching every Sunday." "How much do you pay your preacher?" "We give him seven dollars a year." "Seven dollars a year!" he exclaimed. "Why, that's mighty poor pay." "Yes, sir," they said, "but it is mighty poor preach!"

Miss Kate Hamel, daughter of the State Councilor of Architecture at Frankfort-on-Oder, Germany, wrote a letter, under date of June 20th, to a school girl friend in Switzerland, in which she said, among other things: "Yesterday, again, our pastor explained to us convincingly that our first parents, Adam and Eve, were also Prussians. That is quite easy to understand, because the Bible tells us that the German God created us all after His own image. If, then, all men are descended from Adam and his wife, it follows that only Prussians, or at least Germans, ought to exist in the world, and that all who push on and prosper ought to belong to us. You must admit that that is logic, and that is why our motto is, 'God with us, Germany above everything'."

The Catholic World, a magazine published in the interest of the Roman Catholic Church, urges the keeping of an accurate record of all Catholics who enter the service of the country, in order to keep in touch with and to help them, and also as a basis for the claim of a definite number of Chaplains in the army and navy. "It is ridiculous," declares the Editor, "that a regiment where sixty per cent or more of the men are Catholics should have a Protestant Chaplain."

The August number of The Forum contains an interesting contribution from the pen of Eric Adolphus Divine, in which he informs his readers that "the followers of Bahaism claim that this is that 'great and terrible day of the Lord', which was to precede the millenium; that we are now facing the dawn of universal brotherhood, when the people of the world will be freed from the shackles of strife and tyranny, and become united in the bonds of everlasting peace. The Bahais have seen the handwriting on the wall! They base their claims on the statements of the prophets of the Old Testament, and are now looking for the fulfillment of the new predictions that are to inaugurate a new civilization." Abdul Baha, who succeeded his father, is the present leader of the Bahai movement, and resides in the United States. Mr. Divine states that "prior to his coming to the United States, Abdul Baha spoke in St. John's Chapel at Westminster Abbey, and at Dr. R. J. Campbell's Church. The Persian teacher reckons Canon Wilberforce and Dr. Campbell among his personal friends."

"Wartime social problems," says the Survey, "vied with questions of race relations and the participation of the Church in social service as chief concerns in the minds of the delegates and speakers from twenty-six states who attended the sixth annual Southern Sociological Congress. Perhaps the most striking feature of the Congress was the strong bond between the Church and the social aims of the South. A large proportion of the delegates were ministers—or former ministers—engaged in social work." One speaker declared for a social service program which would make every Church a center of social education, make it a center for neighborhood activities, tie the Church up to the social and civic agencies of the community and get the Church behind all the movements for human betterment in city, state and nation, and lead the Church into the fight for social justice.

The Bishop of Oxford's prayer for Germany:

"Give Thy blessing, O Father, to the people of that great and fair land, with whose rulers we are at war. Strengthen the hands of the wise and just, who follow charity and look for justice and freedom, among them as among us. Drive away the evil passions of hatred, suspicion, and the fever of war, among them as among us. Relieve and comfort the anxious, the bereaved, the sick and tormented, and all the pale hosts of sufferers, among them as among us. Reward the patience, industry, loving kindness and simplicity of the common people, and all the men of good heart, among them as among us. Forgive the cruelty, the ambition, the foolish pride, the heartless schemes of which the world's rulers have been guilty. Teach us everywhere to repent and to amend. Help us to use our present afflictions, which come from us, and not from Thee, that we may build on the ruins of our evil past a firm and lasting peace. Grant that, united in a good understanding with those who are now become our enemies, though they are our brethren in Christ, they and we may establish a new order, wherein the nations may live together in trust and fellowship, in the emulation of great achievements and the rivalry of good deeds, truthful, honest, and just in our dealings one with another, and following in all things the standard of the Son of Man, whom we have denied and put to shame, and crucified afresh upon the Calvary of our battle ground. Amen.

Difficulty in Transfer Of Church in Danish West Indies

Difficulty has arisen, says the New York Times, between the English and American Church authorities in what was, until recently, the Danish West Indies. When those islands came under the flag, the Episcopal Church here is said to have assumed the Church of England Churches on the islands would also come under the flag. Arrangements were perfected to make them part of the Porto Rico jurisdiction. Trouble arose at once. It appears that the three Churches on one of the islands form the backbone of a Church of England district, with the Rt. Rev. Dr. Edward Hutson as Bishop.

Bishop Hutson declared that, were he to lose the Churches transferred politically to the United States, his district would be ruined, and he would be compelled to resign. The Episcopal Board of Missions, which had made arrangements for the transfer to it of the St. Thomas work, was compelled to stop, and the Bishop of Porto Rico was ordered home. The matter is now being adjusted between the American and English Churches. It is recalled that when the Hawaiian Islands were transferred to the flag, the English Bishop there stood out precisely as Bishop Hutson is now doing. It was some years before the transfer at Honolulu was made.

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PAPAL PEACE

There are a great many people who feel that the war is just the thing for our young men. That they need the discipline of the camp, and the rigorous exercise of the field, and the manly courage of the combat; that in fact we are going to improve our young men physically and morally by military training.

Of course everyone who has studied history knows that war is the worst possible thing for the physique and morale of young men.

It kills off the most fit and leaves the weakling at home to propagate his kind.

It disseminates vice by throwing together the vicious and the sound with the result that the rotten apple always has the final advantage. It contaminates the barrel.

War consumes the best years of a young man's life in a perfectly useless training which unfits him for the pursuits of peace.

Personally we believe that this nation had to fight, and that this war is in the line of police duty against a gang of thugs and bandits, but we are under no illusions as to the blessings of the military caste. They are entirely negative. War is about as beneficial to the human race as an earthquake. It clears the ground for a new earth, but is terribly hard on the inhabitants thereof.

We need, therefore, to realize as we offer our sons to be sacrificed, that war is a perfectly senseless method of settling human disputes by enlisting young men to shed one another's blood in order that a lot of perfectly selfish adults may improve trade or extend their soverign domains.

But war is not different from any other fight. There is the aggressor and the one who is aggrieved, and the innocent bystanders, and the rescuer of the defenseless. A muscular youth who would stand by and allow a domineering brute to beat a helpless child to death might be a pacifist, but not a saint. We are fighting because a coarse brute was trampling on every helpless victim that he could get his hobnailed shoes upon, and we believe that he is just beginning to get properly thrashed, when the Holy Father tells His children to make peace.

Now we have every respect for Benedict XV., and we are inclined to concede to him certain paternal traditions in Europe, but we question whether he has played the father in this conflict. We are not quarreling with Germany because we all covet the same thing, and therefore should all be spanked and sent to bed.

We are quarreling with Germany because she has murdered the innocent, and crushed under her heel every principle of decency. Is it enough, therefore for the father to tell his children, "I am impartial; I do good to every one; I beg you to cease your fighting".

But if we have any business to be in the war at all, it is because the war is a righteous war; and if it is a righteous war, it cannot cease until the cause of the war is accomplished—and it is just here that the Holy Father should have acted. He should have reproved some of his children for violating every principle of honor and integrity in his treatment of his other children.

Is Belgium no less a child than Germany? Is it enough to say to a brute who has dishonored his own sister to go back and stop dishonoring her?

The nations cannot accept the Pope's offer of peace, for the Pope's offer sidesteps the causes of the war, and treats each belligerent as though he were equally guilty. But that is a begging of the question. We are fighting with Germany because we believe her to be infamously guilty.

We hate war as much as does His Holiness, but we cannot stop fighting simply because war is terrible. We knew that when we entered the conflict.

We join with the Pope in his estimate of the unhappiness of a world at war, but is peace the only principle at stake. If so, we ought not to have entered it at all; but we entered it to establish a principle, and that, the principle that no nation could violate every law of nations with impunity. Germany, thus far, has chastised the innocent. It is all right for the innocent who has been injured to forgive his persecutors, but it is another thing for the moral police force of Christendom to let Germany go back unpunished. With what result? That the world has been at war for three years, and accomplished nothing? What an awful waste of life and property!

Better by far that the world should be at war for four years and accomplish something, and that something that no potentate has the right to deluge the world in blood again, in order to strengthen or extend his supposedly divine right, that no nation can ignore vows, or murder women and children, or violate neutrality with impunity.

But that end will not be accomplished until the wicked son is cast out of the family of Europe, until the house of Hohenzollern shall be extinct as a ruling factor in the civilized world.

There are certain sins that no civilization can allow to go unpunished without losing its character. As well let murderers in our city operate with impunity as to let the Prussian gang return to their haunts for rest and refreshment.

It is the privilege of an individual to forgive his enemies, no matter how great the atrocities; but it is the function of the State to protect society from murderers and thieves. When the Pope calls upon individuals to forgive their enemies, he is fulfilling his functions; but when he calls upon the governments of the world to relinquish their efforts to punish the guilty, because the price is frightful, he seems to be calling Peace! Peace! when there is no peace, and can be no peace—nothing but a compromise.

Until Germany is truly penitent, there can be no forgiveness of her sins.

Beautiful Tribute Paid to the Rev. F. W. Hard of Kentucky

A member of St. Stephen's Church, Louisville, Ky., in "The Bishop's News Letter", pays the following beautiful tribute to the Rector of that Church, the Rev. F. W. Hardy, who has accepted his election as Senior Canon of the Cathedral, and will enter upon his new duties the first of October:

"When the Senior Warden read the letter of resignation of our beloved Rector, it pierced the hearts of all present. Many of us could not restrain our sobs, and the tears rolled freely down our cheeks. There is an undercurrent of deep sadness among us as we assemble for worship and go about our accustomed duties in the Parish, as we all think and speak of our common sorrow—the severing of the dear and hallowed ties of our beloved pastor and people, which is soon to take place. We all humbly realize and deeply appreciate that during his ministry of the past he possibly could give; he was always ready and willing to 'spend and be spent' in striving to bring us to the feet of the Master. How many homes he has brightened, cheered and comforted in the dark hour of sorrow and trouble no one but our own dear Master Himself knoweth, and only eternity will reveal how many have been turned into the paths of righteousness through his blessed influence and ministry. He has entwined himself around our heart strings, and the thought of separation fills our hearts with unutterable sorrow. Many of us were praying for him and with him while he was considering the call to the Cathedral, and while he was making his decision, and we all know and realize that the decision was reached after fervent and earnest prayer for the guidance of the Holy Spirit, and that it must be for the best. We are humbly and deeply grateful for his blessed ministry and our hallowed association with him these many years, and he goes forth from us with our deepest affection and earnest prayers that God's richest blessings may abide with him and all connected with him in his new ministry and work. We all realize and appreciate the honor bestowed upon him, and that he will have a much wider field for his unusual ability and consecration and that our loss will be some one else's gain, and we congratulate Dean McCready and the members of the Cathedral in securing his services. The very best and highest tribute that we could render our retiring leader is that he will leave behind him a united and loyal congregation, who, through God's help, will strive to remain steadfast and true to every duty and responsibility, and endeavor to carry forward the work our Master has for us to do through the instrumentality of this our beloved Church. We render to him our parting and loving tribute in those beautiful words used by Phillips Brooks:

"'To pass through life beloved as few are loved,
To prove the joys of earth as few have proved,
And still to keep the soul's white robe unstained—
Such is the victory thou hast gained."

Missionary Doing a Successful Work Under Great Difficulties

An unusually successful work is being done in St. Stephen's Mission at Shell Lake, Wis., which has proved for many years a source of no little inspiration and encouragement to others in the difficulty missionary field throughout northern Wisconsin, writes a special correspondent. The communicants have generously met their financial obligations to the Mission, the Diocese and the General Board, which has enabled the Bishop to procure for them the services of capable Missionaries, and it is hoped that before a great while the Mission will be self-supporting.

Members of the choir accompany the Missionary every Sunday to other Missions and a faithful Lay Reader frequently reads the service elsewhere. There are fifty-seven communicants in the Mission with an attendance in the congregation the past year of not less than forty-three and up to 139, and an average attendance of eighteen in the choir. The attendance of from ten to nineteen at the early celebrations of the Holy Communion during the summer is quite remarkable, accounted for in part by the fact that the people in this section do not know what it is to take a vacation in the summer time.

The Missionary, the Rev. J. J. Crawford, is also in charge of a number of other places. The communicants are widely scattered and as he finds it impossible to visit them in their homes except occasionally, he sends them frequent communications, and in this way keeps in constant touch with all who are under his care. The Church of the Ascension at Harvard had been closed for two years when the Missionary began writing personal letters to each communicant. The Church is now open and the services are attended regularly by every communicant.

At Minong there are a few scattered communicants who are situated twenty-five miles from the nearest Church, all of whom are faithful and are kept informed of Church life and instructed by correspondence. Twenty-three miles north of Shell Lake, in the most desolate and wild section of the northern part of the state, there are nine communicants who are being held by letters from the Missionary true to their Baptismal and Confirmation vows.

The Missionary visited this section recently, where he officiated at a wedding and administered the Holy Communion to the faithful. Three men and two women at Spooner have been reached and instructed by correspondence, and presented to the Bishop for Confirmation.

North Texas Items

On Friday, August 17th, Archdeacon Wicks united in marriage Capt. Austin F. Anderson, U. S. R., and Miss Kathryn Powell, both of St. Mark's Mission, Plainview, Texas. Lieut. Jennings Anderson, brother of the groom, was best man. Lieut. Robert Brahan was present as a witness. This service was particularly interestting and stimulating because of the character of the work done in this little Mission in the past by these young men. The membership of St. Mark's is about thirty, yet it has produced three officers for active service for the United States. Another as yet unorganized Mission at Crosbyton has produced two—Donald and Herbert Spencer. Of such men as these the Church and nation cannot have too many. Their loss from their home Church, we hope, will be met by stimulating others to like devoted service. Their absence in the field of duty is not cause for mourning, but for congratulation.

The Rev. E. C. Seaman, Rector of St. Andrew's Church, Amarillo, Tex., has been very successful in organizing the Boy Scouts of America. Under his efficient management, they are daily becoming more and more helpful in the discharge of tasks aiding in the patriotic activities of the community.

The health of Bishop Temple, which has been reported somewhat impaired, is at present very much improved. It is very likely that he will soon be restored fully to his usual robust condition.

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WASTEFULNESS—THE CRIME OF THE DISCHARGED STEWARD

A Sermon Preached in St. John's Cathedral, Denver, Sunday, August 5th (Ninth Sunday After Trinity), By Dean Hart

"There was a certain rich man which had a steward; the same was accused unto him that he had wasted his goods."—Luke xvi:1.

The "certain rich man" is God. The steward is ourselves. The "accuser" is Diabolos, the Devil. The accusation is, that we have "wasted," we have not utilized, we have left outside our life and not put to their legitimate purposes the things we deal with, and are compelled to deal with, in order that we may live and let live.

And two sets of character-builders are here. There are never more than two sets; it is either one or the other; Cain or Abel—Jacob or Esau—Saul or David—the Pharisee or the Publican—the Prodigal or his brother—the saved or the lost. There is no middle ground; it is a matter of either life or death; you cannot be "nearly alive," it is either one or the other.

In this case the man that "wasted his lord's goods" and was untrue to his undertaking, gradually allowed his character to be undermined, and he not only became a thief himself but he spread the blight and made the tenants thieves too! whereas the other character here described in the moral, the Lord drew from his parable; a man who made friends by his use of his opportunities found eternal friends and an eternal home—he was a saved man.

Mr. Wells, who by his nimble brains and facile pen has caught the public eye and ear, is like Bunyan's blind man groping amid the tombstones, or like the quick-witted Athenians whom Paul described as "feeling after God, if haply they might find Him." They have a consciousness that there is an Invisible King but they cannot find Him.

Now it was the great commission of the Church that it should reveal and make visible, this Invisible King. "Ye are my witnesses," saith the Lord. If we are silent, then only Nature is a gagged witness, Nature is without a regulator and at this present is in no condition to bear a faithful witness!

Nature is now "subjected to impotency" waiting with intense desire for the manifesting of the Sons of God, waiting for the redemption of the bodies of God's people; then Nature will no more be "red in tooth and claw," but the lion shall eat straw like the ox and they shall not hurt nor destroy in all my holy mountain," saith the Lord. Then Nature will tell of God with a voice which at present is denied her.

It is because of this disability of Nature to proclaim "the mercy and loving kindness of the Lord" that men have been commissioned to tell of his goodness. We now are "Stewards of God's mysteries," and as St. Paul wrote to the Corinthian Christians—and remember that in a pagan city the daily life of a Christian was a standing marvel to the rest of the community, so different was their spiritual living to that of worldlings; it was to these "imitators of God," these men and women who were the representatives of Christ, Epistles of Christ read of all men, that he wrote—"it is required of a steward that a man be found faithful." We are God's husbandry, we are God's farm. Now everybody knows that to be a successful ranchman requires "all diligence" from early morn to late night. The farmer has (as we say) to be "on the job," and if he is not he may just keep body and soul together but he will never lay up anything in store for the time to come—he won't even have a Ford! He will be exactly the sort of a steward the Lord depicted in the parable.

The rich man was an absentee landlord. He had a town house, a mansion, in Jerusalem, in the City of God. He could not attend himself to the details of his estate, that he could relegate to a steward, whilst he himself attended to higher things—the regulation of society and the great affairs of the nation.

He chose a steward well qualified to manage his estate. He was a farmer who was thoroughly conversant with all the detail of country life, he was therefore competent, if he were honest, to let the farms to tenants, to see that they did not injure the property or use the land unfairly, and to collect the rents regularly. So for a time things went on smoothly, but gradually the income of the estate became less and less. The excuses the steward made to his employer began to be worn out, they had not about them a true ring, so the Lord of the Manor made inquiries and the conclusion he reached was that his steward was lazy: he was letting things "go by the board." He did not find that he was actually dishonest; he was not appropriating the usufruct of the estate for his own purposes; he was not "salting down" and laying by what he ought to have forwarded to his lord; he only took his own legitimate salary; but he ceased to be alert, he stayed at home with his wife and dawdled, lolled about. He knew what he ought to do; he saw the deficiencies of some of the tenants but he disliked finding fault; he wanted to keep friends with all his neighbors. At first his conscience pricked him and he felt uncomfortable; he knew he was not doing his duty, but the habit grew; it was only at first the position to "take it easy" wound filament of a gentle restraint, but disinclination to exert himself, the disround him one gossamer thread after another so gently, so softly, that he little suspected he was being "tied and bound with the chain of his sin;" when one day a messenger arrived from his lord to "render his accounts." It was a bolt out of the blue; it was no accusation he could refute, the summons said nothing of thievery, or immorality whereby he had defamed the decency of the neighborhood, but just of neglect. He had not been a faithful steward; he knew it was true, he had no defense. He had been lazy, he had not done his best. He felt it was useless to appeal to his lord—he was self-condemned.

Now, before we consider the expediency he took in his dilema and the moral the Lord Jesus drew from his conduct, let us note the gravity of his offense. It was indeed a grave offense for it meant to the man complete ruin.

There is nothing which more arrests the wonder of the natural philosopher than the balance which is evident in the process of the world. There is just enough of everything, and no accumulation and no waste. It is true that there is an over- prolificness of production in the processes of generation, but we know from St. Paul's explanation that this embargo has been purposely laid upon Nature until men should be "redeemed" and again possess "the dominion," and the power of regulating a nature which would, if it were permitted, become so prolific that there would be no room for men on the earth. With this exception the economy of Nature is marvellous. The compensations in the human body have been the admiration of physiologists. The balance of the innumerable parts is exquisite; thousands of glands pour out exactly the proper quantity of their secretions—enough and no more—but let disease interfere with the working of any one of them and the whole vast machinery is thrown out of gear. It is not to be wondered at that a Creator who is so careful of adjustment and so prodigal of waste should require the same care in all His servants. How that the Kingdom of God into which we all by Baptism have been incorporated should have for its great law the strictest use of all the gifts of God.

"Occupy till I come," is the command to all His servants. There is no room here for waste of time or energy. The man who is doing nothing is not being "occupied." That word "occupy"—be doing something—is an all-embracing word; it forbids laziness, dilatoriness, sloth, inattention, truancy. How it charges us all with inefficiency. How few hours of any man's life can he declare, I have "occupied" every minute with the King's business? And yet tireless energy is the rule of life in God's Kingdom. He that came to reveal God to us said, "My Father worketh hitherto and I work;" and one of His biographers, looking back at his three years' companionship with Him, remembering how thoroughly He used time and opportunity, wrote, If all He said and did were to be written, he supposed all the world would not contain the books of the record. He filled his life so full that there was no waste.

How do we know that this war is not the command of the Lord of the whole earth—"Give an account of thy stewardship for thou mayest be no longer steward?"

Already as many men, women and children have been killed— summoned to their account—as the whole population of Greater London, and as many have been wounded—chastised as it were— as the whole population of the British Isles!

And was it not time the Lord of the estate interfered? The year before the war the English working people only did one-quarter of the work they were capable of. In the chief industries of England there are 42,000,000 working days and they only worked 10,000,000 because of strikes, lock-outs, trade quarrels, and deliberate laziness. The wages were so high in some trades that the men made enough in three days for their week's necessities, and the other days they loafed, drank, and went to football games. In such an atmosphere of waste there can be no serious responsibility of life and therefore no religious expression.

In France they had tried their best to secularize the country. They had disestablished the Church; they had closed the religious institutions; the monks and the nuns left the country—many of them found refuge in French Canada—and that is the reason why that part of the Empire is apathetic in the war. The notorious Frenchman, Mons. Viviani, who has just been feted in this country, made a blasphemous speech in the French Chamber which was so in keeping with the sentiment of that body that it was voted to be widely distributed throughout the country, in which he boasted that they had "swept God out of the sky," and relieved the workingman of the incubus of a fear of judgment in the world to come.

I was reading only the other day a book by that clever French critic, Pierre de Coulevain. and she said of her countrymen: "The basis of our economy is avarice; we love our family, our children; we do not love the species. These are the real causes of their depopulation." "Shall I not visit for these things?" saith the Lord.

Look at Germany. I may say that the main impetus of their education for the last fifty years has been to reduce the Bible to a man-made book. They had universally undermined its authority; their clergy in consequence lost all hold on their people. The October before they set out to attempt to exploit the rest of Europe, a visitor in Berlin went to one of the leading Churches on a Sunday morning and there were thirteen in the congregation—and the pastor dismissed them.

Berlin could more nearly be compared to Sodom than I dare to prove to you—which unfortunately I am in a position to do!

The rottenness which Count Tolstoy told me of the Russian upper class and the debased immorality of even the Imperial Household made me cease to wonder that Almighty God had drawn "his bright and glittering sword."

We live amid such things and because of the general atmosphere we are unable to realize these conditions of humanity.

All this may be classed as "waste." It is a waste of God's gifts, a perversion of their use. The world did what the unjust steward did—he used his lord's goods for his own benefit and pleasure, and the day came, as it has come to the world—when he had to give an account of his stewardship and he had to throw himself upon the mercy of the tenants, just as the Allies have had to throw themselves upon the mercy of this country.

And what is going on before our eyes?

Carefulness is being compelled upon a world which was reckless and wasteful. The money of the rich is being distributed to the lower classes. Out of the £6,000,000 England is spending daily. £4,000,000 is going back to the soldiers and workers!

Who ever thought that the redistribution of wealth, which has been the unsolved problem of political economists and the crude proposals of Socialists, would be brought about by war? The effect of our kind of civilization, which is far from that brotherhood of men which it is the main object of the "doctrine of Jesus" to bring about, in which the energy of competition and not the generous helpfulness and self-sacrifice of love, is the mainspring. Our civilization could not but cause wealth to drift into the hands of the few, and the few spent it selfishly, with more and more abandon, until wastefulness became the crying sin, and the Lord of the estate, who also is "the Lord of hosts," mustered the hosts to the battle, demanded of the stewards an account of their stewardship, and the wealth which the few had grasped is drifting back, with the stern injunction to no longer "waste His goods," and carefulness and economy is once more the rule of the estate.

We are learning our lesson; let us not act as people who have lost "the fear of the Lord;" let us "hear the rod" and obey it and repent us of our faithlessness. Let us not sink lower, and follow only worldly wisdom as did the discharged steward. What did he do? To curry favor with the tenants and put them under an obligation to him, he lowered their rents; his unfaithfulness in his duty had undermined his character and he had become a thief; and he did, as all such people do, he injured his neighbors. He spread the blight, he made them partners in his dishonesty and they had to receive him into their houses and give him board and lodging as part of the price of the steal. It was a clever trick, and when the lord of the estate heard of it he "commended" the rascal for his cleverness, and the Lord Jesus remarked, "The children of this world are wiser in their generation than the children of light;" meaning to say, people who "live by sight" are keener in their interests than people "who live by faith." In and more alert to gain their ends, other words, the near and the tangible are more important and imperative than the unseen commands of the Kingdom of God; so the faithless man suits his present mood, yields to the natural inertia of our natures, dawdles over his work, lays abed when he ought to be up and doing, wastes time and opportunity when "the King's business requires haste"—he forgets he must some day give an account of his stewardship.

The generation of the children of this world is but short. The dishonest trick of the steward only did him service for a year or two; his successor put back the rents to their old figure and he found he was no longer a welcome guest, but a man without a home and without a friend. From his desperate plight the Lord Jesus drew the moral: "Make to yourselves friends by the mammon of unrighteousness, that when you die they may receive you into everlasting habitations."

I wonder why it was that the Holy Ghost allowed a Syriac word to remain in the text of the English Testament? Was it that wealth might be personified and its towering personality concentrated and kept in sight?

Mammon means wealth, and as money is the main measure of wealth it has come to mean money, but that is only one of its meanings. It widely means anything you have which gives you influence, and there is nobody in the world who has not some influence upon somebody!

This world is an "unrighteous world," so all that goes to make it, and work it, and influence it, unless it is separated, consecrated and hallowed, is unrighteous too; but just as we children of wrath, as we are by nature, may become children of God, by grace, so the money and power which would naturally tend to do the devil's work, may by the effort of a consecrated will be rescued to do God's work—you know how differently the same dollar may be spent!

Use your influence for God and His Kingdom. Be a faithful witness for Christ; everywhere and always a faithful steward of the grace of God. Let your example, your casual words even, be Godward, and against the waste, the uselessness, the frivolity, the lusts of the world.

And what will be the consequence? When you die those "friends" you have benefited, to whom you have done the greatest service one man can do another—handed on to them "true riches," "the grace of God," led them heavenwards; those "friends" will meet you as you step out on the other shore. Oh, do not go out yonder into a dark and desolate place; so live that many may welcome you when you leave us here. When the friends of time are round your bed, weeping and helpless, may you go to those "you have loved long since and lost awhile," and they will lead you to the mansion the Lord Jesus has gone to prepare for you—no perishable hovel of this polluted earth, but a "habitation of God's own making, eternal in the heavens."

Church Building at Wisconsin University

The Church in Wisconsin has purchased property at a cost of $42,000 and a canvass for funds will be made to erect a Church building for the benefit of the students and faculty of the University of Wisconsin at Madison, says the Chicago Tribune. The original plans were made before the war began, and hence delayed in their execution, but it is felt now that action must be taken at once, and it is hoped a total of $250,000 may be secured for grounds, buildings and endowment.

Two Stories Full Of Human Interest

Miss Alice B. Heaslip of Pass Christian, Miss., tells a number of stories, full of human interest, in her impressions of the Church Conference at Gulfport, through the columns of the Church News. The following pen pictures of the Rev. Dr. L. N. Caley of Philadelphia, Chairman of the Teachers' Training Course, and Educational Secretary of the General Board of Missions, will command the attention of our readers:

"Dr. Caley, who lectured during the morning hours on the New Testament and each night gave us illustrated lectures on the Life of Our Lord, was a wonderfully spiritual man with a voice of marvellous tones. He could lecture for hours without tiring, throwing his deep bell-like voice throughout the whole room, and yet with deep reverence, lowering its notes to deepest sweetest cadence when speaking of the Virgin Mary as one would always have a son speak of mother. His lantern slides were English copies of the masters, most wonderful in coloring.

"This man, well on in life—I should say at least sixty-five—with a face clean cut and full of strength, delighted in the companionship of youth. In our hours of relaxation, wherever one saw a group of happy, light-hearted girls, one would be sure to find Dr. Caley in their midst, his melodious laugh ringing out as gaily as that of the boys and girls about him. His influence on boys was remarkable. I witnessed a pretty incident in connection with the powers of this man. We gathered about the steps one evening for our Vesper service. In the gloaming, with the July moon just peeping up, we sent our prayers to God, all joining in some favorite hymns. Afterward Dr. Caley stood upon the steps and spoke to us. He made his plea strongly and sweetly, and we adjourned to the lighted room for our usual conference. I happened to turn to a boy from New Orleans of whom I had grown fond. To my surprise his eyes were wet with tears. He said, 'Don't look at me now. I cannot help it. I love that man.' My reply was, 'How old are you, Sidney?' When he replied, 'Eighteen,' I said, 'Don't be ashamed of your tears, Sidney. I have a boy of twelve, and if he is moved to tears when he is eighteen by the eloquence of a man like Dr. Caley, I shall thank God for it.' Later on I found that Sidney made a point of sitting near the man he loved and followed him with eyes of devotion.

"Dr. Caley left us that night at ten for Philadelphia. Sidney was the one who took him to the train and grasped his hand in farewell. This boy wants to be a minister of the Gospel. Looking on it, to me it seemed God's work. The mantle of the older man should fall upon the young, strong shoulders. Dr. Caley is a most noted Bible student. He knows the Bible like most of us know our alphabet.

"Another man of strong personality was Dr. William G. Sturgis, of Boston, the new Educational Secretary of the Board of Missions. He told us an interesting story in connection with this new appointment, showing how God has a purpose in His every move for us, and how we should ask His guidance in every step of life. Dr. Sturgis said he was a man of idle leisure, and although he had led a scientific life as a chemist, he had not thought of what he could do for the advancement of Christ's Kingdom. But God had planned it all. First his health was taken from him, and then his money, and he was compelled to look about for some definite means of subsistence. He was told to go to New York—told to go down a certain street. There before him stood the door of the Church Missions House. It was just as if God had said, 'Now Sturgies, open the door and go in.' He did. He found the Board needed an Educational Secretary and is now filling this post in a most efficient manner.

"He has a wonderful gift of exhorting God in prayer. For a layman it is unusual, and the wonder is that he is not a regularly ordained minister of the Gospel. Perhaps it is because as a layman he can do more good."

And such confidence have we through Christ to God-ward; not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God.—II. Cor. iii:4-5.

Lord, we Thy children look to Thee,
And with an humble, prostrate will,
Find in Thine all-sufficiency
A claim to love and serve Thee still.
—John Bowring.

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THE CHILDREN'S HOUR

FAIRY GOLD

By EVA LEE MATTHEWS

Teague O'Brien was on his way home from the Fair. He was that rarity—a parsimonious Irishman. He had not bought a fairing for Norah Shaughnessy, and she had left him to go home with Pat McClosky, who had treated her generously to trinkets and ribbons. All the attractions of the Fair had appealed in vain to Teague's pocket. The fat woman, the two-headed boy, the dog-headed walrus, the vendors of various food stuffs, and even the saloon had failed to lure a coin from his purse, a heavy one as Irish purses go, though it was copper rather than gold that bulged out its sides. Teague had eaten a lunch put up for him by his careful mother, and taken a draft from his whisky flask in his pocket—whisky was cheaper when bought by the flask. He knew his mother's" 'old shawl was thin as a veil, and there was a good warm one on the stalls for a sum he could well have afforded to pay; but he clapped his hand over his pocket, and resolutely turned his back on a Fair that had so few attractions and so many dangers. Others would linger long and come home in a jolly crowd. But one could hardly go with a jolly crowd without spending money, so Teague was alone on his homeward way—with what mean, dull thoughts it would be hard to say—for he kept his thoughts as close as his pocket. But his ferret-like face peered forward in the gathering gloom as he tramped steadily forward.

In spite of his dull, unimaginative temperament, his heart beat a little quicker as he saw in the gathering gloom the outline of an old fairy fort rising before him. No Irishman could pass that in the dusk with heart unmoved. Then suddenly with a shout of triumph he seized upon a little creature held fast under the toe of his boot.

"A leprechan, begorra," he muttered, "and there'll be the matther of buried threasure somewhere here ava."

He picked up the little creature with thumb and forefinger, but even as he did so a strange change came over the creature, and he found that he was holding fast to a toad. But Teague was not so simple as to let go for that, and in a few moments he was holding a grasshopper, then a bat—but as Teague held on with a firmer hold, the leprechan finally assumed his native shape of a little mannikin in green, who said to him sulkily enough:

"What is your price for letting me go, for have it you must?"

"A threasure of goold," said Teague, "and a pile of it, too, begorra."

"Then dig where the shadow of your stick falls at midnight. Stick it into the ground right here."

Teague planted his stick where the leprechan showed him; then he released the malicious little elfkin, and hurried off home, where he got a pick and spade and was back again at the spot where his stick was planted long before the hour of midnight. The moon came out from the clouds, removing one worry from his mind—the fear that there might be no shadow to be seen in the general darkness. He waited with what patience he could till the distant church bell tolled the hour of midnight, and he could plainly see the shadow of his upright stick lying across a slight depression in the earth. He began to dig furiously, and by and by his pick struck something harder than the earth, that had been leaping upward in flying shovelfuls. He loosened the earth more carefully about it, and drew upward a heavy bag that taxed all his strength to lift it from the hole he had made. He opened the mouth of the sack, and the gleam of the moonlight was reflected from the yellow nuggets within. He had gold, and heaps of it! But he must hide it from every one, and first of all he must fill the hole again, and as far as possible conceal the traces of his midnight excavation. This he did with unusual care, and then shouldered his bag of gold and marched home, with heart elate, though with aching shoulders. He could not bear to be parted from his treasure that night, so he went to bed with it. It was a rather knobby and uncomfortable bedfellow, but he consoled himself with the thought of the untold riches that was his, and, strange to say, he thought not at all of spending it, but only how he should keep it safe from prying eyes. When he awoke in the morning, his first thought was to have a look at his golden treasure, but what was his amazement and disappointment to find that what he had taken for the glint of gold in the moonlight was only common rocks, with gleams of mica through them. He examined each one carefully, and found in bitter wrath that the leprechan had played a fairy joke on him. His old mother found him unusually sullen and cranky that day, and could not understand what had vexed him, since it was clear that he had spent no money at the Fair. All day he brooded over what he considered his misfortune. It did not occur to him that he was really no poorer than he had been before. He felt as if he had lost a fortune.

An hour before midnight he shouldered the heavy sack and went out to the fairy fort. He carefully found the place where he had dug the night before, and struck his staff violently on the ground three times, and called out:

"Leprechan! Leprechan, come take your trash!"

But his only answer was a mocking elfish laughter ringing all around the old fort. He was furious, and strove to throw down the sack, but it stuck to his shoulder. In vain he tried to shake it off, and a strange unearthly fear took possession of him, the cold sweat broke out on his forehead, and his bristly hair stood up on end as he heard voices around him:

"He, he. Teague wants to get rid of the sack he was so eager to get."

"Ha, ha, ha. He can't throw it away or give it away."

"Can he ever get rid of it, then?"

"Ho, ho! He can sell it, if he can find any one fool enough to buy it!"

There was another peal of mocking laughter all about him: "He, he; ha ha, ho, ho," gradually dying away in the distance, and all was dead silence again. Teague got home as best he could, and a second night slept with his sack of rocks, this time because he could not get rid of it, try as hard as he might.

The next day all the neighborhood knew that Teague O'Brien was under a fairy spell, that he was compelled to carry a heavy sack of rocks day and night, and could never lay it down or get rid of it, unless some one would buy it of him. But who would buy a curse from Teague, who had never been known to a kind thing for any one else? So day after day Teague went about offering his burden for sale, and being refused with scornful jibes. At first he was so eager to be rid of it that he went from town to town, frequenting all the fairs and markets, trying to sell his sack to some one who had not heard the story. But nearly always the story preceded him, or if some stranger who had not heard of it was offered the sack, and asked to see first what he was buying, when he found it was only a sack of rocks, he would shake his head and mutter, "The man is fey."

And so gradually Teague was looked upon as crazy. Small ragamuffin boys would run after him when he came into town bearing his too familiar burden, calling, "Leprechan, Leprechan! come and take Teague's burden down."

So at last Teague went no more to public places. His poor old mother died from pneumonia, because her shawl could no longer keep her warm, and Teague was parsimonious of the peat. And so he lived all by himself in his little house, unable to work much because of the torturing burden on his back, seeing his hoard of copper savings gradually melting away, even with his most slender needs. And so Teague lived on, and was occasionally but rarely seen, and usually in the twilight, going slowly by with a heavy bag on his back—and it was counted ill luck to have met him. Sure the cow would be sick, or the horse die, or the potato crop fail, or one would get the croup in his throat when digging the peat, if he should meet Teague the bewitched. And so the country folk avoided him as much as he avoided them.

(To be continued.)

Billy Sunday—Six Months After

"Some disinterested mathematicians in Zion have been checking up Billy Sunday to find the present day results of the whirlwind campaign that shook us up and shook us down again about six months ago. The study of the case that has been made reveals about the same differences as prevailed when things were hot. In the cooling thereof only a few have changed their minds. Yet it would be safe and fair to say that the sum total of visible and invisible results would not inspire us to attempt another whirlwind. Even the most enthusiastic would pause before such a suggestion.

"The chief objection to a Billy Sunday campaign lies in the overmastering tendency to every sort of exaggeration, from the false note of feigned emotionalism all the way down to plain, unvarnished lying. Figures have rarely lied so unblushingly, nor has 'eloquence' often so strained exactitude and propriety. We are about convinced that the 'tabernacle' method, while effective in many instances, is altogether too costly in its inevitable demoralizations. When you recall the enormous 'round numbers' indulged in both as to audiences and trail-hitters, and then compare the results of the sifting and checking, you thank God for salvation, while unable to forget exaggeration. About the only thing that is mathematically exact is the collection. Its orderly and scientific development compels admiration, and nothing 'inconvenient' is ever indulged that will interfere with its size. All really big cities that succumb to the Sunday craze will come out ultimately at the little end of the horn. Watch New York."—Boston Correspondent to the Baptist Standard, Published in Chicago.

They All Do It, Why Should Not We?

The Rev. Alfred Fletcher of Covina, Cal., congratulates the Editor of the official organ of the Diocese of Los Angeles on having effected a clubbing rate with THE WITNESS, and makes the following comment:

"$1.50 for the two papers. It is a marvel of cheapness for a maximum of excellence: 64 issues for that small amount. Why! The paper would cost nearly as much.

"Now it is up to the Clergy and Laity to avail themselves—and to READ.

"More than anything else—except a deeper spirituality—do we need information, reading, knowledge, and that will contribute to spirituality and to greater efficiency all round.

"We become what we read—to a great extent.

"Do not leave it to the Clergy only, but interest the Laity as well—the women, of course, included; also the Guilds. Establish clubs, appoint agents in every Parish, and let us have a real rousing canvass throughout the Diocese, with this end in view—a Church Weekly and a Church Monthly in every Church family.

"They all do it, and why should not we?

"The Clergy will recognize the advantage, and will co-operate, I am sure—for Christ and His Church."

President Wilson Advises Soldiers to Read the Bible

A strong message by President Wilson, calling attention to the value of reading the Bible, has been printed on the flyleaf of an edition of 75,000 copies of the New Testament for distribution to soldiers and sailors. The President writes as follows:

"The Bible is the Word of Life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women, and the more you read, the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them; and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness and your own duty."

TWO WAYS IN WHICH GOD'S KINGDOM REACHES MEN

THE ARMY CHAPLAINS

The following is a portion of a letter from Chaplain Hood to the Editor of the Church Times, Diocese of Milwaukee, and published in the August issue of that paper, in the effort to secure a tent, and services, and entertainment for Chaplain Hood's regiment. This equipment consists of a large tent with seats, 800 to 1,000 service books, a Communion set and a moving picture machine. The Government furnishes nothing of this. The Chaplain's letter is of general interest, for it sets forth the prescribed duty and the extent and character of the opportunity that go with the office:

"The Army regulations are very brief in describing the duties of this class of officers, but I will try to describe their work as laid down by the regulations and the customs of the service.

"In the first place, they are commissioned officers. As they do not advance beyond the grade of Major, they consequently do not begin in the lowest grade, but are commissioned First Lieutenants.

"The Chaplains are charged by law with holding appropriate services on Sundays, and other days when such services are required. They visit the sick and wounded, bury the dead and are also required to visit prisoners who prove refractory. This is the spiritual work. In addition, the Chaplain is the Postmaster of the Regiment when in the field, and is also the superintendent of all amusements in the camp.

"The office is therefore one whose usefulness depends largely upon the man holding it.

"His great opportunity lies in the problem of the amusements. There is never any question what to do with the soldier during his busy hours. That is fully laid down by the regulations. The problems come with the hours of leisure.

"I think you can understand and appreciate the situation. When a recruit enters camp full of spirit and patriotic feeling, the first thing he learns is that before he can go against the enemy he must undergo a long period of training and discipline. At first it is a novelty to him, but later, when he finds himself constantly doing the same thing over and over, it becomes monotonous. At this point the temptations enter. He is away from the home influence, and usually there are no opportunities around him to amuse himself and find recreation in the ways to which he has been accustomed. In many cases these recruits are only boys of eighteen or so, and full of life and vigor. Now, soldiers are no worse and no better than any other, but we well know that the nature of men, and especially young men, is the same the world over, whether we have them congregated in the army, in schools, or in business life. They must have recreation after work, or they will find it for themselves, and not always along legitimate lines, especially in the case of those who are young, inexperienced or easily led astray."

Nil Desperandum

The Church Herald of the Diocese of Florida prints a letter from one of its correspondents by way of toning up a little those of us who suffer occasionally from Church "blues". Every enthusiastic person, it is likely, passes through occasional periods of depression in respect to the future of the Church. This, however, is the kind of worry that comes as near being gratuitous as any of that great number that human is prone to court. When the Ten Commandments are dead and forgotten, when the instinct of self-preservation is no longer potent, when all born are from the cradle destined and self-determined to murder and suicide, or immortality is raped from the hand of God, when society has no longer any relations to be adjusted between the individuals composing it, when infinity can be poured into a bottle and the infinitesimal scrutinized with an eye-glass, while the idea holds in any degree anywhere upon the face of the earth that life is or can be in any part worth living, so long shall the Church in its essentials survive and measurably prevail. Aphelion means neither anarchy nor destruction. If experience has any prophetic value, we may believe of the future this, that no wandering comet may betray the earth while ever the sun shall endure. And likewise, while man is man, and no more than man, and God is God, and no less than God, the Church shall continue forever.

Such encouragement as comes from finding one's self in esteemed company is, however, well supplied by the letter itself which follows, thus:

Dear Sir:—A few days ago I was somewhat downhearted and dispirited at what seemed the small advance of the Church, so I picked up my scrapbook, and found the following, which I hope may give to your readers the same strength and encouragement which I received:

"In an address to the electors of Maidstone, England, in 1837, D'Israeli made the following assertion: 'I am convinced that the reformed religion as by law established in this country is the best guarantee for religious toleration and orthodox purity. I feel it my right to uphold the National Church, that illustrious institution to which we are no less indebted for our civil than for our spiritual liberties.'

"In a speech at Shrewsbury, in 1843, Lord Beaconsfield, alias D'Israeli, gave voice to the following, viz: 'I mean the great estate of the Church, which has before this time secured our liberty, and may, for aught I know, still serve our civilization.'"

Add to the foregoing as follows, viz:

"John Fiske says, 'There were five great men who made this nation. They were Washington, Jefferson, Hamilton, Madison and Marshall.' All five were sons of the Episcopal Church.

"The Episcopal Church is the Church of the Harrisons, the Livingstons, the Pinckneys; of Cass, Henry Clay, Patrick Henry, John Jay, Webster, Franklin, Justice Story, etc. Also of Winfield Scott. Admirals Farragut, Mahan, and Dewey; of 'Lighthorse Harry' Lee, and 'Mad Anthony' Wayne; also of Jefferson Davis, Generals Robert E. Lee, Leonidas Polk, and hosts of others. It is the Church of Washington Irving and Cooper, of Gladstone, John and Charles Wesley, Florence Nightingale, Chancellor Kent, Francis Scott Key, author of 'The Star Spangled Banner', and of numberless other world-noted names."

We can well use the words inscribed on the banner of the Red Cross degree, in Masonry: "Magna est veritas, et praevalibit" Nil desperandum (never despair). The success of the Church depends entirely upon how much we are willing to sacrifice for her. C.

So much for the immediate past. These men now are all dead. Did the great principles that the Church stands for die with them? They had not done so on August 20th, 1917, for on that day the New York Times forced room in its columns for the following, which it took from and also credited to the Ohio State Journal. Where the principles are, the effective form is, in the long run, safe:

There is one great trouble among men, and that is because they have not clear conceptions of what is right and what is wrong. They go through life with their thoughts all confused upon this subject, and very often take the wrong side almost as a natural result. But everybody should have a clear idea of what is right and wrong, for if they do, and make use of the knowledge,, their lives will be happier and society exalted. A few questions will make plain the rightness and wrongness of a matter in question: On which side of this question is reverence, honesty, purity, unselfishness, candor? If these do not figure on a side of an issue, you may be sure it is the wrong side. If there is an omission of any one of these qualities, it is the wrong side.

"Judgment in these matters of everyday life, upon which a person wants to be right, can easily be reached by interposing these questions. Suppose, upon the common experience of voting, there may be some doubt, just ask these questions concerning the candidate, and you will find it is a very easy matter to be on the right side.

"Does the candidate suggest reverency, honesty, purity, unselfishness, candor? If not, he is on the wrong side—it makes no difference what party badge he may wear. If you want to be right, you will vote against him. The same rule will prevail in all the concerns of life."

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WHAT CONSTITUTES A SUCCESSFUL PARISH?

Marks of Unity, Industry, Generosity, and Loyalty

TRINITY PARISH, WILMINGTON, DELA.

The history of Trinity Parish, Wilmington, dates back to the landing of the first Swedish settlers on the shores of the Christiana River in 1638. Among the first acts of these colonists was the erection of a place of worship, where services were for several years conducted by the first Swedish Missionary to these parts, by name, Torkillus. Sixty years later, in 1698, the descendants and successors of these early settlers built Holy Trinity Church, now popularly known as the Old Swedes' Church, which is still standing and in constant use near the southeast corner of the city of Wilmington. For nearly a hundred years this Church was under the jurisdiction of the Swedish Lutheran Church, and administered by Missionaries sent to this country by the Swedish Missionary Society, but in 1790 it was transferred to the jurisdiction of the Protestant Episcopal Church,—the first of our communion in Wilmington, and the mother of all the Parishes now existing in the city.

In 1830 the congregation erected a new Church building in a more convenient location, and for twelve years the old Church was disused, and stood neglected and decaying in the midst of the tombs which had been erected in the Churchyard to mark the last resting place of its past constituents.

In 1842 the old Church was reopened, and became the center of a secondary and largely dependent work in connection with the newer Parish Church. This work gradually developed to very large proportions, and now forms one of the chief factors in the busy and active life of Trinity Parish.

Trinity Church meanwhile was again moved (1890) to an uptown location, and during the twenty-seven years of its activity in this neighborhood has become an important factor in the community life.

There is nothing in the least phenomenal about Trinity Parish. It is made up of ordinary people of every grade of life. In some respects it is the most democratic Parish I know of. The Vestry is truly representative, and under its charter must always include three representatives of the Old Swedes' Church congregation. In order to avoid personal designations as of this date, I will indicate the composition of this Vestry ten years ago. It consisted of (1) a prosperous manufacturer; (2) a master painter; (3 and 4) lawyers; (5) a carpenter; (6) a laborer; (7) a retired merchant; (8) a retired clerk; (9) a teamster; (10) a civil engineer; (11) a banker. One of these men was rich, several of them were poor, and most of them were in moderate circumstances. They were all men of high character, and well esteemed in the Parish and City. The Vestry, then and always during the period of my own Rectorship, has worked together harmoniously, and with entire mutual respect. The franchise rights of every member of the Parish who systematically supports the Church, whether by little or much, are precisely the same. The Wardens may be nominated from either congregation. Six Vestrymen must be of Trinity Church congregation and the remaining three from Old Swedes'. Dictatorship in the Vestry is a thing unknown, and I have never seen the humblest member of it treated with anything but the utmost consideration and esteem.

It would not be true to say that there is no class feeling in the Parish, but it is true that it is here reduced to a minimum.

In Trinity Church, the pew system is in vogue, but the utmost hospitality prevails, and I doubt if twenty members of the Parish could say, offhand, which of its members are pew holders and which are not. The proportion is about half and half.

Prior to 1905 there was a tendency to allow the rich members of the Parish to take more than their share of the burden of support. The regular sources of income provided a certain part of the expenses, and "the hat was passed round" pretty frequently among a select few to make up what was lacking. In this respect the Parish is revolutionized. Practically everybody assumes a share in its support. The pew rents are graded as to location, but are extremely moderate in all parts of the Church. The proportions are, as far as possible, equalized through the weekly, monthly or quarterly offerings made under the envelope system, which also provides for Missionary and other extra-parochial objects. To illustrate how this works: The highest price paid for any individual sitting in the Church is $20 per annum (40 cents a week), and the lowest price is $7.50 per annum (15 cents per week); but the envelope offerings, made by pew holders and non-pew holders alike, range from 3 cents per week to $10 per week. As a means of equitable distribution of responsibility, therefore, both for the Parish and objects outside, the system has worked admirably. The parishioner who expects his share of parochial expenses to be paid by somebody else is with us as rare as the man who looks to his neighbor for his food and clothing; and the delinquent subscriber to Church funds is about in the same proportion as the man among us who does not pay the bills he owes to the local tradespeople and other legitimate creditors.

The worship of the Parish is hearty and profound, as far as it goes, but it is by no means satisfactory to the Rector. The week day services are almost universally neglected. The early Communions on Sunday average about one-twentieth of the communicant list of the Parish, and the late Sunday Communions about one-fourth. The Sunday evening services are poorly attended, except from Advent to Easter, and even then they are not attended as they should be. For a considerable part of the year there is a great deal of week-end frolicking—excursions, country house parties, and diversions of various kinds—all tending to empty the pews and to interfere with the formation and maintenance of good, steady habits of public worship. From October to May, the midday services on Sunday are a joy, well attended by a responsive, earnest congregation, including a fine proportion of men, and with the "family pew" in most gratifying evidence. I wish we could report better things. I wish I were alone as to the discouraging features of this summary, then I would get out and make room for some man who could fill the Church at **all** services. I wish I knew how to throng the Altar of the Lord with worshipers each week as my good Roman Catholic neighbors are doing. But when I look for some colleague who is getting wholly satisfactory results in these matters, I find him very hard to discover, so I stick to my job, and do my level best.

Yet there is abundant cause for courage and thankfulness, nevertheless. You ask what we are doing in the way of Social Service. I confess I am not quite clear as to the technical significance of this term as applied to Church activities. Perhaps it applies to the community work done through the Church, but of a sort not strictly religious. If so, it would include the large part we have played (through the Old Swedes' congregation chiefly) in the upbuilding of the Scout movement in Wilmington. It would also include the work of a large free kindergarten supported and administered by the Parish—a work of paramount importance here, as our public schools admit no children under six years old.

At the Parish Church we have a flourishing Men's Club, which, during the past ten years, has figured creditably in the social progress of the city. We do not undertake to lead civic movements or prosecute industrial reforms, as a separate organization. But, through the Men's Club, we have a sort of open forum for the discussion of public questions, and I think we may truly say that the influence has been very widely felt. Certainly every civic movement of importance during the past decade has been advocated, and in considerable measure furthered by members of Trinity Parish. From pulpit and rostrum, and by steady personal influence, we do what we can to determine the tide of events, and specifically to encourage those things which make for social justice, for the intelligent consideration of great public questions, and for the furtherance of such civic movements as tend to the upbuilding of our community character and welfare. We have no boast to make of phenomenal results in such matters, and: like other solid consequences of work done through the Church, this work has been of quiet growth and unconspicuous development.

Of one thing I am very happy to record my appreciation. The Missionary contributions of Trinity Parish have been multiplied many-fold during the period of my Rectorship, and the sums given to outside objects year by year have rarely fallen below sixty per cent of the cost of Parish administration. Last year the proportion was eighty per cent, as applied to the usual objects, but additional gifts were made through the Parish amounting to nearly five times as much as our parochial expenses.

As an evidence of the community's judgment of the usefulness of the work we are doing, a movement to endow the Old Swedes' Church was instituted by the Rector in 1916, when a fund of fifty thousand dollars was quickly raised from about 400 enthusiastic givers—half the amount being contributed by members of the community outside the Parish.

In 1905 there was a long-standing mortgage for $16,000 on Trinity Church; there was no Rectory, and the financial conditions at the Old Swedes' Church were exceedingly precarious. The debt was soon paid and the mortgage cancelled; property improvements (including a new Parish House and Rectory) have since been made at a cost of over $65,000, and endowments have been raised, aggregating $70,000, for Old Swedes' Church, and $20,000 for Trinity Church.

If unity, industry, generosity and loyalty among a widely assorted variety of members are signs of "a successful Parish", we may thankfully put ourselves in that category, and my testimony is based on a happy and contented Rectorship of more than twelve years' duration.

FREDERICK M. KIRKUS.

Field Altar Given Bishop Keator by the Diocese of Olympia

The Rt. Rev. Frederick W. Keator, Bishop of Olympia, received, the latter part of July, a field Altar for use in United States Army camps, which was the gift of his Diocese, and was designed by Major Arthur P. S. Hyde, who resigned the Rectorship of St Clement's Church, Seattle, two years ago to enter upon his duties as inspector-instructor to the Coast Artillery forces of the State of Washington. The Altar at present is being used by Bishop Keator, who is Captain and Chaplain of the Washington Coast Artillery Corps at Fort Worden, where services are held near the emplacements. The Tacoma Tribune gives the following description of the Altar:

It is 57 inches over all, 33 inches high and 19 inches wide, and when "knocked down" fits into a space slightly under the regulation field package, 32 by 19 by 12. When put in the canvas cover and ready to be taken in the field, it weight 95 pounds, and can be easily transported any place. The assembling and placing of the Altar takes but a few minutes, giving those who conduct the services a religious setting.

The Altar is made of oak stained gray, and the front is carved with the ecclesiastical symbols of Alpha and Omega at the sides and the "I. H. S." symbol in the middle. At the bottom are the crossed cannon of the Coast Artillery Corps and the letters "C. A. C." and "Washington", carved in red in the oak.

The furnishings of the Altar are a cross, a pair of vases lined with zinc, a pair of candlesticks and a book rest, all made of the oak and stained in the same color as the Altar. When the furnishings are not in use, they, as well as the vestments and Communion vessels, may be packed in the trunk, which has ample room for everything necessary for the service.

Two of these Altars were made, the funds being raised at the Convention of the Diocese of the Episcopal Church held in Seattle in May. Each cost $200. Chaplain Wood Stewart, who will accompany the troops when they leave the State, was also given one, and he will use it at Fort Flagler.

The linens for the Altar given Bishop Keator, who will act as Regimental Chaplain so long as the regiment is stationed at the Sound forts, were given by Mrs. Mary E. Evans, 83 years old, who lives on Mercer Island, near Seattle.

DR. HUGH BIRCKHEAD WRITES OF TRIP TO ENGLAND ON TROOP SHIP

The Rev. Dr. Hugh Birckhead, Rector of Emmanuel Church, Baltimore, Md., who sailed for England a month ago to do special work for the Red Cross, is also acting as correspondent of the Baltimore Sun. His first letter to the Sun, which we reprint below, was written soon after his arrival in England. His account of the trip over on the troop ship, the landing on the other side, the perils of the passage, the conduct of the men and the services he held is replete with interest and color:

London, July 23.—"Of course any man is a fool who is not afraid, but you can't avoid risks in these days."

I caught this fragment of conversation as two of my fellow passengers paced the deck, and the steamer was still firmly tied to the friendly pier in New York harbor. It seemed to give the note of the adventure upon which I was embarked. The ocean has been one of the great influences in American life; it has acted like a sieve, through which only more earnest and more adventurous spirits of humanity filtered, making the country what it is—a land of those who have dared to cross 3,000 miles of sea to attain the vision of the Promised Land. We are a nation of adventurers. And now once again the call comes to retrace our steps and join the great crusade of the world's effort to free itself. The ocean is selecting again those who are willing to risk life for something far bigger than they can ever know. When I looked at the troops lining the sides of the ship, I was proud to be part of that great procession of Americans who, in the weeks and months before us, will go forth from the security of home, drawn by the need and struggle at the heart of the world, and I felt that if the call came I should be willing to answer it in such a company.

NO JOY RIDERS ON THE SEA

We left the harbor at dusk, the great skyscrapers sending us their brilliant farewell from a million lighted windows, and as we passed the gleaming whiteness of the Statue of Liberty, standing out distinctly against the dusk, it seemed to wave farewell with the look of a mother who bravely sends forth her children, although she knows that some of them can never return. We were a troop ship, carrying a full regiment, with about 100 officers, including two Brigadier Generals and their aides. All the way across the Atlantic we heard the sounds of the bugle, the ringing words of command and the sharp reports of the rifle practice at the stern. The men were splendid fellows; nearly 40 per cent of them were college graduates, earnest, eager and curious. It was their first experience with the sea, and with the imminent danger, deliberately approached. The little band of civilian passengers had been collected from all over the world, from China, Australia, Argentina, and from all parts of the American continent. Each one had a very real reason for being there; there are no joy riders on the sea today.

THE PERIL DREW US TOGETHER

Back of all the laughter and cheeriness was the constant presence of the great shadow, the peril that lies beneath the waves, and the authorities of the ship were very frank about it. There are times when it is best to talk openly of the danger of death—it makes it easier to bear. We had boat drill, many of us wore life preservers even at our meals; the soldiers, in fact, were never without them. There were rope ladders at the side, and piled up provisions and blankets at every companion way. When we reached what has been arbitrarily called "the danger zone", although there is no part of the North Atlantic which is safe any longer, all the regulations became much more stringent, and we were not allowed to have even the little ventilators to our state rooms opened. There was no smoking on the deck permitted. It was easy to be comparatively careless and light-hearted during the day, but when your steward, in saying good night, urged you to be awakened at 6, in order to be quite dressed, "should they come", it was somewhat difficult to sink to sleep without a qualm as to what tomorrow might mean, or without anxiously listening for the blasts of the steamer's whistle, the signal of attack.

CAPTAIN WAS ON THE ARABIC

I spoke to the soldiers at their Sunday service. They were very reverent and quiet, and it was very easy to talk of those things which alone remain real when one is hanging between the sea and sky. When at the close we sang "Abide With Me", there was just a little tremor as the familiar words recalled some of the dearest and most sacred memories in our lives. How a song brings vividly back the old times and the dear familiar faces! Our captain had commanded the Arabic, which you will remember was submarined. He had stayed on the bridge to the last, and, after carefully sinking his code book and the ship's papers, had gone down when the vessel finally sank. He came up amidst the wreckage, and was with great difficulty pulled up upon a raft and rescued by a destroyer.

Like a bridge builder who has once fallen into the sea, and knows how it feels, he was ever anxious, and caried with him all the day the great responsibility of 3,000 lives. I shall never forget his cheery smile or the prodigious cigar which he produced on the bright morning when we all awoke to find two American destroyers bearing down upon us from the horizon. As they danced along across the waves, signaling to us their welcome, we suddenly realized the great load of care we had carried as it slipped from our shoulders. Apart from our pleasure at the sight of them, they meant comparative safety, and we gladly transferred to them all the anxiety of the long hours of darkness.

Thus we went on our way with glad hearts until the coast of Ireland appeared on our left, and I heard a group of the soldiers who had been lying upon the deck cry out: "Wake up, Kelly, and see your native land". This was merely a fragment of the continual undercurrent of jest which seems to go with soldiering, perhaps as the necessary counterfeit of enduring hardness. I shall not soon forget our farewell to the destroyers after they had seen us safe across the harbor bar. Amid the signaling with flags and many waving hands, a great shout went up from the American soldiers of gratitude and cheer to the American sailors who had helped us in our perilous journey across the sea—and all this on the shores of England!

NO CROWD AT LANDING

When we finally reached the landing stage at our journey's end, there was no crowd to meet us, no band, no flags; a handful of spruce, efficient British officers were talking quietly on the pier. War is a state of mind which gives little place to display any emotion. The Americans come to serve, and it is enough for the war to give them the chance, and they know it; so quickly, under the guidance of a few British Sergeants, they were landed in companies, and almost at once seated in their special train, going they knew not whither, to do whatever they were told, and the moment in history for which we have been waiting since 1776 had actually arrived, and the Saxons of the world stood side by side at last, brothers in the great cause of liberty and honor.

I wish for every American young man that I know the chance to put some of his youth and vitality into the greatest cause that has ever challenged adolescence. We are working together as a world, as a planet, and it is a matter of significance that these American boys, largely from the Middle West, who had never even seen the sea before, should be going out to France, a nation that for them had only been a name, to help superintend the thousands of coolies that have been sent from China. East and West have met at last. Of course, many of us will be drafted into this service, compelled to go, but I am so glad to have been among those who were willing. It is the best that offer themselves first, and many an ordinary life, lived with little idealism and small commercial vision, will suddenly discover itself amazed as part of a world in process of being remade. The years of dying that have so wonderfully uplifted the souls of England and France will give us at a breath the contagion of courage, and men will forget self, without knowing how or why, and become part of the brotherhood of saviors.

Man's soul is the sum of his wisdom. Pain and tragedy have instructed it, and joy has made it radiant with dreams.—Emilart.

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The Witness

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

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DR. SAPHORE CONSECRATED BISHOP-SUFFRAGAN OF ARKANSAS

With the Presiding Bishop, the Bishops of Texas, West Texas, West Missouri and Arkansas as his Consecrators, the Ven. Edwin Warren Saphore, Archdeacon of Arkansas, was elevated to the Episcopate on the morning of St. Bartholomew's Day.

St. Luke's Church, Hot Springs, was the scene of the service. A kindly breeze from the north had turned summer into spring, and a more perfect day could not have been had.

Mr. Saphore becomes Bishop-Suffragan of Arkansas.

His Archdeaconate had made him thoroughly familiar with every portion of the Diocese and he is therefore better fitted to minister to its needs than any other clergyman who could have been chosen. He was formerly a minister in the service of the Baptist denomination.

The Cloud City

Surrounded by mighty snow-capped mountains, higher still, is Leadville, Colorado, the highest mining camp in the world. Here the Rector of Grace Church, Oak Park, is spending August and September, having been accepted by the Rt. Rev. I. P. Johnson, D. D., as a volunteer worker for the vacation period. Words fail in any way to describe this portion of America, but fortunately many are responding to the cry, "See America first", and will have a better comprehension than words can give of the majesty, splendor and wonder which some titanic struggle long ages ago heaped together to form this State. One's senses ache in the effort to grasp and store in the gallery of memory the gorgeous, ever-changing panorama. Nor is dainty, exquisite loveliness lacking. Myriad flowers of every hue carpet the mountains, even far up beyond the timber line; little lakes, like turquoise, framed in jade, are continually revealing themselves; the clear, rushing streams are full of mountain trout, as delectable as they are beautiful. Truly this is a paradise for the nature-lover and the sportsman. What comfort in the dry, bracing, rare atmosphere, where almost every night there is frost, and two pair of blankets are not too much for restful sleep. One is literally on his toes all the time, and finds in climbing, tramping, riding, fishing and motoring the days are all too short and few.

The city itself is much smaller than during the "boom" days. There was a time when thirty or thirty-five thousand people were here, drinking, gambling, fighting, and many and weird are the tales the "old timers" tell of the golden, hectic days of the early eighties. Now the State is "dry", though the most conspicuous sign on the skating rink is, "Drunks Keep Out—This Means You", and alcoholic atmospheric indications of the presence of "booze" are not lacking. The big gambling is no longer in evidence, but raids now and then gather in men who woo the fickle goddess. The most conspicuous viciousness is seen in the wide open redlight district, which runs at right angles to the chief business street. The general impression is of a town run to seed. The tumbledown shanties, empty stores, broken sidewalks, swarms of flies, lack of modern sanitary conveniences, abandoned places of worship, all conspire to make one's first impression disagreeable. Further acquaintance removes this in a measure. There is considerable prosperity, for many of the world's most famous mines work twenty-four hours a day seven days a week, and wages are good. A charming culture and refinement and a gracious hospitality soon make themselves evident. There are good stores, schools, hospitals and churches, though congregations, apart from the Roman Catholic, are, unfortunately, not good. St. George's Episcopal Church is really most attractive inside. It needs paint, and its appeal would be greater if moved about one-half a mile. Probably $1,500 would suffice to do those things, but on entering, one is struck with the devotional atmosphere, the lovely, well-furnished Altar, the pipe organ, carpeted floor and cushioned pews, which seat about 350 people, and the two chapels, which can be thrown into the church, and are used for Choir and School rooms. There is the nucleus of a Choir, School and Woman's Guild, a devoted group of appreciative communicants, a Vestry of nine men, and a generous congregation, considering its size, with an average masculine attendance each Sunday of 18. This is the record of but one month.

We are making a canvass, which, it is hoped, will enable a resident Clergyman to give his whole time here. He should be physically fit, a bachelor, not necessarily much of a preacher, but a good teacher, fond of people and willing to endure hardness. These qualities, with consecration, will bring results, and a man might gladly come here to win his spurs. He will have ample time for study; he can loaf and refresh his soul in a score of ways; he will not want for delightful companionship, and he will be surrounded by all the glamour and romance of as glorious a country as exists anywhere. The city needs the Church, people want instruction in her teaching and her ways. Metaphysical subtleties are not desired, but simple words on God, sin, life, forgiveness, and the well-ordered round of prayer and praise will win many to righteousness.

F. R. G.

A Retreat for the clergy of the Diocese of Pennsylvania will be held at the Chestnut Hill Academy, Philadelphia, September 19-22, under the direction of Bishop Rhinelander. The primary object of the Retreat is to prepare the clergy to serve effectively as permanent or temporary Chaplains to sailors and soldiers. A series of conferences will be led by priests who have had actual experience at the front or in training camps. The general subject will be "The Spiritual Preparation for Effective Ministry in Time of War."

Consecration of Church

BISHOP BURGESS CONSECRATES ST. JOHN'S CHURCH, HUNTINGTON, L. I.

August 18th was a day of rejoicing for the congregation of St. John's, Huntington (L. I.), N. Y. The debt of $6,000, which rested on the beautiful Church building erected in 1906, has been paid. This made possible the consecration. The Bishop and twenty-two of the clergy took part. The instrument of donation was read by the Warden, George W. Hewlett. The sentence of consecration was read by the Rector, the Rev. Charles E. Cragg. The sermon was preached by the Rev. Charles H. Snedeker of St. George's Church, Hempstead. The Bishop was celebrant at the Communion Service.

Both Rector and people are to be congratulated upon the condition of this Parish. During the present Rectorship, not only has this debt been paid, but a Parish House, costing $18,000, has been built, and a $5,000 Chapel at Huntington Station.

Romantic Career of Andrew, Bishop of Ufa

PLANS THE REFORMATION AND DEMOCRATIZATION OF THE ORTHODOX GREEK CHURCH

The following interesting communication from a special correspondent of the Associated Press appeared in the daily papers last week:

"Andrew, Bishop of Ufa, is Russia's latest holy man. An exception in the reactionary Greek Orthodox Church, he is a prominent Democrat and a daring ecclesiastical reformer. He is candidate for the exalted post of Metropolitan of Petrograd, and were it not for his reforming zeal, he would be Metropolitan already. Since the Revolution, Bishop Andrew has resided in the Athos Monastery, in South Petrograd, where he works for the regeneration of his Church.

"Andrew's career is a chapter from a Tolstoy or Turgenieff romance. He was Prince Henry Uchtomsky, member of a princely and once millionaire family famous in Russian history. His best known living kinsman is Prince Hesper Uchtomsky, who accompanied ex-Emperor Nicholas, then heir apparent, on his journey round the world, published a history of the journey, founded the Russo-Chinese Bank, gave the German Emperor the idea of the yellow peril, and for twenty years edited the Petrograd Viedomsti.

"Bishop Andrew began his career as a wealthy Guard's officer. After four years of worldly living, he gave away his riches and underwent the process of 'simplification' described by Turgenieff in the novel 'Virgin Soil'. 'Prince Uchtomsky' died, and 'the Monk Andrew' was born.

"Unlike many Russian monks, Andrew lived in genuine asceticism, in estrangement from the world, in midnight vigils and prayer. He tenanted a six-foot square cabin in a remote forest, ate bread and drank spring water, and added good works to mortification and prayer. Peasants flocked to his cell, and he was begged to join the richest, most aristocratic monastic communities. He refused. He preferred to wander along the Volga, preaching to the Moslem Tartars, Kalmuks, Bashhirs and Tcheremises and to heathen Shaman tribes, descendants of the Asciatic hordes which devastated Eastern Europe in the early Middle Ages.

"Even the Petrograd reactionaries dared not ignore Andrew's fame. In the hope that he would go over to their camp, they made him a Bishop. Disappointed in this, they treated him as a foe and seditionary. They suspected his democratic ways, his straight talking to soldiers and peasants, and the simplicity of life which was a mute rebuke to his ostentatious colleagues. The reactionary Plehve and the reactionary Procurator of the Holy Synod, Sabler, surrounded him with spies, gendarmes, and agents provocateurs. In 1910 he was practically imprisoned in his house. He kept his courage and independence.

"Alone of the higher prelates, he refused to bow the knee to the infamous monk, Rasputin. Thereby he earned the enmity of Emperor Nicholas and Empress Alexandra, and just before the Revolution he was in danger of being unfrocked or interned as a heretic in Souzdal Monastery.

"After the Revolution, the monks of the Petrograd Tthos Monastery offered Andrew their finest rooms for residence, and when he arrived, a dozen lackeys and lay monks met him at the railroad station. He refused to occupy the rooms. Though in bad health—he is a little, frail, almost transparent man—he occupies a tiny cell, sleeping only three hours a night, and spends the other twenty-one in prayer, charitable works and projects of Church reform.

"Today a free man, Andrew is promulgating plans for the democratization and purification of orthodoxy. He demands the convocation of an Ecumenical Council of the whole Russo-Greek Church, the delivery to the Russian State and people of the Church's wasted treasures, and the universal application of the electoral principle to Church appointments.

"To the Provisional Government's invitation to accept the Metropolitanship, he answered that only the Priests and the people had the right to choose or reject him.

"He stands for the immediate and complete equalization of the secular white Clergy with the monastic black Clergy. At present, preferment is granted only to monks. Members of the White Clergy, however pious and learned, are kept in the position of Parish Priests, and receive an average salary of $150 a year. The secular 'Pope' has no stimulus to work.

"Andrew is trying to eradicate the Church's tradition of reaction in politics, and its anti-Semitism and servility to the State; and he is preaching with Apostolic zeal and eloquence the universal brotherhood which he practices.

"Bishop Andrew is a friend of Kerensky, whom he describes as 'an exceptionally strong and homogeneous personality'. Also, though a man of peace, the Bishop is a patriot, and speaks sharply against the lack of discipline in the army and 'fraternizing' with the enemy, which imperilled the cause of Russian liberty."

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WILL YOU HELP US THIS WEEK?

Church Should Help Out War Program

Mr. Clinton Rogers Woodruff, Secretary of the Municipal Civic League of the United States and Chairman of the Sixth District Exemption Board, Pennsylvania, and prominent Churchman, in a recent message to the Social Service Commission of the Church in his Diocese, says:

"There are three things we must keep constantly in mind. First, we need men at the front to do the fighting. Second, it is estimated that every man at the front requires six persons behind the lines to keep him supplied and going. Third, the normal functions of life and government must be sustained unabated. The government is taking care of the first, but the Church can help and help mightily in promoting the second and third."

79 Enlistments from A Philadelphia Parish

There have been seventy-nine enlistments in the service of the country from Holy Trinity Parish, Philadelphia, the Rev. Dr. Floyd W. Tompkins, Rector, as follows: Holy Trinity (proper), 53; Prince of Peace Chapel, 17; Memorial Chapel, 7; Phillips Brooks Chapel (colored), 2

"The showing is such," well says the Ledger, "as one would expect from the Church of the unselfish and public-spirited Floyd Tomkins, so long the Chaplain of the First Regiment of the National Guard of Pennsylvania."

St. Luke's Hospital In Tokyo, Japan

Shortly before his return to Japan, Dr. R. B. Teusler, the director, described in Philadelphia his plans for the great international hospital, St. Luke's, in Tokyo. He sends word, so states a special writer in the Philadelphia Ledger, that a million yen (half a million dollars) has been raised for it; and the picture he incloses to show how the building will look when it is done reveals a structure palatial as the new Atlantic City hotels, with roof gardens.

The Emperor himself gave 50,000 yen, and ex-Premier Okuma, Baron Sakatani, Baron Goto, Baron Shibusawa, Viscount Chinda and many other big men of Nippon are on the committee.

"We can't have too much of this kind of thing," said Ambassador Morris, when his attention was called to Dr. Teusler's inspiring message. "I can't imagine anything better calculated to increase the good feeling between Japan and this country."

OBEDIENCE TO GOD'S COMMANDS PRODUCES STEADFAST FAITH, HIGH HOPE, TRUE LOVE

BY THE VERY REV. FRANCIS S. WHITE

FOURTEENTH SUNDAY AFTER TRINITY

THE COLLECT

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

These three virtues are called the Theological Virtues because they have God for their object, and their source. They are granted to us in Baptism and belong to a regenerate life, being brought to us by the Holy Spirit. That is why the Church prays in the service of Baptism for those who are to be baptized that "they, steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world that finally they may come to the land of everlasting life." If we are to be perfect, even as the Father in heaven is perfect, we must freely accept these gifts and freely will to work with them. This is part and parcel of the Christian's endeavor. Notice, we pray that the increase of these things shall come from God. "The increase" is always God's business. Our part is to develop what St. Paul calls "the work of faith, and the labor of love, and patience of hope." If we do this God will take care of the increase.

DOING, A TEST OF LOVE

Here is a Collect where we ask God to make us do something. How is God going to make us love Him? Notice, we pray that we may love God's commands. To love to do our duty is a pretty good sign of a "twice born man." It is easy enough in the first flush of religious enthusiasm to say, "I love God." The test comes when the proof of our love is asked for in the doing of our duty as laid down by that God; a duty that is commanded of us. God is not primarily concerned with the superficial aspect of a man's life. He searches the deep things of a man's life. To love to go to Church, to love to sing, to love the services and ceremonies are not the whole of God's commands, nor the chief of God's commands. The Church keeps the commands of God written in a book, and that book is our manual of commands as well as a commentary on what happens when the commands are not kept. To study this Book is a duty which only the saints, those being perfected in love, really seem to appreciate. "Oh how I love Thy law; all the day long is my study in it." We love to sing the old, old story of Jesus and His love; very good and very important: but not so important as loving to read about the old and new covenants, and then to put that reading into practice. Take this another way. Our faith in a real God enables us to be pure in heart. Such folks increase in that faith so that in the end they "see God." Our hope in the love of this God leads us to stretch out our hands, and lift up our hearts to Him, confident that He will do all things well. Our love, if real and not superficial, drives us to embracing Him and making Him the central figure in the central solitude of our life.

SIN CLOUDS OUR VISION

Much of the dimness of our spiritual life lies in the fact that when we sin, we disobey the commands of God, and in that way cloud either faith or hope or love or all three. This I suppose is the history of a reprobate mind. When we do not like to retain God in our knowledge, God gives us over to doing those things which are not convenient, i. e., do not "fit" into a good man's life.

On the other hand, the more we strive to know the love of God, and the aims of God, and the plan of God, the more God will increase in us true love, high hope, steadfast faith.

Let us go back to Bible reading and study and pray in the closet, in the class-room, in the Church; in order that we may know what it is that God commands, and how we can cooperate with those commands. Let us prove our faith, our hope, our love, by our secret acts, and silent, unpublished, unheralded deeds; our inmost thoughts. For here is where God is "spying out" our ways.

THE EPISTLE

I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. —Gal. v:16.

The Christian's life is a progression toward heaven. "Walk in the Spirit," I suppose means "seek to advance in those virtues, the start toward which, God the Holy Ghost gives you in Baptism. Thus and thus only can one control the impulses which are in the flesh, which impulses are God-given and are only bad when they are allowed to run riotously in a man's mind. The Holy Spirit is spoken of as "lusting against the flesh," meaning, I suppose, that God's absorbing wish for us humanly speaking is that we shall walk in His commands. There is here brought out in this verse, "ye cannot do the things that ye would," that distinction between emotions and will, between opinions and convictions, between profession and practice, which mark the difference between the true and the false lover of God. In your heart, if you are not what God commands you to be, you are the very thing He would not have you be. He gives you over to a reprobate mind. It is the working out of His material law in your spiritual life. And if the heart be under the domain of the uncontrolled desires, there lie in the life of such people the possibilities of, if not the actual works of, the uncontrolled flesh. These are the enemy's chances and he is not slow to take advantage of them. The works of the flesh, St. Paul says, are evident. They will come to the light in the speech or actions of men, if they are harbored in the soul. For such folk there is no inward joy, no peace. They are consumed by a fire which makes them restless, unnatural, uncontrolled, undisciplined. They are a law unto themselves. God cannot have them in His Kingdom, though He may suffer them to stay in it till the end of the flesh comes because if they be rooted out before that time much real grain will also be rooted out, and there is always a chance for such sinners against their own souls to repent and come to their own real selves.

LONG FOR THE FRUITS OF THE SPIRIT

"Seek ye the Lord while He may be found." Realize what bliss it must be to possess the fruits of the Spirit. Realize too that these fruits cannot be purchased and hung on the tree of your life. That only as you give your flesh into the control of the Spirit, and yield your heart and will to the commands of the Spirit, will you escape the reprobate mind which eventually causes its possessor to lose his faith, quench his hopes, and petrify his charity.

Do you ever put yourselves into the care of the Holy Ghost which is God a consuming Fire? Have you been really convicted of sin, of righteousness and of judgment? Does this Epistle stir you with any determinations to produce the fruits of the Spirit? If you only wish you had those fruits it is not very likely that the Spirit will produce them in your life. Tie this wish up with the Confirmation Prayer always read in every Holy Confirmation service, that you may daily increase in God's Holy Spirit until you come into His heavenly kingdom. If you still feel yourself to be under the flesh do not give up in despair. "Come to," and God will show you how to become His son, and will make you one of His born from above, souls twice born. Only you must will to keep His commandments.

THE GOSPEL

And it came to pass as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole. —St. Luke xvii:11.

"Ten men who stood afar off." There is always a reason for a man's not standing close to God. It is not always because he is defiled by his own or his neighbor's sin as were these leprous outcasts, but whenever a man is not increasing in the life of faith and hope and love you can be absolutely certain that he has not yielded all of himself to the guidance of the Holy Spirit. The change in such folks' lives begins when they lift up their voices and ask for pardon. There is hope for a man if he will truly and honestly confess his sin and ask for mercy. There is greater hope for a man's progress in Christian life if he will begin to call Christ "Master" right out in the open; but to be a hope that maketh not ashamed there must be in the heart a recognition of Christ's right to be called Master.

OBEDIENCE BRINGS ITS REWARD

Obedience to the Master's commands always brings its reward. "Go show yourselves to the priests" has a message for sin-defiled people as much today as it did when our Lord told those leprous people to submit their bodies to the Levitical priesthood. In the matter and realm of the Spirit men are to show their souls to the Christian priesthood, when in their calling to the Christ in matters of conscience they hear His command so to go. And if the command is honestly obeyed, the Christian priest can tell them that God has cleansed their souls. In the very going comes a cleansing power which takes the load off the minds and brings peace and meekness and faith.

EXPRESS YOUR GRATITUDE

"Then one man turned back, and fell down and gave thanks." The gracious thanks which is as cold water to a thirsty soul is sadly lacking in our daily lives. Even in converted people there is often a lack of thankful expression. It is true God looks on the deep things in a man's heart. It is equally true that He looks on the words of a man's lips. If the outward thankfulness is only superficial such man's faith is evidently not strong enough to make a whole-hearted Christian of him. He is a superficial, graceful, pleasant, pleasing person to have in the courts of the Lord's House, but he is never due to enter into the joy of his Lord. Nevertheless, let us cultivate the thankful spirit in our lips as well as in our lives. Let us be led by the Spirit in the ways that make for gentleness, which is one of the fruits of the Spirit. The gentle-born Christian may not be clothed in purple and fine linen, or he may live in king's palaces, but you will know him to be possessed of the Spirit for on every hand he shows his thankfulness, both in his lips and in his life, and especially will this thankfulness lead him to express itself at the Master's feet in loving, considerate, gentle service to one of the least of God's children.

MAKE GOOD IN YOUR CHOSEN VOCATION

"Arise, go thy way!" God wants us to progress. He wants us to have ambition to keep going in the right direction. He sees us falling or fallen and observes that we are headed right. His command is to keep on in the way wherein our feet are set. Make good in your chosen vocation. If you have failed and fallen, acknowledge it and ask God to help you make good in the very things in which you have fallen and been bad. Here is your message of comfort and help if you are a penitent person. F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	Deut. 6	
14 S. af. Trinity	II Sam. 7:1-17 Hab. 1:1; 2:4	John 13	Ezek. 1	Rom. 13
M.	II Sam 7:18-end	Mark 8:27; 9:1	2:1; 3:11	14:1-12
Tu.	8	9:2-13	3:12-end	14:13-end
W.	9	9:14-32	5:5-end	15:1-12
Th.	10	9:33-end	6	15:13-22
F.	11: 1-13	10:1-16	7:1-14	15:23-end
S.	11:14-end	10:17-31	Isa. 60	16
15 S. af. Trinity	12:1-23 Hab. 2:9-end	John 14		Eph. 1

After David had been established on the throne and been granted respite from all his enemies, the impulse was born in him to do something for God. He proposed to erect a temple. He must have been surprised when the offer was refused, and God promised to do something for him—and the people. God would build him a temple, give him a son and an everlasting, though disciplined, dynasty. To the people was promised a safe and abiding home. Here had been planted in the world the corner stone not only of human governments, based on the Divine righteousness, but of the everlasting Kingdom of God itself. The fulfillment of these promises is to be found partly in the subsequent history of Judah, partly in the life of our Lord Jesus Christ, and partly in the history of the Church and of the world yet to be. The history of Saul and of David is partly paralleled by the Gospel according to St. John, and this particular chapter (13th) exhibits the true kingly idea in the Person of One who was Lord and Master, and whose ruling principle was service, exemplified in the lowly act of washing the feet of the disciples. And it is noteworthy that while the Son of Man committed no sin (calling for punishment), yet even He learned obedience by the things that He suffered, and though betrayed by Judas and condemned to be crucified, declared that He was being glorified. Back of this particular teaching of the first lesson, there lies the important general principle that no human achievement, no matter how well meant or praiseworthy in itself, is sufficient, but must be based on faith in the promises of God, who has a world plan with which we must line up. This is the leading idea of the Old Testament alternative from Habakkuk, who looked out upon a world of rampant evil power "running amuck": "the just shall live by his faith". And herein is close connection with the Collect for the day, wherein we pray for "increase of faith, hope and charity", and for obtaining God's promises by loving what God commands. Love, indeed, in both the personal and the ethical sense, is the keynote of the second lesson, in which precept and example join hands. Special attention is called to our Lord's principle, "If ye think these things, happy are ye to do them". Growth comes not only through the Spirit received by faith (Epistle), but by doing (Gospel); and David's career illustrates the two in combination.

The evening lessons are along the same line. We are pilgrims journeying toward the Promised Land. Meanwhile we sustain relations toward civil government, with which we should be in sympathetic and intelligent co-operation; and "love is the fulfilling of the law", an idea grasped by the author of Deuteronomy.

EVERY-DAY RELIGION

By Dr. James E. Freeman

THE HOUSE OF PEACE

We have always been struck by a passage written by the Psalmist that suggests to our mind the self-revealing power of the Church. Evidently the Psalmist was in great distress of mind and utterly confused concerning his future course, when he declared: "Until I went into the sanctuary of God—then understood I."

The purpose of the Church is, not only to give to men a clearer vision of God, but as well a clearer and truer vision of the meaning of life. Again, it is designed to give him a respite from the nerve-racking, mind-absorbing cares of life.

Some years ago we visited the great fortress—Cathedral of Durham—and one of the things that deeply interested us was the huge and grotesque brass knocker that hung on the north door. It had been there for centuries, and we were told that in the early days, when a man was in flight from his foes, if he could gain the door of the Cathedral, raise the knocker, alarm the attendant and secure admittance, that once across the threshold of the sacred shrine, he was safe. In other words, the Church to him was the place of refuge and peace.

Many a tired man and woman goes to Church today in search of peace, freedom from life's cares, and in large measure for a fresh revelation of life's meaning, and a reasonable interpretation of its multiform problems. A proper question is, Do they get these things? Is the Church clarifying the vision of men, stimulating their jaded spirits, awakening their aspirations—in fine, giving them a new vision of the meaning of life here and a more splendid conception of life hereafter?

This question has never been more pertinent than in the present critical hour, and we believe we speak the mind of a vast multitude when we say that the Church can most largely minister to the needs of the present distracted world by standing preeminently for the things that make for peace and the larger revelation of life's higher values.

This kind of pacifism differs from that other kind that is born of cowardice and fear. There can be no question but that Jesus gives to men a truer revelation of the meaning of life, and again and again the word upon His lips was, "My peace I give unto you; not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid".

At least once a week can we not have a surcease from the things that are contentious and troubling, and, without surrendering our rights and obligations as loyal and devoted citizens of the State, seek to emphasize those things that make for a finer character and a truer conception of our mutual obligations?—Courtesy of the Minneapolis Tribune.

Work of a New Hampshire Rector Is Appreciated

The Rev. Percival M. Wood has resigned as Rector of St. Barnabas' Church, Berlin, N. H., and on Sept. 1 will take up his duties as Rector of the Church of the Messiah, Auburndale and West Newton, Mass. On Monday, July 30, the Vestry of St. Barnabas' Church gave a reception to Mr. and Mrs. Wood, at which speeches were made by the Mayor and others in appreciation of Mr. Wood's tireless efforts for civic betterment, especially of late, in the establishment of the Chamber of Commerce, and as Chairman of the Membership Committee of the Red Cross. A present of gold was made to Mr. Wood by the Parish, and Mrs. Wood received a like gift from the three local sections of the Woman's Auxiliary. Mr. Wood leaves a vacancy on the Diocesan Board of Missions, of which he was a useful member.

Marriage of Two Clergymen

The Rev. John E. Gerstenberg, assistant at the Church of the Good Shepherd, Brooklyn, N. Y., was united in marriage to Miss Ann Wilson, daughter of Mr. and Mrs. Daniel T. Wilson, in Christ Church, on Thursday afternoon, August 16th. The Rector of Christ Church, the Rev. Dr. Chase, officiated, assisted by the Rev. H. R. Scott, Rector of the Church of the Transfiguration, Freeport, R. I. Mr. Erstenberg, in his boyhood days, was a faithful member of Christ Church, and later on served as Superintendent of the Sunday School. Prof. Charles Erstenberg of Columbia University, a brother of the groom, was best man.

The marriage of the Rev. Malbone Hunter Birckhead of Philadelphia, to Miss Frances Johnston Ward, daughter of the late Mr. and Mrs. James M. Ward of New York, took place in Trinity Church, R. I., on Wednesday afternoon, August 15th, the Rev. Stanley C. Hughes, Rector, officiating. The bride was given in marriage by her aunt, Miss Louisa Ward of New York. Miss Marian Ward of Savannah, Ga., was maid of honor, and Mr. Philip G. Birckhead of New York, a brother of the groom, was best man.

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WHAT THE CHURCH TEACHES REGARDING GRACE AND FREE WILL

XXXV.

Almost all truth contains two opposing elements, which must be held in due balance. This is why a half truth may be so untrue, why a little education is so dangerous. In theology, particularly, there are two opposing factors, which must be included in their entirety; namely, Grace and Free Will, God's part, and man's part.

The way of true theology does not lie in a via media between these two, a neutral ground, which avoids either extreme, but rather in the including both to their fullest extent. For example, when we pray we must pray as though God's grace were all, as though only by his power can we either desire any good, or perform it when we have the desire. Yet when the prayer is finished, we must rise and work as though God's grace were nothing, but all our salvation depended upon our own effort. Not in the half-way ground, but in the fullest inclusion of both elements, lies Bible truth and Church doctrine.

THE SACRAMENTS

So in the doctrine of the sacraments. There is the element of God's grace, supernatural help. In Baptism we receive Divine forgiveness and regeneration; in Confirmation the gift of the Holy Spirit; in the Holy Communion Christ himself is imparted to the soul of man; Divine help is given in Matrimony and Holy Orders; Divine forgiveness in Absolution. The Church exists in order to impart Divine help to men who need it, and who without it would be helpless. But there is another side to the sacraments, fully emphasized in the Prayer Book, in the Services, in the Catechism, and in the 39 Articles; namely, man's side. The sacraments are not charms which have a magical efficacy, apart from what we bring to them. The grace which God gives through them is offered only to the man who is prepared to receive it. Just as a bank has nothing for a man who has put nothing into it, or brings no check to it, so God demands that we bring something to the sacraments, if we are to receive anything from them. Need, and desire to receive, is what we must bring. Repentance and faith are desires of the most genuine type. The man who feels no need, who has no desire to receive help to lead a new and better life, can get nothing but increased condemnation through the sacraments.

DOCTRINE OF THE CHURCH

So also the same two elements appear in the doctrine of the Church. Those Christian bodies which have maintained the "historic ministry," as well as the historic creeds, emphasize the importance to the Church of the outward things of organization and doctrine; they see unity with the past maintained through the Catholic ministry, and doctrine, and sacraments. On the other hand, those bodies which date from the Reformation, or later, emphasize the inward spirit. To them the Church is the invisible number of those in whom the Spirit is doing His work, a man becomes a member of the Church because he is first, through the Spirit, a member of Christ. They regard the form of the ministry, and "creeds," as unimportant.

The fullness of truth lies, not in a via media, but in the inclusion of both elements in their fullness. So we find both fully recognized in the Prayer Book, and in the early Fathers.

Catholic doctrine is catholic because it does so include both elements.

THE RELIGION OF THE INCARNATION

The religion of the Incarnation must of necessity be a religion of two totally distinct elements. As the Son of God was both truly God and perfectly man, without confusion of the two Natures, so every Christian has the Holy Spirit. God is in him, yet he is not God. His own nature does not become any less truly human, yet the end of sanctification is the perfect union with the Spirit.

So also our religion teaches us that the religious life differs only in spirit, not in content. To be religious one does not need to enter a monastery. The monastic life is, in itself, not one whit more religious than the family life. Sanctity consists in the pervasion of the common life by the Spirit of God.

J. H. Y.

SOME QUESTIONS ABOUT THE EPISCOPAL CHURCH ANSWERED

WHAT IS YOUR PRAYER BOOK?

Our Prayer Book is a growth. It is made up of the choicest devotions of all ages. Dr. C. W. Shields, a learned Presbyterian Divine of Princeton, recently said in the Century (Nov. 1885, page 82): "The English Prayer Book is the only Christian Liturgy worthy of the name. Next to the English Bible it is the most wonderful product of the Reformation." The Prayer Book not only contains our morning and evening services, but is a drill book for the whole year and every possible occasion. Each Sunday of the year is appointed to teach some special truth about the Blessed Savior. Thus, whatever the preacher may fail to do, the services of the Church do not shun to declare unto us the whole counsel of God. Each of the fifty-two Sundays and many week days are individualized. Christmas tells of His Birth; Good Friday of His Death; Easter of His Resurrection, and so on.

Let me quote what Rev. Thomas K. Beecher, a Congregational minister, says of our Church as an educator: "The Episcopal Church is excellent in her provisions for Christian education and pious drill. Churches that avowedly receive very young infants as members must necessarily provide education for these accepted children. Accordingly, the Episcopal Church is characteristically a Church for the training of children. In the Prayer Book and Church Almanac you find the Christian Year divided into periods separated by high days—monuments and memorials of Christian story. In connection with this calendar is a system of lessons, in following which the reader is led through the entire Bible each year, and through its more profitable parts monthly or oftener. He who for years has been a Churchman, and yet remains illgrounded in Scripture, shows himself to be an unworthy son of a very faithful mother."

WHEN WAS THE EPISCOPAL CHURCH FOUNDED?

Many ancient authorities concur in the testimony that St. Paul himself preached in Britain about the year 60. In the second century the British Church was fully organized. In 314 three British Bishops were present at the Council of Arles. When Augustine, the first emissary of the Roman Church, came to England in A. D. 596, he found the British Church fully established with one Archbishop and seven Bishops. Thus it is evident that the source of our Church is:

First, the British period, from the first century to the seventh, with no Roman influence.

Second, the Anglo-Saxon period, lasting till the eleventh century, during which Roman influence developed.

Third, the Anglo-Saxon period, from the eleventh century to the sixteenth, with Roman dominion strong.

Fourth, the English period, since the sixteenth century, the period when the independence of the first period is restored, and the ancient privileges resumed.

WHAT DO YOU MEAN BY EPISCOPAL?

All Christian bodies belong to one of three great families—the Episcopal family, the Presbyterian family, and the Congregational family. The Episcopal family embraces about eighty-one per cent of Christendom; the Presbyterian about thirteen per cent, and the Congregational about six per cent. (Encyclopedia Britannica, vol. xix, p. 826, and Schaff-Herzog Encyclopedia, vol. iii, p. 2026.) Congregationalists make each congregation independent. Each congregation governs itself and ordains its ministers. Presbyterian Churches are governed by Elders; a Presbytery governs and ordains. Episcopalians believe in a government by Bishops. A careful study of the New Testament will show: (1) That Christ himself instituted and named the Order of Apostles (St. Luke vi: 13.). (2) That He promised that this Order should exist until the end of the world (St. Matt. xviii: 20). (3) That the Christian Ministry was developed, not from below, but from above. The first members did not raise some of the number to a position higher than the original equality of all; but the Apostles, the first, sole depositaries of Christ's commission, afterward delegated to others, as their substitutes, assistants and successors, such of their powers as were transmittable and necessary for the continuance of the Church. Thus they appointed:

1. Deacons, for the discharge of the secular and lower spiritual functions.
2. Presbyters (sometimes called Bishops or over-seers), for the ordinary care of congregations.
3. More Apostles. As the original the work, and the advance of age warned the Apostles to provide for the future, they imparted to certain men the highest powers of government and ordination. These, at first called "apostles," "angels," etc., were from the second century called Bishops.

IS YOUR CHURCH ANYTHING LIKE THE ROMAN CATHOLIC CHURCH?

Catholic is the opposite of sectarian and local. It means universal, broad—a Church for all the world and every creature. Our Church is Catholic; and has all that is good in the Roman Catholic Church. Our history is as ancient, our unity as complete, our government as strong to cope with infidelity and schism. We retain the same system of charities, hospitals, orphanages and schools. Beyond this the similarity ceases. We are Catholic, but we are not Roman. We are Apostolic. We are Episcopal, but we are not Papal. With more vigor than Protestants, we deny Rome's claims, and assert our own ecclesiastical independence. Indeed the Protestant world, in defending itself from Rome, has largely depended upon the writings of this Church—the writings of Barrow, Chillingworth, Jewell, Hopkins, Littledale, and many others. Half of our Articles of Religion are directed against Rome. Our services are in English. Justification by Faith is one of our Articles of Religion. Scripture interpreted by the Church is our only Rule of Faith. We reject the Papacy, prayers to Virgin or saint, purgatory, transubstantiation, enforced confession and celibacy of the clergy. For denying these, Ridley, Latimer, Cranmer, and many of our martyrs died.

WHAT IS CONFIRMATION?

The laying of hands upon those who are baptized. Among the reformers outside our Church, Beza and Calvin approved it. It was described by Cyprian, Jerome, Ambrose and Augustine, among the early fathers; and still earlier by Tertullian. In Hebrews, vi: 2, it is classed with the "foundation" or "principles of the doctrine of Christ." In Acts viii:17, and Acts xix: 6, the Apostles practice it. It is easy to say that it belonged peculiarly to those times. But we, claiming to be an Apostolic Church, prefer to do what the Apostles did.

WHY DO YOUR MINISTERS WEAR ROBES?

For about the same reason that soldiers wear uniforms and Masons wear aprons. It is a badge. The white surplice is neat, simple and uniform. We like them, and surely they are acceptable to God, for upon the only occasion where it pleased Him to regulate the details of earthly worship, He gave express directions about the ministerial garments (Ex. xxviii:39-43).

WHY DO YOU PRAY TO GOD OUT OF A BOOK?

For precisely the same reason that you praise God out of a book. You would not like to sit still and listen to your minister sing extemporaneous hymns; you wish to join in the hymns audibly. So we wish to join in the prayers audibly. Therefore we have a book. Jesus Christ must approve of it, for He joined in the written prayers of the synagogue and Himself gave His disciples a form of prayer: "Our Father which art in heaven."

WHY DO YOU BAPTIZE CHILDREN?

For 4,000 years an overwhelming majority of God's people have believed in Infant Church Membership. And today there is not more unanimity among Christians on any subject than on Infant Baptism. Only three per cent object to it. Ninety-seven per cent practice it. This demands from the minority a direct scriptural prohibition. Christ preached to people who admitted children to the Covenant. If the new Covenant were to be narrower than the old, would not Christ have said so? If a new steamer intended to refuse children as passengers, would it not publish the fact? In absence of such prohibition we infer that we may take our children with us on that steamer. In absence of any prohibition in the New Testament we take our children into the Church of God.

ARE NOT YOUR PRAYERS LIABLE TO FORMALITY?

All prayers are. Both modes have their dangers; but, having used both constantly for years, I believe forms of prayer are better for public worship, and less liable to abuse. No arguments can be urged against forms of prayer which do not have equal force against hymns, which are forms of prayer, after all. For example, "Jesus, lover of my soul," and "Rock of Ages."

INTERESTING NOTES FROM THE MISSIONS HOUSE

The closing article in the series, "How Our Church Came to Our Country", which has been running in The Spirit of Missions for the past two years, appears in the September issue, and is from the pen of the Presiding Bishop. It tells the story of the early years of his Episcopate in Montana, Idaho and Utah. Aside from its inherent interest, this number of the series is unique in that its author is himself largely the maker of the history he relates. The series is to be published in permanent form this Autumn by The Young Churchman Company of Milwaukee, under the auspices of the General Board of Religious Education.

Arizona is today the richest mining State in the United States. The policy of Bishop Atwood has been to build in the mining communities Guild Houses combining a chapel and Club House. Members of Eastern races living in these mining towns, and belonging to the Greek Church, often come to our Clergy for their ministrations, as there are no Greek Priests living in Arizona.

St. Luke's Hospital for tuberculosis patients was founded at Phoenix, Arizona, in the lifetime of Bishop Kendrick and by the present Diocesan Bishop Atwood, then Rector of St. Luke's Church, Phoenix. The lives of many valuable citizens have here been saved; cheer and comfort and consolation have been brought to the sick and dying. Recently, this work has been expanded by establishing St. Luke's in the Mountains, near Prescott, for those who cannot stand the extreme heat of Phoenix in mid-Summer. It consists at present of only two or three bungalows attached to a private sanitarium. St. Luke's in the Desert, near Tucson, has also been begun. It is expected to repeat the experience of St. Luke's Home in its beneficent work of caring for those suffering from this most pathetic of all diseases.

At its meeting on June 19th, in Shanghai, China, the Synod of the Church in Kiangsu sent out a stirring appeal for help—not money, but in men. The call, which is signed by Bishop Graves, says: "For the past two years the American Church has sent no Clergy to this Diocese, and none are now in sight. In the days of volunteering for the nation, the Clergy, and, in a way, only the Clergy, can hold before the Church the vision of that humbler, but far more eternal, cause of Christ, whose volunteers alone can carry on that one world war which has the promise of a lasting peace. Will not you who read take time to consider whether the trench in China does not need you more than the commissary or defense corps at home?"

At the General Convention in St. Louis last year, Bishop Tucker of Kyoto made an earnest plea on behalf of St. Agnes' School for Girls, one of our oldest institutions in Japan, which was in danger of being closed by the government because the building did not come up to the required standard. As a result of the Bishop's appeal, committees of the Woman's Auxiliary were formed in every province to raise the necessary funds. About $28,000 was at once pledged, and the committee hoped to complete the Fund within a year, but owing to the war this hope has not been realized. About $36,000 more is needed. Bishop Tucker writes that the School is doing well—that the prospect of new buildings and a larger staff has greatly encouraged the workers.

The Church lost one of her veteran Missionaries in the death of the Rev. C. E. Snaveley, at La Gloria, Cuba, on July 10th. All his ministerial life had been spent in the Mission field. For thirteen years he worked among the Indians in South Dakota. He was sent to Porto Rico in 1906, and transferred to Cuba in 1908. Though nearly fifty years old, he made himself sufficiently acquainted with Spanish to minister to the people in their own tongue, and became thoroughly at home in the Latin-American field. He brought to his ministry the qualities of perseverance and unremitting industry. The Missionary enterprise of the Church is the richer because of his life.

Mr. S. T. Y. Seng came to this country last year from Boone University Library, Wuchang, China, to take a course of study in library work. On his return to China, he took with him a quantity of exhibit material, presented to China by the American Library Association. During April and May, Mr. Seng has been lecturing on Public Libraries in Shanghai and Nanking to a total attendance of 3,000 people. In Shanghai, especially, much interest has been aroused. The Kiang Su Educational Association—a Government body—has asked him to return and hold a Library Institute. The Association is to send invitations to other Provinces to participate and to pay all expenses. The Director of the School of the New York Public Library says: "I am deeply interested in Mr. Seng and his work in China. If they are to have democratic political institutions in China, they must have popular education, and therefore they must have Public Libraries as a part of that education. Our Library School here will always consider it a privilege to co-operate toward that end."

A graduate of Saint Faith's Training School for Deaconesses will take charge of a new work in the mountains of Luzon, in the Philippines, which Bishop Brent regards as full of possibilities for good, industrial, hygienic and religious—a creche, where Igorot mothers may leave their babies while they are working in the fields. Two graduate nurses also will minister in the hospital at Sagada and among the surrounding villages. The fact that not a single American nurse or physician has been left by the Government in that section of the mountain province gives the Sagada medical work an extraordinary opportunity.

In view of the fact that the close of the fiscal year of the Board of Missions has been pushed forward, the Treasurer, George Gordon King, 281 Fourth Avenue, New York, is most anxious lest the Church at large delay sending in the items of the apportionment until the last moment. In these days of many appeals, it is imperative that the well-established work and fixed charges of the Board be supported to the full.

In a personal letter, dated June 24th, Dr. Grafton Burke of Fort Yukon writes: "Today, since we have opened the hospital, we have had nearly seventy cases, including a number of white people from up and down the river, among them two white women from Circle. To date, my clinic at 3 o'clock in the afternoon records 690 patients, and right now to the rear of the hospital we have a line of tents with tuberculosis patients, three of them children. That reminds me, if any should inquire as to the needs of this work, will you please let them know that tents 10x12 for tuberculosis work are greatly in demand.

Crosswick, N. J.

IMPROVEMENTS AT GRACE CHURCH, CROSSWICKS

After being closed for several weeks, during which complete interior decorations and renovations were made, Grace Church, Crosswicks, was reopened on Sunday, Aug. 19th, with special services. The walls are finished in a rich colonial yellow, with suitable staining and varnishing of the pews and other woodwork. A new carpet and other furnishings add to the attractiveness of the renewed interior. A large congregation of members and friends was present at the opening service, at which the Rector, the Rev. Dr. Charles A. Behringer, preached on the "True Elements of Grandeur in the Church".

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

The new Church building at Phoenix, Ariz., is nearing completion.

St. Andrew's Church, South Wheeling, W. Va., was recently struck by lightning and the tower seriously damaged.

Twenty-seven members of St. Peter's Church, Germantown, Pa., are included in the war honor roll and are now serving in various branches of the service.

Under the will of the late Penelope Shepherd, $91,000 will be distributed in equal shares among eight Philadelphia institutions, including the Church Hospital, the Pennsylvania Diocesan Convention Fund and the Church Christmas Fund.

The annual Retreat of New Hampshire for the clergy of the Diocese will be held at St. Paul's School, Concord, September 12th, 13th and 14th, and will have as conductor, Professor Edmunds of the General Theological Seminary.

The date of the meeting of the Provincial Synod of the Northwest, which is to convene in Pueblo, Colo., has been changed from October 18th to October 20th, next, on account of the meeting of the House of Bishops, which is to take place on the 17th ult.

The Mission conducted in a tent by the Rev. F. V. Hoag of Geneva, Ill., who was assisted by a number of the clergy in the vicinity, was a marked success. The town was thoroughly placarded and red arrow signs pointed in the direction of the tent. Mr. Hoag is the Secretary of the Society of the Teaching Mission, organized to hold Missions in tents, new towns and other places where the Church is weak.

The Vestry and congregation of St. Mary's Church, Merriam Park, St. Paul, Minn., are deserving of much credit for the gracious and kindly manner in which they prepared for and received their new Rector, the Rev. John Boden. As soon as Mr. Ray accepted the call tendered him, the Ladies' Guild arranged for the interior decoration of the Rectory and the Vestry arranged for the painting of the interior and exterior of both the Rectory and Church building, and he was accorded a most hearty welcome when he entered upon his new work.

New life has been put into St. Paul's Parish, Virginia, Minn., under the vigorous and effective administration of the Rev. Mr. Ward, who began his work there about five months ago. In that short time he has presented forty-four for Confirmation, baptized forty-five children and adults, and is preparing another class which he expects to present shortly to the Rt. Rev. Dr. Morrison, Bishop of Duluth, for the laying on of hands. This is a remarkable record, especially in view of the fact that the population of Virginia is largely of foreign birth or parentage.

Seven of the boys who sing in Trinity Church choir, Ottumwa, Ia., accompanied by the organist and director, Mr. Charles Griffith, have completed a novel vacation trip that began August 6th and terminated August 17th, says the Courier of that city. During their absence they walked from Ottumwa to the Mississippi River and returning visited a number of cities and towns enroute. They attracted considerable attention wherever they stopped. They averaged more than a fifteen mile hike per day and report the best time of their young lives, and are already planning for a similar journey next year.

"The United States government should practice what it preaches," is the comment made by the Rev. William N. Wyckoff, Rector of Grace Church, Holland, Mich., in discussing food conservation. He recently asked, says a report in the Grand Rapids Press, some members of the crew of the government boat Wolverine how often they had been served with corn bread, and the answer was, "Not once in 100 days." Mr. Wyckoff is a strong supporter of conserving the food supply of the country and is of the opinion that the government, in order to be consistent, should substitute corn for wheat among the sailors and soldiers.

Personal Mention

The Rev. Elbert B. Holmes, Rector of St. Ann's Church, Richford, Vt., has accepted a call to St. Stephen's Church, Middlebury, in the same Diocese.

The Rev. Charles R. Tyner, Rector of St. Luke's Church, Lincoln, Neb, conducted the Boys' City Camp for the city of Lincoln during the month of August.

Rev. W. W. Daup, Rector of St. John's Church, Elkhart, Ind., was operated upon for appendicitis in St. Joseph's Hospital, Fort Wayne, on Aug. 22nd. He is rapidly recovering.

The Rev. Geo. W. Dow of Sioux Falls, S. D., has entered upon his new work as Missionary in charge of Grace Church, Montevideo, and Gethsemane Church, Appleton, Minn.

The Rev. Dr. G. B. T. Phillips, Rector of St. Peter's Church, St. Louis, Mo., was the preacher at an open-air service on Sunday afternoon, August 19th, on the Cathedral site, Philadelphia, Pa.

The Rev. Frederick A. Patterson, Rector of St. John's Church, Sturgis, Mich., has entered the Officers' Reserve Corps Training Camp at Sheridan, Ill., with the hope of securing a commission. He has been granted leave of absence by the Vestry of the Parish.

On Saturday, September 1st, the Bishop of the Diocese of Indianapolis baptized and confirmed in All Saints' Cathedral Mr. and Mrs. Harry Robert Hole. Mr. Hole has been for many years a minister of the Friends' Church. He is to prepare for Holy Orders at once.

Unable to serve in the army, because of his age, the Rev. E. A. Lemoine, Rector of St. Clement's Church, Greenville, Pa., worked in a munition factory in Cleveland, Ohio, during the months of July and August, as his contribution towards the defense of his country.

Colonel Evan M. Johnson of the Regular Army, who was recently appointed a Brigadier General by President Wilson, is a grandson of "Dominie" Johnson, who founded St. John's Church, Brooklyn, N. Y., and after whom Johnson Street in that city is named.

Lieutenant Alfred Harding, Jr., who spent the last three months training in the Officers' Reserve Corps Camp at Ft. Myer, and Mr. Paul Harding, who is a member of the Washington, D. C., section of the Red Cross Ambulance Corps, in training at Allentown, Pa., are sons of the Rev. Dr. Alfred Harding, Bishop of Washington.

The Rev. Dr. Arthur O. Sykes has resigned the Rectorship of Zion Church, Avon, N. Y., and accepted a call to St. Thomas' Church, Rochester, N. Y., beginning his new work on Sunday, Sept. 2nd. He will continue his duties as Chaplain of the State Industrial School at Industry, a position he has filled for the past six years.

The Rev. William L. Wood, Rector of Trinity Church, Lenox, Mass., conducted his last service and bade farewell to his congregation on Sunday, August 12th, before leaving to assume the Chaplaincy of the Belleview Unit No. 1, American Red Cross. He has been granted six months' leave of absence.

Deaconess E. L. McNeely, transferred from the Diocese of Newark to West Virginia, is at the Sheltering Arms Hospital, Wheeling, as the United Offering worker. She has only been there a month or so, but has taken hold of the work with vigor and tact, and is making many friends and receiving much commendation.—The Church News.

On Sept. 1st., the Rev. J. W. Thompson resigned the Rectorship of the Parish at Van Buren, Ark., and retired from active work in the ministry. He therefore becomes the first Clergyman of this Diocese to receive the benefits of the Clergy Pension Fund. In point of residence, as well as in years, he is the oldest Priest in the Diocese. He had been Rector of the Van Buren Parish ten years, and is known and universally loved throughout the Diocese.

The Very Rev. Carrol M. Davis, Dean of Christ Church Cathedral, St. Louis, Mo., before going to the front as Chaplain of Base Hospital Unit No. 21, conducted a farewell service in the Cathedral, which is reported to have been one of the most impressive ever held in that city. His opening remarks on the solemn occasion were: "We are not going on a play-day jaunt. We are not to direct the Almighty. We are to see that the Almighty guides and directs us. We go to serve."

The Hon. W. S. Laidley, who entered into the rest of Paradise last July, was an old and highly esteemed citizen, lawyer and Layman in the State and Diocese of West Virginia. He had served as a Judge of the County Court, as a member of the State Legislature, and had held a number of responsible official positions in his city. He was a faithful member and Vestryman of St. John's Parish, Charleston, a frequent delegate to the Diocesan Council and deputy to the General Convention.

The Rev. W. E. Patterson, after fourteen years as Rector of Trinity Church, Claremont, N. H., and Union Church, West Claremont, has closed his Rectorate there and accepted the Rectorship of St. Savior's Church, Bar Harbor, Maine. He will enter upon his new work late in October. Mr. Patterson, besides having a successful ministry in Claremont, has filled positions of responsibility in the Diocese, as Examining Chaplain, Chairman of the Finance Committee, member of the Diocesan Board of Missions, and three times deputy to the General Convention.

Soldiers' Service Book

Through the good offices of the Diocese of Massachusetts, which some time ago raised the necessary funds for providing for the social life of the soldiers of the State, another step has been taken, says the Boston Transcript, for the welfare of the boys who are going to war. This is the preparation of a little book of familiar hymns, Psalms, Bible readings, a few prayers and a simple form of service which could be used by the Chaplain or Y. M. C. A. workers for men of all communions. This book, prepared at the request of Bishop Lawrence, Chairman of the Commission on Army and Navy Chaplains of the Episcopal Church, will be placed soon in the hands of the Chaplains.

By this move, the Church fills a want that was manifest when the American troops were on the Mexican border. The Regimental Chaplains stated, upon their return from thence, that such a book was one of the great needs. The demand led Bishop Lawrence to appoint Dean Rousmaniere, Rev. Dr. John W. Suter and Rev. Dr. George Hodges to collect hymns, Psalms and readings from Holy Scriptures; also, to prepare a short form for camp service, a litany for men at war and a collection of prayers for private and public use. From their collections a book has been arranged which is available for use by Chaplains of all communions.

The appointed compilers had recourse to Catholic and Hebrew sources of religious information, as well as to Protestant. They were concerned only with fundamental principles, the work being undertaken because of the realization that the success of the men who are fighting depends upon their spiritual strength as well as their discipline and equipment. Neither the names of the compilers nor the name of the Church are found in the book. No intention is had, moreover, of making any profit from its sale, the book being sold through Houghton Mifflin for the nominal sum of ten cents.

Church Cottage for Working Girls

A cottage for working girls, regardless of their Church affiliations, was opened at White Bear Lake, Minnesota, the first of this month by the Church of the Epiphany (Hamlin), St. Paul, under the direction of the Rev. Robert Ten Broeck. There are accommodations for fifty and in the event that a sufficient number of St. Paul working girls to fill the cottage do not respond, the invitation will be extended to the working girls of Minneapolis. It costs, per capita, about 30 cents a day for meals and 5 cents a night for lodging. The charges will only be enough to cover the expenses. Mr. Ten Broeck is testing out the economic side of this service and his worthy undertaking will be watched with interest by all who wish to make life more worth while to the ever increasing number of working girls. He reports an instance of three girls who enjoyed a three days' outing at the cottage at a total cost to each of only 41 cents.

A Minnesota Policy

A letter written in answer to a Bishop's request for particulars of the "Mankato Plan" for supplying Missions.

Point 13. To adopt the Mankato Plan for the wonderful spiritual and financial results,—the junction of several Missions for Sunday services, and the use of week days for the establishment of new work.

Right Reverend and Dear Sir:

I must thank you first of all for your thorough appreciation of the spirit in which the Minnesota Policy was projected, not as a finality but as a **practical** policy for **action** not intombinent in a well bound Diocesan journal. Fortunately the Council does not meet for several months, hence we are confident that the Minnesota Policy will have passed the infantile stage by that time.

As to the "Mankato Plan," I was an active factor in the execution of this plan devised by Dean Knowlton. As far as the financial aspect is concerned, he required a pledge of $12.50 for the Missionary's salary, from any Mission, as an invariable minimum for a single full Sunday's service, once a month. Any multiple of this would multiply the number of such Sundays devoted to the Mission. One-half this sum meant half a Sunday. To the amount pledged locally the Diocesan Board of Missions added one-half. (The figure, $12.50, was based on living conditions ten years ago and might now have to be altered, but the relation between the amounts may remain.) If the field grew so that the total local stipends amounted to more than $600, the additional fraction given by the Board decreased gradually, but only in such a way as not to disappear until the amounts raised locally had reached $1,500. The raising of pledges should, by all means, be done by the rural Dean. The stipendiary **must** avoid the indignity of "begging" for his own salary at any cost. The Dean must be "a man among men." If a lodge man, so much the better in the smaller towns. To myself, I found it better to portion out my time only one service in a place on Sunday, going to another station for the evening. So much for the Sundays and the financial arrangements. The Missionary **must** devote his week days to opening up new work in towns where none has been done or in the country, or to reviving dormant work. He must be devoted and enthusiastic. He must be unsparing of his own convenience and strength. He must be ready, on occasion, to abandon the conventional methods of the Church and speak "in a language understood by the people." He must take a real interest in his people and in the community. These intangible near perfunctory reading of services is fatal. He must always be of the spirit of looking for new worlds to conquer. These intangible features of the Mankato Plan are much greater factors in its success than the financial.

I may be permitted a digression into personal experience. ——— and ——— had both been dormant. Through active work the congregations ordinarily ran 90% to 150% of the number of communicants. And on the occasion of the Bishop's visitation we had a congregation which packed the Church and was even turned away from the doors. I went also into new towns asking the use of some sectarian meeting house and depending largely on some local communicant to advertise and prepare for the service. Dean Knowlton had prepared a booklet with shortened Evening Prayers, a few Psalms and familiar hymns. I went also into the country in the same way, using the school house and calling on some good communicant to prepare for service. I was on the move about fourteen hours every day. One of my laymen after three years said, "Well, one thing Mr. ——— never has become discouraged." I carried any discouragements to God and came back with His strength. I appreciate very highly your statement that every community needs the Episcopal Church, and is the poorer for being without its uplifting and steadying influence.

I want to thank you also for asking consideration whether fewer points might not be preferable. But in Minnesota with her one hundred clergy and 15,000 laymen, it might appear that fifteen points, or more, could be undertaken among us. You have noted that some apply to all, others apply only to the city, and still others to the rural work only.

Yes, the co-operation of the laity is essential to success and is, therefore, included as the last, but not least, point. As a matter of fact, that layman's bugbear, expense, does not loom larger. Six points have already been set in operation with a preliminary pledge of only $25, and we are only a few dollars behind, for we have been using our vacation and other spare times, and thus little or no expense has been incurred. Personally, I have yet to find the layman who has not been pleased, not only with the specific suggestions, but also with the general idea of the adoption of a **definite** policy of **concerted** and **persistent** action by the **corporate** Church, and the fact of the prominence of social service has immediately aroused the largest interest and acting support from outside the Church, and found its counterbalance in the development of a deeper spirituality.

I am only too glad to be of any assistance in conveying any information, or in actually setting in motion any such plan like my father's, and grandfather's, my life is devoted to the Church, and if I can give any time or render any service to you or your work, I shall be very happy to undertake to arrange my duties so that I may do so. I am now in hopes of being able to publish some fuller account of the proposal or development of each point or of any additional point.

Very truly yours,
R. E. TEN BROECK

Minneapolis Rector Visits Colorado

The Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, Minn., who has returned home from a visit in Colorado, speaks in glowing terms of that picturesque section of our country. "Colorado," he says, "is a state of magnificent prairies, steep passes, and glorious mountains. Trout streams and all kinds of game abound. It is a great playground in the summer for the people of America. One sees automobiles from Texas and Minnesota, New York and California.

"To describe the country I saw would exhaust my stock of adjectives. To give you all an adequate idea of the sunsets over the mountains, of the varying greens of the pines, of the wild flowers which waste their beauty on the sage-covered plains; of Denver, with its fine public buildings and splendid roads, and of the air of an altitude of over 5,000 feet, would mean that we all would be there together on a great Parish vacation.

"Bishop Irving P. Johnson had asked me to give some lectures at the Evergreen Summer School for his clergy, and it was to discharge this pleasant task that I went to Colorado, as well as primarily to see our Bishop and his work. The Diocese is a tremendous one, covering much territory, but already Bishop Johnson has covered nearly all of it, and I found that he has been there long enough to be much beloved. It was an added pleasure to have him return to Minneapolis with me and to preach in Gethsemane last Sunday morning (August 19th) to a congregation which was happy to hear him again. The sermon was characteristically helpful, and the Bishop preached like one glad to be back in his old pulpit."

To Raise Fund for N. Carolina School

The preliminary stages of the work of organizing a movement to raise a $250,000 fund for St. Mary's School, Raleigh, N. C., in the Carolina Dioceses owning this institution, having been completed, Rev. Francis M. Osborne, who is the special representative of the trustees in charge of this plan, has announced that active canvassing will proceed in the Dioceses of North and East Carolina this fall.

Beginning September 15th, the local committees appointed in every important congregation in the Diocese of North Carolina will co-operate in a systematic popular canvass, according to a schedule of dates that is now nearing completion, and the Diocese will doubtless raise its quota before Christmas.

On October 4th Bishop Darst, at the request of a special committee of the East Carolina Council, will call a meeting of representatives from every congregation in this Diocese and a plan for a simultaneous canvass of the whole Diocese will be adopted. Strong committees appointed by the Asheville and South Carolina Council are now considering the best time and method for raising their share of the fund.

The conditions created by the war are distracting, but the Churchmen of the Carolinas think that the times call for sacrifice of self and luxury, but not for the neglect of the necessary things of the Church or of her institutions.

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FACT AND THEORY

Somebody said to a clerical friend of mine, "How can a man decide what Church to attend, when there are so many Churches, all claiming to be the best?"

"Too bad!" replied my friend, "for you would of course be unable to buy an automobile for the same reason. Even though you had your money in your hand you could not purchase an automobile, for you would immediately be confronted with the same problem. Some would tell you that a Packard was the best, others a Cadillac, others a Pierce Arrow, and so on. You would be forced to walk because you never would be able to decide which one to buy.

What would you do? The sensible thing to do would be to go to the various salesmen and have each one demonstrate his car to you and after you had visited half a dozen demonstrators you would have acquired a fair automobile education without any expense to yourself.

Of course the difference between the Church and the automobile lies in the fact that you really want an automobile.

But it also lies in the fact that the children of this world are wiser in their generation than the children of light.

A citizen of this world is very fond of saying to anyone who is trying to sell him something; if you want me to buy that you will have to show me, but the children of light start out with the assumption that one creed is as good as another, and very few of them take the trouble to give a reason for the faith that is in them, neither do they demand that others should give a reason for the faith that is in them.

Most people regard religion as a mere theory of the Universe, and therefore one man's theory is just as good as another's.

Moreover, is it not a slight to one's good friends to imply that you have a more sure basis of faith than they?

In buying automobiles one never thinks that you are reflecting on a friend's intelligence if you buy a different automobile, but to have a different creed and to believe it firmly is something different.

Why? Is an automobile a more important conveyance than a Church? Or is the journey that we take over the turnpike a more vital thing than one that we take over the way of life?

There is no greater reality in life than life itself. And you can take no journey on theories. You must have certain facts.

A man may tell you that he has a perfectly good flying machine that will take you to Europe, and he may be full of the theory that he can do it, but because you are a practical person and because your life is very precious to you, you decline the invitation to go to Europe on anything but a vessel that has proven its worth.

Yet the same folks are willing to launch upon the sea of eternity in any old thing that somebody says will take him to heaven. We couldn't theorize about going to Europe, but we are willing to theorize about going to heaven; just because we think that going to heaven is all a matter of theory anyway. Of course time was when going to Europe was a theory. When the Indians had nothing but birch bark canoes, some Indian may have felt that there was a land beyond the waters, and that he could get there. That was theory. But when Columbus actually crossed the deep then theory gave way to facts.

And Indians actually went to Europe, which a few years before did not exist even to their imaginations.

In the same way before Christ came, life after death was a pure speculation, indulged in by Job and Plato and others. There is scarcely anything in the Old Testament which gives a definite idea of the future life. It was all hazy and indefinite.

But Christ came to overcome death; and when He rose from the dead, He established a new fact.

Then fact replaced theory. Of course there were those who did not believe that Christ rose from the dead, just as there were those who did not believe that Columbus discovered a new continent.

Those who believed the evidence of Columbus were working, however, on a different principle from those who discredited his evidence.

As a matter of fact they were right, and the facts which Columbus educed revolutionized geography.

Now there are two sorts of Christians, those who start from the fact of Christ's resurrection, and those who discredit that fact and depend upon a theory of a life after death. Of course it may be objected that the believers are mistaken and there is no such fact as the resurrection, but whether right or wrong, the Christian's basis is different from the one who disbelieves the evidence.

"If Christ be not risen," said St. Paul, "then is our faith vain." Then indeed are we most miserable of all men for we have made all our deductions in life from a false premise. Granted, but we believe the evidence, and so the fact of the Resurrection and not a theory of future life is the basis on which we begin our faith.

Then we cast aside all previous theories and start from a fact as vital and fundamental as was the fact that Columbus discovered America in the geography of the world.

The whole world is different because of a fact.

Starting from this fact are certain other facts which are related to the first one, but which will be settled differently by different folks.

What are the other facts and what do they mean to you?

They are that Christ instituted two sacraments, that He founded a Church, that He entrusted His Church to a definite ministry, that He endowed His Church with the gift of the Holy Ghost, that His Church became an historic reality, that His Church successfully survived the tempests of this troublesome world—all facts; important facts if fact and not theory is the thing that you are looking for.

Moreover, we have seen lots of theoretical craft put out from shore in various theoretical craft, which were never heard of afterward.

Have your theories if you want to; nobody can stop you, but as for me and my house, we will take the vessel that has weathered the storm.

The Historic Church may have its limitations, but it has thus far justified the promise of Him who said "that the gates of hell shall not prevail against it."

WESTERN CHURCH SCHOOLS

Where is your boy or girl going to school?

If you live west of the Mississippi River there are some excellent Church Schools.

For boys, there are four schools which are available. Shattuck School at Faribault is one of the best equipped boys' schools in the country and stands very high as a military school and as a preparatory school for college and business.

There are two excellent schools that are less expensive than Shattuck. The Kearney Military Academy, and St. John's School, Salina, Kans., either of which take boys at about $400 a year.

Major Ganssle at St. John's is well known to the editor and he can thoroughly vouch for the character of the man.

St. Stephen's, Colorado Springs, is an excellent school also and worthy of consideration. It is especially suitable for boys who need physical development and special attention.

The Church is also rich in girls' schools.

St. Mary's, Faribault, is one of the best equipped schools in the West and maintains a high standard of scholarship and culture.

So also are St. Katharine's, Davenport, Brownell Hall, Omaha, Bethany School, Topeka, and All Saints', Sioux Falls.

In Denver there is an excellent day school maintained by Rev. George H. Holmes at Wolfe Hall, where boys are prepared at small expense for college or for business.

Breck School, under the direction of Rev. C. E. Haupt, is now attached to the Agricultural School of the University of Minnesota in St. Paul.

Anyone who wishes to send a boy or girl to school can find what want among these schools, if they will send for catalogues.

EVERGREEN SUMMER SCHOOL

An excellent Summer School was held by the clergy of Colorado at Evergreen, Colo., from August 6th to 11th, inclusive. Lectures were delivered by Bishop Johnson, Dean Hart, Canon Douglas, the Revs. S. S. Kilbourne and B. W. Bonell. There were about twenty clergy in attendance and all enjoyed the school immensely.

The session was short because it was of an experimental character. It was unanimously decided to make the Summer School a permanency, especially because of the courtesy of Canon and Mrs. Douglas in putting a plat of ground admirably adapted for camps at the disposal of the school.

Evergreen is delightfully situated in Bear Creek Canon, while the Church and Guild Hall are admirably suited for services and lectures.

Committees were appointed to arrange for a more extensive school next year to which the clergy of neighboring Dioceses will be invited and a more comprehensive program will be arranged.

DIVINITY SCHOOLS

The United States has called upon the young men of the country to officer her armies and the response has been that the very finest have offered themselves and been accepted for this purpose.

The Divinity Schools of the Church will open this fall and the Church makes her appeal for the finest to enroll in the army of Jesus Christ.

The influence of the Church depends upon the character of her ministry. She needs strong and vigorous young men.

The Church has several Divinity Schools.

The General Theological Seminary in New York; Berkeley Divinity School at Middletown, Conn.; Episcopal Theological School at Cambridge, Mass.; the Virginia Theological Seminary at Alexandria, Va.; the Western Theological Seminary at Chicago; Nashotah at Nashotah, Wis., and Seabury Divinity School at Faribault, Minn., besides schools at Sewanee, Tenn., Gambier, O., San Francisco and elsewhere.

Why not enlist in the hardest war under the most gracious Leader that the world has ever known?

Model Indian Village in Wyoming

A model Indian school and village for the Arapahoes of the Wind River Reservation is in the course of construction under the direction of the Rt. Rev. Dr. Nathaniel S. Thomas, Bishop of Wyoming. A blacksmith shop, a machine shop, a carpenter shop and a saddlery are to be part of the plant which, according to a Westerner who "savvies the Indian question," says the Philadelphia Ledger, will change the whole attitude of the white man towards the Indian."

The Protestant Episcopal Theological Seminary in Virginia

The ninety-fifth session opens on Wednesday, September 19, 1917.
A course for special students. For catalogues and other information address
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The General Theological Seminary
CHELSEA SQUARE, NEW YORK CITY
This Seminary is under the control of the General Convention, which appoints the majority of the Trustees. The regular course is three years. Courses for graduate and special students may be arranged. For catalogue and detailed information, address The Dean, 1 Chelsea Square, New York City. 23-43

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Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York. 28½tf

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Forty-six ladies' and fifteen men's vestments, and forty-five caps. The cassocks are of best quality black dull finish satin, the cottas of best quality galatee; the caps of black cashmere, with tassel. Will sell part or whole lot. Sample suit submitted on request. Ladies' suits, with caps, $4.50. Men's suits, without caps, $3.25.
MOORHEAD CHORAL SOCIETY,
Harrisburg, Pa.

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CHURCH EXTENSIONS BY SUBMERSION

Machinists' Prescriptions for Anatomical Arrangement

The clear thinker is a much esteemed man, and if he be in a position of influence and authority, he is usually a powerful one. But for all that it usually turns out that he, unintentionally as a rule, causes more mischief than ever he or his generation can repair. This would not by any means be so often the case if such would confine his perspective attention to the sphere or business with which he is conversant. But to require this is to ask a little more of human nature than it is yet prepared to concede. An idea can be clear without being competent, just as a clear deck may mean that the compass and the captain have been thrown overboard. If human life and commerce are the more valuable things, it is really better to make port with some unordered baggage than it is to go to the bottom in ship-shape fashion. Anybody can have a clear idea if he resorts to wholesale discharge of the facts and considerations that obscure or make against his thesis, if he throws overboard what he doesn't cognize, together with what he doesn't like. There is a clearness of mind which should be regarded with deep suspicion, for it savors more of the Scribes than it does of the Gospels. Omniscience alone can make a clear case when regarding every fact. When one is about to take voyage on a ship that has been cleaned by the street department, it is just as well to inquire what has been done with some of the ropes, and whether the wheel has been detached as an absurdity on the sea.

It seems to have been in a spirit of protest against this method in general of tucking the universe into a second-hand shirt, and its application in particular with reference to our Divinity Schools, that one of the speakers at a recent Berkeley dinner spoke as follows, according to the Berkeley Divinity School Bulletin, under the caption of

"Large vs. Small Divinity Schools"

"There is often a tendency to import, or, rather, to export into every department of human activity methods that have been found to work well in some departments, regardless of essential differences. Such tendency is seen in the proposition recently made by a successful business man to adopt the merger idea in the conduct of our Divinity Schools. No man who takes the time and uses the material for second thought can conclude that a method of sound economy in the oil business, for instance, would necessarily work advantageously with those institutions whose output is designed to meet and direct the infinitely varied and complex forces which determine at the source the individual spiritual life of an innumerable host, and the character of a soundly progressive society. There is no Divinity School that is so small that it has not made and is not making some contribution toward the greatly abounding life of the Church, which reflection would never attempt to measure in terms of dollars and cents. To merge all such into one comparatively great institution would be essentially to establish a uniformity of interpretation and a dead level of thought that would prove fatal to initiative, reduce some of our most gifted teachers to impotence and obscurity, and eventually would bring to pass its own decay or destruction by adopting the kind of catholicity which, permitting everything, confirms nothing, or else would provoke rebellion and schism by the virtual fettering of aspiration and the interdiction of progressive revelation and thought. The adoption of the merger plan for our Divinity Schools could be equaled in consequential folly only by the selection of a Board of Directors of one pair of parents in a community to bring up all the children born in that community. That such a method could be financed more cheaply than the present one of bringing up individual families none can reasonably doubt. If that is all there is to it, the question is, of course, easily settled, and settled beyond dispute."

American Religious Workers in China

The following from the Washington Post, reprinted in the Church News of West Virginia, is encouraging reading to those who have been helping for years past to foot the Mission bills. Few of us are unwilling to give if we have assurance that the end the money is spent to achieve is finally really attained. We did not know it, but it has turned out in this day, when every friend counts, that the money spent in promoting the Gospel of Peace was to bear for us all its first tangible fruits in the time of world-wide war.

"Even more significant than the trade relations between China and the United States has been the work of American Missionaries in China, than whom no class of foreigners is more friendly, sympathetic and unselfish in their attitude towards the Chinese people. The spirit which has underlain, and still underlies, the relations between China and the United States is nowhere better illustrated than in the devotion of this comparatively small group of Americans to their useful services in China, and in their readiness to uphold the cause of justice and fairness.

As religious teachers, they have made the Christian faith known to the countless millions of Chinese who had not heard of its truths before, and thereby gave them a new hope and a new source of inspiration. It is impossible to estimate how much happiness and comfort they have brought to those who found life miserable because of its wanting in spiritual vision.

Closely allied with, and yet distinctly different from their work as messengers of the Gospel, is the influence of the Missionaries as a factor in the social regeneration of China. Many of the epoch-making reforms, such as the suppression of opium and the abolition of foot-binding, have been brought about with no little encouragement and help from them. Two semi-religious organizations, the Y. M. C. A. and the International Reform Bureau, both of them exclusively American enterprises, deserve special mention for their co-operation with the Chinese people in battling against social evils and in working for the moral uplift of the downcast. As an evidence of the fact that their useful work is appreciated by the Chinese people, I may point out that both these organizations are heartily supported in China by many gifts in money and land.

Nothing which individual Americans have done in China has more strongly impressed the Chinese mind with the sincerity, the genuineness, the altruism of American friendship for China than the spirit of service and sacrifice so beautifully demonstrated by American Missionaries."

The World's Book

It is a new and interesting tribute to the Bible that the literary tests for immigrants are now made from passages chosen from it. That is not because of the reverence that Christians feel for it, and Jews for some parts of it, but because it is the only book that has been translated into almost every known tongue. The Department of Labor has prepared passages in more than a hundred languages and dialects.—Church News.

Ohio Rector Stands For Non-Partisanship In City Government

The Rev. Arthur Dumper, Rector of Christ Church, Dayton, Ohio, before leaving for his vacation the first of August, wrote an open letter to the Dayton Citizens' Committee, expressing his regret that he would be unable to take an active part in a campaign for a non-partisan city administration. In the course of his letter, which touched largely on the local situation, he said: "The principle of non-partisan government for cities is intelligent, effective, and abreast of the best in civic thinking. For one, I would rather be defeated on the side of the better community conscience than win with the forces of moral civic surrender. If it be urged that this is idealism, and not politics, let it be said once for all that idealism is the only practical politics with which we mortals have to do. This whole nation of ours is at this time launched upon a great quest of idealism. Under the leadership of our chief executive, we are committed to making democracy safe in the earth; and that program we believe to be not only idealism, but the only practical politics open to us."

The Epistle to the Ephesians

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

VI.

Vs. 7: **That in ages to come he might show the exceeding riches of His grace, in His kindness towards us through Christ Jesus.**

Ellicott: **Ages to come.** The most simple meaning appears to be the successively arriving ages and generations from that time to the second coming of Christ. Such expressions prove how ill founded is the theory that St. Paul believed the advent of our Lord to be close at hand.

Blunt: **The exceeding riches of His grace.** Thus Christ in glory has become an inexhaustible fountain of grace, and of His fullness have we all received, and grace for grace in the Father's tender compassion toward us in Christ.

Vs. 8: **For by grace are ye saved through faith; and that not of yourselves; it is the Gift of God.**

Ellicott: **Grace—faith.** Grace is the objective, operating and instrumental cause of salvation; faith is the subjective medium by which it is received—the causa apprehendens—or, as expressed by Hooker, "the hand which putteth on Christ to justification".

Sadler: By **grace** we must understand not merely a simple isolated putting forth of God's Holy Spirit upon each particular soul, enabling it to believe, but the whole scheme and work of redemption by Christ.

Meyer: **Faith** in the atonement made by Christ is as the causa apprehendens of the Messianic salvation, the necessary mediate instrument on the part of man, while **grace** is the Divine motive, the causa efficiens of the bestowal.

Waterland: Faith is reliance on the Divine grace, the living capacity for receiving the power of a higher world.

Sadler: **The gift of God.** This does not restrict us to the Calvinistic theory of election, for faith is a gift of God, and is in the hands of a most bountiful Giver, "who giveth to all men liberally, and upbraideth not".

Wordsworth: God is the gift: Ye are saved by grace through faith, and this very thing that you are saved through faith does not originate and proceed out of yourselves.

Theodoret: Of God is the gift, for a gift it is. Faith is from God. He called you that you might believe.

Vs. 9: **Not of works, lest any man should boast.**

Ellicott: Any man should boast. The repression of boasting was not the primary and special object of God's appointment of salvation by grace through faith. Still less was it the result, but was a purpose which was necessarily inseparable from His gracious plan of man's salvation.

Sadler: Boasting is incompatible both with the glory of God and with the true Christian character. If obedience to the law could have secured justification, those who kept the law might boast. But since it is the free gift of God, and not won through or by work, boasting is excluded.

Vs. 10: **For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**

Theodoret: **Workmanship.** We are not only God's workmanship, or handiwork, but we have also been created anew in Christ, and we were created anew for good works. God, therefore, has a double claim on us.

Chrysostum: Hence it follows that the power we have of working does not spring out of ourselves, but from God, and cannot, therefore, have any intrinsic merit in it, for which we can claim salvation as a due. We are new creatures and the works of God. All our faculties are of Him, to Him be all the praise. We were created anew in Christ Jesus, and were admitted into a state of salvation, not because we had done good works, and merited salvation thereby; but we were admitted into that state by God's free grace, in order that we might do good works, which God before prepared for us as our appointed path to lead us into heaven, as we formerly walked in transgression and sins which led us to destruction.

Augustine: Do not, therefore, imagine that thou canst do anything of thyself that is good. No, turn thine eyes away from thine own work and look up to the work of Him who made thee. He has made thee, He remakes in thee. He had made and thou hast unmade. He made thee to be, and, if thou art good, He made thee to be so, and therefore work thy works with fear and trembling. Why? Because it is God who worketh in thee to will and to do of His good pleasure. Therefore, work with fear and trembling, in order that our Creator may have good pleasure to work in the low valley of our working. O God, there can be not good in us, unless it is done by Thee, who hast made us.

Ellicott: **Which God ordained.** God, before we were created in Christ, made ready for us, pre-arranged, prepared, a sphere of moral action, or, to use the simile of Chrysostum, a road, with the intent that we should walk in it, and not leave it. This sphere, this road, was good works.

Vs. 11: **Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh made by hands.**

Ellicott: **Wherefore remember,** i. e., since God has vouchsafed such blessings to you and to all of us.

Wordsworth: **Gentiles in the flesh,** i. e., not circumcised, not having in your flesh the seal of God's covenant with Abraham.

Ellicott: **In the flesh** is not in reference to their natural descent, nor to their corrupted state, but, as the use of the word distinctly suggests, to the corporeal mark. They bore the proof of their Gentilism in their flesh and on their bodies.

Sadler: **Uncircumcision.** It is remarkable how even the best of the Jews flung against the heathen the taunt of their being uncircumcised.

Ellicott: **Circumcision.** The circumcision hand-wrought in the flesh, only a visible manual operation on the flesh, when it ought to be a secret spiritual process in the heart.

Sadler: Both the circumcisnon and Baptism, being administered by men, were made with hands. But in circumcision all that was done was by the hand of man, whereas, in Baptism though He makes use of the hands of men, the Holy Ghost is the real baptizer.

The difference between circumcision and Baptism is plain to see. While both are covenants between God and His children, the one was a rite, the other is a Sacrament—the one an outward and visible seal, leaving no stamp of an inward indelibility of character, the other, an outward and visible sign of an inward and spiritual grace, invisible to human eyes, visible to God's ministering angels.

Vs. 12: **That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world.**

At that time, i. e., temporarily, during their heathen state, the time before their conversion to Christianity.

Sadler: **Without Christ.** That is, without any conscious part in Him. This does not mean that they were excluded from the benefits of His intercession.

Meyer: Aloof from connection with Christ.

Anselm: Ye were without knowledge of Christ.

Ellicott: **Being Aliens.** This seems to hint at a state of former unity and fellowship, and a lapse or separation from it. Jews and Gentiles were one under one spiritual commonwealth, of which the Jew was a subsequent visible manifestation. The Gentile lapsed from it, the Jew made it invalid, and they parted, only to unite again—in one act of uttermost rebellion, and yet through the mystery of the redeeming love, to remain thereby united forever.

Barry: Not aliens, but alienated, implying that the covenant with Israel was simply the true birthright of humanity, from which mankind had fallen.

Gore: This alienation of Gentiles from the Divine covenant was represented in the Temple at Jerusalem by a marble balustrade separating the outer from the inner court. One of the inscriptions found recently, now in the museum at Constantinople, reads: "No alien to pass within the balustrade round the Temple and the enclosure. Whosoever shall be caught so doing must blame himself for the penalty of death which he will incur."

Sadler: **Having no hope.** No well-founded hope of a future life even, much less of a redemption from past sin.. They had no certainty, and apparently no moral power over heathen society to restrain it, much less to raise it from its utter degradation.

Jerome: **Without God in the world.** Ye had a multitude of gods, and yet ye were without God; and this is God's own world, and although ye yourselves were His creatures, created in His image. Strange solitude!

Whitby: The Christian styled the heathen atheists, because they knew not the true God; and the heathen styled the Christians atheists, because they denied those to be gods whom they esteemed to be such. The stoics reckoned two kinds of atheists, one that contemned the gods, and the other that spake things contrary to the Deity.

Gore: They were without the Church of God, and therefore presumably without God and without hope.

Sadler: Without any knowledge or recognition of a Creator or moral judge.

The Open-Air Service in Minneapolis

These services continue with increasing interest on the part of both the Clergy and also the men. The particular lines of work to be pursued are rapidly defining themselves, and the value of the work is beginning to show. Instead of an entirely new group of faces each week, old faces reappear, and certain of the men seem to be looking forward to the next Sunday evening. It is an easy matter to discuss theology or other subjects with these men. They start the discussion themselves. One wonders whether Bishop Wise would recognize such a School of Theology.

Last Sunday, Aug. 19th, the street was torn up, large piles of sand were heaped up, a concrete mixer stood near, and rows of pipe. Seizing upon the circumstance to drive home his lesson, the speaker of the evening, after explaining the necessity of pure grit sand in the mixing of concrete, and in the natural stone of the pavement and curbing without black dirt, to make a durable mixture, spoke of the necessity of "grit", of pure "sand", in the formation of character, and in life, without the black dirt of bad habits. And pulling a stamped envelope from his pocket, the speaker noted the "stick" of the stamp, **without** which the letter, dropped in the postoffice, would go nowhere, but **with** which it would go thousands of miles, even back and forth across the country, and he pointed out the value of "stick" in life, quoting the words: "Consider the postage stamp, how it sticks to its job till it gets there."

One (apparently) I. W. W. called to all workmen to come away. But the speaker, after allowing the objector time to speak—an opportunity not made use of—pointed out the fact that Christ was a workman, and asked why one workman should withdraw from another, and not stand by. When the suggestion was made that there should be a new gospel, the speaker asked whether this auditor did not want the old gospel, that had built hospitals, orphanages, and homes for the widow, the orphan and the aged, the gospel that had freed the slave in Africa from bondage, the women in China from torture, and the children in India from the crocodiles of the Ganges.

The men themselves suggested the need of a Church or some hall for the Winter.

And when the Rev. C. E. Haupt began the old words of the Lord's Prayer, with the men seated on the sand piles and crowded along the curb for over half a block on both sides of the street, the writer was reminded of the throngs in old Capernaum and by the Sea of Galilee, and he wondered whether the old days of Apostolic inspiration in the Church had not returned, and longed for a modern Dore to immortalize this strange scene.

Second Reserve Officers' Training Camp

Pastors and relatives and friends of the men who have entered the Second Training Camp at Fort Sheridan are asked to send the names of those that are Churchmen to the Rev Frederick L. Gratiot, Curate of Trinity Church, Highland Park, Ill., who has been appointed by the committee in charge of Church work at the camp to act as Chaplain. It is especially urged that the names of such as are candidates for Baptism or Confirmation, or who may be interested, be forwarded, with as many particulars as possible.

A celebration of the Holy Communion is held every Sunday morning in the Y. M. C. A. building at 8 o'clock. The Roman mass is in the Gymnasium at the same hour, and a preaching service, under the auspices of the Y. M. C. A., is held at 10 o'clock.

(Church papers of the Dioceses included in the new Central Department please copy.)

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THE CHILDREN'S HOUR

FAIRY GOLD

By EVA LEE MATTHEWS

Now it happened that the Widow Rooney, with her daft son, Tim, came back to live in the little shielding on the outskirts of the town. They were traveled folk ,for Sergeant Rooney had been in the army, but he had died of fever, and Tim was that daft he could not get on in the world so the widow had come back though it was to little enough. She managed to live by washing for the great folk at the manor house but Tim was a feckless lad and could never be trusted with money nor with anything else for the matter of that. He was always for giving it away to the first old body would ask him, and stray cats and dogs were always sure to find a friend in Tim. Once, when old man Maloney turned loose his donkey to die, because he was too old and lame to be of use any longer, Tim took him home and fed him up—his mother and he gave up tea to feed the brute—and he got strong again. But the first time Tim drove him through the town with a load of wash his mother had done, old man Maloney called him "a thief and a spalpeen to be aither stealing his beautiful donkey," and Tim was glad to give it back to him to escape the gaol and the purgatory somewhat mixed in old Maloney's threats. They had lived there perhaps a year before they heard of Teague and his bag of fairy gold. And Tim, if he heard it, forgot it as soon, for the lad could hold nothing long in his scattered wits. But one day, as Tim was bog-trotting and whistling in his happy-go-lucky fashion, he saw a queer bent over figure of a man cutting peats, and a rough voice called out to him:

"Here, ye spalpeen, come and carry this load of peats for me!"

Tim good naturedly did as he was told, though he grumbled some at the weight of it.

" 'Tis not so heavy as I be carrying," the man answered shortly.

"Shure, thin, 'tis a big load entirely ye do be carrying," said Tim.

"'Tis one I would sell, though," said Teague.

"Begorra, not for what I could give," answered Tim.

"And what could ye give for it, then?" craftily asked Teague.

"Sure 'tis only the lucky shilling I have," said Tim, "and it's hung around my neck by the hole that is in it and the sthring it is tied with."

"And may be I'd sell it to you for that same," said Teague. "Let me see it, begorra."

So Tim handed over his lucky shilling that his mother had hung around his neck for the luck of it. And Teague, with a shout of relief, felt his burden slipping down from his shoulder, and he handed it over to Tim, who never suspicioned a thing about it.

"It's goold," said Teague, "if you know how to handle it."

And off he sped with his peats that Tim had dropped in making the bargain.

"Goold!" said Tim. "Then it's the mither shall have a new shawl this day." So he went into the town and picked out a gay red and green plaid, and planked down a rock to pay for it. The shop man picked it up and looked at it in surprise. "And where did you be getting this?" he asked sharply.

"'Tis that I bought it from a bowed over little man in the bog," said Tim. "But if you don't like it, keep your shawl and give me the goold."

"No, no," said the shop man, who rung it on the counter and bit it, and tried it by every test he could think of. "It is goold now, and I'll risk it being rock in the morn. But you'll not be wanting any silver change with it, I reckon? I'll not risk that, though the shawl I can get back again when this turns back to rock."

Tim did not understand much but that he could take the shawl, which he did in high glee, putting it around his mother's shoulders with a warm kiss.

"But Tim, mavourneen," said his mother, "and where did ye get the money for the grand shawl. Ye have not taken anything at the manor house, I'm hoping," she said anxiously.

"Na, na, mither," said Tim, "'twas the lucky shilling. And I met a man in the bog and he sold me a bag for the lucky shilling, and he called after me 'twas goold, and the shopman said 'twas goold, but it might be rocks, but he gave me the shawl—and isn't it gay?"

"And what have ye done with the bag, Tim?" asked his mother, relieved to see that it was not fastened on his back, as it had been on Teague's.

"I put it in the byre I made for Maloney's donkey," said Tim. The Widow Rooney went to look at it. It was large, and heavy, and knobby. She opened the mouth of the sack and pulled out one or two common looking rocks.

"Bah! Tim, it's fooling me ye are," she said, "and I'll just take the shawl back, for 'tis no better than stolen goods at all at all."

But when she took it back the next day, and began to apologize for her son as looney and daft, the shopman was most polite, and told her it was good gold Tim had given him, and he gave her a fine gray shawl for the one she brought back, and gave her a mort of silver besides, more than Tim had ever seen in his life before, and he begged a lucky shilling from his mother, and had her tie it around his neck.

And then word went round all the countryside that Teague had sold his sack of rocks to Foolish Tim Rooney, and he had come to the market and hired out like the other men, for he had no burden on his back; and though nothing would ever make him straight again, at any rate he could do a day's work now as well as another. But it was found after a while it was ill luck to hire him, for the cow he tended died, and the garden he worked had the blight, and the very peat he dug would not burn.

And strange things, too, were said of Tim Rooney. First, there was the gold he had paid for the shawl. And the shopman maintained it was good gold, and worth a heap. Then Tim would go about with a rock or two from his bag stuffed in his pocket, and always he would come home without it. But old Goeghan, who had lost his fishing smack in the great storm came out with a fine new one, and gratitude in his heart to Tim Rooney, the simpleton; and Nora Shaugnessy, who was too poor to marry the boy of her heart, who had gone to America, suddenly found she could pay her way on the ship, and have a bit for clothes, and something laid by besides. And she came to Widow Rooney and cried and kissed and thanked her as if she was crazy. And old Grandam Spicer, who was to go on the rates, and was sitting for the last time by her bit peat fire, suddenly told the men who came for her that there was no need, for she had enough to last her time, and she proved it to them, too, that it was real money she had, and not the idle dreams of her addled old head. But old man Maloney, who had quite starved his donkey this time, came whining to Tim and begging him for one of his wonderful rocks, and Tim gave it to him readily enough, for he never refused any one, simple soul, and harbored no malice, and perhaps no memory of old Maloney's abuse of him, but when the sorr'd old creature tried to pass it for the drink that he craved, the saloonkeeper threw it back at him, and said, "Get out of here with your ould rock."

And so it was whispered about that the fairy gold of Tim Rooney was as capricious as the fairies themselves. In any real and honest need, it seemed to be gold right enough, but when it was sought for less than need, or for some evil indulgence, it was but the useless rock Teague had carried for so many years, to smart his shoulders. Old Father Ryan would take none of it for the Church.

"No, no," he said to Widow Rooney, "a silver shilling I'll take now and then, as I used to, but none of your fairy rocks for me." And he would laugh genially, and when he found a case of real abject need in his Parish, and sorra a plenty there were to be sure, Tim was sure to be there with a rock or two in his pocket before night, and there would be a happy family where misery, and famine, and sickness had been.

But how did Teague take all this? At first he laughed at the tales he heard. He knew those rocks. He had looked at them and fingered them every day for ten years. You couldn't fool him. The lad had stolen the gold from some one, but sure it could not be from his bag of rocks. Then slowly conviction came to him, as to others; and how impotently he raged that he had let such a treasure escape him. Then he brooded long hours as to how he might get his treasure back. He stole by night into the byre where Tim kept his bag of rocks, and examined it carefully. Yes, it was the same bag of useless, heavy rocks he had sold the fool for his lucky shilling. What treasure he had must be buried or hid somewhere else. He spied upon him day and night, but could never find Tim going anywhere else but to the byre, where he would fill his pockets with rocks and then go on his way whistling and merry-hearted, and then there would be some happy family by night, when Tim came home again with empty pockets. So Teague was forced to the conclusion that the rocks turned to gold in Tim's pocket. Well, if he could not get the whole treasure, he might get some of it, some nuggets of gold, that would never be satisfying, to be sure, when there was still so much in the bag that could not be made into gold. But it was maddening to think that all the countryside but himself was profiting by and enjoying his fairy gold he had suffered so much for. He laid his plans carefully, and choosing a day when Tim had filled his pockets more than ordinarily full, and had gone by a lonely road that led to Farmer Stone's, and it was said he was about to lose his farm for the mortgages, Teague crept up behind him, and with one blow on the head with his heavy knobbed stick, poor, unsuspecting Tim fell dead on the highway. But the murder was not as well planned at Teague thought, for Farmer Stone and Father Ryan were coming out to meet him, and when they saw him fall, they ran forward, and found Teague bending over his victim, searching for the gold he believed to be in his pockets. He was easily arrested—but no efforts could bring poor simple Tim Rooney back to life again. No gold was found on him either—no money at all but the lucky shilling hung round his neck. But the grandest funeral ever known in Bally Chulish was poor Tim Rooney's. The manor house and the rich folk were there, and all the poor for many miles around came to his burying.

The evening after the funeral Father Ryan came to see the Widow Rooney, sitting solitary by her desolated hearth. They talked long of him that had gone. "And what has become of Tim's bag of rocks?" he asked.

"It's gone," said the widow, in a troubled voice. "I heard a commotion out in the byre, and looked from the window, and sure it went away as if the wind were blowing it, and it as calm as my breath this minute. Ach, Father, but it was unholy stuff, and brought death to him that had it."

"Never you think that," said good Father Ryan. "The holy soul of that simple lad turned the fairy gold, which was sheer rock to us common folk, into the real thing, because he was always using it for others, with never a thought of himself; and I'm thinking our real gold is like fairy gold, only bits of rock, unless we use it to turn it into happiness for other folks. Tim seemed simple enough to the like of us, but the leprechan could not beat him in a bargain, and he has a house of gold now all right in the city of the simple of heart, that fairy nor man can take from him. And I'm thinking," he added, lowering his voice, and looking furtively about the room, "the leprechan himself wanted it used as Tim was using it. Did I tell you how Farmer Stone and I happened up? No? 'Twas, then, along of a little man in green, who caught me by the flap of me coat and said, 'Oh, hurry, hurry—he'll be needing you yonder.' And we might have been in time, only Farmer Stone was slow to believe the warning."

"What will happen to Teague, misguided man?" said Widow Rooney. "I'd hate to have my Tim responsible for his death."

"Rest aisy, then," said the priest. "Teague is stricken by the hand of God, and is as crazy as a loon. Sure he digs and mutters and drags away at an imaginary burden, and all the worrd he ever says is, 'Goold—fairy goold.' "

Tennessee Items

The Convocation of Knoxville, Diocese of Tennessee, meets September 4-6, at Rugby. Rugby is a charming little settlement in the mountains of East Tennessee, and the Rev. B. T. Benstead has arranged an unusual program for the delegates. The features of the meeting will be an excursion to the "meeting of the waters", with a service in a very old cemetery, and a clerical conference on "Preparation of Candidates for Confirmation".

The Rev. Dwight F. Cameron, Rector of the Church of the Epiphany, Knoxville, is spending a two months' vacation in the East.

The Rev. Walter C. Whittaker, Rector of St. John's Church, Knoxville, is also spending his vacation in the East.

The Diocese is generally adopting the Roll of Honor plan, and a beautiful cabinet has been placed in St. John's Church, containing the names of many who have volunteered for service. Brigadier General L. D. Tyson goes from this Parish.

On the eleventh Sunday after Trinity, at St. John's Church, Johnson City, the Rector, the Rev. W. A. Jonnard, blessed and dedicated a magnificent brass pulpit, the gift of Mrs. W. P. Harris. The pulpit is in loving memory of Capt. William Pond Harris, for many years the moving spirit and organizing force of St. John's. With a handsome hymn board, presented by Miss Gladys Berry, and a new service book by the Altar Guild, this pulpit completes the interior of the beautiful little Church in Johnson City, which was consecrated just a year ago.

The Vestry of Christ Church, Nashville, have elected the Rev. Edw. E. Cobbs as Rector, to succeed the Rev. Dr. H. J. Mikell, Bishop-elect of Atlanta. Mr. Cobbs, who is at present Rector of St. John's Church, Montgomery, Ala., has not yet accepted.

The Journal of the Diocese has now been published, and should now be in the hands of all who are interested.

The Rev. J. C. Mitchner has recovered from a recent operation, and has resumed his duties as Rector of Holy Cross, Mount Pleasant.

The Fall meeting of the Convocation of Nashville is to be held in the Church of the Messiah, Pulaski. The Church is at present without a Rector, but the services will be arranged by the Rev. G. I. Hiller, a former Rector of the Parish.

The Summer Training School for Workers

August 7th to 14th, inclusive, and Sewanee the place, for the most successful session of this splendid School since its organization, over ten years ago. The regular departments of instruction were presided over by experts—Dr. W. C. Sturgis, on Missions; Rev. F. M. Crouch, on Social Service; Miss Mabel Lee Cooper, on Christian Education.

There was a daily celebration of the Holy Communion in All Saints' Chapel, and a Vesper Service and a short address each day. The addresses were made by the Rev. Messrs. M. P. Logan, W. B. Capers, G. C. Tucker, G. I. Hiller, W. C. Whittaker, R. N. Ward. The Sunday morning sermon was preached by the Rt. Rev. N. A. Guerry, Bishop of South Carolina, and at the evening service the Rev. G. L. Tucker spoke on "Southern Problems".

At the closing session, certificates of attendance were awarded, and an inspiring address was made by the Rev. Dr. Logan, the Director.

A resolution was passed that at the next session of the School the regular course of study as set forth in the plan of the General Board of Religious Education should be adopted, examinations to be given and credit certificates issued. the equivalent of the credits of the G. B. R. E.

Lectures were also heard, with much interest and profit, on kindred subjects, such as "Organized Bible Classes", Prof. T. P. Bailey; "The Soldier in Our Midst", Capt. Parker, U. S. A.; "Women and Girls in the World's Present Program", Miss Fort; "Men and Boys in the World's Present Program", Mr. B. F. Finney, Army Secretary of the Brotherhood of St. Andrew.

This School is a valuable asset to the Church work in the Province of Sewanee, and the various Boards of Religious Education should feel it incumbent upon them to make it even more of a success than it was this year. It is open to all Sunday School teachers and workers, and every Sunday School in the Province should aim to have at least one representative present.

Death of Aged and Highly Esteemed Priest

By the death, in retirement, at Maitland, Fla., on August 17th, of the Rev. William Lloyd Himes, at the age of 78 years, a figure long familiar to the Church people of New Hampshire has passed from this world. Mr. Himes began his ministry as an Adventist, following in the steps of his well-known father, Joshua V. Himes, who was closely associated with the Adventist Evangelist, Miller, in the '40's of the last century, when Adventists looked for the end of the world. Mr. Himes came into the ministry of the Church in 1876, and was followed by his father, who served as a Missionary in the West until he was about ninety years old. Mr. Himes' first work was in Northfield, Vt., after which he went to South Groveland, Mass, and in 1881 took charge of Lanberwell's N. H., where he stayed six years, after which he spent nine fruitful years as General Missionary of New Hampshire, in which work he established the Church in several communities, notably the now thriving Parish of St. Barnabas', Berlin. As Registrar of the Diocese, and as founder and Editor of the Diocesan paper, The Fly Leaf, he did valuable service. Failing health made him avoid the rigors of New Hampshire's Winters and make his home with a son in Maitland, Fla.

Province of the Pacific

Notice of Meeting to Be Held in Boise City, Iowa

The meeting of the Province will take place in Boise City, September 19th to 23rd, inclusive.

The Rt. Rev. William Ford Nichols, D. D., will preach the opening sermon in St. Michael's Cathedral at 10:30 a. m., Wednesday, and there will be during the following days interesting conferences upon important Provincial problems, with a number of expert speakers. We shall also have Missionary Rallies, at which there will be given stirring addresses on Missionary progress in the Province. It was hoped that the Presiding Bishop could honor us with his presence in this his District, where thirty years ago he left only five buildings and four Clergymen, but where we have now ninety buildings and twenty-five Clergymen. However, he writes it will be impossible for him to be present. We hope Bishop Talbot will be able to come and renew his friendships of the days he spent some twenty years ago or more in Wyoming and Idaho. We also hope for the presence of Bishop Lloyd and other representatives of the General Church.

It is our hope, too, that at this meeting we may organize the Provincial Branch of the Woman's Auxiliary. There will be published before long a complete program, but I send this preliminary statement because some of the Church papers published last week a notice which was rather inaccurate, and apparently picked up from some local newspaper.

J. B. FUNSTON,
Bishop of Idaho.

Says Smokers Keep Enlisted Men from Greater Evils

The Rev. Curtis H. Dickins, Priest of the Church and Chaplain in the Navy, who has been conducting a series of "smokers" at the Philadelphia Navy Yard, recently received a communication from Dr. G. W. Linn of Malvern, in which he asserts that smoking is a bad habit, apt to undermine the health and efficiency of soldiers and sailors, and concludes with an appeal to the Chaplain to discontinue the smokers and "institute some other rational form for entertainment". The Chaplain replied as follows:

"No, my good doctor. While I appreciate your point of view, I still feel that I have chosen wisely and well, for I know military men. You deal with separate individuals, under favorable circumstances. I have to deal with men under the unnatural conditions, and if my choosing and decisions differ from yours, I am sorry, but I choose and decide as God lets me see things. I cannot do otherwise.

"My only reason for not immediately complying with your suggestion to institute some other form of entertainment is that I find this the least harmful, and am convinced that it is the source of keeping thousands of young men from greater evils, which tend to destroy their manhood and their souls' peace."

Billy Sunday, in addressing a great meeting of citizens to bid farewell to a coast artillery company at Hood River, Ore., last week, is reported to have exclaimed: "Such a sight as this makes me glad I'm an American, and I can well say that we are with you, Woodrow Wilson, and to hell with the Kaiser!"

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The Music in the Communion Service

The writer has been trying to break away from the worn conventionalities of music in this service, in order to make this feature of the service fresh, suggestive and helpful. He puts forth the following suggestions, not as a finality, but as something that he has found helpful to himself and, perhaps, to others.

Instead of the hymns 225 or 228, suggestive of a theology which has shed oceans of blood, 143 is used (verse two omitted) in order to bring out the idea of personal devotion, so needed today, "And here we offer and present to Thee, O Lord, our souls and bodies to be a reasonable, holy and living sacrifice".

Jesus calls us o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Saying, "Christian, follow Me".

Jesus calls from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, "Christian, love Me more".

In our joys and in our sorrows,
Days of toil and hours of ease;
Still He calls, in cares and pleasures,
"That we love Him more than these".

Jesus calls us, by Thy mercies,
Saviour, make us hear Thy call;
Give our hearts to Thine obedience,
Serve and love Thee best of all.

Instead of the Gloria in Exelsis, which can well be reserved for Christmas, and then sympathetically strike its glorious, angelic message of peace and goodwill, some hymn, especially 363, is used.

O Lamb of God still keep me
Neat to Thy wounded side;
'Tis only there in safety
And peace I can abide.
What foes and snares surround me,
What doubts and fears within!
The grace that sought and found me
Alone can keep me clean.

'Tis only in Thee hiding
I feel my life secure,
Only in Thee abiding,
The conflict can endure.
Thine arm the victory gaineth
O'er every hateful foe;
Thy heart my love sustaineth
In all its care and woe.

Soon shall my eyese behold Thee,
With rapture, face to face;
One-half hath not been told me
Of all Thy power and grace;
Thy beauty, Lord, and glory,
The wonders of Thy love,
Shall be the endless story
Of all Thy saints above.

There is a beautiful and grand climax of devotion in this hymn, altogether appropriate to the spirit of the Communion Service. Or, in the Easter Season, we sing hymn 118:

At the Lamb's high feast we sing
Praise to our victorious King,
Who hath washed us in the tide
Flowing from His pierced side!
Praise we Him whose love Divine
Gives His sacred blood for wine,
Gives His body for the feast,
Christ the victim, Christ the Priest.

Where the Pascal blood is poured
Death's dark angel sheathes his sword;
Israel's host triumphant goes
Through the wave that drowns the foe.
Praise we Christ, whose blood was shed,
Pascal victim, Pascal bread;
With alacrity and love
Eat we manna from above.

Mighty victim from the sky,
Hell's fierce powers beneath Thee lie.
Thou hast conquered in the fight,
Thou hast brought us life and light;
Now no more can death appall,
Now no more the grave enthrall;
Thou hast opened Paradise,
And in Thee Thy saints shall rise.

Easter triumph, Easter joy,
Sin alone can this destroy;
From sin's power do Thou set free,
Souls new born, O Lord, in Thee.
Hymns of glory and of praise,
Risen Lord, to Thee we raise;
Holy Father, praise to Thee,
With the Spirit, ever be.

Immediately before (or after) the benediction of the Peace of God, hymn 674 is used, suggested by the symbolism of kiss of peace among the more demonstrative Orientals, wholly forbidden by Occidental conceptions of morality:

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrows surging round?
On Jesus' bosom naught but peace is found.
Peace, perfect peace, with the loved ones far away?
In Jesus keeping we are safe, and they.

Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.

Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne.

It is enough; earth's struggles soon shall cease,
And Jesus call us to heaven's perfect peace.

Sung softly, kneeling, this brings a service to a beautiful close, as the great service of atonement and reconciliation.

R. C. T. B.

Shattuck's Contribution to the War

Large numbers of the alumni of Shattuck School at Faribault, Minn., who received their training when the country was at peace, says the Minneapolis Tribune, have responded to the call to arms and are now stationed in foreign service, in the regular army, in the medical service, in the national guard, in training camps or officers' reserve corps, or home guards.

Shattuck, which has behind it the experience and traditions of 50 years, is essentially a military school, with military training under the direction of a regular army officer detailed by the War Department since 1869. It has been rated for many years as an "honor school," chosen by the officers of the general staff of the army as one of the best military schools, and it now maintains three units of the R. O. T. C., the Junior Division.

But Shattuck is more than a military school.

It is a college preparatory school, with graduates now in Yale, Princeton, Harvard, and 22 other colleges.

It is a Church School, with a definite religious influence and high ideals.

Furthermore, it is not a commercial enterprise, declares C. W. Newhall, headmaster, who says that the school is training boys as a work of service and not for profit.

During the 50 years since the Civil War, the military schools and academies have made for themselves a distinct place in the educational system of the country.

"Even in the years of peace there were many parents who saw the value of their sons of the discipline and training that these schools afforded," said Mr. Newhall. "If training of this sort has a value for a boy in time of peace, it has an even greater meaning in time of war. It is only another application of the idea of preparedness. Military instruction now may mean the difference later, between entering the service as an officer and being drafted as a private in a conscript army."

The "essentially military" schools have trained boys and young men so that they are equipped to act as company officers in armies which are being organized. They are not professional soldiers, but they are ready to serve their country as commanders of volunteer armies, and it is estimated that more than half of the men enrolled at the first 14 officers' training camps have had military training at school or college.

Bishop of Wall Street In Minneapolis

In one of the largest crowds yet assembled since the beginning of the open-air work by the Church in Minneapolis, the Rev. Wm. Wilkinson, famous for this work, held the intense interest of the men of the street for fully forty minutes. With an inimitable wit and genius, he drove home the lesson of religion and morality, of clean living and honest work, winning the very hearts of those homeless, honest fellows. It was a peculiar pleasure to know that New York City was honoring the entry of the Church in Minneapolis into this field of labor with so distinguished a visitor.

Removal of Breck School

2095 Commonwealth Ave.,
St. Paul, Minn.

The Brick School, founded in the days of Bishop Whipple, and named for the Rev. James Lloyd Brick, has been relocated near the Agricultural Department of the University of Minnesota, in St. Anthony Park, a beautiful suburb of both the cities of St. Paul and Minneapolis, with access to the educational and cultural advantages of either. The elaborate system of public instruction is attempting the impossible task of forming good citizens with an adequate basis for a life of vortue. Hence the results along the moral line are meagre. In the divided state of Christendom, no definite religious instruction can be given in the public schools. Yet "religion is the basis of civil society". The religious education of the children must be supplied by the Church. The Board of Regents of the University having decided to grant credit for work done in religious subjects in Church Schools, students can pursue their secular studies under the auspices of the State, and have in the Brick School a Christian home and take courses in the Bible and Christian ethics as part of their program.

In addition to the religious studies, the Brick School offers a complete High School course, and to fit students for admission to any University. Tuition is but $15 a semester. A few students can be accommodated in the dormitory, but rooms can be had in the neighborhood for six or seven dollars a month, and board at very reasonable rates.

The Brick School is an effort on the part of the Church to assist students of moderate means to secure an education and to supply the religious element essential to true nobility of character. Its terms place it within the reach of all.

Setting for the "Battle Hymn of the Republic"

The last Sunday magazine section of metropolitan papers announce that Ralph Kinder, for many years Organist and Director at Holy Trinity Church, Philadelphia, has prepared a new and rousing setting of "The Battle Hymn of the Republic", which those who have heard it say is bound to make itself in a short time widely known and popular.

In an editorial in the Outlook recently, Lyman Abbott made a forceful statement of the desirability of a setting of "The Battle Hymn" that should be distinctive and appropriate on Churchly as well as on secular patriotic occasions, and to Philadelphia friends recently, Bishop Brent expressed his feeling that the setting to "John Brown's Body", as used in the great commemorative service at St. Paul's, in London, when the Bishop preached, did not comport to the solemnity of the occasion. That sentiment has been expressed by many others entitled to an opinion.

The melody, which may be sung by many voices in unison, or by solo voice, with the chorus upon the refrain, has all the swing of the original marching tune which is associate with other secular words. Yet it will sound as well in a Church as in community singing, or upon the highway, for while the music has infectious spirit, it has a devotional quality as well.

The aim of the author was to produce a tune that should have plenty of fire and swing, and still be so fundamentally simple as to recommend itself to the average musical capacity. In this aim he has emphatically succeeded, as any one who hears the music is aware at once.

Another version is for brass band or orchestra, and this was employed with great effect by Victor Herbert and his orchestra at Willow Grove recently. Especially noteworthy in this instrumental version, which precedes the refrain of the local version with a stirring instrumental march, is the resolute and inspiring use of the trombones and the tuba. Mr. Kinder reveals himself here a master of the art of employing the brasses, even as he is a scholar of long experience in the expert handling of voices.

Ordination

On St. Bartholomew's Day, the Bishop of New Jersey, acting for the Bishop of Western Nebraska, ordained to the Diaconate William Thomas Morgan. The service was solemnized in St. John's Church, the Rev. John H. Townsend, Rector.

A Study of the Indian Problem in Nevada

INTERESTING COMPARISON MADE BY A SPECIAL COMMITTEE

The story of the Indians and the problem of the work being done for them by the Church in the Missionary jurisdiction of Nevada is well told by the Committee on Indian Aid of that jurisdiction. The committee makes an interesting comparison between the Nevada Indians of today and those which were found there when the white man first appeared.

The great Pathfinder, General John C. Freemont, made his way into Western Nevada before the gold excitement in '49. His report describes very accurately the region of Pyramid Lake and the Washoe Meadows. And in this region he found a few scattering Indians. They were small of stature, very dark skinned, of filthy habit, living underground; and who fled in great fear when they sighted the white men.

Mark Twain, also, in "Roughing It", thus describes some Indians whom he met with on his way from Salt Lake City to Carson in the early '60s: "It was along in this wild country somewhere, and far from any habitation of white men, that we came across the wretchedest type of mankind I have ever seen up to this writing. I refer to the Goshoot Indians. From what we could see and all we could learn, they are considerably inferior to even the despised Digger Indians of California. Such of the Goshoots as we saw along the road and hanging around the stage stations were small, lean, 'scrawny' creatures, in complexion a dull black, their faces and hands bearing dirt which they had been hoarding for months, years and even generations, according to the age of the proprietor."

There is a school district near the Utah line, in Eastern Nevada, called Goshoot. The old "Overland Trail" passes through this place, and the name still clinging to the locality is without doubt a relic of the vanishing people.

We look in vain for any such Indians in any part of Nevada now as those described by either Freemont or Mark Twain. And yet they must have been the ancestors of the Indians we have here now. Living in contact with the whites for two or three generations has improved the type. He is a much better Indian than he was, in spite of all the vices which the white man has taught him. The problem of his uplift is full of encouragement.

Evidently one of the first factors in our problem is to know the Indians. Your committee has found that the information we possess under this head is very meagre. In the rough survey which we attempted in our report last year we concluded that there are about 5,000 Indians scattered throughout the State. The Indian agent now informs us that there are at least 6,000. Moreover, we had supposed that fully a third of our Indians were gathered into reservations, but this estimate is far too large. We reckoned that about 1,400 Pahutes turned toward the Pyramid Lake Reservation as their natural gathering place; but we learn that only about 600 head in that way, and but 200 actually live on the reservation. Indeed, our Indian problem here in Nevada is unique in this respect, that almost the entire body of Indians is scattered everywhere over the State, and in constant touch with the white population.

Another factor of prime importance in knowing Indians of Nevada is that, living in such near contact with the whites, their pure racial blood is fast disappearing. An Indian of mixed blood is keener witted, more passionate, easier caught by white man's vices, of better appearance and, in general, more given to every sort of deviltry than is the Indian of pure blood. Does any one know how many of these half breed Indians there are in the State? Your committee asked this question of the Department Agent a year ago, and got the reply that "It was the impression of the Department that there were very few Indians in the State that were not of mixed blood". But we are sure, from observation, that in certain localities, where sheep herders and miners from Southern Europe have been employed, they have drifted into a common life with the Indians, with the result that but very few pure blooden Indian children can be found. How general this has gone on through the State we do not know, but it is evident enough that any survey of our Nevada Indians would be incomplete which did not tell more than the name and location of the individual Indian. It should tell especially whether he is all Indian or only part Indian.

We record gratefully here the splendid results attained since we last met in Convocation by our Mission at the Pyramid Lake Reservation. Mr. Creasey's work among the Indians there has on it the genuine Apostolic seal. He has "gone out into the by-ways and hedges, and compelled them to come in". And his record of 100 Baptisms and of 82 confirmed is a notable achievement.

Story of Cooperstown and the Coopers

The history of Cooperstown, N. Y., and the circumstance of an amusing disagreement in the family of William Cooper, father of James Fennimore Cooper, are pleasantly related, says the Boston Transcript, by the Rev. Ralph Birdsall, Rector of Christ Church, that city, in his delightful little volume which he calls "The Story of Cooperstown":

With the arrival of a solitary horseman at the shores of Otsego Lake, in New York, begins the history of Cooperstown. He was William Cooper, of a Buckinghamshire family that came to America from England in 1679, and he founded the town which bears his name. Leaving his home in Pennsylvania in 1785, at the age of 31, he investigated the region round about Otsego Lake, with the intention of founding there a home for himself and a village for others. In January, 1786, he took possession, in association with Andrew Craig, of a large tract of 29,350 acres, soon afterward buying out his partner's share and becoming sole owner. Settlers began to arrive, and in 1788, Cooper erected a home for himself. It stood on Main street, where is now the entrance to the beautiful and extensive Cooper estate.

This William Cooper was the father of James Fennimore Cooper, who in his transfer to his new home at the age of 13 months was the impassive witness of an amusing family difference. It seems that when William Cooper had completed arrangements for the transfer of his family from Burlington, N. J., to Cooperstown, his wife positively refused to go. She remembered the wilderness which she had visited three years before, and she preferred the well-established society and congenial friends of her old home to the discomforts of a pioneer settlement. The conveyance was ready and waiting, her husband urged her to give in, but she sat firmly in a chair in the library of her Burlington home and refused to budge.

If Mrs. Cooper was a strong-minded woman, Mr. Cooper was no less a strong-minded man. "He seized the chair," says Mr. Birdsall, "with his wife in it, and, putting her aboard the wagon, chair and all, began the long journey to Otsego. Thus William Cooper carried his point, while his wife carried hers, for she traveled the whole distance in the chair from which she vowed she would not move. The chair itself, sacred to the memory of two strong minds, is still in use in the Cooper family." This change of home doubtless shaped, if it did not alter, the life of James Fennimore Cooper. All his first impressions, he said, long afterward, were obtained in the Otsego region. "It is to be doubted whether Fennimore Cooper would have gained such wide celebrity as a novelist if he had not discovered the unique field of romance which the lake and hills of Otsego began to open for his vision. Had Fennimore Cooper remained in Burlington, he might have written good novels, but not 'The Leather Stocking Tales'."

"I want some one to be glad that is that we can make some one happier because we were born.—Selected. I was born," said a lonely woman; so she celebrated her birthday by carrying gifts to others as lonely as herself—to the poor, the sick and the sad. It is pleasant to be remembered, and to receive presents, but the noblest, best and happiest thought that can come to us on our birthdays.

This is the hour for Christian men and women to hold fast to their faith. It is the hour for prayer for grace that the love of God may abide in the heart and continue to work as the one supreme motive, holding men steadfastly to the one consistent Christian purpose—to save and to serve the souls of men.—Exchange.

The Witness

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

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DIOCESE OF MARQUETTE ELECTS A BISHOP

The Rev. J. H. Fox, Rector of St. John's Church, Detroit, Mich., was elected Bishop Coadjutor of the Diocese of Marquette at the special convention of the Diocese, held in St. John's Church, Negaunee, Mich.

Bishop G. Mott Williams, who continues to be in ill health, assigns "all the Episcopal charge and duty in the Diocese to the Coadjutor".

The Convention opened with Morning Prayer, read by the Rev. Carl G. Ziegler, President of the Standing Committee, and the Holy Communion, the Rev. James E. Crosbie being celebrant, assisted by the Rev. Charles E. Maltas and the Rev. John H. Davis.

Five Priests were placed in nomination, the Rev. R. L. Harris of Toledo, Ohio, by the Rev. Bates G. Burt of St. Paul's Church, Marquette; the Rev. W. R. Cross, by Mr. Green of Ontanogon; the Rev. Robert McCutchen of the Philippine Islands, by the Rev. J. E. Crosbie; the Rev. John C. Sage, by the Rev. C. E. Maltas of St. John's Church, Munising, and the Rev. H. H. Fox of St. John's Church, Detroit, by the Rev. Carl G. Ziegler of Grace Church, Ishpeming. After the close of the nominations, the Convention went into executive session, when considerable discussion took place. The discussion being closed, Judge Stone moved that an informal ballot be taken. This vote showed a plurality of votes for the Rev. W. R. Cross, on the Clerical ballot, with the Rev. John C. Sage a close second, while the Lay ballot showed a very decided preference for the Rev. H. H. Fox.

The first regular ballot narrowed the Clerics down to two candidates, the Rev. W. R. Cross and the Rev. H. H. Fox. The second ballot showed a decided majority of both Clerical and Lay ballots for the Rev. H. H. Fox. Upon the announcement of the election, the Rev. W. R. Cross moved that the unanimous vote of the Convention be cast for the Rev. Mr. Fox. After this ballot, the committees rose, and sang the Doxology and, after attending to some other necessary work, adjourned for the time being, subject, if needs be, to the call of the President of the Standing Committee.

Four or five Clergy have been called to the Episcopate while they were Rector of St. John's Parish, Detroit, Mich., and the Diocese of Marquette is hopeful that another name may now be added to the list.

A committee has been appointed to wait on Rev. Mr. Fox and urge his acceptance.

"Thither the Tribes Go Up"

By Bishop Hugh L. Burlison, D. D.

I begin this article at the Mule Head Ranch, on the west bank of the Missouri River, in South Dakota. It is early morning, and the sun is just rising over the hills on the east bank, while up and down for miles on either hand stretches the fertile valley of the Great Muddy. I have stopped the night with some of our good Church folk on this ranch, where they pasture 8,000 head of cattle on 30,000 acres of range. The place is like a small village, complete in itself, even to the electric lights, which are operated by one of the nine artesian wells. I am just returning by automobile from the annual session of the Niobrara Convocation, and tomorrow night hope to reach Sioux Falls, after a trip of more than seven hundred miles. Beside me stands a disreputable looking little suitcase, which contains the offerings of our Christian men and women at the Dakota Convocation. The amount is more than $5,600.

Convocation opened on the Feast of St. Bartholomew, and was marked by most unusual incidents. The first was the presence of the Rev. Dr. Wolcott of Highland Park, Ill., who, thirty-eight years ago on that very day, had taken part in the first service held on this entirely heathen reservation. After two years, family matters took Mr. Wolcott to the East, and he was never able to return until the opening morning of the Indian Convocation, when he stood on the same ground, surrounded by the encampment of nearly 3,000 Christian Indians, on a reservation which now has 1,400 communicants. Most appropriately, Dr. Wolcott was the preacher for the day.

The second feature was the amount of the offerings, which I have already mentioned. This was largely in excess of any previous record, and offers a stimulating example to our Church folk of the white race.

The services on Sunday were unusual. In the morning, two Indian catechists were advanced to the Diaconate—Henry H. Whipple and Charles King, both of whom have served faithfully in the inferior office. We have a real hierarchy in South Dakota, beginning with helpers, junior and senior catechists, as steps to the ministry proper. The majority of our one hundred Indian congregations sent representatives. To the great booth in the center of the circle of tents they marched in order, each group following the banner of their reservation.

After the booth was filled to overflowing, the Vested Choir, native helpers and Clergy entered. The Rev. William Holmes of Santee preached the ordination sermon in Dakota; the Bishop ordained and celebrated the Communion. All services at the Indian Convocation have to be held out of doors, as none of our chapels would hold one-tenth of the worshipers; but the great booth, seated with hewn logs and planks, and thatched with pine boughs, was a satisfactory and comfortable place of worship. In the afternoon, a Confirmation class of almost one hundred was presented to the Bishop. The majority were adults, and many of them old men and women.

Convocation closed Monday noon, and the encampment melted away, the Indians starting on their long journeys homeward. It was a great and inspiring sight, unique among the Church's activities.

We were glad to have with us as guests, in addition to Dr. Wolcott, Mr. M. K. Sniffen, Secretary of the Indian Rights Association, Dr. Peabody of All Saints' School, Sioux Falls, Miss Appleton of New York and Miss Rainey of Omaha.

Accidental Death Of Dr. Kidder

The Rev. Scott Kidder, D. D., Rector of St. Luke's Church, Saranac Lake, N. Y., died at the Ellis Hospital, Schenectady, on Friday, August 17th, at 4 o'clock, as a result of injuries received shortly after 2 o'clock on that date, when he lost control of his automobile and was thrown from an overhead bridge to the New York Central tracks beneath. The hospital authorities, according to reports in the daily press, were notified at 2:30 o'clock that an unknown man was injured in an automobile accident at the Nine Mile Bridge. When the doctor arrived there, the Rev. Dr. Kidder had been carried into a small house. It is believed that the steering apparatus failed as he attempted to make the sharp turn which the highway takes at the bridge. The front wheel of the machine, which is a heavy type of runabout, rested on the railing of the bridge, and the Rector was evidently pitched over the bridge. He was picked up from the tracks beneath.

He was at once taken to the operating room upon his arrival at the hospital, but died in a few moments. Internal injuries were found. Dr. B. W. R. Tayler of St. George's Church was notified and arrived at the hospital in time to say the commendatory prayer.

Work Among the Mountaineers of Virginia

Under the wise direction of the Rev. W. T. Roberts, who for fifteen years has labored unceasingly among the mountain people in Franklin County, Virginia, the Mission work at St. Peter's-in-the-Mountains has lately received new impetus which promises great things for the future. Mr. Roberts has had the School incorporated under the official title of "St. Phoebe's Hall". He now has some capital behind him and can develop the Mission work in a way somewhat compatible with the needs of the mountain section in which he is laboring. A new solid stone building is now being put up and will be ready for use this Fall. It is a two-story structure, with four large rooms and an assembly hall. It is a memorial to Phoebe Needles of Roanoke, Va., and is the gift of Roanoke people. Mr. Roberts has also put up a fine stone church nearby, and this is now being used, although it is not entirely finished. Another such building has been erected at Rocky Point, one of Mr. Roberts' preaching points, and these three are the only stone buildings in Franklin County. There are 405 children under the age of 16 years within a radius of two and a half miles of St. Phoebe's Hall, and scores of them are receiving secular and religious training at the hands of Mr. Roberts and his assistants. The School is ten miles from the railroad, in the very heart of the mountains, and is destined to transform the lives of the shut-in people of the Virginia hills.

Informing Comments On Japan by Missionary Chas. H. Evans

The Rev. Charles H. Evans of Akita, Japan, who has worked in the Japanese Missionary field the past twenty-three years, has been in the United States on a furlough the past year. He spent some time recently in Southern California, where he gave exceedingly informing and interesting addresses. The Churchman and Church Messenger of Southern California says that "after serving a number of years in and around Tokio, the speaker was sent, or rather heeded, the call of Akita. This city is in a part of the kingdom unknown to most people, even to the Nipponese themselves. The climate is cold. In the Winter there are blizzards like those in Minnesota, though the temperature does not drop quite so low, and the sun rarely penetrates the leaden skies.

In the mountains which cut Akita off from the milder regions of the island, there are rich mineral deposits, including copper and oil, which are rapidly being developed. A railroad, recently constructed, has not yet taken away the provincialism of the people. They are old-fashioned and very formal; yet, through patient endeavor, the Rev. Mr. Evans has won their confidence, and his work is progressing.

The Japanese people are, above all, peace loving; and the speaker, who overhears the Japanese conversation in trains, on the streets, in inns and elsewhere, says that only twice has he ever heard sentiments uttered against the United States in all the years he has been there. Many other insights were given into the character of the Jananese."

Rev. T. J. Mackey of Nebraska Favors Prohibition

"Preachers make many mistakes, and I have made many bad ones," the Rev. T. J. Mackay of All Saints' Church, Omaha, Neb., is reported by the World-Herald of that city to have confessed before the Rotary Club luncheon on Sept. 5th. "Some folks and some preachers don't acknowledge a mistake when they find they are wrong. I have found out that I made a big mistake a while ago, and I take this opportunity to say so to you, my friends. When I opposed prohibition, I was wrong. I never thought it would turn out the way it has. Probably there isn't a man in this company who would want to see the saloons come back, and I hope and believe they never will. My opposition to prohibition was not because I favored the saloon. It was on the ground of personal responsibility and freedom which was given us by the Almighty. But I want to say now that prohibition is all right."

Iowa Parish Enlistments, Gifts and Improvements

Twenty-six men of St. Paul's Church, Council Bluffs, Iowa, are serving in different branches of the Army and Navy, many of whom are commissioned officers. All of these men, without a single exception, enlisted before the draft. A roll of honor containing these twenty-six names has been placed in the vestibule of the church, and at a service of intercession each morning at 9:30 prayers are offered for these men, and for all who serve the country in the war. These daily services, which have been in progress for over two months, are well attended.

A new electric lighting system is being installed in the church at a cost of $450, the local Chapter of the Girls' Friendly Society having offered to bear the expense. This Society, though less than a year old, promises to become one of the strong and efficient organizations of the Parish.

Among other recent gifts to the Parish is a beautiful embroidered silk American flag, mounted on an oak staff and topped by a brass eagle, given by Mrs. Macrae, whose husband, Dr. Donald Macrae II., is at the head of one of the reserve units, and whose only son, Donald Macrae III., is a commissioned officer in the Army, and whose son-in-law, the husband of an only daughter, is with one of the companies awaiting orders to France.

The Altar Guild has recently given a beautiful chalice, the old one having proven too small for the increasing number of communicants. New Altar linen has also been given by this Chapter.

Church Headquarters To be Established

Headquarters will be opened at an early date by the Church for the soldiers at Camp Custer, near Battle Creek, Mich., the expenses of which will be met by the Province of the Middle West, including the Dioceses of Ohio, Chicago, Fond du Lac, Indianapolis, Marquette, Michigan, Michigan City, Milwaukee, Quincy, Southern Ohio, Springfield and Western Michigan. An effort is now being made to secure a suitable building for the headquarters, and a Secretary will be employed to take charge of the activities. The Rt. Rev. Dr. McCormick, Bishop of Western Michigan, was in Battle Creek recently looking over the field, and arranged with the camp officials for early celebrations of the Holy Communion every Sunday morning in one of the cantonment buildings until the headquarters are established. While in Battle Creek, the Bishop announced that he himself might go to France soon for a few months, in the service of the Church.

Appointed Chaplain

The Rev. W. Russell Bowie, D. D., Rector of St. Paul's Church, Richmond, Va., has been appointed Chaplain of Dr. Stuart McGuire's Hospital Unit, and will assume his new duties as soon as the unit is mobilized, which will probably be in December. A press report says: "St. Paul's Church, of which Dr. Bowie is the Rector, and the Rectorship of which he will actively resume upon the relinquishment of his duties as Chaplain, is the Church in which President Jefferson Davis and General Robert E. Lee worshiped. Their pews are still preserved and marked, and are pointed out to travelers and tourists who, while they are in Richmond, visit this historic house of worship."

TWO IDEAS OF THE CHURCH

Christ has placed a great trust "in earthen vessels". But amid all the imperfections, the mistakes, the wrongs, He saw fit to bind all men together in one great Body, and inspire them to live together in one great bond of charity, and fight together amid all these differences of opinion in one strong, united army against the forces of sin; and to stand together for the great principle that acknowledges the Church to be a Divine organism to dispense Christianity.

TWO IDEAS OF THE CHURCH

MAN'S FRAILTY HINDERS THE CHURCH; IMPLICIT TRUST ALONE BRINGS SALVATION

THE FIFTEENTH SUNDAY AFTER TRINITY

THE COLLECT

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

How truly has God kept the Church through all the ages from the time of Ananias down to today!. If any man doubts the indestructibility of the Church, all he has to do is to see how deceit, extortion, impurity, avarice, hypocrisy, from generation to generation, have worked from within the fold, and yet the Church of the Ages still goes on her way, hurt, and maimed, and shamed, but full of the power of the Holy Ghost, doing good and keeping the faith, and nursing each year more and more of the inhabitants of this world. God be praised for His perpetual mercy! "He knows whereof we are made. He remembers that we are but dust." "He is not extreme to mark what is done amiss." "Christ ever lives to make intercession for us." Only through the intercession of Christ for us miserable sinners can the Church be kept. He it was who advised His rigorist disciples to let both wheat and tares grow together till the harvest, lest in pulling out the tares the Church loses real wheat.

Alas for the frailty of man! Who has not suffered from it? How much sorrow and shame has your frailty, to put it as mildly as the Collect does, brought to others? As Goulburn puts it, "Man walks in the midst of hurtful things, like a man wandering in a wood, where there are wild beasts and vipers, and miasma rising from fens and undrained land, which mischiefs can only be put away from him or warded off by a power higher than his own". "Sad experience", says Bishop Hall, "teaches us our frailty, our proneness to evil, how, in spite of the best resolutions, we continually fail, and are ever liable to relapse into death and corruption. There must be the continual acknowledgement both of our sins and our sinfulness before God, of our actual transgressions, and of the continual working of evil within us, the proneness of our fallen nature to sin".

Evidently Mother Church wants us to keep these thoughts in our minds, for she is practically putting into our mouths the thoughts which she gave us to utter on the eighth Sunday after Trinity. "Things hurtful" and "things profitable" are the subjects of both prayers. The definite point is made on this Sunday which was certainly implied on the other that both these adjectives are used with reference to "our salvation". The chief distinction seems to be that in the first instance, appealing to the power that "orders all things in heaven and earth", we ask God to give us, or to put away, "things profitable" or "things hurtful"; while in today's prayer, appealing to the mercy which keeps His Church, and therefore every member of it, we pray Him to "keep us from" and "lead us to" what might hurt or help on our salvation. And if you compare the Scriptures for the two Sundays you will see emphasis is laid on "the frailty of man that can not but fall". So reasons Bishop Doane. In his comment on today's Collect, Bishop Hall calls attention to the fact that the Latin original of the Collect reads, "Keep with Thy perpetual propitiation", which means that what God does in keeping His Church is done because at every step in her course the Church pleads the Blood and merits of Jesus. Do you appreciate this fact; and when you make your Communions, do you "praise God for the bountiful and merciful provision of His perpetual propitiation, for continual pardon and cleansing"?

Knowing your failures, knowing your proneness to evil and error, try more and more so to live that in your daily lives you will help God keep His Church, and thus escape having the sense of shame and humiliation which comes when you realize that you have hurt and scandalized her.

THE EPISTLE

Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only less they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.—Gal. vi:11.

It is "the new creature", "the new creation" in Christ Jesus that really counts in the religious life. And the new creation only comes into existence when a man really crucifies the affections which the Bible and Prayer Book call "inordinate", and the "lusts", which are uncontrolled desires. Nothing else counts with God but a new creation. And this new creation generally comes into being "according to rule". That is to say, the Church's ideal requires that a man live the Christian life according to the Christian rule of faith. Many of us are frail and weak because, like Topsy, we have " growed" in the Church. No definite teaching, no strict following of the rule on the part of priest and parent and teacher. There is no peace for that individual nor for that Church which does not learn to walk according to the rule of faith. For such as do so learn there will be peace; and when they fall there will be mercy. Many of us nominal Christians glory in the cross of our Lord Jesus Christ, without ever sounding the depths for such those teachings live in your life, and see that your boys and your girls know them. "Nobody ever told me" is the cry that comes from thousands of twisted and spotted lives when the break under stress revealed an unsound heart.

God help each and every one of us to write with our own hands such messages as will help, and to write the message of ourselves in such a way that he who runs can read and take courage.

THE GOSPEL

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.—St. Matt. vi:24.

t "No man can serve two masters." Jesus here implies that every man must serve one. Who is the Master in your life? The One who can shew mercy and give help when your frailties cause you to fall; or some one or some thing whose present help is pleasant to your senses, but fatal to your conscience? Do not be over-anxious about your sense life, but do take lots of thought about your spirit life, and the wages which a sense master requires of you, namely, a conscience or a spirit in perpetual bondage.

Like the flowers and the grass, we are frail and helpless of ourselves, and if we are content only to grow and enjoy the things of sense, "we today are, and tomorrow are forgotten and pass away". But if we are farsighted enough to seek the Kingdom of God and His righteousness, then we not only grow, but we assure an immortality to ourselves in the lives of our reproduced and adopted children; yet very often, by our choice of masters, we make that almost an impossible achievement, unless the mercy of God intervenes, and we give our names, our souls, our future into His entire keeping and control in such a way as to redeem the same from its due reward and just deserts.

"Solomon in all his glory was not arrayed like one of these." God is not indifferent to detail, to order, to the utility of beauty. God is not unmindful of the outward, and orderly, and beautiful side of life. No trifle is a matter of indifference to Him. Here is a great lesson for people careless of outward personal appearance; hostile to beauty in the ritual expression of worship; indifferent to the orderly progress of service and worship. God is a God who makes beauty, and expects us to use beauty to glorify Him. We should be very jealous to have everything connected with the worship of God first clean, then orderly, then beautiful. To be indifferent to these things is not to be above criticism. But, on the other hand, we are to "take thought" that cleanliness, and orderliness, and beauty do not become "ends in themselves; but efforts and aims to help a man worship the Lord in the beauty of holiness".

"Seek ye first the Kingdom of God" is the appeal of Jesus to recognize your obligation to the Master of all life. "Godliness has the promise of the life that now is, as well as of that which is to come." Did you yourself ever see "the righteous begging their bread"? If we will put God first and foremost, not only with our lips, but in our lives, we will be neither reckless nor anxious. Too bad it is that most of us have to learn these plainly written lessons in the school of bitter experience. Jesus still teaches, but hearing, we do not hear, and seeing we do not perceive until some fault in ourselves or others brings the bitterness which either kills or cures.

"Sufficient unto the day is the evil thereof." Each day is going to bring us a choice of good or evil, of "things profitable" or "things hurtful". The evil effect of each day will depend upon our choice of masters and our method of living. To every man comes a day of reckoning. Please God that day comes before it is too late, and the final doom is sealed when you hear the words, "I never knew you". Jesus, in mercy, speak to each of us, so that we will choose and follow Thee into the way that leadeth to Thy blessed kingdom and Thy righteousness.

F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
15 S. af. Trinity	II Sam. 12:1-23; Hab. 2:9-end	John 15	Isaiah 60	Ephesians 1
M.	Eccles. 23:16-end	Mark 10:32-45	Ezek. 7:15-end	2
Tu.	I Chron. 20	10:46; 11:11	8	3
W.	II Sam. 13:23-end	11:12-26	9	4
Emb.	or Deut. 18:15 end	Acts 1:1-9	I Kings 13:1-26	II Cor. 4
Th.	II Sam. 14:1-20	Mark 11:27; 12:17	Ezek. 10 or I Chron. 29:1-19	Ephes. 5:1-21 Mark 2:13-22 (Eve)
F. St. Matt. Emb.	I. Kings: 19 or II. Sam. 14:21-end	Matt. 19:16-end Mark 12:18-34	Isa. 52:1-12 Ezek. 11:1-12 11:14-end	Rom. 10:1-15 Eph. 5:22; 6:9
S. Emb.	Eccles. 11:1-28 or Hosea 4:i-9	12:25-end Acts 4:13-23	Micah 3:5-end	6:10-end Heb. 13:7-21
16 S. af. Trinity	II Sam. 15:1-12; Pr. of Manassas	John 15	Deut. 29	Col. 1

"The frailty of man without Thee cannot but fall", says the Collect. Is there any better illustration of that sad truth than the story of David's sin in the first lesson for the morning? Yet David "was a man after God's own heart". Only the shallow could sneer at this. To the common answer that if David sinned he also repented (and no one has made this stronger than Carlisle **in loc**) should be added that the primary reference of the Divine commendation of David would seem to be to the great world service that the king rendered in establishing the monarchy upon a Theocratic basis (Cf. I. Sam. xiii:14, with other points in which Saul failed). Yet the principle of being subservient to God's will as expressed through the prophet guided him throughout his life, even before he became king. (I Sam. xix:18.) It must be borne in mind also that Christians have one great advantage and an equal responsibility in the possession of the Indwelling Holy Spirit, which as a thorough regenerating power was denied to those living in the pre-Christian era. The second lesson is occupied with the promise of this power. There is a second fact which should give us pause as we tend to overdo the balancing of sin by God's forgiveness, and that is that forgiveness does not at once wipe out consequences, nor is it tantamount to entire remission of penalty (verses 13 ff). Succeeding chapters develop the consequences of David's sin. Forgiveness is restoration to the Divine fellowship, through which consequences become remedial. The salvation referred to in the Collect means salvation from sin. That is not possible if we are to keep on sinning, and merely being sorry. We must attain that undivided spirit of service described in the Gospel and, through Christ and His Spirit, become new creatures (Epistle), being crucified to the world and the world to us. There is, in fact, no full repentance until we have made it the object of life to "seek first the Kingdom of God and His righteousness", as in the Gospel (Matt iii:2). And that, by the way, implies social as well as individual righteousness. The Old Testament alternative continues the selection from Habakkuk begun last Sunday, prophesying the success on the earth of the Kingdom of God.

Sunday evening, Ephesians is begun as next in chronological order the keynote of the first chapter being Christian experience through the possion of the Spirit, "the earnest of our inheritance", and concluding with the Church, the Body of Christ, in line with the Collect. Another great thought of this Epistle (continued through the week) is Missions to the Gentiles, for which reason Isaiah 60 was made the first lesson, a magnificent chapter never heard on a Sunday in the existing P. B. Lectionary, unless happening to coincide with Epiphany.

The week-day lessons are interrupted for Ember Days and St. Matthew. The two selections from Ecclesiasticus for Monday and Saturday (xxiii:16-end and xi:1-28) are used as "fillers", so as to get to the story of Absalom's Rebellion next Sunday.

TWO IDEAS OF THE CHURCH

It is more than a society. It is a LIVING ORGANISM—a body—a living, growing, thinking, feeling, working body. The man inside is a member of that body, and partakes of its force, its blood, its life.

TWO IDEAS OF THE CHURCH

glorying. We are superficial Christians. We appreciate the comforts, the luxuries, the good things which the Cross of Jesus has won for mankind, but the iron of the nails has never entered into our beings. We have stopped short of our Baptismal, some of us, of our ordination vows, and so we have not become new creatures, because we have not been willing to be crucified to the things of this world, whose pull is downward and deathward.

Think about this new creature in Christ Jesus. Think whether in your heart you have a corner where you cannot and do not take Jesus, where, instead of glorying in the Cross, you glory in your flesh. As you think about it you will see and appreciate what the poet meant when he wrote, "Finish, then, thy new creation, Pure and spotless let us be"; and you will realize how necessary it is to "keep yourselves unspotted from the world", which is no easy task to perform. Only the man who bears in his body the marks of the Lord Jesus can do it. And these marks only come when a man does his own self-crucifixion, and takes Jesus with him while he is doing it. The marks of the Lord Jesus can be seen today in men who really have crucified the flesh, with its affections and lusts. Also they seem very few and far between to the outward eye. But let us be careful not to be too sweeping in our observation. Elijah thought he was the only one who had not bowed the knee to Baal, but God knew of quite a large number who were true to Him, even though they did not openly show the marks. Self-control and obedience to God's laws are good signs that a man is not "glorying in the flesh". They are to be striven for according to the rule laid down for parents and godparents in the Sacramental services of the Church. Through these Sacraments, properly prepared for, comes the grace or help of Jesus to our spirits. Do not be bothered so much about "the fair show in the flesh"; try daily to remember that God is not chiefly concerned with the outward appearance of a man. Open up your heart to the teachings of Christ. Make

The Church in "The Twin Cities"—Minneapolis and St. Paul

When I assumed the Rectorship of the Church of St. John the Evangelist, St. Paul, in 1900, I discovered that some services had been held in the school house in Lilydale, a little community of farming folk across the river, on the flats above West St. Paul. I soon made friends with the people, most of them Slavs, raising a fine and sturdy generation, to whom I felt the Church should minister. We started a Sunday School, which was taught by the faithful members of St. John's. After the Sunday School session each Sunday afternoon, the people gathered for service. They were loyal and true, and in time we were able to present each year a Confirmation class.

As the years went on we urged for a Church, and I secured a piece of ground next the school. Every one helped, and St. John's enabled me to raise the money. The people of Lilydale did their full share, and the present pretty Church building was erected, I think, in 1909. Since then the people have been active and faithful, and the little community has put forth some fine men and women, who add greatly to the pride of the Diocese.

In November we always kept the birthday of the Mission, and had a birthday party, with a beautiful cake, each year adding one more candle. Our tree at Christmas was a joy we shall never forget. The boys would come over with horse sleds to St. Paul. On it we would put a tree and the good things. Then all would turn out for its preparation. We had our carols, our story and our good time.

Lilydale always won the hearts of all who went there. To get there was not easy. It was a two mile walk, and then across the river in boats, and in the Winter on the ice. Sometimes we had to dodge the ice as it flowed, and again had to watch with care when the warmer days made it soft. But a whistle always brought, in Summer, a willing boatman, whose kindness will never be forgotten.

THEODORE SEDGWICK.

Note—Lilydale is a settlement of Scandinavians in the beautiful valley of the Mississippi, under the high bluffs of West St. Paul. They represent the best and most faithful type of the race. I can testify after a year's close experience.

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TWO IDEAS OF THE CHURCH; A DIVINE OR A HUMAN INSTITUTION

There is a great deal of difference between the Episcopal Church and the other Christian bodies. The mode of worship, the methods of work, the ways of thinking and doing—all are different. The difference is not only great, but it is radical. It goes to the very root of matters. It is to be traced to what the idea of the Church of Christ actually is. Out of this real root difference grows all the rest.

What is the Church? Let us define it, and call one definition "The Church Idea", and the other "The Protestant Idea".

THE CHURCH IDEA

1. It is a Divine institution with a human mission.
2. It is an organism for dispensing Christianity.
3. It is the Kingdom of Heaven seeking men on earth.

THE PROTESTANT IDEA

1. It is a human institution with a Divine mission.
2. It is an organization for the attainment of Christianity.
3. It is a society on earth seeking the Kingdom of Heaven.

These are two entirely distinct and totally opposite conceptions of the nature and the purposes of the Church. Very naturally the idea held influences every doctrine and practice of the Church, and determines its government. Hence the difference.

Let us emphasize the three points in each definition. "The Church Idea" recognizes that the Church is a Divine institution, founded by Christ Himself, organized, officered and sent forth by Him, under the influence and guidance of the Divine Spirit, to do His work. It is the visible manifestation to the world of Christ; the Church is "His Body". It claims that no man has the right to make any other Church, and rend the Body of Christ, because he wants to emphasize certain doctrines or practices. The Episcopal Church claims that it is far better to let men hold their views—to look at the great truths from whatever side they please—but be loyal to the great Body that Christ sent forth into the world. "The Church Idea" believes in Christian unity.

"The Church Idea" also claims that the Church is an organism of living men, and Christ founded His Church on living men, not on any particular doctrines they believed. It is an organism with a life of its own, having the power of vitality within itself, communicated to it by its Head, preserved in it by the Holy Spirit, so that the promise remains true today: "The gates of hell shall not prevail against it."

These living men wrote the Bible, and in the course of time gathered its several books together and established the "Canon of Scripture", that future generations might know what the Apostles did. It is the written story of the Gospel and its conquests in the first Christian century, as human lips told it and enforced it. The Episcopal Church, which holds "The Church Idea" honors the Bible as much as any Christian body. Its utterances settle her questions of belief and practice, but she does not say "The Bible and the Bible only", for the Church of Christ is an organism, dependent upon an order of living men; and before they had any Bible in the form of the "New Testament", they went forth and accomplished the noblest conquests over the heathen world. And every Bible might be burned, and yet the Church of Christ would live, and men would tell brother men "the faith once delivered to the saints".

The Episcopal Church also claims the Church is a Kingdom—the Kingdom of God on earth, and partaking of a Kingdom with its King, and its governors appointed by the King, and by their successors, every officer holding his authority by virtue of a delegated authority, and every act of the duly appointed officers reaching down through all time to every citizen of that Kingdom. The hands of Jesus were lifted up over the Apostles, and they received their commission: "Go ye into all the world and preach the Gospel to every creature and baptize them." The Apostles laid their hands on their successors, and so on until they rest on Christians today—practically the hands of Jesus stretching down through the ages, and pouring the water upon the head of the last baptized child, and giving the bread and the wine to the person who today kneels before the Altar. This is Apostolic succession. And that Kingdom should be one—united—not "divided against itself", as has been the case since men have undertaken "to make Churches", to perpetuate opinions, and to teach doctrines.

This is the idea of the Church we find recorded in the Bible, as it tells us what Jesus and the Apostles did. "The very first act of Christ's ministry", as an able writer puts it, "was to gather a few persons around him and form a society. We know the names and number of that society—the twelve disciples. At first they were only disciples—learners. He kept them near Him; He taught them by word and example. His parables He explained privately to them only. He trained them for their work by sending them out two and two, to preach and heal. There were evidently three ranks among these: Himself the Head; the twelve next, and the third, the seventy. Just before His Ascension, Christ raised the twelve to the first rank, saying, "As My Father hath sent Me, even so send I you".

The first act of the Apostles after this was to choose one to take the place of Judas, showing thereby that the society or organization was to be kept up. At that time the disciples in Jerusalem had increased to one hundred and twenty. Acts i:15. The organization was complete, but it had not received the breath of life. On the Day of Pentecost the Holy Spirit was breathed into this organism and it became active and aggressive. This was the Baptism, the new birth, of the Church.

Soon after this we find the Church choosing Deacons, and the Apostles ordaining them by laying on of hands. Next we read of Elders, or Presbyters, or Priests, evidently differing in office from Apostles and Deacons. The Apostles go forth to the cities of the world, preaching and ordaining Elders in every city. Thus the living society is enlarged, and has in it all the germs for continuance. It shows that Christ's first and great method for saving souls was not to write a book or propound a philosophy which might have been done by some prophet, but was to found a Church, in living connection with Himself, its Head.

Which "idea" is the better one depends on the fact whether Christ organized a Church or not. If you were called upon to make a choice, would you not prefer to belong to the Church that Christ established and officered and sent out into the world to do His work and has perpetuated to this day—a Church that traces its history through all the Christian centuries—than to some man-made Church that can trace its existence only to the time when it broke away from the grand, old, historic Church of Christ, in the heat of debate over some doctrine or practice, and lives now to perpetuate its opinion? Prejudice aside, is there any comparison between the Church of Christ and the Church of an opinion—between a living organism and a human society? According to the laws of nature, there must be more real vitality, a fuller, richer life in a Divine Body, than in a human society—in the Kingdom of God seeking men, than in a lot of men seeking the Kingdom of God.

Such a conception of the Kingdom of God is grand, inspiring, helpful. It is calculated to secure the devotion and allegiance of men as something worthy of their love. It makes Churchmen who act from principle, as well as from choice. It raises us far above that belittling, selfish, self-pleasing idea that we go to Church where and when we like the minister, and work and worship when things suit us, and feel no sense of duty or obligation when other conditions exist. Reader, which Idea is your Idea—or which will it be from this hour?

TWO IDEAS OF THE CHURCH

The Episcopal Church is not a Church of an opinion. She has no "views". She holds the great facts of Christian Truth. The people hold the different opinions about these facts. She embraces within the fold all views. She believes in unity.

TWO IDEAS OF THE CHURCH

Religious Education in Province of Sewanee

The Rev. Gardner L. Tucker of the Diocese of Louisiana, who recently entered upon his duties as Field Secretary for Religious Education of the Province of Sewanee, contributed the following interesting explanation of the work he is doing to the September number of the Trinity Church, New Orleans, Record:

The Province of Sewanee is one of the eight divisions of the Protestant Episcopal Church in the United States of America, and it includes most of the Dioceses in the Southern States. It is named the Province of Sewanee, because Sewanee, Tenn., is a natural center of the Church life in this part of the country.

This Province has a Board of Religious Education, and the Board has put a field Secretary into the field, that he may travel through the Province, acquainting our people with their own educational institutions, and the plans of the Board for developing and improving them.

The hope of the Church is in the Sunday Schools. The future of the Church, for good or ill, is in the hands of the teachers.

It has taken the Protestant Episcopal Church a long time to wake up to this fact, but there are many signs showing that the officials of the Church, together with the people, are opening their eyes to this truth.

The greatest movement in the Church's educational life today is teacher training.

In the Province of Sewanee, the Provincial Board and the various Diocesan Boards are encouraging teacher training classes in the Parishes, in groups of Parishes, in the Dioceses, and in the Province. The Summer Schools at Gulfport, Sewanee, and Raleigh are giving a great deal of attention to teacher training, and are drawing larger and larger numbers, who come for that special object. The number of local teacher training classes is increasing. The authorities know that the best results come from the training of the teacher; that is the point that is vital.

However, attention is given to the matter of text-books as well. The Christian Nurture Series of Sunday School instruction has been worked out to fit the needs of our Episcopal Sunday Schools, for the purpose of nourishing the character of our boys and girls in accordance with the best ideals of Churchmanship, and of training them for Christian service with our own principles and methods.

The field Secretary has given no small part of his time and thought to the work of explaining and demonstrating this series.

The first institution of Religious Education is the Christian home, the most important of them all. There is grave doubt whether our people are thoroughly awake to this truth today.

In the Christian home there are six classes of Religious Education: (1) Grace at Meals. (2) Family Prayer. (3) Co-operation with Church and Sunday School. (4) Teaching the children in private prayer. (5) The example of Christian character and duty. (6) Christian atmosphere.

The Boards of Religious Education want to stress the importance of this ancient institution of Religious Education, of which there are some 35,000 in the Episcopal Church in the Province of Sewanee. If the function of the Christian home be neglected by those who are responsible for it, the work of Sunday School, Church Secondary School, College and Seminary, will be greatly hampered, if not made entirely useless.

The Board has large plans for the future of our educational work. One of them is to link up the higher institutions, the Secondary Schools, the College, and the Seminary, with every Sunday School, every Parish and every home. For instance, the Board has the vision of the Theological Seminary getting itself into touch with the great splendid corps of our Sunday School teachers, and all the rest of our Church workers. It has the vision of an arrangement whereby the advantages of our Church Secondary Schools, and of our Colleges, can be brought within the reach of at least one boy and one girl from every Sunday School in the Province.

It believes that if the plan can be worked out satisfactorily, the people of the Church will pronounce it good as enthusiastically as they did the Church Pension Fund, and will be as willing and glad to support the one as they have proved themselves ready to support the other.

The things which the Protestant Episcopal Church stands for are the truths that the world needs today.

The special and proper contribution which we have to make to the world's welfare as a Church is that balance and harmony of the two sides of Christian truth and life which we alone endeavor to hold. The rest of Christendom has separated into two armed camps, Protestant and Catholic. Our Church alone maintains its Protestantism and Catholicity, and holds them in harmony, proportion and balance. Protestantism stands for personality, for freedom, for spontaniety, for personal responsibility, personal salvation through personal faith in the personal Saviour. Catholicity stands for the corporate side of Christianity, for the authority of the Church, for the Sacraments, for the unity and continuity of the Christian organism, for the family life of the household of God. These are both true. Christianity is both Catholic and Protestant. So the Lord founded it; so the Apostles built it up, preaching both the glorious liberty of the children of God and the Gospel of the Kingdom.

The world needs just that sane, balanced, comprehensive, clear-eyed vision of the truth that our own Church tries to stand for, and to live up to—though imperfectly.

The purpose of the Campaign of Education planned by our Boards of Religious Education, in the General Church, the Provinces and the Dioceses, is to teach and train our people in the principles and methods of their own Church, that they may be able to render that service to God and man to which our God is so evidently calling us.

WHAT THE CHURCH TEACHES CONCERNING CONVERSION

XXXVI
CONVERSION

Conversion is turning from sin to God; in a larger sense it is turning towards God. The emphasis is upon God, rather than on from sin. In the parable of the heart from which the seven devils were cast out, there was no turning to God. The heart remained empty, swept and garnished. The man turned from sin, but not to God. So there was no real conversion.

In popular modern theology, preached in revivals, conversion is regarded as something which comes upon a man from without, a change which is wrought in him without his own volition. So it is spoken of as passive, "be converted". The New Testament always uses the active voice. St. Paul, first in Damascus, then in Jerusalem, and unto the Gentiles, preached repentance and turning to God. In Acts ix, all who dwelt at Lydda and Saron saw Aeneas, who had been healed and turned unto the Lord. St. Paul said, "We preach unto you that ye should turn from these vanities unto the living God". He describes his own conversion, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision". There was a vision, and he obeyed its leading. So, always, there must be the vision from God, but there must also be the following on man's part. The rich young ruler had the vision, for he went away sorrowful. He had caught a glimpse of what life meant when consecrated to the Master's service, but he was not willing to make the sacrifice which it entailed. He had the vision, but there was no obedience, so there was no conversion.

MAN'S PART

Man has his own part in conversion. God never forces obedience. He invites, He urges, He displays His love in Christ, in order to persuade men, but He never compels. God wants only willing obedience. God has given to man free will, and He never overrides it. The man who waits to "be converted" waits for some overpowering emotion to come upon him and save him against his will, or to save him the effort of making the sacrifice of obedience. God gives the vision, but man must obey it.

MANY VISIONS

The vision on the road to Damascus was not the only one which St. Paul saw, and obeyed. There was a vision at Antioch, when the Holy Spirit said: Separate me Barnabas and Saul unto the work whereunto I have appointed them. Again, he was not disobedient unto the heavenly vision. There was a vision at Troas, when the man of Macedonia appeared in a dream, saying, "Come over and help us", and again St. Paul obeyed. There was a vision which called him to Jerusalem, to bonds and imprisonment, and he followed, not understanding the purpose of God, but obeying none the less. So in our lives there should be many visions and many turnings to God in fuller devotion. Even the child brought up in the nurture and admonition of the Lord, trained from earliest years as the child of God, has a vision at the age of Confirmation. In response to the vision, he comes forward to make his own profession of Christ, and take in his own name the vows made by his sponsors in Baptism. Later in life, as he enters upon his work as a man, he has the vision of life consecrated in larger measure to Christ. At marriage, and at the birth of children, the vision comes again, in new form. So in all the great joys and sorrows of life there is vision, fuller revelation of the meaning of life and of the nature of God, and when the man is not disobedient, but follows each new vision, life grows perpetually richer and fuller. In this larger meaning of conversion, where the emphasis is laid upon turning to God, rather than from sin, conversion ought to be a frequent experience in the normal Christian life. Each time, it means a new vision, a broadening of the horizon of life, a deeper understanding of God and a fuller following. J. H. Y.

Retrenchment, But Where?

The last number of the official organ of the Diocese of Nebraska, The Crozier, contains the following timely editorial on retrenchment:

"The need for retrenchment is apparent. For years Americans have been most lavish and prodigal in their expenditures. It mattered not that the Church called her children to the exercise of self-denial. Few obeyed her mandate. The call to the observance of Friday as a day of abstinence has been very generally ignored. Abstinence and self-denial during Lent has been more generally, but in many cases perfunctorily, observed.

"Many Churchmen questioned the usefulness of the Church's wise rules in such matters. They failed to see that the Church was simply training them in a wise use of those things which in His loving care for His children God has so generously provided. What the tender admonition of Mother Church has failed to do is being brought to pass by war. From all sides is coming the command to save, economize, use care in the matter of meat and drink and clothing. "Be temperate in all things" is being sounded from all sides. And this is well, for we have been most prodigal and improvident as stewards of the Most High.

"Retrenchment and economy being called for, the disposition of many will be to begin and end their retrenchment in their offerings for Parish activities and the extension of Christ's Kingdom. Surely this will prove a costly mistake. We must not withhold from God that which is His due. If we are careful to tithe our income, and give Him both "tithes and offerings", the economy to which we are called will prove a double blessing. We ought to give more generously for God's work in His Church and in the world, and retrench in the amount spent upon ourselves for food, dress and amusement.

"Retrenchment there must be, but where?"

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

Plans have been completed and bids requested for the erection of a new Parish House by Grace Church, Cincinnati, Ohio.

Improvements, costing over $12,000, have been made on the property of St. John's Cathedral, Quincy, Ill., this Summer.

St. Andrew's Church, Omaha, Neb., has been removed to a new site. Plans have been accepted for a new church building, says The Crozier, which will replace the frame building in which the congregation has worshiped for many years.

The names of the men members of St. John's Church, Savannah, Ga., who have responded to the call to the colors, with later additions, will be engraved on a marble tablet and placed in the church.

Mrs. John Wanamaker presented a silk flag to the Church of the Transfiguration, Bretton Woods, N. H., which was blessed by the Rt. Rev. Dr. Edward M. Parker, Bishop of New Hampshire, on the eleventh Sunday after Trinity.

The Standing Committee of the Diocese of Minnesota have received notice of a majority of the Bishops, and of the Standing Committees, concurring in the election of the Rt. Rev. Frank Arthur McElwain, D. D., Bishop Suffragan, to be the Bishop of Minnesota.

The Junior Auxiliary of St. John's Church. Lake Benton, Minn., presented a silk flag to the Parish. Bishop McElwain dedicated the flag on Sunday evening, Sept. 2nd, and it was placed on the Epistle side of the Altar.

Dr. Astley P. C. Ashhurst, director and chief of the surgical service of the Episcopal Hospital unit, officially known as Base Hospital Unit No. 3, has announced that everything is ready for immediate work, as the unit is complete and all supplies on hand. There are twenty-nine persons on the professional staff of the Director, sixty-five nurses and 154 men enlisted with the unit.

Miss Charlotte Eleanor Pepper, daughter of Mr. and Mrs. George Wharton Pepper of Philadelphia was united in marriage to Lieutenant Fitz Eugene Dixon Newbold of the United States Officers' Reserve Corps, and son of Mr. and Mrs. Arthur E. Newbold of Philadelphia, on Saturday afternoon, Aug. 18th, at St.-Mary's-by-the-Sea, Northeast Harbor, Me. The reception, which was attended by a large number of Philadelphia people, was held at the Summer home of the bride's parents, Sunset Lodge.

The structure recently completed by the Church Club of the Diocese of Michigan for Grace Church, Detroit, gives a new type of temporary construction. The walls are of pressed steel panels, fastened together by an ingenious locking device. Steel windows are placed in some of the panels, and the doors, as well as the entire roof, are of solid steel. The building can be taken apart in a short time and moved to another location. It is erected on the site of a permanent church planned to be erected in a few years.

The thirtieth annual report of the Diocese of Quincy Branch of the Woman's Auxiliary has been sent out: It is well gotten up, and is complete and accurate. The reports show that the Auxiliary has a membership of 565 in the Diocese, against 551 last year, and 375 in 1913. Money contributed amounted to $1,374.53; value of boxes, $978.22; total, $2,352.75. This was $180.89 more than last year. There are now 25 local Branches in the Diocese and 14 Junior Branches. Mrs. F. W. Bohl of Galesburg is Diocesan President, Mrs. T. R. Stokes of Kewanee, Secretary, and Mrs. Ralph Dart of Rock Island, Treasurer.—Light.

In declining his election as Bishop of Western New York, the Rev. Dr. Alexander Mann, Rector of Trinity Church, Boston, said: "This was the hardest decision but one that I had ever been called upon to make, for I was born and educated in New York, and many of my most intimate friends there urged me to accept. I felt, however, that it was my duty to remain as Rector of Trinity Church, and this feeling grew upon me the more I thought the matter over." The Standing Committee will probably meet this month and issue a call for a new election. The Rev. Dr. William T. Manning, Rector of Trinity Church, New York, had previously declined the same Bishopric. This is the third time Dr. Mann has refused election as Bishop. He was elected to the See of Washington, and to the Suffragan Bishopric of the Diocese of Newark.

The Rev. F. W. Averill, Rector of Trinity Church, Ft. Wayne, Ind., makes the following pungent comment on rivalries among leaders in Church work: "Sometimes differences of opinion and rivalries in leadership develop in Church work, and because of this some women decline to take part in it. The fact is, however, that Church work is important and worth while. The rivalries and jealousies of Church Societies are as gentle zephyrs compared with the hurricanes that have been raised in some branches of Red Cross work, but no patriotic woman would for a moment say that Red Cross work was not worth while, because some women were bound to quarrel over it. Rather that is one of the things that has to be borne with, and even expected, in any big undertaking. A growing political experience among women will develop a larger willingness to give and take in the management of public affairs."

Personal Mention

The Rev. Clarence H. Reese, Rector of Trinity Church, Victoria, Texas, has been appointed a Chaplain in the United States Army.

The Rev. J. W. Hyslop, Rector of St. Mark's Church, Aberdeen, S. D., has resigned and accepted a call to the Rectorship of the Church of the Good Shepherd, Ogden, Utah.

The Rev. Stephen Gardner, formerly of the Diocese of Quincy, is Assistant at the Church of the Atonement, Chicago.

The Rev. J. Beresford Smith, who was recently advanced to the Priesthood, is in charge of Calvary Church, Waseca, Minn.

The Rev. George W. Dow, formerly of Mobridge, S. D., has assumed his new duties as Rector of Gethsemane Church, Appleton, Minn.

The Rev. E. C. Atkinson, who graduated from Seabury Divinity School last Spring, is now in charge of Emmanuel Church, Rushford, Minn.

The Rev. Edward E. Cobbs, Rector of St. John's Church, Montgomery, Ala., has received a call to become the Rector of Christ Church, Nashville, Tenn.

The Rev. John F. Nicholls of Williamstown is temporarily in charge of Trinity Church, Lenox, Mass, the Rector having been appointed Chaplain to a Red Cross unit.

The Rev. Philip A. Easley, Curate at St. James' Church, New York, has accepted a call to St. Matthew's Church, Grand Junction, Col., and will enter upon his new duties the first of October.

The Rev. Leonard B. Richards, Rector of the Church of the Incarnation, Atlanta, Ga., has been called to the Parish of Christ Church, San Antonio, Texas.

Bishop Fawcett of the Diocese of Quincy, has admitted as a postulant for Holy Orders, Dr. Ira Chestnut, Secretary of the local Assembly Y. M. C. A., St. Louis, Mo., and a Lay Reader of experience in that city.

The Rev. Clarence S. McClellan, Jr., Assistant Rector at St. Andrews' Church, Yonkers, N. Y., has accepted an appointment as Assistant Rector at Christ Church, Baltimore, Md. He will have charge of the Sunday School and work among the young people.

The Rev. J. D. Simons began his new duties of Mount Calvary Church, St. Louis, on the first of this month. He had been Rector the past year of St. Stephen's Church, Ferguson, Mo.

The Rev. Henry J. Geiger, Rector of Christ Church, Montgomery, Ala., has been appointed Chaplain of the Fifty-first United States Infantry, now in camp at Chickamauga Park, Ga.

The Rev. Wm. T. Crocker, Rector of the Church of the Epiphany, New York, is Chaplain of the Seventy-first New York Infantry, and is in camp with his regiment. He has held the Chaplaincy five years.

The Rev. Henry Harris, Rector of Emmanuel Church, Petoskey, Mich., has resigned to accept a call to Trinity Church, Anderson, Ind. He will remove with his family to Anderson the first of November.

The Rev. E. F. Siegfriedt, General Missionary of the Eastern and Black Hills Deanery, in the Missionary District of South Dakota, has received a call to the Rectorship of Christ Church, Yankton, the "mother" Church of the Dakotas. Mr. Siegfriedt resides at Sioux Falls.

The Rev. H. H. Johnston, Rector of the Episcopal Church and instructor of the Parish Hall Military School at Cleburne, Texas, has tendered his resignation, to accept a similar place at Eagle River, Wis. He has been located at Cleburne thirteen years.

The Rev. Herbert Shipman, Rector of the Church of the Heavenly Rest, New York, and Chaplain of the First New York Field Artillery, has received his Federal appointment, and is now at Plattsburg, where his regiment is stationed.

The Rev. Edgar W. Halleck, Rector of Christ Church, Bowling Green, Ky., has accepted a call to the Rectorship of St. Stephen's Church, Louisville. Mr. Halleck succeeds the Rev. F. W. Hardy. St. Stephen's is one of the strong and important Parishes of Louisville.

The Rev. Josiah T. Carter, Archdeacon in the Diocese of West Virginia, residing at Clarksburg, has successfully passed the preliminary examination and reported for duty at the Ft. Benjamin Harrison Training School of the Second Officers' Reserve Corps.

The Rev. Dr. Charles C. Pierce, Rector of St. Matthew's Church, Philadelphia, has been placed in charge of the Grave Registration Service of the Quartermaster's Corps of the National Army. The service concerns the registration and burial of all the dead and the embalming of such bodies as may be sent home.

The Rev. A. R. B. Hegeman, D. D., Rector of Trinity Memorial Church, Binghamton, N. Y., has taken duty for three months as Religious Work Director in the Y. M. C. A. Emergency War Work, and has been assigned to Camp Wadsworth, Spartanburg, S. C. The Rev. R. E. Pendleton is acting as **locum tenens** in his absence.

The Rev. Dr. Wm. A. R. Goodwin, Rector of St. Paul's Church, Rochester, N. Y., is giving a month of his time, at the request of the National Council of Defense, and in collaboration with the Y. M. C. A., to work in military training camps. Mr. Francis S. Humphrey of New York, a baritone operatic singer, is assisting Dr. Goodwin.

The Rev. William Wilkinson, special preacher of Trinity Parish, New York, and well known throughout the country as "the Bishop of Wall Street", has also been visiting in the Twin Cities (Minneapolis and St. Paul), and has been addressing several street meetings on subjects religious and political.—The St. John's Evangelist.

The Rev. Thomas J. Shannon, Rector of St. Stephen's Church, Rochester, N. Y., has presented his resignation to the Vestry of the Parish, to take effect late in September or early in October. He has accepted the position of Associate Superintendent of the Church Temperance Society, and will assist the Rev. Dr. James Empringham at the headquarters of the Society in New York. Mr. Shannon will celebrate his tenth anniversary as Rector of St. Stephen's next Sunday.

William J. Morgan, Jr., a lifetime resident of Camden, N. J., was ordained a Deacon in his home Parish at St. John's Church on St. Bartholomew's Day by the Rt. Rev. Dr. Paul Matthews, Bishop of New Jersey, acting for the Rt. Rev. Dr. G. A. Beecher, Bishop of the Missionary District of Western Nebraska. The Rev. Dr. Andrew D. Heffern of the Philadelphia Divinity School, from which Mr. Morgan graduated, preached the sermon. Mr. Morgan will work in Western Nebraska.

The Rev. F. M. Garland, for the past ten years Rector of All Saints' Church, Northfield, Minn., has resigned and accepted a call to the Church of the Epiphany, St. Paul. Mr. Garland began his work at Northfield on Sept. 1, 1907. "His term of service," says the Northfield Independent, "is the longest of any Rector of All Saints' Church, and during his residence here he has won the regard and warm friendship of the people of the city as well as of his own parishioners."

Mission Preachers, Attention

The Editor of THE WITNESS:

The writer hopes to make up a list of those priests of the American Church who have given up their Parish work to devote themselves wholly to Preaching Missions. It may be possible to co-ordinate their work in the interest of more efficient service for the Church, and to find a way to mutual counsel and fellowship. Will you allow me, through your columns, to ask for names and addresses of Mission Preachers referred to? If any one interested will kindly write to me, I shall appreciate it.

Yours in His service,
J. ATTWOOD STANSFIELD.
Address, 281 Fourth Avenue, New York.

TWO IDEAS OF THE CHURCH

Some call the Episcopal Church "exclusive". The opposite is the truth, as the "Church Idea" explains, when she traces the real difference to its true source. That Church alone can be "inclusive" that believes every man has a right to hold his own opinion, so long as it is an intelligent one, inside the Church, and asks him to stand up loyally and manfully for it as a member of the Divine Institution which Christ established.

TWO IDEAS OF THE CHURCH

A Prayer

Lord, make me kind!
The world is full enough of needless tears,
And hungry hearts are full of nameless fears;
To these no vision of Thy humanness appears.
Lord, make me kind!

Lord, make me think!
For thoughtlessness has caused so much needless woe.
That thoughtless word of mine may grow and grow
Until, like torrents mad, no thing can stay its flow.
Lord, make me think.

Lord, make me love!
And place love's sign upon the face of me,
That loveless men may pause and turn and see
A little of that love that comes from Thee.
Lord, make me love!

—F. W. Hoyt.

Sabbath Rest

What profits it that we from labor cease,
That instruments of toil are laid away,
If in the pause, we know not how to pray?
We languish, perish, but in our release
From toil, if we, devoid of high desire,
Have spent laboriously our week-day hours,
Have felt no wings to heaven's height aspire,
No consciousness of undeveloped powers.
But, oh! the Sabbath rest, to souls that yearn
For that Jerusalem of love and light,
To which their eager faces ever turn
Through all achieved—for such the kindling sight
Of that fair city with its crystal stream—
The civic art of which the ages dream.

—Ida Ahlborn Weeks.

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Our Lord teaches us not to shrink from the consequences which we may see to be involved in any course of duty which we have undertaken. He leads us to accept the results of any high choice as they open to our mind—to regard trustfully, in every act of self-dedication, in every resolve we are led to make, whatever possibilities there may be of coming trial, foreseen or unforeseen—to realize in calmness the future, whatever that future may be. If the calling of God is clear, if the sense of duty becomes the pillar of cloud by day and the pillar of fire by night, ever leading onward, the vision of the Cross ought not to hinder our going forward. For one who has put his hand to the plough, to look back is to become unfit for the Kingdom of Heaven. And equally so it must be to disobey God, if distrust of His upholding us in the course along which He would guide our steps, whatever trial may meet us in the path, becomes a stumbling block or hindrance to our faith.—T. T. Carter.

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The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain person with plain facts, unbiased by partisan and sectional views.

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"HOW TO FISH?"

The need of the Church today is an efficient missionary staff of clergy, who are willing to work on small salaries, against heavy odds and with small statistical returns, but with the grace to meet the situation blithesomely, and the grit to stick it out in a rather lonesome and seemingly unprofitable job.

To meet the situation we have a good many men who move from place to place in the restless and delusive hope that they will strike something better.

They have my sympathy for their lot is a hard one, for they have no abiding place in the present economy of things.

But it is a condition that can be rectified and ought to be improved.

The initial difficulty lies in the lack of true vocation, or in the abandonment of a vocation under difficulties. There are three qualities that determine vocation and I have never seen a priest who had them that was unsuccessful.

The first quality is to be found in answer to the question, For what purpose did you enter the ministry?

If in the honest answer to that question there is any mixed motive, the baser elements of the mixture will come to the top.

If you are in the ministry to gratify any selfish ambition, however laudable it may seem to you, that selfish ambition will grow like a weed of discontent.

There is one answer that ought to be made to this question: "I am in the ministry to do as well as I can the duty that lies before me today." For the consecrated minister yesterday and tomorrow does not exist. As a good soldier he is trying to do the work that God has given him today.

The first quality of a true minister would seem to be a simple one: "I am here today to do the work God has given me today."

The second quality is a dependence upon God for the grace to do that work today.

"My grace is sufficient for thee," not only in the colossal problems that confronted St. Paul, but in the petty ones that we face today.

The man who fancies that his popularity, or talents, or force, will win out in the ministry of Christ, has guessed wrong. Nothing permanent will come of it.

The third quality is to be found in our co-operation with that grace.

"All my fresh springs shall be in thee" is good, but a lazy man is a stagnant pool, and fresh water running in will not take the poison out of it.

The Missionary is a minister. But a minister who does not minister is as worthless as an engine that doesn't spark.

You are in the town or community to render service to every man, woman and child that needs it; a service that is to be taken to them if they will not come for it.

A Missionary is not a man who goes into a community in order to inflict his opinions or his decisions upon men, but he is one who is to take the winsomeness of Christ into the lives of men, and they sorely need it.

Who fails as a Missionary? The man who is thinking of tomorrow. The man who is depending upon himself merely. The man who thinks God ought to do it all.

One hates to prescribe for others, especially when he has not been asked to do so, but it is the business of an editor to edit, and each reader may stop reading at any paragraph. But there are three kinds of Missionaries that are no good. The lazy man, the opinionated man, and the mechanical official who sits around waiting for somebody to turn the crank.

The lazy man is frequently a very busy man, but he is not busy at the thing which needs to be done.

Every Missionary ought to have an automatic register on his hymn board, and every time he makes a pastoral call, the number should appear so that every member of the congregation could see it.

What is a pastoral call? It used to be regarded as a call by a man in a long coat who assembled the family and said a prayer or several prayers for their edification. Well, the custom ran out because a prayer said at such times and places was too often not "the word fitly spoken."

A pastoral call is connecting up with some member of the human race in a human way. It is your business to find out the point of contact and to make it.

Years ago I knew a priest who made a complete map of his Parish, had a complete card catalogue thereof, and never entered into fellowship with a dozen members of his congregation. Funny man!

But a lazy man. He did the thing he loved to do and left undone the only thing that was worth doing.

I know other ministers who never connect up with anybody but the members of their congregations, as though the Lord had sent them to minister to Episcopalians only. Get acquainted with everybody. Call upon everybody. Make points of contact with everybody. You never know what person may call upon you for help. It may be the Roman priest; the Methodist minister; the saloon keeper; the ice man. You never can tell. As a pastor it is your business to know everybody in your pent-up Utica, to be on friendly terms with them, to minister unto them. Why not?

Oh, I have too many other things to do. What other things? I have known several men who always had too much to do to do anything. They just puttered through life, and in any other profession but the ministry they would have starved to death for lack of profitable employment.

No Missionary ought to draw his salary who doesn't come in human contact on an average with five people a day, either by calling on them, dropping in on them, or getting them to drop in on you. It don't make any difference how you do it, only do it.

What makes me talk like this?

Because I know upwards of two hundred Missionaries, know them pretty well, and if I stay in the Episcopate ten years and never leave the Diocese I will probably know two hundred more who will be passing through.

And I know those who fail and I know why they fail. They fail because they are not human instruments between Christ and the people.

And I know those who succeed and I know why they succeed. They succeed because they are human instruments between Christ and the people.

But some of the efficient caste think it is below ones official dignity so to peddle his wares. Always remember that Christ set the example of making the human contact Himself.

You need to be a self-starter in these days. You can sit by the side of the road until doomsday and no one will come along to start your machine. They have something else to do. Start it yourself if you want it to go.

Now, there is one curious psychological impediment to getting started in this business of human contact. And the layman finds it out as well as the Missionary. It is difficult to speak to a stranger on the train, or the man in your pew. He may regard you as impertinent. You ride all day beside him and say nothing. It is Eastern but not Oriental.

If two people are thrown together all day and haven't anything to give to one another, it is either because they are dumb or dry.

It is hard to start out on a drowsy afternoon to see people. They don't want to be seen. I don't feel like talking to anyone today. I think I'll go tomorrow, but tomorrow never comes.

Then after you start, you run into most interesting experiences, that is if you have learned how to fish. We have seen fishermen who never could get a bite. It was not surprising. They never learned to fish.

But a fisherman who forgot to learn how to fish would get a poor living, and it wouldn't do him a particle of good to change his fishing grounds. He had better learn to fish or get out of the business; but Christ's fishermen can't get out. Then they ought to learn how, and if the fish won't bite, go and talk it over with someone and ask them frankly to tell you why.

But no! The opinionated fishermen know all about it, and so do the fish. And yet I had rather be a good fisherman than to be a millionaire.

Why not learn how to fish? Why, by looking up somebody that knows how and getting them to show you.

If you really knew how to fish you would think being a Missionary the greatest job in the world, and the harder they were to catch the more sport to catch them.

No? Well, that is the way the true sportsman feels about it. And mind you, the layman is supposed to do some of the fishing too, but that is another story.

THE STORY OF THE CHRISTIAN CHURCH

(Resumed from the July WITNESS.)

Let us glance at the Church of Europe in the tenth century. The estimate of Dean Church is that the Church exercised practically no moral influence upon the bulk of the population in this century. Men murdered, stole and committed adultery without much consciousness that the moral law was binding upon them.

The Chronicles of a Bishop's visitation of monasteries and nunneries in this century, where they can be found, read more like the blotter of a police court than the record of ecclesiastical institutions.

People were superstitious rather than devout and laid more emphasis on relics and pilgrimages than they did on morals and works of mercy.

Exceptions there certainly were, but those who were held in high esteem were men who practiced ascetic stunts, such as saying a certain number of psalms standing in cold water up to their neck, or submitting to the bastinado a certain number of strokes, rather than men of humility and meekness.

Education was at such a low ebb that not only were there scarcely any clergy who could preach, but there were comparatively few who understood the mass that they read.

An ordinary house-servant today has far more literary ability than had a prince of the Church, or a duke of the realm in the tenth century.

The Papacy in the tenth century had become a tool of various Italian politicians and for a time was in the possession of influential women whose morals were loose.

The Papacy exerted very little influence during this century, not only because of its infamous character, but also because there was no strong civil government in Europe, except the Holy German Empire established by Otto the Great.

France and England were the victims of Norse adventurers and Italy was split up among political factions. The Papacy was twice rescued from itself by the House of Otto.

The year 1000 A. D. was regarded by many as the end of the world, although the influence of this superstition has been greatly exaggerated.

Constantinople was the center of whatever learning this period possessed and this great city, although preserving its existence, was constantly threatened by the power of Moslem. Indeed, there was a danger that the Mahometans might invade Central Europe.

There was a marriage between Otto II. and a Greek princess, probably arranged in the hope that a restoration of the Roman Empire might be effected. (The German Emperor has for one thousand years been deluded with the idea that he would be in fact a successor of the Caesars, wielding universal dominion, an idea embodied in the word Kaiser, which is, of course, a corruption of the word Caesar.)

The feudal system, if it may be called a system, had fastened itself upon Europe in this century. Everybody was somebody else's man. There was very little national sentiment. Society was theoretically a pyramid, or rather a dual pyramid. In theory, the German Emperor was at the apex of one pyramid, the Pope at the apex of the other. Men were divided by caste and common interest into various strata. The royal families, dukes, barons, knights, yeomen, or bauermen, a class rapidly disappearing, villeius, serfs. A French knight had more in common with an English knight than he had with a French peasant.

The Church had a similar pyramid —Pope, Archbishops, Bishops, Seculars, lesser orders, Laity. The Church claimed civil jurisdiction over all who were in Orders, which included practically every one who could read, and many more besides. If a clerk, perhaps no higher than a sexton or a server, committed murder, he claimed a benefit of the Clergy, and was tried by an Ecclesiastical Court, which never hung, seldom imprisoned, but grew richer in the fines imposed.

The outlook for the Gospel of Christ was far more discouraging than anything we can imagine. If it were not for the power of regeneration which is inherent in the Gospel of Christ, there would have been no hope for the morals of Christendom.

In England, the situation was desperate. The pagan Danes had assailed the Church from without, and the sordid Saxon had relaxed the fibre of the Church within.

Under Alfred the Great there was the beginning of better things, but the Saxon temperament was not hopeful material for the Gospel of Christ. Greed, indolence, lust and indifference sapped the life of the Church, that in previous centuries had done such wonderful things.

It all looks very hopeless, when one gathers up the scanty records of the period.

The year 1000 was not to be the end of the world, but the eleventh century, which it ushered in, was destined to produce men who are to revolutionize the world. Ahlard, at the University of Paris; Arnold of Breschia, in Italy; St. Bernard, in the monastic life; Hilderbrand, in the Papal Church; William of Normandy, in the political world; Peter the Hermit and the Crusades.

Great events, led by great men, were soon to sow seeds that would take centuries to germinate, but which would have their influence upon our own times.

Kansas Observes Pilgrimage With Special Services

The Pilgrimage of Prayer was observed in the Diocese of Kansas during the week beginning July 29. Special services were held in many Parishes of the Diocese, with intercessions for important objects.

The services held in Grace Cathedral, Topeka, were especially well attended. The Holy Communion was celebrated a number of times, and several helpful addresses were made.

The Pilgrimage of Prayer, as a modern movement, originated in England, where bands of pious women have traveled from place to place making intercessions. With the great distances between Parishes in the United States, it was planned that the special services should be held in different Dioceses at different times, each communicant attending the services in his own Parish. This cycle of prayer started in Eastern Dioceses on the First Sunday in Advent, and reached the Diocese of Kansas and the Missionary District of Salina the week of July 29.

The plan has been urged particularly by the Woman's Auxiliary, but the services have been intended for all members of the Church.

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CHURCH EXTENSION BY THE WAY OF FEDERAL COUNCIL

The following article, which appeared in the July number of the Hawaiian Church Chronicle, is in one way and another of considerable interest. Among other things, it indicates a part of the price that freedom pays for sticking its head into a gill-net. This is the very same net that at a period of the European war, when most people had gotten their focus as to the responsibility for and the purposes back of that war, "disapproved of loans by American capitalists for belligerent purposes". One of its sea-runners, the Massachusetts Federation of Churches, in a circular sent out in April, 1915, went it one better in "disapproving of the sale to belligerents of all munitions of war". Fortunately, the common sense of this nation sat on the head of this millenial suggestion, and so saved the heads of Lincoln and Grant for our one dollar silver certificates from the suppression of Hollweg and Hindenburg. It was said that Wall Street was responsible for this piece of reactionary conservatism. If so, Wall Street is the best friend that American liberty ever had since the day of the men who established it.

When one puts his head in a n oose and hands the end of the rope to his neighbor, there is need of something more than the assurance of the latter's good intentions. Convenience, comfort and safety itself all demand that under such circumstances there shall be a common objective reached by a common, or at least by parallel roads, which shall be followed with extraordinary discretion. Otherwise strangulation, partial or complete, of the noosed one must ensue. In the Divine injunction, wisdom was immediately coupled with harmlessness; indeed, if there is any emphasis to be suggested by position, it is to be noted that the wisdom was placed first. But an overwhelming majority of us love doves and detest serpents, and the result is that all an unpolarized, drink-postum sentiment has to do at a meeting, big or little, is to get up and make a noise like a dove; hypnosis stalks as ecstasy, and then when the time comes for decisive and independent action, we find ourselves to be all stuck up in a net. The serpentine one at the meeting which does the netting does not dare protest, lest he be regarded by his fellows as all serpent and nothing dove. He might live this down, but the chances are that before he got through his claim to the better qualities of the dove, the serpent would also be called into question. And so, while he ruefully contemplates the gossamer net that is being woven, well knowing that enough of the stuff will presently and surely impede action, he votes "Aye!" in the chorus of coos and of snores to take with the rest of his medicine later. And he will find, just as he knows he is going to find, that that medicine has in it a very bitter ingredient derived from those roots commonly known to horse doctors, and to some others, as **facta.** The facts that inhere in the natural order of things are doubtless good for us, however bitter they may be. But there are plenty of these to supply all curative needs without developing any Burbank varieties. If this article from the Hawaiian Church Chronicle does not suggest anything in particular in the usual reading, it might be a good idea to read it over again. It is labeled

THE APPOINTMENT OF MILITARY CHAPLAINS

Many of our Clergy who have eagerly offered themselves for Chaplains with the military forces that are to be sent abroad will be keenly disappointed in the announcement that comes from Bishop Harding, to the effect that none of the appointments required by the increase in our Army and Navy can be made from the Protestant Episcopal Church. The Bishop's statement declares that "The War and Navy Departments have recently committeed to the General Committee on Army and Navy Chaplains of the Federal Council of the Churches of Christ in America the duty of furnishing approved applications from the religious bodies commonly designated as Protestant. These bodies are to be given 75 per cent of appointments in the regular Army and Navy, and in the new Army and the temporary Navy for the period of the war only. By direction of the Departments, these appointments are to be apportioned to the different religious bodies on the basis of their membership as reported in the last religious census. * * *

"The Episcopal Church has now six more Chaplains in the Naval Service than the apportionment would give it, and therefore, for both the permanent and temporary Navy, the Episcopal Church will receive no appointments, unless some of the other religious bodies fail to offer desirable candidates."

"In the Army, we have eight more Chaplains than the quota assigned us would give us, and therefore there will be no appointments for the Episcopal Church in the regular Army. When two hundred and fifty are appointed in August for the temporary service, we would be entitled by the apportionment to eight appointments, but since we have now eight more in the Army than would be given on the basis of membership, we will have no appointments in these 250 Chaplains."

We are not disposed to quarrel by the arrangement secured by the Federal Council. It is apparently fair and just to all concerned. If our Church is deprived of any appointments to which it is entitled, the fault is with our method of reporting our numerical strength. We list simply our "communicant" members, confirmed members who actively participate in the life and work of the Church. No count is made of the large number of unconfirmed "adherents", children and adults, nor, in many cases, the "lapsed" communicants who are still, nominally, at least, members of the Church, and would so class themselves. It is not extravagant to say that a count made upon the same basis as that taken in many other bodies would give us nearly a million and a half instead of the million members now reported.

Perhaps the Church would fare better if the number of Chaplains were apportioned in accordance with the ecclesiastical affiliations and preferences of the men to whom they are to minister. It is a well known fact that in the National Guard, where the selection of the Chaplain is virtually in the hands of the regimental organization, a very large proportion of the appointments are made from our own Church Clergy. In New York State, for example, nearly half of all the National Guard Chaplains are from the Episcopal Church.

It is but natural for us to wish that our Church might be called upon to furnish a large number of the Chaplains required for the new military units. There is no lack of splendidly equipped men eager for this service. But if this may not be, the Church may still concern itself with the adequate support of those of our Clergy who are to enter this work. Nor should our interest be limited to our own Clergy only. Those who accompany our soldiers to the firing line to minister to their spiritual needs, sharing all their dangers, enduring all their hardships, some of them, perhaps, giving their lives in the performance of their duty, will justly deserve all the support and encouragement this Church can give, whether they are of our communion or not.

EVERY-DAY RELIGION

By Dr. James E. Freeman

A CHANGED LIFE

"One thing I know: whereas I was blind, now I see."

This is the statement of the man whom Christ healed. It was submitted in response to the persistent inquiries of those who sought to discredit the miracle and to embarrass the recipient of Christ's gift. A whole chapter in the New Testament is given over to the recital of this story, implying its large significance and importance. It contains the testimony of a man who, in the face of all contradictions, is conscious of a great change in his own life, and in the power of this consciousness is irresistible. It is a striking illustration of what repeatedly takes place all about us in lives that are transformed and transfigured by a power beyond man's comprehension. The late William James wrote an extraordinary book, entitled "Some Varieties of Religious Experience", in which he sought to illustrate these amazing changes that are constantly being effected in the lives of men and women. Those who have been spiritually and morally blind have suddenly become illuminated, and the whole course of their lives radically changed.

The term "conversion" is not as frequently heard or as popular as it once was, but it nevertheless describes an experience that thousands are day by day having, and that in its far-reaching results defies all criticism, and persists in the face of all obstacles. Some one once said, "God sleeps in the stone, dreams in the animal, and wakes in the man", and conversion might very properly be described as the awakening of the God-consciousness. It was Robert Louis Stevenson who said, "No man may say that he has made any success until he can write at the head of the page of his journal, 'Enter God'." Mr. Begbie, in a striking book entitled "Twice Born Men", submits evidence that is utterly incontrovertible. We sometimes talking about the passing of the age of miracles, and men and women balk at the miraculous elements in the New Testament, but is there any miracle comparable to that which gives unfailing evidence of a changed and utterly transformed life? The man who was spiritually blind testifies: "Whereas I was blind, now I see", and every word and action of his life gives irrefutable testimony to the change. It has always seemed to us that the case of Saul's conversion, and the complete turn about of his life was a far greater miracle than that of the raising of the dead Lazarus.

The striking thing about conversion is that it is accompanied with a power that is so remarkable and transforming that it frequently renders those who experience it almost supernatural in their gifts and talents. Again, it takes the very powers that have been exercised for selfish and unworthy ends, and uses them for the high purposes of ennobling and enriching mankind. In the case of Saul, the persecutor becomes the advocate, the man of a formal religious habit becomes the mighty protagonist of a faith that invades even the courts of the Caesars. Again, it takes a man who is only fifty per cent efficient and renders him one hundred per cent efficient. Another strange and incontrovertible fact is that it is a continuing power, as was illustrated in the case of the great evangelist, Moody. Phillips Brooks once said, "The life full of completion haunts us all. We feel the thing we ought to be beating beneath the thing we are". To experience the character-making, life-renewing powers that flow from the very life of God Himself is man's highest privilege, as well as his supremest opportunity in this world. Whether the change is sudden and spectacular, or gradual and persistent, does not alter the fact that there is the God-like in all of us, if we will only recognize it and give it opportunity for expression.—Courtesy of the Minneapolis Tribune.

Special Services to Honor Rev. Mr. Moore

Dean Harry T. Moore of St. Matthew's Cathedral will be consecrated as Bishop Coadjutor of the Diocese of Dallas, Texas, at the Cathedral, on October 4. Numerous visiting Bishops and Clergy will be present, and a big Choir service, with elaborate music, is being planned.

The Communion office to be used has been composed by David E. Grove, Jr., the Organist and Choirmaster at the Cathedral, especially for the occasion, and is dedicated to the Bishop Coadjutor-elect. The Cathedral Choir boys have been having daily practice for some time in the preparation of this music.

The Epistle to the Ephesians

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

VII.

Vs. 13. **But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ.**

Ellicott: **In Christ Jesus.** Then they were separated from and without a part in the Messiah; now, they were not only in Christ, but in Christ Jesus; that is, in a personal Saviour, in One who was no longer their future hope, but their present salvation.

Gore: In Christ Jesus all men were indeed brought near to God, but not as meritorious Jews; rather as common men and common sinners, needing and accepting alike the undeserved mercy of a Heavenly Father.

Irenaeus: Christ reconciled us by His body and by His flesh. That flesh, which in Him was spotless, reconciled the flesh which in us was sullied by sin, and brought us into amity with God.

Sadler: **By the Blood of Christ,** i. e., by His sacrificial atonement. The blood of the Temple victim brought all men into a state in which, if they believed and were baptized, they would be saved now and at the last.

Vs. 14. **For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.**

Bengel: **Peace.** Not merely the peacemaker, for at the cost of Himself He procured peace, and He Himself is the bond of both.

Ellicott: Not only was Christ our Pacificator, but our Peace, the very essence, as well as the cause of it.

Wordsworth: **The middle wall.** This leads the mind to the metaphor of the vineyard, in which the favored people of God were planted, and in which they were fenced off by a hedge from all other nations.

Josephus: This inner wall of the Temple was a sanction of Antiochus, that no alien should enter into the court of the sanctuary, and the inscription to this effect was put in Greek and Latin.

By the breaking down of this wall, our Lord abolished the ceremonial law, which was the partition wall between the Jews and Gentiles.

Vs. 15. **Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace.**

Ellicott: **The enmity** refers not only to the reciprocal enmity between Jews and Gentiles, but more especially to the alienation of both Jews and Gentiles from God.

Wordsworth: Christ, without any distinction as to race, abrogated and annulled the enmity which separated Jews from Gentiles, viz: the law of ritual ordinance, but not the commandments enjoining moral duties, which are perpetual and obligatory on all.

Sadler: **In ordinances.** The ordinances abrogated were such edicts and decrees as circumcision, clean and unclean meats, etc., which were the real hedge separating the Jews not only in matters of religion, but of common life from the Gentiles.

Wordsworth: Christ, by His death in that Flesh, fulfilled, consummated and exhausted all the sacrificial types and ceremonies of the Levitical law, and thus, by removing that legal fence, which severed Jew from Gentile, He joined them together in Himself, the Second Adam, the one New Man.

Chrysostom: **For to make of Himself in twain,** or that He might make the two one. It is not that the Gentile is to become a Jew, but that both are entered into a new condition. Christ abolished the law in order to create the two anew in one.

Blunt: This was done in the Incarnation when God, of the substance of the Father, begotten before the world, and man, of the substance of His mother, born in the world, became not two, but one Christ.

Vs. 16. **And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby.**

Wordsworth: **That He might reconcile.** The Apostle proceeds to speak of another reconciliation effected by Christ, and of another enmity, dissolved by Him—that between God and man.

Tertullian: Christ effected this reconciliation by His Flesh, and destroyed the enmity by His Cross.

Wordsworth: The Cross was laid upon Christ by satan, the arch enemy of God and man. But Christ, who was nailed by the enemy to the Cross, destroyed thereby the enmity which satan had made, and nailed satan himself to it, and triumphed over him by it, and vanquished him with his own weapons, and by His death destroyed him who had the power of it, even the devil. (Heb. ii:14.)

Sadler: **In one body.** Some take this to refer to Christ's natural body, but it is far more probable that the Apostle means in one mystical body, the Church. The reconciliation to God was not of Jews and then Gentiles, but of both as making up one mystical body. His Church was in Him, and so was accepted by God as in Him when His sacrifice was accepted.

Vs. 17. **And came and preached peace to you which were afar off, and to them that were nigh.**

Ellicott: **And came.** Literally coming, and refers more naturally to a spiritual advent of Christ, or a mediate in the person of His Apostles, than to our Lord's preaching when on earth. It was through the instrumentality of the Apostles that He preached peace to all nations.

Horless: **Peace.** Christ is peace in deed and in word, and He also proclaimed it Himself at His appearing on earth.

Blunt: **Came and preached peace.** Coming in that Resurrection Kingdom in which He reveals Himself still as God and man, and in which He is ever saying to all by His continual mediation and intercession for all, as He said to His Apostles, the representatives of His Church throughout the world—Peace be unto you.

Sadler: **Them that were nigh.** The Jews required the preaching of peace or reconciliation with God as much as did the Gentiles. They were alienated from God by their evil traditions, even whilst they worshiped Him.

Vs. 18. **For through Him we both have access by one Spirit unto the Father.**

Sadler: **Access.** Continuous access is meant. This is obtained by prayer and the Holy Eucharist. Take any one of our Eucharistic prayers. Does not each one require faith in Christ's presence, faith to discern the Lord's Body, and love to His brethren? Add to this that the Spirit of God is the real Consecrator in every Eucharist, coming upon the elements that they may be to us Body and Blood of Christ. In this verse we have one of those associations of Three Persons of the ever Blessed Trinity, which even more than dogmatic statements enable us to realize the Oneness of the Three—One in action, One in will, One in grace and love.

Moule: **By one Spirit,** surrounded, animated, penetrated by the Holy Spirit, the Paraclete.

TWO IDEAS OF THE CHURCH

"The Church Idea" silences that excuse for division which says that "all men cannot think alike". This is true, but it is also true that no two men think alike. Carried to its natural conclusion, no Church could exist—nor could society, not even the family.

TWO IDEAS OF THE CHURCH

Bp. Greer Didn't Bar The Playing of the National Anthem

A United States press report states that Rt. Rev. Dr. David H. Greer, Bishop of New York, has denied that he ordered the playing of "The Star Spangled Banner" discontinued in the Cathedral of St. John the Divine, as charged by a committee of the Veterans of the Foreign War of the United States, in convention at New York the last week in August. The committee alleged that the Bishop was opposed to the playing of the national anthem in the Cathedral, because it created an enthusiasm for the war which he did not approve. The report of the committee created quite a stir in the convention, and the Veterans sent the following telegram to the Bishop at Northeast Harbor, Me.: "This organization, consisting of war service veterans, in convention assembled at Hotel McAlpin, have before it a report that you instructed your organist at the Cathedral of St. John the Divine to desist from playing 'The Star Spangled Banner'. Please advise your reasons for so doing by wire at our expense."

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THE BROTHERHOOD IN CAMP AND CANTONMENT

The Church in the United States is fronting today one of the most splendid opportunities ever encountered in her history. The exigencies of an unsought war have caused hundreds of thousands of the very finest young men of the nation to be called to mobilize in large training camps scattered throughout the country. When these men have received their training and leave for service abroad, a second increment of young men will immediately take their places in the permanent camps or cantonments built by the Government. Therefore these camps will be continuously occupied until the end of the war.

The young men living in them will find themselves in an altogether new atmosphere, and with the props of home environment removed, will be subjected both to new temptations and to old temptations in new form. However, although there is real danger of soul-injury to these young men before they even leave American soil, nevertheless there is also real opportunity for new soul-strength being wrested from the unexpected situation into which they find themselves so suddenly thrust. From the Christian workers in European camps, and now from the workers in our own new camps, there comes unanimous testimony to that fact that the young soldier is peculiarly susceptible to certain kinds of religious influence. Chiefly can he be reached and helped by the personal work of one of his comrades in arms, who possesses unmistakably the qualities of rugged sincerity and real manliness. While the Chaplains and other Clergy who minister in the camps will find unusual opportunities, nevertheless it is to the Christian Laymen, who are personal workers that the greatest opportunities will come. Notwithstanding the hope of friends and relatives, experience has already clearly proved that the Churchmen in the camps usually will not, of their own volition, attend service as often as was their custom at home. However, many, if not most of them, may easily be influenced to be regular in their Communions and in their attendance at other services by personal work of the right sort. Therefore, because the Brotherhood of St. Andrew stands preeminently for personal, man to man work, and because of the availability of its National, Diocesan and parochial machinery for immediate and effective use, the leaders were quick to offer the services of the organization in the work of the Church among the soldiers and sailors.

Very shortly after the entrance of our nation into the war, Brotherhood leaders were called into conference, and decision was made to enter this new field, providing the approval of the Church's leaders could be secured. The Presiding Bishop gave his hearty endorsement, and the other Bishops, Clergy and Laymen approached likewise manifested their approval. This was in April. Since then, without undue haste, but with the diligence demanded by the urgent need, the Brotherhood leaders have addressed themselves to the new task, continuing to advise with Church leaders concerning every important step. A complete organization was not waited for, however, before preliminary work was undertaken. The Field and Office Secretaries of the Brotherhood have been visiting camps and training stations, studying conditions and the religious needs of the men, and making contacts with the Army and Navy authorities, the Chaplains, the Rectors of Parishes adjacent to the camps and the officers of the International Committee of the Y. M. C. A. Most of the officers' training camps and many of the naval training stations and concentration camps of the various Army units have been visited, Churchmen located, and in a number of instances organized for personal work among their comrades.

The Brotherhood is now able to announce its organization for a larger development of its work along these and similar lines. Several weeks ago a Council on Army and Navy work, made up of well known Churchmen, was organized. This Council is composed of Bishops, Clergy and Laymen. Thus far, those who have accepted membership thereon include Bishop Gailor and Bishop Anderson, the Rev. Dr. Stires of New York, the Rev. Dr. Stewart of Evanston, the Rev. Dr. Mann of Boston, and Messrs. William G. Mather of Cleveland, Courtenay Barber of Chicago, John Howe Peyton of Nashville, H. D. W. English of Pittsburgh, F. M. Kirby of Wilkes-Barre, Robert Gardiner of Boston, Walter Kidde of Montclair, Edward H. Bonsall, Arthur E. Newbold, Franklin S. Edmonds and George Wharton Pepper of Philadelphia, Benjamin F. Finney of Savannah, Henry F. Peake of New York, William Fellowes Morgan of New York, Frederick C. Morehouse of Milwaukee, Governor Manning of South Carolina, and in addition there are several other Laymen not yet heard from. Mr. Walter Kidde, President of Walter Kidde and Company (Incorporated), New York, is Chairman, and Mr. Arthur E. Newbold, of the banking firm of Drexel and Company, Philadelphia, is Treasurer. The War Commission just appointed by the Presiding Bishop, to give spiritual guidance and direction to all the Church's work in relation to the Army and Navy, has been approached and its co-operation invited. By invitation of its Chairman, Bishop Lawrence, Mr. Kidde and Mr. Finney attended the Commission's first meeting, which was held in Boston on August 31st, and laid before the members in detail the Brotherhood's plans for doing this important work.

Every agency essaying to work among the soldiers and sailors has been forced to revise and enlarge the original plans. The field is so vast, and, there being no precedents to follow, it is not only difficult, but utterly impossible to visualize the needs at the outset. It is only after visiting a number of the camps and studying carefully the religious needs of the men, that one can get even a partial conception of the magnitude of the task. Therefore, like every other agency seeking to help the enlisted men, the Brotherhood has been obliged to enlarge its original plans as its workers have gained a more complete knowledge of the needs. The present plans include the securing of four Field Secretaries, in addition to the Chief Field Secretary, and one Camp Secretary to work in each of the forty-one larger camps, which will contain from 20,000 to 45,000 men each. Dr. John R. Mott and the other Y. M. C. A. leaders promise the cordial co-operation of their Camp Secretaries with the men the Brotherhood will place in the camps. The regular Field Secretaries of the Brotherhood have been called in from their several districts, and are now employed upon the war program, helping in the selection and engagement of the Army Secretaries, and at the same doing such of the Army work as is possible until they are engaged. On the first of September, two volunteer Army Secretaries were at work, a third Secretary will begin work shortly, and a number of others are in process of being secured. Mr. Benjamin F. Finney has been appointed to act as Chief Secretary for the Army and Navy work, and has installed his office at the Church House in Philadelphia, in rooms adjacent to the general offices of the Brotherhood. The work in future will be directed from his office as headquarters.

To carry out its plans, the Brotherhood will need a large number of Camp Secretaries, who will offer themselves for this service with or without salary. Such men need not necessarily be Brotherhood men. The application of any qualified Churchman will be considered. The unparalleled opportunity to effectively help young men in their spiritual lives truly makes a Camp Secretaryship a privileged place of service. Those who are minded to correspond about this matter, with a view to possibly offering themselves for the work, are requested to address Mr. Benjamin F. Finney, Church House, Philadelphia, Pa.

The world soon made up its mind, and has kept it so, that Jesus Christ's morality must make a man less manly and strong. And the Church long ago learned, and holds against all challenge, that men most Christ-taught are strongest for all life.—Dr. J. H. Eccleston.

Conservation of The Food Supply

In the great national food crisis which confronts us, a crisis so great that the President himself has taken it up, I ask for your personal interest and assistance. As a minister of God, a leader of the people and a lover of liberty and your fellow-man, your co-operation is earnestly desired and greatly needed.

In such a time as this, the people turn naturally to the Church. It will be a calamity to the nation and to the Churches if their chosen ministers neglect to exercise their proper leadership in the great cause of feeding a world in need.

For the world is in want of food. The wheat crop of 1916 was short. The crop of 1917 will be shorter still, while the demands of armies and the waste of war require enlarged consumption. Thus, with increased need and diminished supply, the world stock of food has reached a point lower than was ever known before in modern times.

From Canada and the United States the allies are asking five hundred million bushels of wheat this year; yet, unless special measures are taken, the prospect is that both together will be able to give them only three hundred million bushels. But if wise and sufficient measures are adopted, and then backed up by the patriotic good will of our people, there will be food enough for ourselves and our allies as well.

The present excessive cost of food is not justified. There is no corresponding shortage of supply in America. Nevertheless, the situation is very serious. The duty is laid upon us to raise not only food enough for ourselves, but so much more to send abroad that in spite of the submarines, enough may reach France and England to keep them supplied. Unless we can feed both our own people and the men who are fighting for us across the water, the great cause which we have joined will be lost.

To meet the needs of the war and of the world, we must produce generously, give freely to our allies, ourselves eat as much, but no more, than we need, and especially save the waste. Lasting disgrace will fall upon us if lack of self-restraint should prevent us from taking our proper part in this conflict against the doctrine of "might makes right".

The waste in food amounts to at least fifty dollars a year for every family in America. The waste of a single ounce of food each day in every home means a yearly waste of nearly fifty million pounds of food. The waste of a single slice of bread each day in every home means the daily waste of a million loaves of bread. The thousand million dollars of needless waste which thus takes place yearly in the households of America can and should be stopped.

The ways of thrifty living are not new. In order to practice them, we need to do little more than return to the frugal habits of earlier days. To purchase wisely; to lost nothing for lack of proper care; to serve no more than hunger demands; to serve again the unused portion; to preserve in time of plenty against the lean months ahead; to save wheat for France and England by eating more corn ourselves, because they do not bake at home, and corn bread is unknown; these are some of the means of helping to save the waste and win the war. I suggest them in co-operation with the U. S. Department of Agriculture, to which, as well as to the County Agricultural Agents, the Home Demonstration Agents in the cities, and the State Agricultural College, inquiry may profitably be made for printed and written advice about saving food.

Will you join in the good work of saving more food for the women and children of Belgium, the orphans of France, the men in the trenches who are fighting our battles, and for the people of the United States?

The women of America have never failed to answer such a call as comes to them now. The saving of food is within their sphere. Without food conservation we can not win the war. The woman who conserves the food supply of America and her allies renders a high service to her country and to all humanity as well. In very truth, the outcome of the world war is in the hands of the women no less than in the hands of the men.

Will you also furnish in advance an abstract or copy of your sermon to the newspaper Editors of your locality, to whom I am writing to ask special consideration for it?

Again I ask for your co-operation. Let us work together in whole-hearted response to the patriotic duty to which we are called. Let us make it the purpose and motto of every household in America to **save the waste and win the war.**

Yours faithfully,
HERBERT HOOVER.

Bishop Johnson Pays A Tribute to the Late Col. Elliott

Col. Stephen Elliott, who died last June, was a son of the late Bishop R. W. B. Elliott, the first Missionary Bishop of West Texas. He was a member of St. Margaret's Church, Washington, D. C., and was buried from it, six of his classmates at West Point being the pall-bearers. He had been in the service twenty-five years. His body rests in Arlington cemetery, and his grave looks across the Potomac to the Capitol. Robert Elliott, a brother of the Colonel, in a private letter, says: "He was faithful in all the relations of life. He had a marked aptitude for his chosen profession. His greatest regret, next to his grief for leaving his wife, was that he would not be permitted to go on the field of battle to fight for his country's rights. Whenever he could avail himself of the services of the Church, he never failed to do so. Four days before he passed away, to join his father and mother, he received the Holy Communion at his own request."

Bishop J. S. Johnston, retired, who succeeded Bishop Elliott, contributes an appreciation of the Colonel to the September number of the West Texas Church News, with the hope that "its publication may benefit some of the young men of this generation who are about to enter the present war, with all its uncertainties, that they may have before them the example of one who had 'fought a good fight, kept the faith and laid hold on eternal life'". In availing himself of the services of the Church, the Bishop says, "he was in good company; the same could be said of General Washington, the Duke of Wellington, Generals Lee, Jackson and Johnston, Lords Roberts and Kitchener, and others of less fame too numerous to mention, a fact well worth remembering as we are about to enter the greatest war of the world".

Cathedral Operates Clothing Bureau

A year and a half ago there was opened at the Cathedral of SS. Peter and Paul, Chicago, the Clergy House Men's Clothing Bureau, where men whom the Cathedral clergy had visited at the Bridewell, the jail, and the county hospitals might come for clothing. Dean Pond says that hundreds of men who needed clothing have come to the bureau during the past year. Records were taken of nearly five hundred deserving applicants. Two hundred of these were not helped because there were no clothes to give them at the time of asking. Of course there were many unworthy requests mingled with the worthy ones reported by the man in charge of this useful department. This man, said the Dean, soon developed a marvelous ability to separate the sheep from the goats, as the men tended to abuse their privileges. He required all the applicants at the clothes room to strip and put on their new (second-hand) garments in his presence. Their cast-off garments were promptly taken and burned. This arrangement safeguarded the men who applied and helped the bureau. Those in charge are very careful not to help repeaters.—The Dragon of St. George.

TWO IDEAS OF THE CHURCH

People talk about one Church being as good as another. That depends on whether one of them was founded by Christ and the rest by men. The Irishman made an apt reply to this remark when he said: "Faith, and a great deal better."

TWO IDEAS OF THE CHURCH

Poems We Love to Read

THE HOUSE BY THE SIDE OF THE ROAD

By Sam Walter Foss

There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat
Or hurl the cynic's ban.
Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road
By the side of the highway of life,
The men who press with the ardor of hope
The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in a house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in a house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?—
Let me live in a house by the side of the road
And be a friend to man.

St. Paul Not a Pacifist

The Rev. Dr. George Craig Stewart, Rector of St. Luke's Church, Evanston, Ill., was the special preacher at the last open-air service held this Summer on the site of the proposed Cathedral, Philadelphia. In the course of his sermon he asserted that "St. Paul was never accused of being a pacifist or a conscientious objector. He loved to mingle with the soldiers of that day. He compared the helmet with salvation, the breastplate with righteousness and the sword with the Spirit. If he were in this country today, he would most likely be found in the training camps urging the boys to 'fight the good fight' and 'quit you like men'". Dr. Stewart said he was glad this nation is engaged in war for democracy. He severely criticised as undemocratic "the rich man who grows richer without having to work for it, while the poor man grows poorer".

Aged Clergyman and Historian Dies

The Rev. Horace Edwin Hayden, Assistant since 1873 at St. Stephen's Church, Wilkes-Barre, and historian, aged 80 years, entered into eternal rest on August 23rd. He was a native of Maryland, a graduate of Kenyon College and of the Virginia Theological Seminary. He was ordained Deacon in 1867 by Bishop Johns, and advanced to the Priesthood the following year by Bishop Whittle. He was an Examining Chaplain of the Diocese of Bethlehem from 1885 to 1905. After his ordination to the Diaconate, he had charge for six years of Christ Church, Point Pleasant, West Virginia, and was Rector of St. John's Church, West Brownsville, Pa., from 1873 to 1879. He served four years in the Confederate Army, was Corresponding Secretary and Librarian of the Wyoming Historical-Geological Society eleven years, Editor of the Proceedings and Collections of the Society, and author of "Virginia Genealogies", and "Massacre of Wyoming".

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WOMAN'S WORK FOR THE KINGDOM

Successful Work of G. F. S. in New York

The twenty-fifth annual report of the Girls' Friendly Society of the Diocese of Western New York has been issued from the press, containing a complete account of the Annual Meeting of the organization, held at Rochester, a list of the officers of the Diocesan Council and of the several parochial branches, and the funds administered by the Society. There are 34 Branches, with a total membership of 2,530, including probationers, candidates, married Branch helpers, working associates, honorary associates, Diocesan associates and subscribers. In the nine candidates' classes in the Diocese there are 411 little girls, in charge of 28 associates, and during the year 29 were promoted to membership. One associate writes: "I always try to arrange during the Winter to have the older girls attend a few of the evening meetings, to let them see what they are coming to when they apply for membership in the G. F. S." and another Branch has permitted the senior candidates to attend the evening meetings during the Summer, when the candidates' class is closed, thus keeping the girls in touch with the Society. The candidates in St. Luke's Church, Rochester, have made surgical dressings, and some exceedingly pretty scrap-books for the soldiers. The children were so inspired by their letters from French soldiers, in answer to their letters put in comfort bags, that they were eager to do more along the same line. Mrs. A. A. Davis, who is the Diocesan head of the Missionary Department of the Society, says in her report:

"Living as we are in this history-making epoch of the world, when the appeals to our sympathy, our patriotism and our Americanism are so intense, we find ourselves forgetting at times the other important things in life. If our Mission workers ever needed help it is now. In many places surrounded by warfare and revolution, and with vast sums, unthinkably vast sums, going into the struggle for the freedom of mankind, it is no wonder there is danger that the self-sacrificing Missionaries may find themselves neglected. Let us not abate in our zeal to send our faithful workers more even, if possible, in these eventful years, not only for their encouragement, but that their spirit may permeate into the hearts of men, so that peace may reign in the world."

Recreation Rooms for Soldiers in Texas

The Ladies' Guild of St. Andrew's Church, Bracketville, Texas, has provided recreation rooms for the men of the Medical Corps who are now stationed at Ft. Clark. The Church News says:

"The fort has no Y. M. C. A. building, and excepting the "movies", there is no place for the men to pass their time when they are off duty. The ladies began to devise plans as soon as the four companies of the Medical Corps arrived, and before the end of the week they had three rooms loaned by the Masonic Order comfortably fitted for the use of the soldiers. There is a lounging and game room, a reading room and a writing room. The rooms are provided with chess, checkers, dominoes and a plentiful supply of books, magazines, newspapers and writing material. Enterprising citizens of Bracketville became interested in the project, and have supplied funds to maintain the rooms.

"The soldiers are very appreciative of what the ladies have done for them, and almost any time one may find a number of them using their recreation period in the clean and wholesome manner that the good ladies of St. Andrew's have made possible for them.

"The men are regular in their attendance upon the services of the Church, and at every service there are more men present than the seating capacity of the church can accommodate. The men have organized a Sunday School of their own, with Sergeant McClure of the Twenty-sixth Company for Superintendent. The attendance is splendid, and all the men are enthusiastic over their School."

Grant, O my God, that neither joy nor sorrow shall visit my heart in vain. Make me wise and strong to the performance of immediate duties; and ripen me by what means Thou seest best for the performance of those that lie beyond.—Margaret Fuller.

Missionary Study Class Program

We have received, through the courtesy of Mrs. Harry C. Gerhart, Corresponding Secretary, a copy of the Year Book of the Mission Study Class of Trinity Church, Clarksville, Tenn., Branch of the Woman's Auxiliary, a well arranged and carefully prepared program for the ensuing year. The following are the topics which will be discussed:

October: The Little Blue Box

Vision of an Expanding Kingdom—Psalm 67.
Resume of the United Offering—Opening of the Boxes.
"Tired of Missions"—A Short Missionary Play by the Juniors.

November: Training for the Kingdom

Aim: To trace God's world-wide purpose for men through His training of the chosen race.
Vision of the Majesty of God's Kingdom—Psalm 97.
World Situation in Israel's Early History.
The Story of Abraham—Giles.
The Man Who Led the Nation—Giles.
The Antiquity of Missions.
Noah, the First Domestic Missionary.
Jonah, the First Foreign Missionary.
Ezekiel, the First Colonial Missionary.

December: Spiritual Preparation for the Kingdom

Vision of Universal Worship—Psalm 96.
The Message of the Prophets Before the Captivity.
The Message of the Prophets During the Captivity.
The Message of the Prophets After the Captivity.
The First Missionary Ship.
The First Missionary Ship, A. D.
Dynamics of Missions.
The Impulse of Explorations and National Conquests.
The Impulse of Commerce and Colonization.

January: Epiphany

Gospel for the Epiphany.
Twelfth Night Traditions.
Epiphany Poem.
The Wise Men.
Epiphany Play.

February: Missionary Exposition

April: Founding of the Kingdom

Aim: To understand how Christ prepared for the fulfillment of His Kingdom.
Benedictus—Vission of Zacharias.
Love, the Fundamental Principle of Missions.
The Friends of Jesus.
The Organization of Christ's Missionary Work—Pioneer Missionaries.
St. Mark, the Apostle of Egypt.
St. Thomas, the Apostle of Parthia.
St. Andrew, the Apostle of Scythia.

May: "The Great Christian Odyssey"

The Spreading of the Kingdom

Aim: To see the way in which the early Church endeavored to carry out Christ's mission to the world.
Vision of Christ Seated Over All—Psalm 2.
Christ at Work in the World Through His Church.
A Follower of the Kingdom.
The Message for the Whole World.

Pioneer Missionaries

St. Bartholomew, the Apostle of India.
St. Simon, the Apostle of Persia.
St. John, the Apostle of the Seven Churches.

References: The Bible; "A Missionary Horologe"; "Missions According to the Bible"—Church Missions House; "The Call of the King"—Dorothy H. Giles. "Simon Peter—Rock"—L. C. Sturgis.

A life all sunshine would not content us for long. We need the shadows, the clouds, the twilight, the darkness even to appreciate the light.

The Missionary Education Conference at Asilomar

Five delegates from the Diocese of California enrolled as students at the Missionary Education Conference at Asilomar, near Pacific Grove, in the latter part of May. They returned ten days later filled with a deep and burning purpose to persuade many others to repeat their experience next year—to spend ten days hearing the call of the Church to extend its boundaries—ten days in the hallowed seclusion of Asilomar, living the life of the camp and studying with 150 others the needs of the Missionary field at home and abroad.

The Missionary Education Movement spells "efficiency" in teaching the subject of Missions. It is not content to tell heroic tales of a bygone generation. It brings up-to-the-minute information from the four quarters of the globe, and interprets it in terms of increased personal responsibility, that the whole world may hear the Word of God. But the movement does not aim to arouse thrills—it seeks to consecrate the deeper purpose of all to take a greater share in upholding Christian standards. To secure this end, it gathers a faculty trained to teach and develop leaders. It fails of its purpose if it produces only those who can lead Mission Study Classes. If the Missionary cause is to advance, the delegates must learn during these ten days how to teach a normal class, so that its members shall in their turn teach others to witness for Christ.

This union of interdenominational Missionary and educational activities challenges the Sunday School to know more about Missions, and the Woman's Auxiliary to know more about educational methods, until the strongest kind of team work shall result in preaching the Gospel to every creature.

Asilomar, on the Pacific coast, is a delightful spot for such a gathering, its combination of pines and beach, surf and sea life, fog and sunshine, cool breezes and wonderful drives, formed a glorious setting for the conference life of study, recreation, out of doors and indoor groupings of delegates for the scheduled or informal program each day, from the 7:30 a. m. breakfast in the big dining tent to the Vesper Service round the big fireplace in the Administration Building, followed by an evening address from pioneer Missionaries, medical, evangelistic, industrial and educational, direct from the field of work, whose vivid accounts of actual up-to-date conditions and needs were further emphasized by maps and screen pictures, often movies, showing the Church in living action today at frontier points of Christian penetration. Lights out at 10 p. m. assured the 150 delegates of a quiet rest and preparation for the next full happy day. **Missions** was the keynote of it all, and **help** to enable each delegate to return better equipped with knowledge and experience to teach Missions in his or her own Diocese or Parish.

A Missionary pageant and a Missionary play, quickly prepared, but most skillfully presented, gave all the powerful force of modern dramatic teaching to the Missionary appeal, the need of the heathen and the welcome and beneficent reception of the truth that makes for freedom.

"The Lure of Africa", "The Sons of Italy" in America, and the Immigrant, were the special subjects studied at this year's Conference, as planned by the Missionary Educational Movement, and by the second day the 150 delegates were talking Africa, living and breathing Africa, and so with the other subjects, according to the class groupings.

This subject of Africa is of special interest to our Church, because of the Commission in St. Louis looking toward the choice of a location for the establishment of a Mission.

Not the least of the lasting effects of such a conference is the friendships formed on the basis of the strong fundamental bond of a common faith and a common purpose.

The Missionary Education Movement is equipped to conduct Missionary Institutes and furnish leaders and information for the advancement of the Kingdom. Their Field Secretary in the West, the Rev. J. C. Worley, may be reached at 417 Market Street, or at 1101 Wright & Callandar Building, Los Angeles. He is at the service of all earnest workers, but he cannot relieve us of the responsibility of each doing his bit.

These Missionary Conferences are not exclusively for young people, though many go to them. The number between sixteen and nineteen years of age is limited. The aim is rather to reach the present mature leadership of the Churches, such as the Diocesan officers, the Clergy, Directors of Religious Education, Deaconesses, officers of the Sunday Schools and of the Woman's Auxiliary Branches. Potential leadership is the chief qualification sought in delegates.

The interdenominational spirit of each Conference induces reverence and respect for the cherished convictions, customs and feelings of the representatives of each communion. Freedom is given to each group to follow its own inclination—there is no coercion, emotionalism or arbitrary guidance of delegates. The result desired is exclusively added devotion to the established Missions and Missionary agencies of the several communions.

The Rev. Arthur B. Gray and Mr. John Wood of our Board of Missions have been long-time members of the Board of Managers of this Missionary Education Movement. Dr. William C. Sturgis, the newly elected Educattional Secretary of our Board of Missions, was made a member of the M. E. M. Board on July 7th, 1917. Miss Grace Lindley is a regular teacher at several of the Eastern Conferences each year. Bishop Floyd is one of the most devoted and valued counsellors of the Movement, and Mr. Samuel Thorn, Jr., a prominent Episcopal Layman and Christian philanthropist of New York City, is the Chairman of the Board of Managers.

These facts should help to win the interest and attendance of our Church members on the Pacific coast, and greatly increase the number of our delegates at Asilomar next year

SUBSCRIBERS—HELP US

THE WITNESS is eight months old. It is a wonderfully healthy child. Its growth has been phenomenal. A great many admire the babe. They predict for it a splendid future—a useful life.

We ask our subscribers to co-operate in a simple plan that will give us a circulation of 100,000 copies before 1917 ends. We cannot do this unless we can show that number of Church families a copy through some personal influence. So we ask you—each subscriber—to select ten friends, and write them that you have asked us to send each of them a copy of THE WITNESS; that you want to send us ten subscriptions, and ask them to join your club. We will send the sample copy. They will answer your letter. You will remit us 80 cents for each dollar subscription.

A simple plan with your personal influence. Many of you can also gather a club in your own Parish.

WILL YOU HELP US THIS WEEK?

Milwaukee Rector Urges Parishioners to Take The Witness

The Rev. Nathaniel D. Bigelow, Rector of St. John's Church, Milwaukee, Wis., strongly urges the members of his Parish, through the columns of St. John's Church Observer, to subscribe for THE WITNESS, as follows:

"With all the emphasis I can muster, I want to say that every Church family needs a live Church paper. The 'Observer' is fine for the Parish, but we need to be put in touch with the entire Church. I know of no paper that can do this so effectively and so cheaply as THE WITNESS. The price is only $1 a year, and it is weekly. Bishop Johnson is Editor-in-Chief, and he is supported by a corps of men very able, and representative of the entire Church. We naturally tire of controversy in the Church, but here is a paper that knows no party. It is a Church family newspaper, and just what you want. Now, if fifty families will respond to this appeal, I will gladly act as custodian of funds and see that you get the paper. Let me say that nothing would help us as a Parish more substantially than to have a large reading constituency, and thereby an increasingly intelligent Churchmanship among us."

HOME CARD

Issued by the United States Food Administration

Win the War by Giving Your Own Daily Service

Save the Wheat—One wheatless meal a day. Use corn, oatmeal, rye or barley bread and non-wheat breakfast foods. Order bread twenty-four hours in advance so your baker will not bake beyond his needs. Cut the loaf on the table and only as required. Use stale bread for cooking, toast, etc. Eat less cake and pastry.

Our wheat harvest is far below normal. If each person weekly saves one pound of wheat flour that means 150,000,000 more bushels of wheat for the Allies to mix in their bread. This will help them to save Democracy.

Save the Meat—Beef, mutton or pork not more than once daily. Use freely vegetables and fish. At the meat meal serve smaller portions, and stews instead of steaks. Make made-dishes of all left-overs. Do this and there will be meat enough for every one at a reasonable price.

We are today killing the dairy cows and female calves as the result of high price. Therefore, eat less and eat no young meat. If we save an ounce of meat each day per person, we will have additional supply equal to 2.200,000 cattle.

Save the Milk—The children must have milk. Use every drop. Use buttermilk and sour milk for cooking and making cottage cheese. Use less cream.

Save the Fats—We are the world's greatest fat wasters. Fat is food. Butter is essential for the growth and health of children. Use butter on the table as usual but not in cooking. Other fats are as good. Reduce use of fried foods. Save daily one-third ounce animal fats. Soap contains fats. Do not waste it. Make your own washing soap at home out of the saved fats.

Use one-third ounce less per day of animal fat and 375,000 tons will be saved yearly.

Save the Sugar—Sugar is scarcer. We use today three times as much per person as our Allies. So there may be enough for all at reasonable price use less candy and sweet drinks. Do not stint sugar in putting up fruit and jams. They will save butter.

If everyone in America saves one ounce of sugar daily, it means 1,100,000 tons for the year.

Save the Fuel—Coal comes from a distance and our railways are overburdened hauling war material. Help relieve them by burning fewer fires. Use wood when you can get it.

Use the Perishable Foods—Fruits and vegetables we have in abundance. As a nation we eat too little green stuff. Double their use and improve your health. Store potatoes and other roots properly and they will keep. Begin now to can or dry all surplus products.

Use Local Supplies—Patronize your local producer. Distance means money. Buy perishable food from the neighborhood nearest you and thus save transportation.

General Rules

Buy less, serve smaller portions.

Preach the "Gospel of the Clean Plate."

Don't eat a fourth meal.

Don't limit the plain food of growing children.

Watch out for the wastes in the community.

Full garbage pails in America mean empty dinner pails in America and Europe.

If the more fortunate of our people will avoid waste and eat no more than they need, the high cost of living problem of the less fortunate will be solved.

HERBERT HOOVER,
United States Food Administrator.

Without faith in God and God's love and His future for us, there cannot be for us any true comfort. With it we can lift our burden with serenity, and find joy in our work, looking upon it as service.

God still watches over His Church. He brings to naught the devices of the foolish. He looks with tender care on all our weaknesses. He cherishes and crowns that sincerity whose motto is "In Thy Name".

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—Kelty.

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The Witness

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

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THE PRESIDING BISHOP SELECTS A WAR COMMISSION

A Brief of Minutes of the First Meeting of the War Commission in Washington, Thursday and Friday, Sept. 13 and 14, 1917

Present:

The Bishop of Massachusetts, Chairman.

Bishop Knight of Sewanee.

The Bishop of Western Michigan.

The Bishop of Washington.

The Bishop of Rhode Island.

The Bishop Coadjutor of Southern Ohio.

The Rev. W. R. Bowie, D. D., of Richmond, Va.

The Rev. J. E. Freeman, D. D., of Minneapolis, Minn.

The Rev. W. H. Milton, D. D., of Wilmington, N. C.

The Rev. John Mockridge, D. D., of Philadelphia.

The Rev. C. L. Slattery, D. D., of New York City.

The Rev. George Craig Stewart, D. D., of Evanston, Chicago.

John M. Glenn of New York City.

Bishop Lawrence, Chairman, and

Dr. Stewart, Secretary.

The Executive Committee appointed Bishop Perry of Rhode Island, Chairman.

Other members:

Bishop Harding of Washington.

Bishop McCormick of Western Michigan.

Dr. Mockridge of Philadelphia.

Dr. Stewart of Chicago.

An executive Secretary to be elected.

Mr. Arthur E. Newbold, Treasurer.

The courtesy of the floor was extended to Mr. B. F. Finney of the Army and Navy Department of the Brotherhood of St. Andrew.

Mr. Finney presented to the Commission the war work of the Brotherhood already organized, and asked for definite action of the Commission in relation to the Brotherhood work. The Commission, therefore, resolved:

That the Commission, having heard from the Brotherhood of St. Andrew of its plan for Laymen's work, welcomes the zeal and energy shown by the Brotherhood in initiating this work.

The Commission undertakes to supplement the amount raised by the Brotherhood up to $25,000, with the assurance of further aid as its work develops.

It is understood that the Commission is to have general charge of this, as of all other war work in the Church, and that definite arrangements as to this are to be made between the Brotherhood and the Executive Committees of the Commission.

The executive offices will be opened in New York City, and an Executive Secretary elected. Between meetings of the Committee, the Executive Committee will be empowered to fill vacancies and to exercise all the powers of the Commission.

The House of Bishops is being addressed and respectfully requested to consider at their meeting in October the work of the War Commission, and to take such action as may commend the work of the Commission to the whole Church.

The Presidents of the various Provincial Synods are asked to provide a prominent place in their programs for the consideration of the War Commission, which will undertake to send a representative to each Synod to represent the cause.

Mr. Norman H. Davis of New York was elected an additional Lay member of the Commission.

A STATEMENT BY THE WAR COMMISSION

From the day war was declared, Clergy and Laity, men and women, Parishes and organizations of the Church have been giving themselves heart and soul to the service of the nation.

Our young men were quick to enlist, to enroll in Officers' Training Camps, to offer themselves for every branch of the national service.

At all great centres, Churchmen and Churchwomen have been forward in all that makes for the comfort, health and general well being of our soldiers and sailors. The Clergy in considerable numbers have taken the Church's ministrations into training camps, navy yards and across the ocean.

So great has the Church's task become that the Presiding Bishop has assumed authority to appoint a Church War Commission, to which he commits "the watchful care and direction of the Church work in connection with the camps and cantonments, battlefields and hospitals, Army and Navy Chaplains and such like matters". He appointed as members of this Commission the following:

The Bishop of Massachusetts, Chairman.

Bishop Knight of Sewanee.

The Bishop of Western Michigan.

The Bishop of Washington.

The Bishop of Rhode Island.

The Bishop Coadjutor of Southern Ohio.

The Rev. D. R. Bowie, D. D., of Richmond, Va.

The Rev. J. E. Freeman, D. D., of Minneapolis, Minn.

The Rev. W. H. Milton, D. D., of Wilmington, N. C.

The Rev. John Mockridge, D. D., of Philadelphia.

The Rev. C. L. Slattery, D. D., of New York City.

The Rev. George Craig Stewart, D. D., of Evanston, Chicago.

Mr. W. D. Cleveland of Houston, Texas.

Mr. Louis F. Monteagle of San Francisco.

Mr. Whiteford Cole of Nashville, Tenn.

Mr. Charles D. Dickey of New York City.

Mr. John M. Glenn of New York City.

The Commission held its first meeting in Washington, as was fitting, and after making careful plans for the vigorous carrying out of its work, sends out its first message to the Church.

The duties of the Commission are outlined in the words of the Presiding Bishop in creating the Commission:

1. The watchful care and direction of Church work in connection with camps and cantonments.

There are many excellent organizations already at work providing for the general physical and moral well being of our soldiers and sailors. With these agencies the Commission will hope to co-operate. It recognizes, however, certain definite and solemn responsibilities which belong to the Church, and which she cannot delegate to any other body. The Sacraments must be administered and it should be possible for every son of the Church to feel and to know her loving, watchful care and presence through her accredited and accustomed representatives. The Commission will seek to make this possible:

(a) By seeing to it that in all military establishments there are Clergymen of the Church responsible for this work, assisted wherever it is necessary and feasible, and consonant with camp regulations, by qualified Lay workers as assistants.

(b) By providing adequate equipment and moral support to the Chaplains of the Army and Navy, whose hands the Commission will strive to strengthen in every possible way.

(c) By giving such assistance as may be deemed expedient to those Parishes and Clergy who are adjacent to military camps.

2. The co-ordination and direction of all existing agencies of war service within the Church.

In order to avoid overlapping and the wasteful confusion of effort, the Commission, through its Executive Committee, in conference with other Church Boards, will seek to co-ordinate the various organizations already at work, General, Provincial and Diocesan. It calls upon the whole Church to give it loyal and cordial support in this effort.

3. The Commission proposes to provide for the extension of its work overseas, as the occasion may demand. It already has plans on foot looking to the appointment of a Bishop to take Episcopal oversight and care of the Church among the American forces abroad.

4. For this and "such like matters" the Commission asks for an immediate sum of $500,000. Its financial needs are based upon the **policy of reinforcement**, especially that of the spiritual activities and equipment of Chaplains in the Army and Navy. It does not propose to finance from its treasury all the war work of the Church, but rather to stimulate and supplement work already undertaken, or about to be undertaken, by Churchmen. It assumed that material construction and local enterprises of various kinds will be financed, as far as possible, by the several localities, but will hold itself in readiness to augment and strengthen these efforts.

In a word, the Commission proposes that every son of the Church, in Army or Navy, that every daughter of the Church, in hospital or ambulance service, shall be looked after. It is a great vision, a great responsibility, a great task. It is also a great opportunity.

Mr. Henry Newbold of Philadelphia is Treasurer of the Commission, and checks for this work may be sent to him, care of Drexel, Morgan & Co., Philadelphia.

WILLIAM LAWRENCE,
Chairman.
GEORGE CRAIG STEWART,
Secretary.

A MESSAGE FROM BISHOP LAWRENCE

Our boys and men are leaving our homes and Parish Churches for the war. Our hearts follow them with solicitude. Will the Church follow them, too, through the camps, into the trenches, with messages, Sacraments and pastoral care? I believe she will.

The Chaplains of the Army and Navy are commissioned to serve the men, to gather them in worship and social comradeship. Surgeons have instruments, paymasters have desks and account books, Chaplains have nothing for equipment. Will the Church equip them for effective service? I believe she will.

Through the War Commission, the people and Clergy of the Church will follow up the boys.

WILLIAM LAWRENCE.

A man's creed must be positive. Would any sensible man die for a negative religion? Would he live for it? Could it teach him the duties of prayer or self-sacrifice? Would it nerve him to action, effort, venture—the practical side of religion?

A Cemetery Endowed

By the will of Mrs. Ruth Newey Smith of Patchogue, the Diocese of Long Island is given a large tract of land in Lakeview cemetery for St. Paul's Church there. The money derived from the sale of plots and graves is to "be used to keep the plots in order, to paint the fences", etc. Should there be any surplus, it is to be placed at interest until sufficient accumulates to erect a comfort house and a place where funerals can be held in the cemetery. She leaves to St. Paul's Church $3,000, the income of which is to be used perpetually for buying flowers for the graves of her sisters, her parents, herself and certain sailors that she caused to be buried in that cemetery. If St. Paul's Church does not wish to attend to this, then the Masonic Lodge of Patchogue is to take charge.

Illuminated Signboard Invites People to Pray

The doors of Emmanuel Church, Hastings, Mich., are kept open every day and evening for the benefit of those who may wish to enter and offer prayers for the boys who have been called to the colors. A sign board, illuminated with red, white and blue lights, has been placed in front of the Church, inviting the public to enter and pray for those in the service of the country, and for a righteous peace. Arrangements have been made by the Rector, the Rev. D. R. Blaske, with a number of prominent Laymen and Clergymen, including men who have served at the front, to give addresses on patriotic subjects. Mr. Blaske recently spent part of his vacation laboring in a furniture factory, in order that he might learn by personal experience and close observation something about the life and needs of the laboring man.

A Coadjutor in Iowa

Bishop Langley's Election Assented to by Bishops and Standing Committees

The Rev. E. H. Rudd, D. D., Presdent of the Standing Committee of the Diocese of Iowa, has notified the Presidng Bishop that a majority of the Bishops and Standing Committees have consented to the electon of Rt. Rev. Harry Sherman Langley, D. D., Bishop Coadjutor of that Diocese. It will be remembered that after the election of Bishop Langley at the Iowa Convention last May considerable controversy was aroused by the protests of a prominent Layman in that Diocese, and the Editor of one of our Church weeklies, who called in question the legality of the election. Bishop Morrison, the Diocesan, immediately set forth an explanation and rejoinder, which appears to have satisfied the Bishops and Standing Committees of the Church, who now, by their action, endorse the method of election as rightful and legal. It is only necessary to add that in this opinion they appear to be at one with the last General Convention and the leading canonists of the Church.

Cathedral Adopts a Military Company

Company H, First Ohio Infantry, was recently entertained at St. Paul's Cathedral, Cincinnati, by a special service and reception held in their honor. A patriotic sermon was preached by Bishop Vincent, and at the close of the service each member of the company was presented with a small copy of the New Testament, beautifully bound in durable leather. At the reception which followed the service, addresses were made by the Rev. John Williamson, the Summer supply at the Cathedral, and by Canon Reade, who spoke on behalf of the Cathedral, in the absence of Dean Purves, and by Chaplain John F. Hurget, who voiced the appreciation of his company for the kindness and great good will shown them by the people of St. Paul's Cathedral. Company H has been adopted by the Cathedral Parish as their special charge during the war. Each man has been presented with a comfort kit, the special gift of this Parish, and as there are many men in the Army without any home ties, and several such in this company, there have been assigned to each one of those a member of the congregation, who shall act as a special friend, in correspondence and otherwise, during the time of his service in the Army. In this way the Cathedral Parish of the Diocese of Southern Ohio is doing its bit, and setting a good example to the other Parishes of this Diocese.

Patriotic Rector Waives Exemption

A news dispatch in the daily papers, under date of Sept. 3rd, says: "As a patriotic American of courage and conviction, Rev. Frederick A. Patterson, Rector of St. John's Church, Sturgis, Mich., is a shining example of the type of patriot and Clergyman who reflects credit upon both Church and State.

"Mr. Patterson waived three exemption claims in order to enter active military service. He was beyond the draft age, was married, and, as a Clergyman, was not expected to bear arms, but in spite of this he has joined the Second Officers' Training Camp at Fort Sheridan, and is now in training. He is the only Rector of the Diocese of Western Michigar in active service in the United States Army, and is a Spanish-American war veteran."

THE CHURCH IS A FAMILY MOVED BY THE SPIRIT OF LOVE TOUCHED BY THE HAND OF CHRIST

THE SIXTEENTH SUNDAY AFTER TRINITY

THE COLLECT

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succor, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.

Human hands wrote this prayer, begging God to cleanse and defend His Church, but begging Him to do it with His continual pity. What is the best way to "cleanse" and "defend"? To make outcasts of the unclean? To keep the foes on the outside? That is one way, and it has Scriptural warrant, and has been tried by Christians from the time of St. Paul till today, with varying degrees of success. When the old time Puritans would have "put out" the woman taken in the act of adultery, Jesus put a test to the accusers which stayed their hands. Was His pity in vain? She loved much, because she was forgiven much. God can cleanse and defend better than His children. Time is ever proving that. For that reason the peace and well being of the Church ever needs that continual pity for which we this day pray. I said human hands wrote this prayer. The compilers themselves recognized the truth of St. Paul's statement to the sinful Corinthians, "lest that after I have preached to others, I myself should be rejected", and, "Let him that thinketh he standeth take heed lest he fall". As Bishop Hall writes: "For the individual Christian there is no such thing as indefectible grace:

The gray-haired saint may fail at last,
The surest guide a wanderer prove;
Death only binds us fast
To the bright shore of love."

"We must, says the Bishop, "invoke our Lord's continual pity to strengthen such as do stand, to comfort and help the weak-hearted, to raise up those who fall, and finally to beat down satan under our feet."

I found what to me was a new paraphrase of St. Paul's statement about the indefectible Church quoted by Bishop Hall, which I pass on to you: "Christ loved the Church, and gave Himself for it (in the past), that He might sanctify and cleanse it (now in the dispensation of grace) with the washing of water by the Word (the continual outflow of Baptismal grace), that He might (at the end) present it to Himself a glorious Church, not having spot, wrinkle, or any such thing."

"Preserve it by Thy help and goodness:" It is our bounden duty to preserve the Church by rightly using the help which God gives freely, and by living that goodness which He commands us to make a part and parcel of our daily life—strict with ourselves, tender with others. In this way may we hope to keep the name of the Church fair, and avoid the punishment which should eventually fall on those who, by their words and deeds, cause stumbling and bring shame, but who, before it is too late, repent them of their evil deeds. "It cannot continue in safety without Thy succor" brings home the lesson that in a way the safety of the Church is not in our keeping. If the safety of the Church had depended on man, it would have been not only split, but sundered and destroyed long before this. God is succoring the Church by daily turning some evil to good; by changing inner foes to open friends; by giving penitents a chance to prove the reasons for and the sincerity of their repentance; by showing the saints and the steadfast ones how to help their fallen brothers. God help us all to use this prayer with sincerity, and to conform to those requirements which we are promised will bring an answer to this, as to all prayers which we are led to offer Him.

THE EPISTLE

I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen. Eph. iii:13.

"The whole family." This is St. Paul's conception of the Church. It is a good one. A whole family, ordinarily speaking, has all sorts and conditions of men in its make-up. The safety of the whole family depends on its hanging together—the strong helping the weak, the good helping the bad, the clean helping the unclean. A family is grounded in love. Love holds the family together, and often the tenderest love is for the least deserving of the household.

"I bow my knees" indicates that posture in prayer is not mere form. "As I live," saith the Lord by Isaiah, "every knee shall bow to Me." See Jesus in Gethsemane on His knees; St. Stephen kneeling as he was stoned; St. Peter and St. Paul on their knees with the disciples on the Tyrian sea shore. Try saying your prayers with concentration, and as the words and ideas of your heart come forth, you will find yourself on your knees or on your feet. "Bowing in prayer", except for the infirm or afflicted, is not conducive to reverence, nor to be thought of in connection with what has been called "agonizing in prayer".

St. Paul agonized before God not only for himself, but for others. Note how he lays his finger on the weak spot in the family life, because of which the Lord's pity is ever necessary to cleanse and defend it. St. Paul prays that we may be spiritually mighty men. "Strengthened by His Spirit in the inner man." How many of us realize that our religion is chiefly concerned with the inner man? Not the outside life, but the inside, hidden life is God's chief concern. Many a man goes along his religious life concerned only with doing good, rather than being good. Oh, it is a terrible time for a fellow when he finds out that he has no inward and spiritual strength, "no resistance", as the physicians say when a man does not respond to proper treatment. And yet sometimes it is these terrible times in a person's life, or in the family life, which let us experience what St. Paul calls the depth, and length, and breadth, and height of the love of Jesus. Sometimes, superficially religious people are shaken by the calamities of life before they die; then, if they are rooted and grounded in love, there opens to them, and also to the whole body of Christians, the possibility of being made Christlike, which is a result, in many cases, "abundantly above all that we ask or think".

"All that we ask or think!" We nominal Christians do not join our asking and thinking as closely as we should. "Consider this lest ye forget God" is advice that is more appreciated in thinking backward than in looking ahead. "I did not think" is the excuse we offer for many of the mishaps of life. Sin has a habit of rushing us off our feet. That is the reason that the Church suffers so much from her children's actions. And even when some of us "think", we do not think far enough ahead, and consider the consequences of our wrong doing. Let us thank God for His mercy and His pity; and let us resolve to "think" about the words in the prayers the Church puts into our mouths, so that the desire of our hearts will rise to those words as naturally as the sap from the root runs up to the heart of the flower it bears, according to the power that worketh in it. If we only "thought" over each word in this day's Collect, we would find it a prayer of comfort and strength. In proportion as we join our thoughts to our asking, may we hope that our intercessions and our prayers will avail much. Through the prayers and the lives of such folk comes that "glory in the Church" which makes men realize that it pays to "stick" by the family", even when some of the home folks show themselves untrue, weak and faithless, remembering,

"The love that gave itself for all,
Yet closest clings to guiltiest things,
As Magdalen or Saul."

THE GOSPEL

And it came to pass the day after, that Jesus went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet hath risen up among us; and, That God hath visited His people. And this rumor of Him went forth throughgh all Judaea, and throughout all the region round about. St Luke vii:11.

"The whole family" is here shown to us in the figure of a broken-hearted mother and a dead son. Bishop Doane writes thus: "This only son, dead, of a widowed mother is God's child, 'dead in trespasses and sins'. The Church, the Eve of the Second Adam, the mother of all spiritually living, weeps over many sons like these. She is a widow, because the Bridegroom has been taken away, and she waits and longs for His return, and her great love for every child that is dead in sin is as though that child were 'the only son'. She knows the love of Christ, and so she follows her 'lost' child, agonizing in prayer. And in human life also, are there not heartaches of men and women in the world today, not loving more, perhaps, but yearning and laboring more over the 'children of their sorrow' than over those who never transgressed their commandment? This, too, the Church does even over those who have been so long dead in sin that they lie helpless upon the bier of evil habits, and are borne to burial. Hopeless sinners, men account them. Not so the mother's love, not so the Saviour's power."

"Jesus had compassion on her." Remember, too, how Jesus "had compassion on the multitude". "Thy continual pity" comes back to our minds. It is the love of God yearning through the heart of Jesus for the resurrection of a soul. But note, Jesus must **touch** the bier. He must stop the sinful habit. He must speak the word which bids a soul **arise.** And when Jesus does that, then the soul **begins** to speak. The young man's thoughts and his words begin to work together, and when this happens, Jesus delivers a real live soul to his mother, the Church—takes him back home. "I am no more worthy," says the son, thinking back; "make me a servant", he says, joining his asking to his thinking. But more is given him than is asked or thought for! Oh! think of the love of Christ, which passeth knowledge! Think of the continual pity of the Saviour, and if you have been the scoundrel, the black sheep, the "good for nothing" in the family, for the family's sake, for your own life out of death, give Jesus a chance to touch you and cleanse you.

"God hath visited His people." So say people oftentimes when afflictions come to other people. The people in this story did not say that with the old idea of a punitive God in mind. They saw that life could come to those who were dead to the ordinary approaches and influences of the whole family, if only Jesus could meet and touch their souls. Do you and I do right when we hand over our wards or our children to others, expecting them to lead them to Jesus? Is it not a part of the responsibility of bringing children into the world to feel the necessity of teaching them the old, old story of Jesus and His love? Many of us have only superficial ideas about religion, because at home it is never mentioned that God hath visited and redeemed His people. Personal Religion is not known among us as much as it should be. God is not considered in the family as He wants to be considered. The Church is not looked upon as a family in the way it should be. God help us do what we can, while we have time, to bring our family connections into vital touch with Jesus. And are we doing our share if we do not back up the rumor of God's tender and continual pity by showing, both in our lives and by our words, how great things He hath done for us, not only in the home, but wherever, in person or by proxy, we can spread the good news that "yet there is hope for even the vilest sinner to return? God help us do our share in prevention and in cure along the lines laid down for us in the day's Collect, Epistle and Gospel.

F. S. W.

It was the positive character of the Gospel that carried it round the world. The facts that its truths were for everybody, through all time, carried conviction to every human heart that heard the message, and the obedience of the life that learned its facts.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
16 S. af. Trinity	II Sam. 15:1-2 Prayer of Manasses	John 15	Deut. 29	Col. 1
M.	II Sam. 15:13-29	Mark 13: 1-13	Ezek. 12	2
Tu.	15: 30—16: 4	13: 14-23	13	3: 1-17
W.	16: 5-14	13: 24 end	14	3: 18-4 end
Th.	16:15—17:14	14: 1-11	15	Philemon
Fri.	17: 15-26	14: 12-31	17	Phil. 1
S.	17: 27—18: 8	14: 32-52	18: 1-19	2
17 S. af Trinity	18-9 end Isa. 5	John 16	7: 15 end	3

Absalom's Rebellion (first morning lesson) may be said to have been the direct result of David's own sins and was part of the penalty which Nathan told the King would come upon him notwithstanding the Divine forgiveness. The second lesson is in continuation of St. John's Inspired Portrait of the Son, but it has intimate connection with the first lesson. Not only is there the detail that God's dealing with His servant David is an illustration of the "purging," or "cleansing" of the "branch" (for David, though a great sinner, lived in communion with God), but the great questions of authority and obedience involved in the Absalom story receive full treatment by our Lord in John 14. "Henceforth I call you not servants but friends; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my father I have made known unto you." Those are the two stages in the establishment of the rule of right upon earth; first the establishment of rightful authority and of enforced obedience; second, passing from law to spirit. This is the Divine model for parents, rulers and all in authority, including employers of labor. Those in command must aim at winning those under their control to the position of friends; a shared intelligence, mutual sympathy and oneness of aim. This is true democracy, political, industrial and ecclesiastical. The Old Testament alternative is Manasses' prayer of confession and of thanksgiving while being purged for and from his sins.

The points of contact with Collect, Epistle and Gospel are important. In the story of Absalom's Rebellion (continued during the week), God is both "cleansing" and "defending" His Church. Again, Absalom's Rebellion was threefold: against family, Church and State. In the Gospel, the family is vividly brought before us in our Lord's raising the son of the widow of Nain and in the Epistle is given its utmost expansion in both the visible and the invisible world. The secret of all obedience is realization of sonship. But that comes through, first, the revelation of God the Father in and through the Son, but, secondly, through the Spirit of the Christ dwelling in us. The second lesson is occupied largely with the promise of the Spirit.

In the evening, the reading of Colossians is begun and the first chapter re-enforces these fundamental ideas. Jesus Christ is the Eternal Son through whom the Father has both created and redeemed the world; He is exalted over all things and is the Head of the Church (cf, the Collect) and also is within us, reconciling and transforming us. The second lesson brings out from the Old Testament point of view the ethics of redemption and the closing verse is especially noteworthy, with its insistence upon the limitation and practical character of Revelation in keeping with the fundamental ideas of Col. and the needs of the Church today (Col. ii: 18).

What God Expects Of Church People

The Rev. Edward S. Doane, Rector of St. Andrew's Church, Roswell, New Mexico, in a sermon on the topic, "What God Expects of Church People", said:

"Membership in the Church is membership in a great Divine brotherhood that has come down through the ages. Ths membership begins with Holy Baptism,, and no matter how a man may look upon his Baptism, that Baptism was an enlistment on the side of the forces of good as against the forces of evil. It is not a question as to the importance of such an enlistment, but it is a question as to whether you make the enlistment of real value to your spiritual life. A soldier may enlist or be enlisted into the army, but at the same time that soldier may prove inefficient, disloyal or even a traitor. On the other hand, if he takes his enlistment seriously, he may become a splendid soldier, and one active for the best ideals for which his country stands. He will not doubt the importance of his enlistment, and in consequence he will realize the importance of his service. It is just so in the Church, the great spiritual army that has been marching down through the centuries. In every age the enlistments have been many, but in every age this army has been helped and strengthened or hindered and weakened according to the way persons have regarded their enlistment. Now, in this army of God, the **necessary** qualifications for a good soldier are practically the same as we would expect from the army of the nation. Like the army, the Church has its officers, and these officers have their duties to perform, and also have a claim upon the loyalty of the rank and file in the army of God. Without loyalty in the Church, just as in the nation, we play into the hands of the enemy. Yea, more, we are looked upon as fighting and working for the enemy, and every deterioration that comes to a disloyal citizen in regard to his national status will come to a disloyal Churchman in regard to his spiritual status. So, if God is going to be able to help us in our spiritual life, He will expect certain definite things from us. He will expect our enlistment to be permanent, because as long as life lasts, soldiers of the Cross must continue to fight. There is no let up or let down in the matter without loss. He will expect us to be faithful to our trust. One who is faithful to his or her Church will be faithful in other affairs of life. God strengthens the people in other things besides the faith. He will expect members of the Church to worship Him. Worship is a natural instinct of the soul, and a man who does not worship is robbing God of an opportunity to make him and those around him more worthy of the trust and honor men put upon them. The man who does not want to be honest, and who does not want to deal justly with his fellow men, is not the man you will find very often at the public worship. If God could get hold of such men, every community would go through a sort of reform. The interests of their fellow men would loom up bigger than the interest on their money. Christ put MEN above money, but men who know God only in name put MONEY above men. God expects Church people to have ideals and work for them. He expects Church people to have consciences that can be touched by the finer issues of life, and not be afraid to change their ways of living, as more light comes streaming in through the gothic windows of their souls."

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EVERY MAN NEEDS A FAITH THAT IS POSITIVE

The late Bishop Coxe, hurrying to a church from a belated train to keep an appointment, passed around the edifice to the vestry room just as the congregation was saying the Apostles' Creed. Through the open window he saw every head bow as the lips uttered the words: "and in Jesus Christ our Lord." When he entered the pulpit, he said:

"I have witnessed this morning one of the grandest sights of my life. As I approached the edifice I heard the service in progress, and at the name of Jesus I saw every head in this great congregation bow in reverent worship. It was an impressive sight."

And throwing aside the thought that he had intended to dwell upon, he preached with impassioned eloquence upon the glories of a positive faith in Christ, and the grandeur of that Creed of facts which, coming down to us through all the Christian ages, had gathered around it the devotion and enthusiasm and loyalty of the great body of the faithful in the Church Militant. It was a sermon long to be remembered; and the writer will never forget the confidence it inspired in his own heart for the Church that makes this Creed of positive truth its only requirement of membership; and his love for the Church has been deeper from that day.

Here is something to labor for, to live for, to pray for—the Church, whose foundation is Jesus Christ her Lord—the Church that satisfies the deepest need of the human soul, because it tells him in no uncertain language what he ought to believe to his soul's health—that gives him a Creed that is positive in every expression—a Creed so absolutely true that it carries with it the power of persuasion, and makes a man feel the necessity and reasonableness of the acts, habits, efforts and sacrifices which constitute a practical, Christian life. The man whose life is inspired by the truths of the Apostles' Creed feels the assurance that his religion is not based on unfounded opinions, but on the certainty of facts.

The story is told of a stranger strolling one Sunday morning through the streets of one of our large towns and, stopping at the different church buildings, conversed with the several sextons.

He entered first a Baptist Church, when the following dialogue occured:

Stranger:—Good morning. I noticed a good many churches in your town. Are they all prosperous?

Sexton:—I can't say that they are. It's pretty hard now-a-days to support churches—too many of them—not enough people who like to go to church to fill them.

Stranger:—What is that big stone church yonder?

Sexton — That's the Episcopal Church..

Stranger:—If there are not enough people to support two Churches, why don't you go over there?

Sexton:—We will never do that. We don't believe in infant baptism, nor sprinkling.

The stranger next entered a Methodist Church, and asked a similar series of questions, and he learned that they would not unite with the Episcopal Church because they didn't believe in a Prayer Book—too much form, too little heart religion.

The sexton of the Congregational Church said they could not join the Episcopal Church because they did not believe in government by Bishops. And the Presbyterians could not, because they didn't believe in three orders of the ministry.

Finally he entered the big stone church, and not finding the sexton, he picked up a book and opened it, and his eyes fell on the Creed: "I believe in ——" He read it again: "I believe ——," and then he thought. And this is what he thought. I see the difference between the Episcopal Church and all the rest. One says: "I believe," the others say, "I don't believe." The one holds a positive faith; the rest a negative faith. The one has a body of truth it assents to, and lives to teach; the rest live to protest against something in it, and separate themselves to perpetuate their denial.

There is a principle here, the ignoring of which is responsible for much of the weakness of the Christian Churches of today. While they have been busy tearing to pieces this "body of truth," the people have been feeding on negatives.

Canon Liddon says:

"The religious needs of man require positiveness. I must state what is truth, and not merely what is not truth. The soul of man does not look inward and upward only in the hope of detecting falsehoods; its deepest desire is to know not, what is not, but what is. Merely negative teachers are as the wind; they destroy but they cannot build; at their best they do but sweep away the unsubstantial fictions of human fancy or human fraud, but they erect nothing solid in the place of the discarded fictions. Positive truth alone can feed, sustain, invigorate, the soul. It is no support in the hour of despondency or in the hour of temptation to reflect or to be told that such and such a doctrine or system is false. Possibly enough of it is false, but what then? Does a sense of its falsehood nerve the will to do and the heart to sustain when action and endurance are hard? A sense of falsehood only supplies moral power so long and so far as you are confronted with the falsehood. You hate the lie and your hatred imparts force into your contradiction; you loathe the idol, and a righteous scorn nerves your arm to shatter it. But when the idol has been pulverized and the lie exploded, your force is gone. * * * Nay, more; even while they lasted, your force was good for nothing beyond and beside the function of destroying them. * * * Positive doctrine, on the other hand, is or ought to be moral power. The whisper, 'there is no God,' in the heart of the moral fool can never add to his stock of practical force. The faith of the Psalmist, 'the Lord liveth,' is at once followed by the exclamation, 'and blessed be my strong helper, and praised be the God of my salvation.' The soul cannot rest upon the word which is the result of that vast negative; it can and does draw comfort, strength, support, determination, as it grasps and leans upon this greatest of all assertions."

"This is a point which requires insisting on, especially in an age of criticism. Here and there criticism may vindicate an affirmation; its more ordinary occupation is to destroy. * * * It tends to beget the notion that religious truth is simply negation—negation of false beliefs, negation of superstitious practices, negation of the errors and mistakes of the people; but scarcely anything that is really positive with a body and substance of its own. Very many people in this country, especially among the educated classes, conceive of religion in this way, and to their own unspeakable loss. What God is not, what Christ is not, what the atonement and work of Christ are not, what prayer is not, what sacraments are not—these are the questions with which they concern themselves almost exclusively. Yet the only question that is lastingly practical is what God, Christ, the atonement, prayer, the sacraments *are*. The negative conclusion does nothing beyond removing one or more misconceptions, or being supposed to do so, or rather it does something which were better undone. It satisfies the vague sense that religion is too important a concern to be entirely passed by; it furnishes a form of interest in religion, of strictly intellectual interest, that may be warranted to entail no practical consequences. And thus the half-awakened conscience is again lulled to sleep by encountering a religious idea which only presents itself to be discarded; and the eyes of the spirit close, perhaps forever.

We must resist our daily temptation and do our daily duties in the strength of His grace. Every day brings its temptations with it. Our Master knew that when He taught us, as we pray for our daily bread, to pray: "Lead us not into temptation." —Matthew Henry.

Dress does not make character, but it often proclaims it.—Ex.

Are All of the Clergy Workers?

By Rev. Paul Micou

Recently, during the work of the Commission on Candidates for Holy Orders and Theological Education of the Diocese of Pennsylvania, the question arose as to the proportion of men in the Episcopal ministry who were lost to the Church through being in secular work by preference, or because they were failures; also the number of those who were out of positions temporarily, and those who, while listed as non-parochial, were yet in Parish work. The results of the investigation, which was assigned to me, proved of great interest, and are herewith given. Attention is called especially to the classes mentioned above.

The investigation was conducted during the months of April and May, 1917, and brought in answers from all the Dioceses, except Texas, Louisiana, Western New York and Iowa. The non-parochial Clergy of these four Dioceses, as given in the 1917 "Living Church Annual", number 54. The non-parochial Clergy of the other Dioceses and Missionary Districts, according to the answers from the Bishops, numbered 1,266. It is fair, then, to estimate that the non-parochial Clergy totaled 1,320, June 1, 1917. These figures do not agree with those given in the "Living Church Annual", for the reason that a number of Clergy were reported by the Bishops as wrongly listed, and others have died since the lists in the Annual were prepared. This, however, does not affect the value of the percentages discovered in the course of the investigation, which are as follows:

Of the total number of non-parochial Clergy

	Per cent.
Archdeacons are	3
Deacons, many of whom are "perpetual"	2
Diocesan or City Missionaries	3
Foreign Missionaries	1
Chaplains in Army or Navy institutions	5
Students	3
"Student pastors"	1
Teachers or professors	10
Editors	1
Secretaries of Boards, etc.	3
At work in the Diocese in which listed (e. g., as locum tenens)	4
At work in other Dioceses (e. g., not yet transferred or as locum tenens)	15
Members of religious orders	1
Retired or disabled	28
Temporarily out of positions	6
In secular work, either by preference or because they are failures	10
Special classifications not included in the above	1
Unaccounted for	3

It is the belief of those compiling these statistics that the work has been so thoroughly done that the percentages obtained would hold true for several years to come. Thus, in any year, to obtain the ratio of those in the different classifications above to the total number of Clergy in the Episcopal Church, multiply the total number of non-parochial Clergy by the percentage given and divide the result by the total number of Clergy.

Working this out for the current year, and taking the number of the Clergy as given in the Living Church Annual, as 5,874, we find that all percentages which are less than 5 per cent become less than 1 per cent when calculated with relation to the total number of the Clergy. The larger percentages are as follows:

Of the total number of Clergy—

	Per cent.
Chaplains in the Army or Navy, or institutions are	1 1-10
Teachers or professors	2 2-10
At work in Dioceses in which they are not ecclesiastically resident	3 3-10
Retired or disabled	6 3-10
Temporarily out of positions, although capable of work	1 3-10
In secular work, either by preference or because they have proved failures in the ministry	2 2-10

WHAT THE CHURCH TEACHES CONCERNING THE HOLY ANGELS

XXXVII.

The close of September brings us St. Michael and All Angels' Day, with its annual reminder of the existence of the holy angels, and their office. We pray in the Collect for the day that "as the holy angels always do Thee service in heaven, so by Thy appointment they may succor and defend us on earth.

The doctrine of angels is a part of the teaching of the Church. It comes in the daily offices (in the Te Deum), in the great weekly offices (Ter Sanctus) and one day in each year is set apart for its special emphasis.

BIBLE DOCTRINE

It is Church doctrine because it is Bible doctrine. The Old Testament has frequent references to the ministration of angels; and in the New Testament angels may be said to be much more prominent than in the Old. In the sixty years covered by the Gospels and the Book of Acts (of which thirty years are passed by in utter silence save for the record of the trip to Jerusalem when Jesus was twelve years old) there are many more instances of angelic manifestation than in any period of double or triple that length in the Old Testament.

Moreover, our Lord unquestionably believed in and taught the existence and work of angels. Many of His sayings on this subject cannot be considered mere using of popular ideas, but must be taken as reflecting His own belief. For example, when He promises "whosoever shall confess me before men, him will I also confess before the angels of God (St. Luke xii); or His references to His own coming again in glory, with all the holy angels; and His statement that even the angels do not know the time of that coming.

A FACT OF EXPERIENCE

The origin of the doctrine is not to be traced to pagan sources, as some in modern times have tried to do, but its real source is experience. Men in the past have believed in angels, because they have seen them and received messages from them. Any theory, to be adequate, must account for the facts. The message brought to Manoah, to Zacharias at the Altar, to the Blessed Virgin at the Annunciation, to St. Joseph in his dream, and to the women at the empty tomb, could not have come from any human source because it was of things which no man on earth could know. An angel, bringing the message from God, is the natural explanation. When the evidence is collected, there seems good reason to believe that the ministration of angels is not confined to Bible times, but that many things happen in our own day through the ministration of angels. Bushnell's "Nature and the Supernatural" is well worth reading in this connection.

Something happened at Mono which the soldiers who experienced it are reluctant to discuss, but which they believe was a manifestation of the angelic hosts. After all, why not?

The Protestant world has for some unaccountable reason neglected this part of Christian truth. We need the doctrine as a bulwark against materialism. We need it in these days when astronomy has revealed the vastness of the stellar universe, to give us the balancing truth of a spiritual world as vast, peopled by angelic spirits. But we need it also for the comfort and strength which it brings. Is it not a comfort to the mother who prays for her son on the battle-front, if she knows that God has innumerable hosts of angels whom He uses in His care of men? It is a comfort to think that the soul which starts on its journey into the unknown does not go alone, but is met at the border of that land by an angel.

ANGELS NOT THE SOULS OF DEAD MEN

Angels are not the spirits of men who have left the body here. The Bible always distinguishes between human beings and angels. The Son of God "took not upon him the nature of angels, but he took the seed of Abraham." Cherubim are mentioned as stationed at the gate of Eden to prevent Adam and Eve from returning—and this was before any man had died. The writer of that passage did not believe men became angels through death. Our Lord stated that He would return, with all the holy angels, and before Him should be gathered all nations. Here angels are distinct from the human race.

The Church's doctrine of angels is the clear teaching of Holy Scripture, supported by human experience, and containing nothing in any way improbable or unworthy of God. We need the annual reminder of a doctrine which is full of comfort and inspiration.

J. H. Y.

Controversy has always weakened the truth discussed. Questions naturally raise doubts. And doubt destroys its force. By argument the great truths of religion have been made matters of opinion, and the sense of one's duty has been lost.

EVERY-DAY RELIGION

By Dr. James E. Freeman

SUSPENDED MORAL CONVICTIONS

Sometimes a single paragraph expresses the moral cowardice or the moral heroism of people, and furnishes an index to their characters. It was written concerning certain men, with reference to their lack of expressed religious conviction, that "many believed on Him, but because of the Pharisees they did not confess Him". And again, as an excuse for this moral cowardice, it was said that "they loved the praise of men more than the praise of God".

One of the tragic things about the life of the world's Master is the knowledgment by men of His supremely beautiful teachings and His altogether blameless life, and yet their wilful failure to accept His leadership. A Roman soldier once said, "Never man spake like this man", and this we believe is the universal verdict.

A distinguished Englishman has declared in a remarkable book that, in the present crisis, it is the spirit of the Corsican against the spirit of the Christ. In other words, men are being forced to accept the ideals of the one or the other. The ideals of the Corsican stand for the things of passion and ambition and self-satisfaction; the ideals of the Christ stand for a selfless service, the recognition of and obedience to moral law, the safeguarding of the sweet and wholesome and worth while things of life, and the unfailing pursuit of high spiritual ideals.

There are two principal motives that seem to operate in restraining men from making a definite declaration of allegiance to Christ: first, fear of the world's criticism; second, a misconception of Christ's claims.

It is almost universally true that the desire for the praise of men hinders, if it does not wholly restrain, an open acknowledgment of fealty to the Master. Even in so simple a matter as the saying of one's prayers there seems to be a moral cowardice disclosed. So-called strong men will sometimes yield their practice of pronounced religious expression in the presence of those who differ from them. They have no fear in declaring their allegiance to political parties or social enterprises, but somehow an open expression of religious conviction seems to appall them. They believe on Him, but because of the Pharisees they do not confess Him. It is a case of what some one calls "suspended moral convictions". Frequently it takes a crisis or a tragedy in one's life to break down this apathy or cowardice. We do not begin to realize what an effect environing conditions have upon our religious faith and practice. Suffice it to say that any form of religious expression that is wholly covered by environing conditions is unworthy, and betrays an evidence of moral cowardice.

A misconception as to the claims of Christ is a further deterrent. Somehow or other the notion seems to obtain that loyalty to Christian ideals implies a renunciation of all those attractive and fascinating things that make for human satisfaction and profit. We submit that this is not so. There is nothing that is wholesomely worth while in this world that a loyal following of the Master precludes or denies.

Christianity calls forth the heroic; it is a practice or habit of life that defies all criticism and persists in the face of all opposition. It is the open profession of allegiance to the world's Master Man, and it challenges the best that is in us.—Courtesy of the Minneapolis Tribune.

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

The Guild of the White Cross is the name of a new organization in St. Clement's Church, El Paso, Texas, to assist the Rector, the Rev. H. Easter, in Parish work.

All Saints' Church, Ravenswood, Ill., has received $1,000 from the estate of the late William Shenton. The amount will be used as the nucleus of an endowment fund for the Parish.

A new church building has been erected this summer by the congregation of the Mission of the Good Shepherd, Athens, O., under the direction of Dr. W. D. Stires, the Missionary in charge of the Hocking Valley mining district, in which this Mission is located.

The first Syrian Orthodox Greek Church in Minnesota was consecrated by Archbishop Germanos of Selephkias, Syria, at St. Paul, on Sunday, September 2nd. The Liturgy of St. John Chrysostom was sung in Greek, Arabic and English.

Twenty-five members of the Detroit College of Medicine, Base Hospital Unit No. 36, were presented for Confirmation to the Bishop of Michigan, the Rt. Rev. Dr. Charles D. Williams, on Sunday, September 2nd, by the Chaplain, the Rev. W. D. Maxon, D. D.

The Rev. John G. Martin of St. Peter's Church, Clifton, obtaining leave of absence, has entered the service of the Y. M. C. A. and sailed for England on his way to France. He belongs in a considerable company of the younger clergy who had hoped to enter the services of the government directly as Chaplains.

The Rev. J. Henry Brown, Rector of St. Michael and All Angels' Mission (colored) of Tallahassee, Fla., has successfully organized a Colored Auxiliary Chapter of the Red Cross, with one hundred members, of which he is the President. The Mission School building is being used as the center of activities, three hours every week being devoted to the making of such supplies as ordered by the parent chapter.

The Diocesan War Service Commission appointed by the Diocesan Convention, with Bishop Stearly as Chairman, is active in preparing for the work of the Church through building in or near the two great camps in the state at Wrightstown and Dumont and is arranging for the personal work in connection therewith. Fifteen thousand dollars is asked of the Diocese immediately.

A new font has recently been installed in St. John's Church, Parsons, Kans., to replace the one destroyed in the explosion which wrecked the church building last September. The font is the gift of Mr. and Mrs. Norman Riley, and is inscribed: "To the Glory of God and in Loving Memory of Norma Riley, who Departed this Life June 6, 1916, aged two years." The material is Carthage limestone and the work was done by a local firm.

A Mission Church has lately been organized at Pleasant Ridge, Cincinnati, O., under the name of All Saints' Mission. The Rector of the Church of the Good Shepherd, Norwood, is the Priest-in-Charge, and is aided by a corps of willing workers from his Parish. The Episcopal Church has met with a very welcome reception by the people of this suburb, and the Mission which has been organized there is growing rapidly.

The Year Book of St. Paul's Parish Branch of the Woman's Auxiliary, Council Bluffs, Iowa, presents the following subjects for discussion: The Church in Africa. The Church in Alaska. The Church in China. The Church in Cuba, Porto Rico and Haiti. The Church in Hawaii and Philippines. The Church in Japan. The Church in Mexico and Brazil. The Church Among the Indians. The Church Among the Negroes.

The portable chapel of the Diocese of Southern Ohio has been removed from Washington Court House, where it was first erected, to Camp Sherman, the new government barracks at Chillicothe, Ohio, where it will be used for work among the soldiers at this encampment. The Rev. David Barre is now in charge of this work, as well as of the work at Washington Court House. The latter place has no longer any use for the portable chapel, having recently purchased a dwelling which is being remodeled into a church.

Mr. Cortlandt Parker of Newark, who died in August, left bequests for Trinity Church of ten thousand dollars for endowment and support; real estate beside Trinity House, valued at several thousand dollars; five hundred dollars for the care of an old burial yard and the same amount for the same purpose for the Church at Perth Amboy. There are bequests also of one thousand dollars to the Diocese of Newark for the endowment of the Episcopate Fund and one thousand dollars for St. Barnabas' Hospital and one thousand dollars to the Newark City Mission, which ministers to the inmates of Essex County public institutions.

The Rev. Charles A. Marks observed the tenth anniversary of his Rectorship at St. Matthew's Church, Wilton, Conn., on Sunday, September 2. In the course of his sermon he reviewed the work of the Parish during that period and made some comparisons from the Register of the Parish since its organization in 1802. During the past decade there were 100 baptisms, 88 persons confirmed, 48 marriages solemnized, and 124 burials. There were 73 communicants in 1834; 71 in 1868; 90 in 1880; 83 in 1893; 108 in 1907; 185 in 1917. A large number of memorials, gifts and improvements have been made during the decade, including a 1,000-pound bell, a sterling silver Communion set, a stained glass window, a brass alms receiving basin, brass pedestals for vases, Communion linens and lace Altar cloth, colored markers for the Bible. Improvements have been made including a new carpet, new organ, steam heating plant, wiring church and electric fixtures, etc., at a total cost of about $3,000. A contract has just been let for the redecoration of the interior of the church.

The Rev. Lewis Chester Morrison, Rector of St. Stephen's Church, Duke, N. C., and of St. Paul's, Smithfield, N. C., has returned to his full duties, after a vacation spent in Brooklyn, N. Y. While in New York, Mr. Morrison officiated and preached in St. Clement's Church and in the Church of the Atonement, both in Brooklyn, N. Y.

The engagement is announced of Miss Maude Hunt, sister of Mr. Jarvis Hunt of Chicago, to the Rev. William E. Patterson of Claremont, N. H. The wedding will take place on October 11th in the Church of the Transfiguration, New York. Mr. and Mrs. Patterson will reside in Bar Harbor, Me., where Mr. Patterson has accepted a call to the Rectorship of the Church of Our Saviour.

The Rev. William Porkess, Rector of Grace Church, Pittsburgh, Pa., who has contributed articles to THE WITNESS, has recently declined a call to the Rectorship of Calvary Church, Bayonne, N. J. He is now in the fifth year of his Rectorship, and has done a foremost work in the city, and also in the Diocese. His decision to remain has given considerable satisfaction.

The Rev. Elmer N. Schmuck, Managing Editor for several years past of The Church Record, the official organ of the Diocese of Minnesota, has resigned. He is the Rector of St. John's Church, Minneapolis, which has about completed one of the handsomest Church buildings in the city. The Rev. F. D. Tyner, Rector of St. Luke's Church, Minneapolis, has succeeded Mr. Schmuck in the business and Editorial management of the paper.

The Rev. Dr. J. E. Reilly, Rector of Christ Church, Oil City, Pa., at the close of the eighth year of his Rectorship, which took place recently, was notified by the Vestry that his annual salary was increased by the addition of six hundred dollars. The Parish is in a very prosperous condition, all apportionments for Missions are met each year, and large contributions have been made to the work of the Red Cross.

Judge Joseph Buffington of the United States Circuit Court gave the address at the service held on the lawn of the Church of the Ascension, Pittsburgh, Pa., Sunday evening, Sept. 2nd. He told his audience that appreciation of the difficulties with which the United States Government was beset in her efforts to restore order after the Revolutionary War should teach Americans to be patient with Russia, and warned them not to give serious consideration to reports of threatened revolution in Germany. He paid tribute to the patriotism of members of the Slovak race particularly, and other foreign peoples in the United States.

"From the first, Christianity has claimed to be the *Universal Religion.* It was destined from the first to embrace the whole world; it was to last throughout the ages. 'Go ye,' said its Founder, 'and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;' and 'Lo, I am with you always, even unto the end of the world.'"

Personal Mention

The Rev. Newton Middleton, Rector of St. Paul's Church, Albany, Ga., is considering a call to Portsmouth, Va.

The Rev. Frank M. Rathbone, Rector of St. James' Church, Amesbury, Mass., spent his vacation assisting in the work of the Exemption Board at Newburyport.

Rev. Charles R. Tyner, Rector of St. Luke's Church, Lincoln, Nebraska, and Rev. Wesley W. Barnes of Nebraska City will conduct a Sunday to Sunday Mission at Wyoming, Neb., beginning Sept. 23rd.

Announcement has been made of the engagement of Miss Ruth Young of Garfield, N. J., to the Rev. Frederick Buttery, Rector of St. Stephen's Church, Norwich, Vt., formerly Rector of Holy Innocents' Chapel, Garfield.

The Rev. Jacob Probst, for sixteen years Rector of St. Paul's Church, Patchouge, L. I., has resigned and assumed his duties as Rector of Trinity Church, Brooklyn, N. Y. He will succeed the Rev. William Powell Hill, who resigned on account of illness.

A successor has been chosen to the Rev. Colin C. Walker as Rector of St. Ann's Church-on-the-Heights, Brooklyn, N. Y. The Rev. George Ashton Oldham, Rector of St. Luke's Church, Convent Avenue, New York, has accepted the Rectorate, and will take charge of the Parish on November 1.

The Rev. John Williamson, Rector of Trinity Church, Bellefontaine, O., was issued a certificate of citizenship in the United States of America on Sept. 6th. He has been a resident of the United States for a number of years, coming to this country from England.

The Rev. Thomas Williams has accepted the appointment of the Bishop of Iowa as Chaplain of St. Katharine's School and Priest-in-Charge of Christ Church, Davenport, and Trinity Church, Washington, Iowa. After September 28th, he should be addressed at St. Katharine's School, Davenport, Iowa.

Names of Enlisted Men Should Be Sent To Army Chaplains

War Service Bulletin No. 3, "The Training Camp Problem", issued by the Joint Commission on Social Service of the Protestant Episcopal Church, although primarily intended for the guidance and instruction of the Clergy and Army Chaplains, has a message of vital interest for every one at all concerned about the temptations to which the "boys" in camp and in active service may be exposed. Every effort should be made to carry ou the suggestion of the Commission that "the Churches of America should use every legitimate agency and influence to safeguard the health and morality of the nation's manhood in military training camps and in active service through the suppression and prevention of vice and the sale of alcoholic beverages, and through the provision of adequate and rational recreational, educational and athletic opportunities, and the appointment of a sufficient number of Army Chaplains and such other moral and religious workers as may be deemed necessary." The Commission urges the Clergy to "seek record at once of the young men of their Parishes who are already enlisted or may be included in the first selective draft of 500,000, in order to maintain contact with them when they reach their training camps or go on active service, and to recommend them to our Chaplains for follow-up purposes."

The following is a list of the Clergy of the Church who are at present serving as Chaplains with the Regular Army and the National Guard:

Regular Army Chaplains

F. C. Armstrong, Brownsville, Tex.

William W. Brander, Fort Bliss, Texas.

H. A. Chouniard, Plattsburg Barracks, N. Y.

David L. Fleming, Fort Ethan Allen, Vermont.

C. W. Freeland, War Department, Washington, D. C.

Walter K. Lloyd, Fort Bayard, N. M.

Walter Marvine, Fort DuPont, Dela.

Alfred A. Pruden, Fortress Monroe, Va.

William R. Scott, Fort Shafter, H. T.

Herbert S. Smith, Madison Barracks, Sacketts Harbor, N. Y.

Zachary T. Vincent, Columbus, N. M.

Wallace H. Watts, Washington, D. C.

Haywood L. Winter, Douglas, Ariz.

Ernest W. Wood, Washington, D. C.

National Guard Chaplains

Harry J. Geiger, 2nd Infantry, Alabama.

Edmund C. Thomas, 1st Infantry, Hartford, Ct.

L. FitzJames Hindry, National Guard Reserve, Florida.

Lucian A. Spencer, 2nd Florida Infantry, Florida.

Nicholas B. Clinch, Rockford, Ill.

Bishop Edward Fawcett, Quincy, Ill.

Harris Mallinckrodt, 1st Kentucky Infantry, Kentucky.

J. Gilmer Buskie, 1st Louisiana Infantry, Louisiana.

William P. Dame, 5th Infantry, Maryland.

W. Thomas Reynolds, 4th Infantry, Maryland.

Walter S. Danker, 2nd Mass, Regiment, Massachusetts.

Thomas E. Swan, 33rd Michigan Infantry, Michigan.

Lee Roy S. Ferguson, 1st Infantry, Minnesota.

William G. Bratton, Indianola, Miss.

Cherles Hely Molony, 4th Missouri Infantry.

Bishop Edward M. Parker, Concord, N. H.

Charles B. DuBell, 3rd Infantry, New Jersey.

Charles W. Gulick, 3rd Infantry, New Jersey.

William T. Crocker, 71st. N. Y. Infantry.

Horace R. Fell, 22nd N. Y. Engineenrs.

Emile S. Harper, 14th N. Y. Infantry.

Almon A. Jaynes, 3rd N. Y. Infantry.

William E. McCord, 7th N. Y. Infantry.

DeWitt L. Pelton, 8th Coast Defense Command.

Herbert Shipman, 1st N. Y. Field Artillery.

Royal K. Tucker, 2nd N. Y. Infantry.

John C. Ward, 74th N. Y. Infantry.

John Maxwell Robeson, 2nd Regiment N. C. Infantry.

William A. Atkinson, Marysville, O.

Abner L. Fraser, 10th Ohio, Infantry.

Charles W. B. Hill, West Collingswood, N. J.

Robert J. McFetridge, Matteawan, N. Y.

W. J. Alfriend, 1st Virginia Infantry.

Benjamin Dennis, 2nd Virginia Infantry.

Wood Stewart, 1629 38th Avenue, Seattle, Wash.

William T. Willis, Charleston, W. Va.

William F. Hood, 3rd Wisconsin Infantry.

Benjamin Turner, Douglas, Wyo.

Reserve Officers' Training Camp

Edwin S. Lane, Fort Niagara, N. Y.

John Mockridge, Fort Niagara, N. Y.

A Magnificent Legacy

By the will of Mrs. Mary A. Gordon Jennings, the Church Charity Foundation is to receive one hundred thousand dollars ($100,000) and St. Ann's Church, Brooklyn Heights, fifty thousand dollars ($50,000). Of the legacy left to the C. C. F., $25,000 is to be applied to the maintenance of five adult beds in St. John's Hospital, and $15,000 to the maintenance of five beds in the children's ward of the Hospital.

Grace Church, Tecumseh, Nebraska, needs at least $500 immediately for much needed repairs, renovation and general "boosting". The little company of the faithful here are doing their best, but they MUST be helped. A Layman of the Presbyterian Church living here, and with intimate knowledge of our work, has started the fund with $200. The prospects of the Church were never brighter. We can put up a great fight if YOU will send us the ammunition. Will you "do your bit"? He that giveth to the poor lendeth to the Lord. If you are satisfied with the security, lay down the cash. Bishop Arthur L. Williams is our reference. Send checks for any amount to the Vicar, the Rev. C. Edwin Brown, P. O. 365, Tecumseh, Neb.

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THE ANESTHESIA OF DELUSION

The world is a much pleasanter world in which to live than it used to be. The only difficulty is that our tenure of stewardship hasn't increased materially. The span long is about the same as it was when there were no telephones to talk over, nor automobiles to play with, nor electric lights, nor movies, nor railroad trains.

But life has become so attractive that a good many people have ceased looking for a new heaven and a new earth, but are rather trying, by the use of philosophical anodynes, to make this world as painless and pleasurable as possible, while it lasts. Instead of seeking for the treasures of a new world, they are seeking a fountain of perpetual youth, where men may live without old age, pain or discomfort, and possibly escape death altogether. It is an attractive philosophy and, like Prince de Leon, they are engaged in a romantic quest for an impossible end.

But it is a peculiar feature of all delusions that the wilder they are, the more tenaciously they are held by their victim. Insane asylums are full of these victims of delusion, and you cannot argue them out of them. Insanity has to be treated with a stern kindness, that is considerate of the person, but not of the delusion.

The United States is afflicted with a form of emotional hysteria, which confidently expects to turn back the experience of the ages, and to show that sin and disease are errors of the mortal mind, instead of a malignant evil that requires one to crucify himself. Now, crucifying oneself is a drastic process, while building air castles is a delightful experience.

And, of course, from their standpoint, the only true test of a philosophy is the delectability of the inward sensation. There is no outward test of truth to the mentally or morally diseased. A state of mental hallucination is a paradise regained. Unfortunately, it is a paradise of fools.

It may be a purely intellectual or a purely emotional sensation, but its only test is that one enjoys it—finds mental peace or spiritual assurance.

Such persons need to be reminded of Christ's reply to the Samaritan woman: "Salvation is of the Jews—ye worship ye know not what." Truth is something that was in the world before we were born, therefore we cannot create it by a mental process.

The young Carthaginian who thought that in offering himself as a sacrifice to the gods of Carthage he was performing a sacred duty, was like the itinerant preacher of Iowa, who, in an ecstacy of emotional fervor, slew six children with an axe, basing his fervor upon the texts, "Go and slay, spare not", and "Suffer little children to come unto me." Incidentally, he testified that he did not like children—they bothered him. So out of his emotion and out of his prejudice, and out of his Bible texts, he built up a philosophy that was satisfactory to himself.

What more could be demanded? If I have found peace of mind, why worry about outward standards of righteousness?

The Apostles who were sent to be witnesses of certain truths needed only to draw water from the cisterns of personal experience, and we would have had twelve Christian religions, each one appealing to a certain temperament. But if standards of truth were needed then, so much more are they needed now. Nor is it any answer to the problem that such and such a religion suits me.

The child who cries for more candy has that excuse, but the doctor says he must not have more candy. Upon what is the doctor's experience based? Upon certain standards of physiology.

So the Mohametan likes to kill the enemies of his faith and the Mormon to marry more wives. Each one has no difficulty in satisfying himself.

The popularity of a religion is not a test of its truth; for in one place the public flock to emotional revivalism, and in another to systems of mental hysteria.

The fact that a thousand sheep break through a hole in the fence is no standard of the excellence of the movement. Instead of being a progressive movement, it may be a very destructive one, for which some enthusiastic bell-wether is responsible.

It is as hard to tell the American public what you mean by external standards of Christian truth that have stood the test of centuries as it is to impress upon a body of Russian Socialists that self-assurance will not remedy social evils. Too many Socialists, who have never learned to govern themselves, fancy that they are Divinely inspired to govern a nation, or rather to tell us how it should not be governed. Of course, it is as easy to show that any form of government has evils as it is to demonstrate that certain Parishes are badly run.

But it is silly to abandon all courts because you had the worst of a deal in a court near home, just as it is foolish to swallow Papal infallibility because you want a Church that is run with mechanical precision.

St. Paul would have had a hard time in Corinth if he had based his convictions upon the popularity of his creed or the conduct of his converts. He based his convictions upon the facts of Christ's life, the Sacraments that He instituted, and the Church that He bade him establish. Why? Because he was determined to be a witness of those facts which had been entrusted to him, and which, when faithfully accepted, would save men from their sins and bestow upon them eternal life. If he had based his convictions upon the way in which his converts lived up to these facts he would have had a wretched time. It was not with him that, if my theology is not popular, I am of all men most miserable, but rather, if Christ be not raised from the dead I am a miserable failure.

The truth of a fact never has depended either upon a show of hands, nor upon an inward conviction or emotion.

Delusions have frequently been popular, and all of them bring intense satisfaction to the holder, and the greater the crank, the more he bores you with his mania.

Why are they so popular?

Why do they bring such satisfaction to those who hold them?

Why are they so zealous in propagating them?

These questions are frequently asked with reference to certain modern cults. And the answer is just because they are delusions.

"Because I have told you the truth, therefore you do not believe me," said the Master calmly to the fanatical egotists that opposed Him.

"If it were not for a very small remnant," said Isaiah, "Jerusalem would have been like Sodom and Gomorrah."

The disciple of Christ must be like the Master, not the victim of delusion because of its popularity or the zeal with which it is propagated. He has another test?

What does the Master say? Does He say that sin and disease are unreal?

"This man is blind."

"Which of you convinceth me of sin?"

"I thirst."

"And Jesus wept."

"He died for our sins."

Not play acting, but real suffering and real concern for human sin and human evils.

As soon as you get away from realities you are lost, for there is no test of truth but the evils of fancy, which the human mind can always spin to its own satisfaction and to the wonder of all beholders.

Did Christ ignore Sacraments, or did He institute them? Who are these that glibly set aside the Sacraments of our Lord?

Did Christ establish a ministry which should be witnesses of facts, or weavers of fairy tales?

The test of your sanity as a Christian must be outside of your inner consciousness. It is. It is the fact of Christ's life and that which He established. Depart from these facts, and you may fancy anything you please, you have ceased to be Christian, because you have denied the constitution upon which Christianity lives, viz: its historic reality and its historic Christianity.

THE STORY OF THE CHRISTIAN CHURCH

POPE AND EMPEROR

Starting from the year 1000 A. D., or thereabouts, we are to note the beginnings of a rivalry between the head of the feudal State (or the German Emperor) and the head of the feudal Church (or the Pope).

In 991 A. D. the Synod of Rheims made a protest against the practice of appealing to Rome. The feeling at this time was well expressed by Arnulf of Orleans: "Rome is the seat of every iniquity", while Gerbert, the Archbishop of Rheims (and afterwards Pope), said that when Rome was an example of holiness she might claim control of the Church, but as she was an enemy of God, men might withdraw their allegiance from it.

The Ottos, on the other hand, were a vigorous Saxon family, who in the person of Otto II. had married Theophano, a Greek princess, and so Otto III., their son, had far wider schemes than his Saxon fathers, and saw in his position the possibilities of universal empire.

It was the evil state of the Papacy, controlled by Italian factions, that gave Otto III. an excuse for interfering in its affairs, going to Rome and being invested with the triple crown of Rome, Lombardy and Germany.

It was to accomplish this end that for the first time German Bishops were advanced to the Papal power, resulting in the elevation of this same Gerbert (the best educated man of his time, and the foremost champion of the Church's liberty against Papal pretensions) to the Papal chair.

Gerbert had been the tutor of Otto III., who was himself no mean scholar, and together they dreamed of a universal empire, in which Emperor and Pope should work in harmony. Futile dream, that never could be realized! Yet never before had there been a more definite assumption of Papal power than from this same Gerbert, who once had been the champion of the Church's liberty when, as Archbishop of Rheims, he was the leader of the French objectors.

In a dedicatory epistle which Pope Gerbert addressed to the Emperor he says: "Ours is the Roman Empire. Ours art thou, O Caesar, Emperor of the Romans, and Augustus, thou rulest the Romans by the right of inheritance."

In this spirit Otto changed the simplicity of a Saxon court into the highly artificial pomp of the Byzantine ruler. It was what the French call "The grand folly", or what we call a megalomania, in which the Emperor swelled up—only to burst—for at his early death his house fell with him, and the crown passed to the house of Bavaria.

Henry II, a very religious man, was known as "King of the Priests", and in his reign (1002-1024) there began the struggle of the Papal party for supremacy. This battle between the religious and civil power, which was to last for three hundred years, was fought along three lines, which we must briefly describe, for its effect was far-reaching.

The first line was that of the celibacy of the Clergy. There was nothing in primitive Christianity to prevent the marriage of the Clergy. But with the popularity of asceticism in the fourth and fifth centuries came the idea that a monk was a more holy man because he had not married, a purely mechanical standard of righteousness which fell down in the practice. A voluntary celibacy might have been a highly virtuous proceeding, but the wholesale demand that all sorts and conditions of men should do without marriage was to invite a condition that soon became immoral. But there was another reason why a celibate Clergy was important in feudal times.

It became an essential part of the feudal system that a son should inherit the special privileges of the father. The son of a Duke expected to be a Duke, with all the appurtenances thereof. The son of a Prince Bishop would expect to succeed his father in that office. The offices of the Church would inevitably become, like the Jewish Priesthood, a matter of inheritance. The surest safeguard against this was to deprive the priestly office of legal wives—to refuse to recognize their children as legitimate. So that, apart from ascetic reasons, the Church espoused as the first article in its program that the Clergy should be celibate.

The second point in the program of the Clerical party dealt with simony. The next evil to that of married Clergy was the selling of high office for a consideration.

This was known as simony. Kings sold vacant Bishoprics to the highest bidder. The king's treasury was apt to be empty. The Church was the richest corporation in the realm. It was an easy way to replenish an empty purse, but it was fatal to the efficiency of the Church, as well as to its independence. If high officers were to buy their offices, the men who filled them would be worldly minded men, subservient to the king. So the Church program was to stamp out simony and make it a grave offense to buy or sell an ecclesiastical office.

The third article in the Clerical program dealt with Lay investiture.

The custom was that before a Prince Bishop could enter upon his office, he must not only receive his pall from the Pope. He must also place his hands between the hands of his king, swearing fealty to the king, and also receive from the king his ring and his staff. The king could not afford to release his wealthiest and most powerful subjects from this act of homage. The Church could not afford to have its Bishops receive their insignia of office from a secular source. So the struggle on this question was long and bitter between Emperor and Pope, and it was not settled for many a weary year.

These three problems, therefore, faced the Church in the Middle Ages.

1st. Should the Church allow its Clergy to marry, and thus have its high offices become an hereditary right, according to the use of feudal times?

2nd. Should the Church permit its high offices to be sold by secular princes?

3rd. Should the Church allow its Bishops to receive the ring and staff from the secular power?

These problems are known as celibacy of the Clergy, simony and Lay investiture.

They were to find their climax in the struggle between Gregory VII. (Hildebrand) and Henry III. Back of the Pope was the most powerful corporation of the XI. century, the monks of Clugny, who fought for the rights of the Church.

Back of the Emperor were the great Bishops of the Rhine, who were struggling against the Papacy and its claims. It was a royal battle, and will command our attention next week.

During the reign of Henry II., his personal ability and devotion to the Church prevented an open break, although he was guilty of simony himself, and insisted upon the right to invest Bishops with staff and ring.

But upon his youthful son, Henry III., the blow fell more heavily, for he not only was under age, but he was pitted against one of the ablest schemers of all time, the great Hildebrand.

The world is full of judgment days, and into every assembly that a man enters, in every action he attempts, he is gauged and stamped.—Emerson.

Everything that happens to a believing man can be used for the highest spiritual purposes, so that even pain can be glorified and sorrow sanctified.

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A CLERGYMAN'S LIFE AND EXPERIENCES IN FAR-OFF ALASKA

A delightfully intimate picture of a Clergyman's life and work in Alaska is given in a recent number of the Alaskan Churchman. Too long for its entire insertion in this issue of THE WITNESS, the account is believed to be of such general interest and value as to be divided, and continued to its conclusion in next week's issue:

CAMP AND TRAIL AMONG TETLIN INDIANS

Written for the Alaska Churchman By the Rev. F. B. Drane

It is possible that our readers in the States are inclined to think of Missionary work among the Indians of the interior as involving a rather constant life in the open, and many trips with dog teams. Winter travel is perhaps the most picturesque side of our work, and we men have a particular liking for it. But, for one, I am often afraid that it may seem to our readers that we regard our work in terms of so many miles traveled, and chiefly with the thought of the trips. The miles traveled by the Rev. W. A. Thomas of Nenana, and by myself, would total around a thousand miles for each of us, and this means that I took only one round trip of 500 miles, and then just five trips that totaled one hundred miles each, with also side trips of short distances, while most of my time has been spent living the life of a Parish Priest among the whites and natives of this section. It would come nearer giving a picture of the routine of one of us Missionaries if he had been pictured at the typewriter, or at the many odd jobs that arise, which may be anything from settling a village row to running a gasoline saw. But it is the trips to the Indian camps that reveal the native as he is at his best, so here goes an attempt to give a few pictures of the work of a Missionary in the camp and on the trail.

The Indians who had gathered at St. Timothy's, Tanana Crossing, for the Christmas season were beginning to leave, and my stay at the Mission was drawing to a close. The natives of Tetlin and Mentasta had come to the Christmas celebrations, and as I had never visited these places, I was very anxious to go to them before my return to Chena. A spell of cold weather prevented me from making very extensive travels, and my time left would allow but one visit. Tetlin was only forty-eight miles away up the river, so I determined to go there. One of the older boys of the Mansfield village volunteered his services as a guide, and Mr. McIntosh put the Mission team at my disposal. The local trader offered me two of his best dogs, but my prejudice against borrowing or lending live stock caused me to be content with the three Mission dogs.

Tanana Crossing itself is a distinctly Indian country, but Tetlin is more so. At the Crossing there were but two white men, not including our Missionary, but at Tetlin there are no white men at all. From the top of one of the high hills that form a ridge that must be crossed to reach Tetlin, one looks over a virgin country, and feels that he is breathing air that was never breathed before, and is where nature reigns supreme. Here the Indian has as much territory to himself as he ever had, and the game and fur for miles and miles is his alone.

I had imagined that the natives living so far away from any white would be decidedly primitive in every way, but to my surprise I saw some of the finest cabins I have seen in the whole Tanana valley. Even the dogs had kennels better than some of the Indian cabins I had seen elsewhere. Inside, the houses were reasonably clean, and the people themselves were above the average in their cleanliness. In food, however, their tastes seem to be about what they were a hundred years ago. Their diet is straight meat of moose, caribou, or other game, and fish, and they drink tea without sugar. They put up the wild cranberries and blueberries, and occasionally have a treat of the edible roots stored by the muskrat. To this latter delicacy I will refer later.

There are two Tetlin villages. One is that of Chief Luke, which consists of about eight or ten cabins, and between one and two dozen people. This is rather indefinite, but as part of the tribe was away, I do not know the exact number. The other village is about the same size, and has for its Chief one by the name of David. The Indians of both villages are so closely related that they may be regarded as one people.

Luke's camp lay first on the trail, and so was the first to be visited. On our arrival, we received a hearty welcome, and were given a supper of fried moose meat and tea without sugar. But this was a repast to hungry travelers, and for my part I was well feasted. After the supper, the Indians all gathered in the cabin of the Chief to hear what the Minister had to say. It was good to hold a service for them, for they seemed naturally reverent and listened attentively to what the "ginghe" had to say. During the service I baptized three children, whose ages were eleven, seven and four. A boy of seventeen was presented, but as he was an adult, and must answer for himself, I delayed his Baptism until after the service, so that I could have the chance to examine and, if necessary, to instruct him. I found that he had taken instruction at St. Thomas', and as he seemed to really want to be a Christian I proceeded to baptize him. One often wonders what is the wise thing to do in a case of this kind, but I feel that where the person is sincere and his intentions good, we can only go ahead and trust a great deal to the work of the Holy Spirit. Every time any of those I baptized visit the Mission at Tanana Crossing they will receive further instruction in Christian living, and so we can only trust that the good will grow in them. The next morning I called the people together for another service.

At this time an old woman expressed the desire to be baptized. The way the Chief and her husband put it, "He got no name", and they left it for me to guess that she wanted to be baptized. I delayed this Baptism until after the service, and then through my interpreter I asked enough questions and gave what instruction I felt necessary. Then I tried to find out what name she wanted to be called by. As she was a woman of about fifty, I took it for granted that I could give the name that they called her by, but they insisted, "He got no name", and wanted me to select a name for her. I told them I only knew white man names, and if she already had a name I would give her that, if it was a good name. But try as I might I could not find out what they had always called her. But I grew impatient, and made up my mind that if it was appropriate I would ask her to keep that name. But always I received the same insistent answer, "He got no name". So I said, "Yes, she has got a name, for everything has some name. Your dogs all have a name, the animals you hunt have a name, the trees and even the rocks are called by some name, and I know you call this woman something. I want to know what you call her."

Then her husband, after some reluctance, said that he could not put it into English, but it was the Indian word which meant, "Hard for me to say". Whether he meant that her original name was so hard for him to pronounce that he had given his wife this Indian term, I am not sure, for through the interpreter he may have meant that it was some Indian word that could not be interpreted into English. So after a moment's thought I told the woman the story of St. Anna in the Temple, and how as an old woman she had first seen Jesus. "All the same you", I concluded. So "Anna" seemed to please her and all the people. But I shall never forget how determinedly they all persisted that she had no name when I tried to learn what they called her.

(To be continued)

The Epistle to the Ephesians

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

VIII

Vs. 19. **Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.**

Moule: **Now, therefore, ye.** This is addressed directly to the Gentile believers, to remind them of the actual grandeur of their privileges.

Alford: **The saints,** or holy ones. Not angels, or Jews, or Gentiles only, but all members of the mystical Body of Christ. The Church militant, expectant and trumphant.

There are various degrees of sainthood. It partakes of the nature of an office. It begins in this life, wherein we are called to be saints.

Vs. 20. **Having been built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.**

The Collect for St. Simon and St. Jude is built upon this verse.

Notice the change of metaphor from the inmates of the city and house to the structure itself.

The Church is the Temple, the place of a true worship of God.

Wordsworth: **Built upon the foundation of the Apostles and Prophets.** We are not built upon the **foundation** of the Apostles and Prophets, but **upon them,** the Apostles and Prophets. An important doctrinal truth is declared by this order, viz: Christ comes before Moses, the Apostles before the Prophets, the Gospel before the Law, and the Creed before the Decalogue. Observe that in the description of the foundation of the Church, St. Paul says nothing of St. Peter singly, as distinguished from the other Apostles, or of his so-called successor, the Bishop of Rome, as the Rock of the Church, and thus he refutes also by anticipation the Papal heresy.

Chrysostom: The chief corner stone binds together not only the walls, but the foundation stones also. So Christs unites Prophets and Apostles, as well as Jews and Gentiles.

Gore: It was a spiritual fabric, combining like a Gothic Cathedral the various parts or several buildings with their distinctive characteristics, all, however, united in one construction, one great sanctuary of a redeemed humanity in which God dwells.

The Church is not built upon one stone or Apostle, but upon the mass of stone, or all the Apostles cemented with the Prophets on the Christ, the corner stone.

Vs. 2. **In whom all the building fitly framed together grows into a holy temple in the Lord.**

Observe the Apostles' view of the Church as a whole and in its single parts as a living organism. Distinguish between organism and organization. The former has life within itself, and is self-perpetuating; the latter is man-made. This distinguishes the Church from sectarians.

Moule: The idea points to one great building getting completed within itself, rising to its ideal. It is one building growing in internal solidity by the perpetual addition of new living stones.

Gore: The Church as a visible organization of men can be what it is, the City of God, His household and His sanctuary, only because it is pervaded by Christ's life and Spirit. The stones of the building are not merely placed side by side, one of another, or held together by any external agency of government; they are as branches of a living tree, limbs of a living body.

Vs. 22. **In whom ye also are builded together for an habitation of God in the Spirit.**

Wordsworth: **Builded together.** The work of the building is ever going on in the Christian soul during its sojourn on earth, and in the Christian Church until the second coming of Christ.

Sadler: **Of God in the Spirit.** The Three Persons of the Trinity are joined together as co-factors in the foundation and building up of the Church. The whole is in Christ—it is through the Spirit—it is that God may dwell in it.

Patrick Henry And Brandon

A Senior Warden Made Famous by Two Lines in "The Witness"

The News Editor of THE WITNESS is in receipt of the following communication from the Rev. Albert Martin, the versatile Editor of the Church News, the official organ of the Diocese, containing an interesting story, with a touch of humor, of the splendid character and work of a sturdy Churchman and eminent citizen of Mississippi:

Yazoo City, Miss.,
September 10, 1917.

Dear Brother Shutt:

As a brother Editor, I am thinking that you sometimes wonder what becomes of the items that you print. One of the shortest items in your valuable WITNESS of September 1st suffered an exceedingly pleasant fate, in the which I am sure you will be interested, and which will prove a little recompense for your labor.

In THE WITNESS of September 1st your "Jambalai Column" (if you have never tasted Jambalai you have something yet to live for) carried at its head the two lines, "Patrick Henry is Senior Warden of St. Luke's Church, Brandon, Miss". Just that and nothing more. I read it while waiting for the train that would carry me to Brandon for a three days' Mission. I put that copy of THE WITNESS in my grip, and delivered it a few hours later to Patrick Henry, and watched him read how famous THE WITNESS had made him. You will never regret having printed it.

In our little Southern towns, where the Church has never recovered from the Civil War, and where its members are few, there is always one man who stands strongly and stoutly for the Church. In Brandon, this man is Major Patrick Henry, Senior Warden, Lay Reader, Sunday School Superintendent, and everything else in a Church which has been for years without a Rector, and dependent upon the infrequent services of a Missionary. The Major, with Mr. A. G. Thornton, has kept the Church alive in Brandon for many, many years. I wish you could see the Major—tall, spare, upstanding, gray—a good, strong man, who served the South in the Civil War, who afterward served his State and country in Congress, and who is now serving his town as its Mayor. While at Brandon, I had occasion to watch the Major publicly salute the Stars and Stripes. His salute left nothing to be desired.

Brandon is a sleepy place—asleep from years and years of history. It has recently put in an electric light plant, and was laying concrete sidewalks during the Mission, the contractor in charge very obligingly leaving the walk in front of the Church undisturbed while the Mission was in progress. Brandon is, or was, very famous. For years it controlled the politics of Mississippi, and has sent out many really great men to the service of the State. It is famous in another way, also. Old Mac Taylor, whom everybody loved, and who was a "white folks darkey", drove a hack from Brandon to the depot, just a mile away, for many years, and Mac became famous for repartee. One day a young lady whom Mac was "carrying" from the depot in his hack asked: "Why do they have the town so far from the depot?" "Don't know, Miss," said old Mac, "'ceptin' I reckon dat dey wanted the depot near de railroad." On another occasion Mac was driving a certain lawyer who was noted for not meeting his financial obligations. The passengers in the hack got into a discussion over the difference in meaning between the words "remember" and "recollect". This lawyer contended that there was no difference, and appealed to Mac for substantiation. "Dere's a heap o' diffe'nce," said old Mac. "Hit's jus' this-a-way: You remember dat you have rode in dis hack a heap o' times, doesn't you?" "Yes," replied the lawyer. "But you don't recolleck havin' ever paid me anything, does you?"

The Major sends regards.

Very truly,
ALBERT MARTIN,
Mississippi Church News.

From the first, Christianity has claimed to be the *Absolute Religion*—the one final unveiling of the Universal Father's mind before the eyes of His children. This conviction underlies St. Paul's earnest apostolate of the Gentiles in the fact of active Jewish prejudice.

The Red Cross Dollar

Send me, send me,
Do not hold me;
Take and fold me
In Red Cross kit,
To do my bit,
As they see fit
Who shall send me.
I'm a Red Cross Dollar

I'm a free man's gift,
Bent on going
Where "Glory" leads;
Bent on doing
What soldier needs
In war-bled land;
Lending a hand,
Giving a lift.
I'm a Red Cross Dollar.

Let me hie me;
Don't deny me,
My country calls;
My brother falls
To pay a debt
I can't forget—
A debt of honor,
Long overdue.
I'm a Red Cross Dollar.

Shot down by shell
In foe-made hell
In friendly France,
My brother bleeds,
And waits and pleads.
My only chance
To heal my kin
And help France win—
I put my bit
In Red Cross kit.
I'm a Red Cross Dollar.

Don't say me nay.
Our nation's way
Is true devotion
To each emotion
Born of Liberty.
Gives its Godspeed
To each small deed
That's done in love
For Freedom's need
Is blessed Above.
I'm going.
I'm a Red Cross Dollar.

My mission's high,
To amplify
A soldier's care—
To do and dare
Mid hot battle,
Rifles' rattle
And cannons' roar.
What both my purse
And Red Cross nurse
Can make much more.
I'm a Red Cross Dollar.

I'm glad first aid,
I'm all home-made.
Clothing, dressings,
Love-stitched blessings,
Wool-knit sweater,
Well-wove letter
For far-off brother,
From sister, mother.
Yes, I'm
Surgeon's supplies,
Answering cries
Of bleeding valor,
Mid war-made squalor.
I'm going—
I'm a Red Cross Dollar.

BIBLES FOR SOLDIERS

Bibles for American soldiers and sailors, to be given by the Scripture Gift Mission of Philadelphia, will carry a foreword by President Wilson, urging the troops to diligently read the Scriptures. The President has written this inscription:

"The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not; what things make men happy—loyalty, right dealings, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own happiness and your own duty. *(Signed)*

WOODROW WILSON."

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Christianity in The Country

By Rev. Wilson Edward Tanner

Among the problems awaiting solution by the American Church today, none surpasses in interest or importance that of extending the Kingdom of God in rural parts. It is interesting because, in some regards at least, the problem is a new one, having novel elements of perplexity and difficulty. It is important, since rural America shelters about one-quarter of the entire population—roughly 25,000,000 people—and bears a relationship to the well being of the whole land beyond that involved in mere numbers. What the country is today will vitally affect the city of tomorrow. The movement of population from farm to village, to town, to city, is a factor not alone of economic but of religious significance. In this shifting from the smaller to the larger community, abiding influences are set at work in the country, where distractions are few and life is touched during plastic periods.

What, then, of rural religion? How does Christianity prosper in the country? Not so well as it might or ought to do. Perhaps 50 per cent of village people are unattached to any religious organization, and of this number half at least rarely attend a service. Outside the village the disproportion is even greater. Church sheds, once crowded, are now seldom used. And along with the loss in Church attendance has gone in the country, as in the city, a marked decay in family worship. There are children—a group here and there—who are taught the District School subjects, but receive no systematic instruction in the Christian religion. That these conditions prevail generally, no one who knows country life in America will care to deny.

Accordingly, it is worth while to inquire what are the reasons for this state of things, and where shall remedies be found?

One reason, undoubtedly, is sectarianism. Villages are over-churched. Four or five weak congregations do ineffectually the work that might be efficiently accomplished by one strong Church. Here is a fruitful source of weakness. It makes for confusion. In a babel of contradictory voices, some persons are honestly perplexed, knowing neither what to do or believe. It contradicts our Lord's prayer, "That they all may be one". It squanders resources, material and spiritual. The duplication of agencies means loss of energy, time, money. There is a limit to the work any one man can do. So long as four or five pastors must each of them cover the same territory, village and farm land, the covering is bound to be pretty thin in places. One may work to advantage either at the center or at the circumference, but one cannot do both at the same time. Commonly, this means that the village is looked after, the farms neglected. For the center is more immediate and clamorous in claiming attention, since the Sacraments, the services, the sermons, the school and the societies are administered there.

Disunity involves short pastorates. Partly because the salaries are insufficient. Chiefly because the Clergy are dissatisfied and discouraged with the lack of success in their work. This, in turn, means that those charged with leadership rarely know their fields, the lay of the land and the people resident thereon.

Thus, while the village population is overshepherded, the families on the farms are quite generally disregarded. It is an inevitable result of "our unhappy divisions"—a condition of which we are beginning to be properly ashamed, and one that will be remedied when—in God's good time—its suicidal significance is widely acknowledged.

Another factor that tells against religion in rural parts is the lack of an approved method of work adapted to the conditions of rural life. Time was when Christianity had its home in the city. The very name by which believers are known comes from the brilliant metropolis of the East. "The disciples were called Christians first at Antioch." The earliest triumphs of the faith were won at Jerusalem, Alexandria, Athens, Rome—amid teeming populations. Traditions of work have come down from them which afford little practical guidance to the rural Clergyman. He must face other problems, and, if possible, devise new methods to meet them.

See what some of the hindrances really are. Take first the inconveniences of country life. Distances are relatively great, hours of labor long; and a seven-day week involves almost the same routine of work on Sunday as on Tuesday or Saturday. All of which has a deterring influence on the habit of regular Church attendance.

Then, again, there are the conveniences of country life, which operate against frequent visits to the village. Rural mail delivery and the telephone make it unnecessary to travel—as the men on these same farms traveled a century ago—for supplies, for mail, for fellowship. With disuse comes disinclination. These are minor matters, but they are to be taken into account.

Of course, we should be merely trifling with a serious subject if we were to stop here. The disunity of Christendom is such a large and complicated question that there is little we can do with it, except to pray for unity, and to refrain from indulging the sectarian spirit our own selves. The devising of methods to meet the conditions of country life, though properly our task and opportunity, will fail dismally unless we take into account another reason for the weakness of religion in rural parts. The last and greatest hindrance to Christianity in the country is—Sin.

The same old world, flesh and devil encountered in the slums and mansions of great cities operate also in peaceful villages and placid farm houses. "The lust of the flesh, the lust of the eye and the pride of life" are shared by Newport and Sleepy Hollow alike. If the countryside knows nothing of "gilded vice", it is only because the gilt is wanting. Gross sin stands out in all its native ugliness. Shame is squalid. But—it hinders religion, notwithstanding.

Less ugly, but quite as effective, is the sin of worldliness. We are dupes of a phrase if we limit this to the inhabitants of large cities. It thrives quite luxuriantly in the country. "The cares, the riches, the pleasures of this life"—Wall Street can teach us little about these. Indeed, the "parable of the great supper" is more obviously addressed to the country than to the city dweller. "I have bought a piece of ground, and I must needs go and see it." "I have bought five yoke of oxen, and I go to prove them—these excuses have a distinctly agricultural association. Materialism, let it be confessed, is no monopoly of the metropolis.

Here, then, are some of the reasons why Christianity in the country is less of a power than it might be. Other reasons will occur to many minds. But more important than multiplying reasons for an undesirable condition is the devising of remedies to correct it. How shall matters be improved? This writer has no panacea. As the difficulty involves human hearts and will, it never can be remedied except by the men and women concerned.

If betterment is to come, two things are clear, namely, the village people must help; the farmers must help.

The village can help. Some outside the village have not the time, others have not the means, to travel to the Parish Church week by week. Then the Church should go to them. In establishing and maintaining occasional services in the School Districts, in arranging regular sessions of a Sunday School in each District—the village can help.

The farmer can help still more. The farmer resents—and rightly—anything that savors of patronage or condescension. He is independent. Here is scope for his independence. Most that needs to be done, he can do for himself. To secure the right to use school buildings, to open and arrange them, to notify the neighborhood, to assure every one of a place and welcome, to assist with the music and teaching—here surely are opportunities for self-help which would make impossible any feeling of dependence on others' bounty.

It is Laymen's work. The Clergyman can give of his time and strength, but only in a single direction at a time. There are many neighborhoods in which this work should be going forward at once, which means that to the ministry of the Priest must be added the ministry of the people. Most that is here required can be done by any one who is willing to make some sacrifice.

"Beginning at Jerusalem"—that is what our Lord said in giving to the Apostles the great commission to preach the Gospel to all the world. Beginning at Jerusalem, where they then were. The modern and local application of this principle is perfectly plain. If Christianity in the country is ever to win its way and do its work, then must the Christians in the country "begin at Jerusalem"—their own homes—and from thence reach out "to the uttermost parts of the earth".

Will Wesley's Church Return?

If Wesleyans and the Church of England should reunite in the land of Wesley, what effect would it have on the Methodist body in this land? Outside its impressiveness as an act of the much-preached Church union, the effect upon the American body is likely to be inconsiderable; yet The Churchman (Episcopalian, New York) hopes that the present discussion of the projected union in England "will result in the drawing together of two separated religious communions that have special grounds for mutual understanding, although they are at present divided by strongly marked divergent principles". The situation, as it has developed in England, brings before the Wesleyans the possible necessity of a choice between an alliance with the Church of England or the dissenting bodies. From the American point of view, such a contingency as this would appear remote, because, as The Churchman points out, "American Methodists, conscious of their strength and numerical superiority, feel no more relationship to the Episcopal Church than they do to other branches of American Christianity". In England the situation is different.

"The followers of John Wesley there are, both in religious and political principles, isolated from the mass of other Free Churchmen. They have not forgotten the rock whence they were hewn, and they have a sentimental regard for the Church to which their founder, John Wesley, belonged. They still remember the earnest words addressed to his followers by Wesley in regard to their association with the Church of England.

"There is a more immediate reason at the present time why Methodists and Anglicans should arrange their differences. Even before the war, the Free Churches were showing a trend toward a scheme of federation. During the war this trend has been much more pronounced. All of the Free Churches, except the Methodist may form one corporate body. Methodist leaders are considering what will happen if their Church is left in the position of isolation. Not a few of them are looking for a solution to their problem in the arrangement of some kind of concordat between the existing Wesleyan Society and the Church of England. Fortunately, there are no legal difficulties in the way, but there are temperamental difficulties, and already the Wesleyans have made it plain that they desire not absorption, but affiliation."

Their point of view is presented in a letter written by a Methodist Clergyman to The Guardian (London), organ of the Established Church. The communication, in the form of hypothetical questions, aims to find a sympathetic reception on the part of the Anglican Church:

"We are asking whether the Church of England will allow Wesleyan ministers either to receive conditional ordination or, alternatively, to be ordained in a formula which would substitute the words 'Church of England' for the words 'Church of God' in the Prayer Book formula. We are asking whether Confirmation might, during a period of transition, be regarded as a domestic institution not to be too rigidly enforced upon adult outsiders. We can see that some concessions must be made for the sake of healing our unhappy divisions, and many of us are prepared, with that end in view, to accept reordination, even **sans phrase,** if that should be absolutely necessary."

The Church Times (London), the organ of the Anglo-Catholic party, suggests this **modus vivendi:**

"It could not be made a condition of reconciliation that Methodist ministers should deny their calling. But neither can the Church accept their ordination as certainly valid. It is doubtful. The elder Apostles could, hesitatingly and reluctantly, receive St. Paul into their company as one of themselves; the Bishops of the Church of England, being but a small part of the universal Episcopate which represents the Apostles, have no power to do the like. Is there here, then, a dead wall of partition? No, for there is a way through, recognized by the practice of the Church. It is permissible to ordain **sub conditione** men whose previous ordination is doubtful without passing any formal judgment on its efficiency. We think it extremely probable that the English Bishops would be prepared to do this in the case of the Methodist ministers. Would the Methodist ministers, for their part, consent? We think it likely. It would be made quite plain that they were not repudiating their previous ministrations, but were conforming to the reasonable requirements of the Church for the sake of peace and Christian union."—The Literary Digest.

Labor Day Celebration at Warwick, Pa.

A large crowd from all the country round attended the Labor Day celebration on the grounds of St. Mary's, a rural Parish at Warwick, Pa. Booths for refreshments, fancy work and lemonade were erected in the large field in the rear of the Parish House, and attractively decorated, says a newspaper report. There was ample space for the automobiles and carriages, so that their occupants could sit in them and view the bright, animated scene, and while listening to the music and addresses. In regard to the significance of Labor Day, the Rector, the Rev. Charles F. Scofield, spoke in substance as follows:

"The great purpose of any holiday is lost when it is given over entirely to pleasure, and the lesson which the day was appointed to emphasize is forgotten. The nation has set apart the first Monday in September as 'Labor Day', so that the social and economic problems of labor in its relation to capital and to society generally may have a share in our thoughts.

"During the past generation, many of the conditions affecting laboring men have been vastly improved. Hours of labor have been shortened, child labor has been limited, the hazards of labor safeguarded, and its remuneration greatly increased. These improved conditions have been secured by the union of the workmen and their co-operation with one another. In this union there has been a tremendous power.

"At times, unfortunately, this power has been abused shamefully. One group of workers may have advanced their own selfish interests at the sacrifice of the interests of some other group of fellow workers. There is always danger to the public in the unwise, selfish exercise of power, whether it be in the hands of workmen or their employers. There may be a tyranny of labor no less hateful than the tyranny of capital. Only the operation of the Divine law of love can alter that condition.

"But it is undeniable that co-operation and union have done much for the cause of labor. If this is true in the realms of mechanical and industrial pursuits, why may not organization and union be equally valuable to the farmer?

It is unfair and narrow to restrict the term labor and the lessons of Labor Day to those who work in the trades. The farmer is just as truly a laborer as the carpenter, the machinist or the railroad employe. There are problems connected with his calling which are just as important for us to consider as any affecting other classes of labor. In fact, just now the general public is most deeply concerned in the welfare of the farmer. It is worth our while, then, to have this truth brought home to our minds on this Labor Day. Let us put our most earnest thoughts into the consideration of the great problems of agricultural production and distribution—the relation of the farmer to the consumer."

A religion conscious of being suitable only to particular dates or localities could never have originally aspired to bring within the range of its influence all the varieties of race and thought that are found in the human family. It would feel its unsuitableness to some races, to some civilizations, to some historical periods, if not to all. "To make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God," was an ambition appropriate "to the faith once for all delivered to the Saints."

Labor Day Services At Denver, Colo.

Special services in recognition of Labor Day were held in St. Mark's and Emmanuel Memorial Churches, Denver, Colo., on Sunday, September 2nd. The Rev. Frederick Ingley preached at St. Mark's Church. His main theme was that capital and labor, after having tried every other known system toward co-operation, had failed, and the only known remedy now was a genuine, candid active Christianity—one of real brotherliness. He touched upon the great war, declaring that international conflicts would never end until Christianity had become the real influence in the recognition of the rights of the smaller governments by the great nations of the earth. His plea was for the peoples and nations of the earth to adopt a Christian platform and make co-operation and brotherly love rule, instead of competition, selfishness and personal ambitions.

The Rev. S. R. S. Gray preached at Emmanuel Church. His subject was: "Is It Worth While to Love Your Neighbor?" He amplified the query to include all phases of civilized human endeavor. "Is it worth while to love your neighbor? Is it worth while to love your work? Is it worth while to love your home? Is it worth while to be a Christian?" He asserted that "this great world war that is now making of Europe a lake of blood, will be won by labor, and as a result will emancipate labor. Freedom will win, and her champions will be the great hosts of laboring men. Labor will occupy a broader, higher, more magnificent plane at the end of this struggle for liberty and civilization than it has yet occupied in the history of the human family."

Death of Rev. William Edward Potwine

The death of the Rev. William Edward Potwine, a much beloved Priest, occurred at Santa Rosa, Cal, following about twenty minutes after a stroke of apoplexy, on Wednesday, Aug. 30th, at the age of 61 years. The burial took place from the Church of the Incarnation, of which he was the Rector, on Saturday afternoon, Sept. 1st. The Rev. W. S. Short of Benicia, Cal., a life-long friend, officiated. He was a graduate of Trinity College and of Berkeley Divinity School, was ordained to the Diaconate in 1882 by the Rt. Rev. Dr. Channing Moore Williams, retired Bishop of China and Japan, and was advanced to the Priesthood the following year by the Bishop of Oregon, the Rt. Rev. Dr. Benjamin Wister Morris. He was in charge of the Church of the Redeemer, Pendleton, Ore., for twenty-two years, from 1882 until 1904. From 1904-1914, he was in charge of St. Elizabeth's Mission, Honolulu, H. I., when he became the Rector of the Church of the Incarnation, Santa Rosa. He was a native of Connecticut, and is survived by his wife and one son. The Santa Rosa Democrat, in an extended comment upon his life and death, says:

"Rector Potwine was a very kindly gentleman. He was quiet and unassuming in his nature, and ever ready to do what he could to make other lives happy. He was a lover of music, and took a great deal of pleasure in being a member of the Santa Rosa Choral Society. He enjoyed a large acquaintance in his old home State of Connecticut, in Oregon, where he labored for years in a big Parish, in Honolulu, where he devoted many of his best years, as well as in Santa Rosa, where he closed his life book with a smile and passed on to greater recognition above. He was universally respected."

To recognize with delight all high and generous and beautiful actions, to find a joy even in seeing the good qualities of your bitterest opponents, and to admire those qualities even in those with whom you have least sympathy—be it either the Romanist or the Unitarian—this is the only spirit which can heal the love of slander and of calumny.—F. W. Robertson.

WOMAN'S WORK FOR THE KINGDOM

Standing by Our Colors

"Like a mighty army moves the Church of God."

When we joined the Church Militant, we enlisted under Christ's banner, and promised to be His faithful soldiers and servants until our life's end. Now, what does that banner stand for?

We proudly teach our children, and today hundreds or thousands of young recruits are being taught that the colors for which they are pledging their lives are: red for courage, white for purity, and blue for truth and loyalty. Does Christ's banner stand for less? The men and women at the front, who have left home and friends to carry the Cross in darkest Africa, burning India, in freezing Alaska, are surely wearing the red badge of courage. All of us covet the white light of purity. Then to us here at home is left the blue of loyalty. We are not called upon to bear the brunt of the fight—just to furnish food and clothing and ammunition to those on the firing line—to be the Commissary Department of the Missionary army. If we fail in our part, then those brave soldiers at the front must faint and fail, and our banner will go down in defeat.

In view of this, the most significant action taken by the Woman's Auxiliary of the Diocese of Tennessee, at their recent annual Convention, was the passage of two resolutions. First, that in spite of the stress and strain and sacrifice which this world war will demand, we, as Churchwomen, would endeavor to follow the lead of our English sisters, and give to Missions, not less, but more than ever.

Second, that we would urge each Parish to appoint an Educational Secretary, so that knowledge of Missionaay needs and Missionary achievements might be spread throughout the Church—for knowledge arouses interest, and interest awakens zeal, and zeal begets love, and love never counts the cost, but rejoices in giving good measure, pressed down and running over. I hope that every Diocese in the great American Church will take similar action, and so "fling high His royal banner. It must not suffer loss."

Ordination at Anchorage, Alaska

Friday, August 31st, at All Saints' Mission, Anchorage, Alaska, in the Missionary District of Alaska, the Rt. Rev. P. T. Rowe, D. D., ordained the Rev. Thomas Paul Howard to the Diaconate. The candidate was presented by the Rev. E. W. Hughes, Priest-in-Charge of All Saints', and the sermon was preached by the Bishop. Mr. Howard formerly did work under the Presbyterian Board. He will continue with his present work in the various camps along the Government railroad.

Anchorage, Alaska, the new townsite at the construction point of the Government railroad, has just had its second birthday. It now has over 6,000 inhabitants, with a floating population of about 3,000. From the beginning, there have been a number of Church people on the ground, and it has been through their efforts, with the aid of Bishop Rowe, that the Church has gotten well established. A Parish House has been built, which for the present serves also as a Church. However, it was but a short time ago that the people of Anchorage were able to have regular services. The first Sunday in May the Rev. E. W. Hughes, having been appointed by the Board of Missions for this particular work, held the first service in All Saints' Parish House. There are about fifty communicants in Anchorage, and when Bishop Rowe was there a short time ago a class of four was presented to him for Confirmation. At the same time, the Bishop ordained to the Diaconate the Rev. T. P. Howard, a former Presbyterian Missionary. Mr. Howard's present work is in the mining and construction camps outside of Anchorage, along the railroad. There is bound to be development in and about Anchorage. The railroad will open up a vast area of new country, which is rich in minerals and agricultural lands. This will mean that there will be a big field for the Church.

An Open Letter To a Layman

By Bishop Morrison of Iowa

My Dear Friend:

Thank you very much for your frank letter. I do not wonder that you are troubled over the condition of St. Timothy's. I question, however, whether you are perfectly fair in laying the blame upon your Rector. Be perfectly honest. Are not the local conditions to blame for the small congregations? Consider that the Parish has had five Rectors since I became Bishop of the Diocese, and, after the first year in each Rectorship, the congregations have, in point of numbers, been about the same.

I have known each one of your Rectors well, even intimately. Every one of them has been, I will grant, an average man. Not one of them has been a commanding personality, but such men are few. You cannot expect to have for your Rector one of these unusual men. You can change, and then change again, but you will only get a Priest of good average ability.

Every one of the Priests who has served at the Altar in St. Timothy's has been anxious to do good and to serve the people. Every one of them has been a clean, upright man, a man whose character has been above reproach, who has tried to do his work to the best of his ability. They have been fairly good readers and preachers. Certainly in your letter you confess this is true of your present Rector.

But the Parish has not grown, and the congregations number from a hundred to a hundred and twenty-five at the Sunday morning service.

I know that the people of the town do not attend the services. That may be explained by the fact that they make no profession of being Church people, have no religious convictions, and prefer to spend Sunday in some other way. But the question I would like to have answered is this: Why are the avowedly Christian, the communicants of the Church, not in God's house, worshiping God, on the Lord's Day? Why do you not go every Sunday?

Pardon me if I make it personal, but do you have to be interested by a preacher as a condition of doing your duty as a Christian man? Why, I urge, were you confirmed, and why do you allow your name to remain on the list of communicants unless you are an honest man when you say the Creed, when you pray "Our Father", and petition that His Kingdom may come? Why, in the name of God, whose earthly business you have undertaken to do, why are you a Vestryman of a Christian Church? Have you any conscious religious life? Do you try, when you are in Church, to realize that you are communing with God, and do you seek to use the Prayer Book intelligently and devotionally?

If you say, after consideration, "No", you have answered the question why you do not go to Church every Sunday, and why you are not interested. You are interested in many things, but you are not, though you are a communicant, interested in religion.

Such communicants are by profession followers of the Lord Jesus Christ, by supposition students of His teaching, trying to cultivate the mind that was in Him, and to follow His example. They want a Church, and are willing to support it, but what may be God's judgment of them as faithful, conscientious men and women?

If the communicants of St. Timothy's wanted to have it so, St. Timothy's might be a body of earnest workers for the Kingdom. There might be an atmosphere of devotion and of comradeship, the interest might be growing all the time, if only Sunday by Sunday they were worshiping together, but—it seems uncreditable—these professing Christians, because they have a Priest who cannot interest and stimulate them, are putting their Lord to an open shame before the community and leading impoverished spiritual lives, never growing much in faith or love, either towards God or man. What a mockery of all that earnest discipleship should mean.

I never knew a devoted, consecrated Laity who did not draw out capacity and growing spiritually in the average Priest.

Many a Priest starts earnestly and with high ideals. He thinks his predecessors must have made serious mistakes, been negligent or without capacity. But he does not find co-operation in his plans or much response to his appeals. He meets with criticism. He is secularized by the struggle to live on an insufficient salary, once in a while in arrears. He feels that the annual deficit is laid at his door. He gets into a rut, becomes discouraged, at last loses what enthusiasm he had, feels that he does all that is possible under existing parochial conditions.

A Priest once said to me, an unusually devoted man, beloved by his people, and a very acceptable reader and preacher: "Bishop, I feel like a man who is trying to sell goods which nobody wants. My faith is unshaken, but I am a discouraged man."

I am writing to a Layman, and I put the responsibility for the present condition of Church attendance where it belongs, on the Laity. The Clergy, with all their faults and limitations, are good enough if the communicants of the Church wanted to worship God on a Sunday, and did not say, because of other things in which they are more interested than in religion, "I pray thee have me excused". Whenever the communicants want to go to Church, the congregations will not be only larger, but growing, attractive to the world about the Church.

Let me speak plainly. The Clergy will never so interest and draw people that the congregations will be continuously larger than at present. The Laity and the Laity only can make the Parish a prosperous organization. To take an instance: The average Priest will make a good enough adviser when the people are anxious to have a good Sunday School and will go to work in the Sunday School.

I acknowledge that there are a few men in the ministry who could, in some communities, command attention, but I do not know a Clergyman, Bishop or Priest of all the American Church who at this time would draw at St. Timothy's, at least after the first year had gone by.

There must be, I reiterate, more religion, and as a man has first to make himself right with God, and as the Lord Jesus calls us not in masses, but one by one, suppose you resolve, having said the appreciative things you have of your Rector's character, his love for the sick and poor, his diligence in looking after people, that you will put all other things aside and go to Church every Sunday this Winter. Perhaps, after you have gone regularly for a while, you can influence some one else to go. At any rate you will have done your duty, and no one ever conscientiously does his duty without receiving a blessing.

With kind regards, and praying God's blessing on you and everything you undertake in His Name for the Kingdom, I am, my dear friend,

Faithfully yours,
THEODORE N. MORRISON.

THE BROTHERHOOD CONVENTION

To Be Held in Philadelphia, Pa., October the 10th to 14th, 1917

GENERAL INFORMATION REGARDING PROGRAMME

FOREWORD

The Convention of the Brotherhood of St. Andrew brings together a larger number of laymen of our Church than any other event of the year. It seems peculiarly fortunate that in Cleveland last fall the Council accepted the invitation to hold the Thirty-second Annual Convention in Philadelphia—Penn's City of Brotherly Love—which in these days of high patriotism sends a clarion call to all members of the Brotherhood of St. Andrew, bidding them visit its places of historic interest and welcoming them to the birthplace of American independence.

The Conventions are looked forward to each year by many Churchmen throughout the country for the renewing of friendships made in past years, and for the inspiration and spiritual help gained. In this year in which our country is passing through the greatest crisis in its history, it is imperative that we should be strongly impressed with the spirit of loyalty. Christ's life and teaching were an admonition to all to lead a life of service. The Convention theme, "Christian Usefulness," particularly stresses this, and the act of service implies loyalty. If we are loyal to our Master our country need have no fear of our loyalty to her.

A glance at the Convention program will give the assurance that the anticipated inspiration will be forthcoming and we feel that all men who are interested in our Church and her future welfare should exert every effort to be present; to remain away means a lost opportunity to learn of that usefulness which the Master expects of us all.

A LETTER FROM THE SECRETARY

You will note that the general theme of the Convention is "Christian Usefulness," analyzed during the three weekdays of the Convention as follows:

(1) Preparation for Usefulness Through Prayer.

(2) Realization of Usefulness Through Personal Service.

(3) Increase of Usefulness Through Organization.

It may possibly be disappointing to you to find very little reference to the world war throughout this program. We, however, expect most of the speakers to refer very definitely to the war, its effect upon the Church, the Church's responsibility to it, the problems that it creates, and especially the opportunity that it affords the Church for the pressing of the Gospel message.

August 30, 1917.

Rev. L. W. Applegate:

But the Convention program has been designed especially with a view to conserving the normal work, especially of our Brotherhood men, in their home Parishes, and also of our Churchmen generally. We feel that there is a very grave danger that our Christian forces will be stampeded in our excess of pre-occupation in the war service, and that the Convention of the Brotherhood should give opportunity for a definite call to the men of our Church who remain at home to the very grave work of conservation that must not be overlooked.

Many clergymen and lyamen who have seen this program have written us expressing their opinion that it is one of the strongest in the history of the Brotherhood. I need but to draw your attention to the national prominence of a large number of the speakers to show you that we have aimed high in assembling its personnel. You will note a clear-cut call, in all of the services, meetings, and conferences, to the men of our Church consistently to do their duty.

It is of importance to the Church generally that the Convention of the Brotherhood this year of all years shall be successful in its attendance. If the Brotherhood Convention should fail—which we are sure will not be the case—it would be a distinct blow to the Church in this particular year.

Sincerely yours,
GEO. H. RANDELL,
Executive Secretary.

CONVENTION COMMITTEE

George Wharton Pepper—Chairman.
Dr. John Wilkinson—Vice Chairman.
Alexander F. Williamson—Treasurer.
Walter M. Kalmey—Secretary.
Edward H. Bonsall—Finance.
Edmund B. McCarthy—Attendance.
George H. Streaker—Juniors.
Hollinshead N. Taylor — Press and Publicity.
Percival H. Granger—Registration.
Frank O. Zesinger — Halls and Churches.
Walter M. Kalmey — Hotels and Boarding Houses.
Frank H. Longshore—Music.
J. Lee Patton—Transportation.
Rev. Floyd W. Tomkins, S. T. D.—Entertainment of Clergy.
Wayne B. Hughes—Reception of Delegates.

CHURCHMAN'S DINNER

All clergymen and all laymen, outside the Diocese of Pennsylvania, who expect to attend the Convention will be the guests of the Philadelphia men at the Churchmen's Dinner on Wednesday evening, October 10th. It is expected that over a thousand men will be present. George Wharton Pepper, Esq., of St. Mark's Chapter, Philadelphia, will be Chairman. Topis: "The Investment of a Life." Bishop Gailor and Gov. Manning.

THE BOYS

Arrangements are being perfected so that all Juniors attending the Convention will be entertained in private homes.

A special place on the program is reserved for the Juniors.

MASS MEETING

At each Convention the Sunday afternoon meeting is usually one of the most important and most largely attended of all. This year will be no exception. The Metropolitan Opera House has been secured, and the music will be supplied by a vested choir of several hundred voices.

Rt. Rev. Philip M. Rhinelander, D. D., Bishop of Pennsylvania, will preside, and addresses will be made by Rev. James E. Freeman, D. D., and Dr. John R. Mott. Topic: "Our Country."

Michigan City Notes

The Diocesan School of Religious Instruction of the Diocese of Michigan City was held from September the third to the eighth, at Howe School, Howe, Ind. While the enrollment was not as large as it might have been, still it was very good considering the lateness of the maturing of the plans and the fact that the notices were not sent out until August. The program of classes and lectures was carried out in its entirety. The classes were held in Academic Hall. The daily Eucharistic and Compline were said in the beautiful Chapel of Howe School. The one sad note was in the illness and the resultant necessary absence of the Rector of Howe, the Rev. Dr. McKenzie. All of the classes and lectures and conferences were thoroughly enjoyed and were said by many to be equal to those of the various and long established summer conferences that are held annually throughout the country. The classes on Missions, conducted by Miss Alice Goldthwaite, Educational Secretary of the Woman's Auxiliary for the Diocese, were especially interesting, arousing much enthusiasm and splendid discussions every day. It was the regret of all present that it would not be possible for her to conduct just such a class in every Parish and Mission of the Diocese. While this was the initiation of a summer school in the Diocese, it was enthusiastically decided to make the school an annual affair. The next Diocesan Summer School of Religious Instruction will be held at Vawter Park, Lake Wawasee, the last week in June, 1918.

The Rev. W. W. Daup, Rector of St. John's Church, Elkhart, has just been able to leave the hospital in Ft. Wayne where he was operated on for appendicitis.

The Rev. Wilbur Dean Elliott, Rector of Christ Church, Gary, returned the first of the month from a visit to his parents in California.

The Rev. H. R. White, Vicar of St. James' Church, South Bend, has just returned from Estes Park, Colorado, where he spent the month of August.

Archdeacon Long spent the month of August in northern Michigan, returning for the Diocesan School of Religious Instruction.

The Bishop of the Diocese spent part of the month of August with his family at Vawter Park, Lake Wawasee.

VALLEY FORGE

All delegates and their wives from outside the Diocese of Pennsylvania arriving early Wednesday morning, October 10th, are invited to be the guests of the Philadelphia men on a delightful automobile trip to Valley Forge and the Memorial Chapel.

The Washington Memorial Chapel is worthy of the name given it by Sir Wilfred Powell, "The Westminster of America," for it commemorates not only Washington the Churchman, but also many of those who served with him in the Revolution. The Chapel was completed last year, and among the handsome memorials are the Pews of the Patriots, the Roof of the Republic, the Washington-Sullivan font, the Washington-Wood pulpit, perclose and lectern, the Washington-Burk statuette, "Valley Forge," the sedalia in memory of Washington's Rectors, the memorial doors, and the handsome windows, "Patriotism," "The War of the Revolution" and "The Union." The most recent gift to the Chapel is the pipe organ given by Mr. William L. Austin. The Cloister of the Colonies adjoins the Chapel, and of the thirteen bays, ten are built, including the New York Bay, with its open-air pulpit, facing the woodland Cathedral, where the largest congregations assemble.

The Chapel is a part of the Washington Memorial, the most important feature of which will be the Patriots' Hall. In the portion already erected is the Valley Forge Museum of American History, which includes Washington's Marquee, or headquarters tent used throughout the Revolution, Washington's Headquarters standard and other rare relics. The collections in the Museum cover every period of American history.

The period of the Reformation was a judgment day for Europe, when all the nations were presented with an open Bible and all the emancipation of heart and intellect which an open Bible involves.—Thomas Carlyle.

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The Witness

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

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MISSIONS NEED INSTANT ATTENTION

TREASURER KING'S REPORT INDICATES LESSENED RECEIPTS

At this date, September 1st, we cannot accurately compare this year's receipts with those of last year for two reasons. First, because last year there was only one month remaining in the fiscal year of thirteen months, and consequently there **had been** an incentive to make contributions in August. And second, this fiscal year, also a thirteen month period, has two months yet remaining, and consequently there has **not been** the same incentive to make many contributions in the month just closed. To put it another way:

In August, 1916, there was received	$72,235.90
In August, 1917, there was received	51,041.56
Decrease this August from that of 1916	$21,194.34

There was a large falling off in contributions last July. The decreases of these past two months, together with the accumulated decreases of the year, bring the total decrease to $78,550.40.

Following are the actual receipts to September 1st, 1917:

From Parishes	$580,958.88
From individuals	109,605.05
From Sunday Schools	185,117.70
From Woman's Auxiliary	86,796.80
From Junior Auxiliary	16,390.16
Total	$978,868.59

Individual gifts reported above amount to $109,605.05. Of this sum $85,528.78 came in answer to the "One Day's Income Plan" suggestion—a little less than was received last year at the same time. This suggestion has occasioned many most tender and generous responses.

The number of Dioceses and Missionary Districts that have completed their apportionments is 10. And the number of Parishes and Missions that have done likewise is 1,830.

Because of the unprecedented demands recently made upon the Church and the nation, we have purposely refrained from pressing the needs of the apportionment until now. But the summer is over, and the end of October will bring our fiscal year to a close. Then we must render an account of our labors, and we cannot endure the possibility of the account falling short. In order that it may not do so, last year's gifts to the apportionment will need to be equalled, and more, by $117,000.00, which means that there is still due on it the sum of $386,500.00. This is not the whole apportionment, for still there will be due another $46,000.00, but it will balance the expenditures. Without it there must be a deficit. If this amount, $386,500.00, is received, and pray God it will be, then the Church, through her Board of Missions, will be in a position to grasp the opportunity held out to her.

These are sacrificial days, if we like to use the term. But when we remember that our sons and brothers are fighting today, not only because our country has called them to arms, but also with the knowledge that it is their high privilege to give themselves in order that the generations to come shall be free, we prefer to call it, not sacrifice, but love. The Church's path is clear. She must not only fight with her noble sons, she must also lead them till they come to the Valley of the Shadow of Death, for when they have crossed that, they are safe. It is our part so to prepare the Church for concerted action, that not only through this terrible war shall she be the beacon light of the men we are sending forth, but that afterwards, in the peace to come, she shall greet those returning sons and brothers as one with them in the great fight for the freedom and enlightenment of mankind.

GEORGE GORDON KING,
Treasurer.

Bishop McCormick To go to Front

The Rt. Rev. Dr. Wm. Lawrence, Chairman of the Church War Commission, has announced that the Rt. Rev. Dr. J. N. McCormick, Bishop of Western Michigan, will sail for France in October to represent the Commission in its work for the men of the army and navy at the front.

Installation of the Bishop of Minnesota

The installation of the Rt. Rev. Frank Arthur McElwain, D. D., as Bishop of Minnesota will take place in the Cathedral of Our Merciful Saviour at Faribault, Minn., October 10th, at 11 a. m.

Bishop Irving P. Johnson of Colorado, and Editor-in-Chief of THE WITNESS, had an interesting experience recently while making a visitation for the Bishop of Western Colorado, so we are informed by a student of Seabury Divinity School. The Bishop was on his way to Steamboat Springs, when the car in which he was being driven broke down. He walked six miles to a railroad station, where he caught a train and reached his destination an hour past th- time fixed for the service, but the congregation waited patiently for his coming, and were amply repaid in having the privilege of listening to a practical and strong sermon on the text, "Lord, what wilt Thou have me to do"?

Remarkable Every-Member Canvass

The results of an every-member canvass in St. George's Parish, Mt. Savage, Maryland, are in many respects most remarkable, an account of which is given in the September number of the Maryland Churchman. Careful preparation was made for the canvass by the Rector, the Rev. Charles E. Crusoe. For one month, at every service, special sermons were preached, leading up to an eight-day Mission on Missions, conducted by the Rev. H. W. Stowell of Washington.

The thirty men canvassers who were to cover the Parish, and the ladies who were to canvass the Sunday School, were instructed by the Rector, and two or three Pastoral Letters, enclosing pamphlets on the various phases of Missionary work were sent into each home for five weeks preceding the Mission. During the Mission the services met with increased attendance, until at the close the church could scarcely contain the congregations which met three and four times a day.

The canvass was made on a Sunday afternoon, after prayers and final instructions, and the thirty men made their own pledges before starting, going on the principle that no man can ask another for anything unless he has first put into that thing his own share.

Here are some of the many good things accomplished by the canvass: Eleven new candidates for a Chapter of the Daughters of the King; nine prospective members for a Branch of the Woman's Auxiliary; eight men desiring to revive a dead Chapter of the Brotherhood of St. Andrew; new members for Adult Bible Class and Choir; candidates for Baptism and Confirmation. The thirty men canvassers unanimously organized into a Missionary Society. The average attendance of the Sunday School increased from 65 to 205. Last year there were but 123 persons in the Parish contributing toward its support, and 122 to Missions. Now there are 269 contributing to current expenses and 265 to Missions. The total increase for current expenses and Missions has been $1,700 per year, and that among a class of people all of whom are laboring in the mines and shops. The Vestry has increased the Rector's salary $100.

THIRTY-SECOND ANNUAL CONVENTION

BROTHERHOOD OF ST. ANDREW

PHILADELPHIA, OCTOBER 10th TO 14th

Convention Prayer

Grant, O Lord, that all whom Thou dost choose to work for Thee may labor in union with Thy holy purpose, in living unity with Thy dear Son, and in the power of Thy Holy Spirit. Especially, give Thy grace to the Brotherhood of St. Andrew, soon to meet in annual Convention, that all these Thy servants may be led in wisdom and purity of faith and love to such devotion of heart, and readiness of will, as may enable them to serve Thee truly to the glory of Thy great Name and the benefit of Thy holy Church; through Jesus Christ our Lord. AMEN.

Consecration and Ordination Services

The new Church building erected by St. Paul's Parish, Batesville, Ark., was consecrated on Sunday, Sept. 9th. The Bishop of the Diocese, the Rt. Rev. Dr. James R. Winchester, officiated and preached the sermon. He was assisted in the services by the Suffragan Bishop, the Rt. Rev. Dr. Edwin W. Saphore; the Rev. Malcolm W. Lockhart, the Rector; the Rev. C. P. Parker of Little Rock, and the Rev. Charles F. Blaisdell of Helena. A series of services and functions were held in connection with the consecration, continuing through until the following Wednesday evening.

The church is a beautiful building, partaking somewhat of the early gothic style of architecture, and is constructed of the well-known Bates ville marble, laid in broken ashler.

The Rev. John L. Saunders, Deacon, of Little Rock, was advanced to the Priesthood at the 11 o'clock service on Monday morning. "Mr. Saunders," says the Little Rock Gazette, was born in Iredell County, North Carolina, May 15, 1876. He attended Preparatory School at Mooresville, N. C., completed work at the University at Chapel Hill, and studied theology three years under the direction of the Very Rev. F. J. Murdock in Salisbury, N. C. Then, becoming unable to finish the course because of financial embarrassment, he went North and took up work with the Saturday Evening Post and the New York American. He then went to Tennessee and worked for a time with the Taylor-Trotwood Magazine at Nashville. For two years after coming to Little Rock he worked for the Arkansas Democrat, later accepting a position with the Arkansas Gazette. While working for the Gazette he met Bishop James R. Winchester of the Arkansas Diocese, who induced him to complete his studies,

"Mr. Saunders had lectured at many places in the State on the subject, 'From Caiaphas to Calvary'. This lecture has received much favorable comment among Churchmen."

Statement of Dean Bell Favoring Observance of Labor Sunday

A circular letter recommending a special service for Labor Sunday was sent out by the Social Service Commission of the Province of the Mid-West. The letter, signed by the Very Rev. B. I. Bell, Dean of St. Paul's Cathedral, Fond du Lac, and Secretary of the Commission, contained the following clear cut statement:

"We must have the enthusiastic co-operation of the great masses of the workers in our shops and factories if our country is to be an effective combatant in that war for democracy which most of us are convinced is a war on God's side. * * * Laborers seem to be, and are indeed, just as patriotic as any other class of people in our nation, but there is a great determination in their minds that they will not be exploited by any other class of people while the war goes on. They are willing to sacrifice anything for their country. They are not likely to submit to a sacrifice for the benefit of their employers, however. * * * The great war, if all the agencies which make for righteousness and justice take advantage of it, can be made the means of solving problems which have been a menace to industrial peace. * * * If the forces of selfishness and greed are allowed to mould public opinion, it can become such an aggravation of these same problems as not only to ruin our efficiency, but also precipitate internal catastrophe. It is surely the desire of all of us to strengthen altruistic and co-operative ideals."

Consecration of Duluth Church

An indebtedness of $57,000, covering the principal and interest on the new Church building of St. Paul's Parish, Duluth, Minn., was paid in full the first week in September, and the handsome structure will be consecrated the second Sunday in October. The money was raised in a very short time, many members of the Parish making large contributions towards the cancellation of the obligation. A number of Bishops and Priests are expected to be present and take part in the service of consecration. The Rt. Rev. Dr. Weller, Bishop of Fond du Lac, will be the preacher.

St. Paul's Parish was established in 1869, through the untiring efforts of the late George B. Sargent. Associated with him were Hamilton M. Peyton and the late J. B. Culver, Col. C. H. Graves and the late Wm. R. Stone. Jay Cooke of Philadelphia provided the money with which to build the first church. A lot was purchased and a frame edifice was raised, which was added to in later years. The late Bishop Whipple consecrated the church, and its first Rectors were Dr. Gilfillan and the late Bishop Millspaugh of Kansas, who was a young Priest then. The additions to the church were made during the Rectorship of Dr. Poole, now Professor of Systematic Divinity at Seabury Divinity School, and Dr. Barker, afterwards Bishop of Olympia. Dr. A. W. Ryan, the present Rector, took charge of the Parish twenty-four years ago, and has had a singularly successful administration. For over forty years services were held in the old church. When it was first built, it was the only church in Duluth.

In 1913, the foundation for the present handsome new building was laid. The architects were Cram, Goodhue & Ferguson of New York, and the contractors, McLeod & Smith. The result of their work is one of the finest churches in the state. Including the land on which it is erected, the cost was about $175,000. It has a frontage on Superior Street of 250 feet, and runs back 140 feet to Dingwall street.

New Church Opened At Minneapolis

The new St. John's Church, Linden Hills, Minneapolis, Minn., was formally opened on Sunday, Sept. 16th. The services included celebrations of the Holy Communion at 7 a. m. and 10:45 a. m., and Evening Prayer at 8 o'clock. The Rt. Rev. Dr. Frank E. McElwain, Bishop of Minnesota, was the preacher at the morning service, and the Rt. Revv. Dr. Hugh L. Burleson, Bishop of South Dakota, gave the principal address in the evening. A Choir of thirty voices rendered the music. The Minneapolis Tribune gives the following description of the building:

"The new church, designed by Minneapolis architects, is a handsome edifice of Mendota blue limestone, laid up in rough ashlar form, with windows and doorways outlined in cut Bedford. The style is Gothic, the general effect being typical of the Parish Churches of rural England. The main entrance is on Sheridan Avenue, under the tower, which is an outstanding feature of the structure. Entrance to the basement Sunday School rooms, social rooms and kitchens also is beneath the tower, a second entrance to the Forty-second street side leading to the chapel, where week day, Lenten and other special services are held.

CENTER OF GROWING PARISH

"The interior of the building is finished in oak throughout; the panelled ceiling, the Chancel, which is in quaint barrel effect, and the carved Choir stalls are all of oak, the whole oiled and stained. The depth of the Chancel is 33 feet and the width 20 feet. The main auditorium has a seating capacity of 400. The exterior proportions are: Length, 116 feet, and width, 36 feet.

"Construction of the building, upon which local contractors have been engaged, was begun last Fall, the corner-stone being laid early in the past Summer. The Rev. Elmer N. Schmuck, Rector of the Church since its Mission days, has had the work in charge. Including the building site and the Rectory, completed a year ago, the value of the Church property totals from $48,000 to $50,000."

THE GIFT OF GOD'S GRACE MANIFESTED IN YOUR VOCATION AND IN FOLLOWING THE MASTER

BY THE VERY REV. FRANCIS S. WHITE

THE SEVENTEENTH SUNDAY AFTER TRINITY

THE COLLECT

Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

God's saving grace! Grace is that undefinable quality which not only charms, but invigorates as well. It is like the bouquet of wine, which all who drink absorb; but only those who are experts in the art of judging wines truly appreciate. Grace makes for what has been called "the odor of sanctity". It might be called the bouquet of life. It eludes definition just as the word life itself eludes definition. It is like the glow caused by a Spring sunshine, or by the crisp air of Autumn. It has a blood-stirring quality like that which comes to one who battles with the stern cold wind of Winter, or the rough tumbling of the surf. It awaits us, is ahead of us all our life long, and it follows us and enables us to create an atmosphere which men call "Godly" or "Christlike". It cannot be successfully imitated any more than chemists can successfully reproduce the true fragrance of the flowers. The carrying fluid always betrays its own presence. But the grace of God comes from God; God disburses it, and it is ours for the asking, and the keeping, if we properly use it. One can abuse the grace of God. Many of us do. We abuse the grace of God when we receive it only for our own comfort, our own salvation, our own joy. The grace of God is that combination of sweetness and light which touches everything we do or say, and makes it good. It is God's election, and it manifests its dynamic power sometimes in leveling rough places, sometimes in making crooked ways straight; and, on the other hand, it manifests its subtle power sometimes in just sheer goodness, to be in touch with which is an inspiration and a delight. One can do lots of good just by being good. But it takes the grace of God to make and keep a man good; and if God be not the maker of the grace, then men will sooner or later know that our grace is put on like perfume, not exhaled through the processes of growth and development.

HOW REAL A THING IS GRACE

Grace is a very real thing, because it is unseen. It came by Jesus, and it stays in the world today because of Jesus. God has many ways of letting us come into touch with this wonderful power. It is in the world ahead of us, preparing many things for us, making our day and generation worth while. It follows us, and is more or less powerful and enduring, according as we develop and cultivate a proper spiritual frame of mind and method of life. The increase of grace is God's business. Our work is to prepare the soil to receive it. Here is one reason for god-parents, that they may help parents make the soil ready for the grace of God to work in. For this reason, also, are the Bible School teachers and the Vestrymen, and the Choir. But the normal channels of grace are the Word and the Sacraments.

EVER DOING GOOD

"Given to all good works." "Given" in the sense of being "devoted" to good works; "devoted" in the sense of being "vowed" to all good works. And these good works involve, negatively, renouncing the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; positively, believing all the articles of the Christian faith, and striving to keep God's holy will and commandments—some of which are from Sinai, more of which are from the mountain of the Beatitudes and the hill of Calvary. Many Christians seem to think good works are chiefly, if not solely, connected with what concerns the physical needs and necessities of the great unwashed. Let us not forget that to confess one's sins, to truly repent and firmly promise amendment, is a good work that causes angels to sing songs of happy rejoicing; and let us further remember that the grace to repent and stay repentant comes from the Lord through Jesus, the Friend of publicans and sinners.

THE EPISTLE

I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.—Ephes. iv:1.

"Walk worthy of your vocation." Have you figured out what your vocation is? And are you walking, that is, are you advancing in your vocation? Many of us keep walking in our vocation, but we walk in a circle, a sort of treadmill of duty, and there seems no advance, no progress. "Walking worthy of your vocation." Well, surely you know what that means, chiefly because you have failed in so walking. There are such wonderful heights in your vocation! Others in the same vocation have attained therein; why not you?. Perhaps intellectually and by inheritance you are more talented than they, and yet you are on the same level in your vocation that you were five, ten, even more, years ago than that. Why have they made the heights? Why are they considered to be the worthy ones in your common vocation? Because in their progress onward and upward they have manifested the hall marks of the truly successful man. They have been unassuming, considerate, patient, self-controlled, full of charity—qualities that St. Paul calls by other names, but which, I venture to suggest, mean nearly the same things as those I have mentioned.

WHAT IS YOUR REAL VOCATION? A COLLECTIVE VOCATION

Again, let me ask what is your real vocation? In the life where time does not exist to interfere with perfection you will not be bankers, bakers, butchers, tradesmen or professional people. You will be characters, good, bad, weak, strong. You will be well rounded characters, manifesting the measure of the stature of Christ, or showing by your impotence that you have not walked worthy of your vocation.

A COLLECTIVE VOCATION

You are not an isolated unit in God's great scheme of life. You are part of the one body, and of course, if you are not doing right, then the whole body cannot progress worthy of its high calling, because you are not helping by being and doing that which would prove you worthy of the high calling. The one Spirit which possesses the Church is the same Spirit which He who gives the call from on high hopes you will hear. Of course you will say that God does not hope, He knows. Well, let us say that God's wish is the same for you as it is for the Church. He is calling His Church, He is calling you to perfect yourself in producing that grace which will enable you to unify your life by means of one Lord, one faith, one baptism, one God, who is Father of all. Do you hear Him calling you? Do you hear the call to unify your life and to make progress any more clearly than you did last year or a few years ago? Are you any better than you were a year ago? What does "lowliness" mean to you? and "meekness"? In what respect would your definitions of these words differ from the ideas that the average self-made man has of them? And what does "keeping the unity of the Spirit" mean to you compared to what it meant a year ago this seventeenth Sunday after Trinity? Have you helped or hindered in keeping that unity? Are you letting the Spirit bind the different phases of your everyday life to the thought that God is not only **above** you, calling to you, but by His great and wonderful grace He also is **in** you, helping you answer that call, and, further, that He desires to work **through** you for the health of the One Body which is to cleanse and purify the one blood of all the different peoples of the earth?

THE GOSPEL

It came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. St. Luke xiv:1.

"It came to pass that they watched Him." How many of us are content to watch Jesus, rather than follow Him. When we watch and do not follow, we may be quite sure that we are not likely to walk worthy of the vocation, "Follow Me". It is quite possible to know about Jesus, to keep Him in sight, and yet not know Him. That is the reason why so much religion is superficial. It is concerned with watching Jesus, concerned with the intellectual aspects of religion, the ethical teachings of Jesus, the humanitarian evidences of His interest in the bodies of men. Keep your eye on the Master, but have in your heart the desire and in your will the resolve to follow Him, and your religion will help you and your neighbors, and will tend to the glory of God.

The Gospel tells of one of the good works which Jesus was always doing. "He went about doing good." It is good to know the law of God. It is good to be concerned about the details of that law in its ethical and ceremonial aspects, as were the lawyers and the Pharisees. "Whatsoever they command you, that observe and do," said Jesus; but today's lesson is given to emphasize the importance of the good deeds for some of earth's unfortunate. The Sabbath was made for man, but the best way to use that rest day is to first get the grace that is waiting and ready for you, and then to use it in bringing cheer, comfort, support and health, both spiritual and physical, to others. To use the rest day just with self in view is liable to take "the bouquet" out of the deeds you do. There will not be much sweetness and light in that day's recreation.

GO FROM GRACE TO GRACE

"Friend, go up higher." Here is God's law of progress. Here is recorded His vocation for us. Here is disclosed the need of His grace to help us do the good deeds He bids us do when He says "Follow Me". "The ascent of man" is not a mere rhetorical phrase. Our blessed Lord makes that evident in many ways. "Friend, go up higher", is one of them. "I, if I be lifted up, will draw all men unto Me", is another. If we follow the Christ, we must expect to be lifted up on the crosses of our self-crucifixion, which differs only from the self-crucifixion of the godless man in that he sacrifices self in his own and his inherited strength, while the Christian does his self-sacrifice with the same strengths, infused by the grace of God, which he continually seeks, and tries to rightfully use.

"Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

"Honor and shame from no condition rise;
Act well thy part; here all the honor lies."

"Push" is by many people considered to be the only pass word to success. If by "push" one means "whatsoever thy hand findeth to do, do it with all thy might", one could commend the use of such a "pass word". But if by "push" one means to "butt in", or to push another out of the way, we would say that in following Christ such actions are impossible. The true Christian is always a gentleman, and in all his ways and deeds he reflects naturally and gracefully the lowliness, meekness, long suffering, forbearance and charity mentioned by St. Paul, which are not the products of a "natural" disposition, but the "atmosphere" which envelops all the words and deeds of one who daily prays, "Lord, may Thy grace always prevent and follow me". Every one loves such a person. It is possible for you to be such a person. Try to be that type and learn the joy of "walking worthy of your calling".

F. S. W.

CHRISTIAN TRAINING FOR THE CHILD

If you neglest the early religious training of the child, does he choose later a religious life? The cases are few. If you do not bring the child up in the Church as a member of it from infancy, is he apt to join the Church when he grows up? It would only be natural for him to go on as his life began—treating religion as a matter of no particular importance. This age is reaping the harvest that results from the neglect of infant baptism, and the training that act implies.

COMMENTS ON THE NEW LECTIONARY

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

17 S. After Trinity	II Sam. 18:9-end Is. 5	John 16	Ezek. 37:15-end	Phil. 3
M.	II Sam. 19:1-23	Mark 14:53-end	18:20-end	4
Tu.	19:24—20:2	15:1-15	19	I Tim. 1
W.	20:4-22	15:16-41	20:1-26	2
Th.	21:1-7	15:42-end	20:27-end	3
F.	21:8-14	16:1-8	21:1-17	4
S.	23:1-7	16:9-end	21:18-end	5
18 S. After Trinity	I Chron. 21:1-17 Jer. 17:5-end	John 17	Eccles. 5	I Tim. 6

Continuing the Old Testament historical course, the first lesson is the story of the death of Absalom and of David's lament, "Would God I had died for thee, O Absalom, my son, my son"! It ought to make a strong appeal to all parents and sons, especially now, when so many thousands are asking in their hearts, "Is it well with the young man"? The second lesson is part of the course reading of St. John's Gospel, and continues our Lord's promise of the Holy Spirit and His analysis of the Spirit's work: convincing the world in respect to sin, righteousness and judgment, and regenerating the believer through pain and travail. While this chapter was not selected according to the plan of correlating the two lessons together, yet the two make a not inharmonious pair. For instance, the sin of the worldly and ambitious young man is not a background for the work of the Spirit, as described in John 16, and the comparison of David's grief with the pains of the new birth raises an interesting question—how far is the grief of parents over the sins and failures of their sons entirely worldly, and how far is it the purifying work of the Spirit?

As regards the Collect, Epistle and Gospel, Absalom may well be described as a "graceless scamp" (Collect), and his career is an illustration of the law of life: "He that exalteth himself shall be abased" (Gospel). The teaching of the second lesson about the Spirit goes well with the references in the Epistle to the same subject, while our Lord's having come from the Father and returning to the Father carries out the other side of the law of life, "He that humbleth himself shall be exalted" (Gospel). The relation of the Old Testament alternative (Isaiah's parable of the vineyard) to Collect and Epistle is direct and important. It is the Old Testament appeal that corresponds with the New, "Walk worthy of your vocation". Both supply a needed corrective of Calvinism. Moreover, both teach what the Collect implies, that in the Church we **have** the grace of God, which we may use or neglect.

In the evening (of the first year at any rate), the second lessons take the lead. The third chapter of Philippians contrasts the righteousness of law with that from God, received by faith and made effective through fellowship with the crucified and risen and victorious Lord. This fits both Collect and Gospel. The accompanying Old Testament selection is the equivalent of St. Paul's appeal for Church unity in the Epistle, and stressing the inward purity which was designed to follow on restoration from captivity, a restoration presented under the figure of resurrection from the dead, it supplies an Old Testament prefigurement of the Apostles' use of our Lord's resurrection in its ethical and spiritual application to ourselves.

"Oh for a Closer Walk With God"

BY JULIET C. SMITH

(Suggested by Hymn 660)

Oh, for a closer walk with God,
A steady, earnest aim
To tread the path my Master trod,
And honor His dear name.

O Holy Dove, who graciously
Deignst in my heart to rest!
Make it a temple meet for Thee,
My patient, heavenly Guest.

All worldly, selfish hopes expel,
All loves of baser kind;
That in the shrine where Thou dost dwell,
No idol room may find.

So shall my walk be close with God,
My life to Him be given.
His love illumine earth's dark road,
And point the way to heaven.

A Notable Year in St. Paul's, Duluth, Minn.

This has been a notable year in the history of St. Paul's Parish, Duluth, Minn., Rev. A. W. Ryan, Rector. The Church was built about five years ago, and there remained a considerable debt afterwards. This year many calls have been made on the Parish for foreign relief, for the Pension Fund and for an automobile for the Rector. But at last some of the more energetic Laymen took hold of the matter, and they made a strong drive for the whole amount, and in less than three weeks they raised the whole debt and secured a satisfaction of the mortgage. This required over $58,000, and that constitutes a large amount of money in these uncertain times. It is estimated that the Church and the property on which it stands are worth wtll on to $175,000, and there is a large and comfortable Rectory and an endowment for the music of $10,000. October begins the twenty-fifth year of the present Rectorship, and further developments are talked of for the advancement of the work of this Parish.

Mr. S. H. Edsall has been most acceptably assisting in the work here, but he will shortly return to Seabury Hall for the completion of his studies. Another assistant will be sought who can take full charge of the Sunday School and the young people's organizations.

The one unfailing sense of comfort is faith in God's love and grace. Only He can comfort hearts and establish them. Indeed, the meaning of all trial is that through it men may be drawn to God, and may find peace under His shadow.

The love that loves the possible, yet unborn, in any fellow creature is Godlike.—J. Chappell.

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LET HIM CHOOSE FOR HIMSELF; A PLEA FOR INFANT BAPTISM

A gentleman called upon a friend to congratulate him over the birth of a son, and he said: "John, I want to make the boy a present; I want to set him up in life; I want to give him that 160 acres of land adjoining my place. But you know how particular I am about neatness. I never like to see a farm with the fences down, and the tools lying around. I despise shiftlessness. If I deed your boy that farm you must promise me that he will always keep the fences up and in good order. It will be a good lesson for him all his life. It will be worth more to him than the farm. So I make that condition. Do you promise?"

Imagine that father saying: "Well, that is a splendid gift, but I would prefer to wait and let the boy choose for himself. I cannot tell whether he would want to keep the fences in repair." Was ever a father such a dunce? Never. Parents use their best judgment in everything that pertains to the child's welfare, and in the future years the child, who has become a man, thanks God for the wisdom of his parents.

And yet there are those who, when you urge infant Baptism, and show them all the blessings of Christian training, the power of Christian character, the beauty of a life trained to follow Jesus Christ, will reply: "I prefer to wait and let the child choose for himself."

CHOOSE WHAT?

How often has the answer been given to the Clergyman who urges the Baptism of the infant in a household: "I would prefer to wait and let the child choose for himself." Such an answer shows a thorough misunderstanding of the purpose of Baptism.

If you consider religious faith only a matter of opinion, and each Christian congregation standing for certain opinions regarding certain doctrines, and Baptism as assenting to these particular ideas, then it might be well for the child to wait—the longer the better.

Baptism, however, rests on an entirely different foundation. Religion deals with character, not with doctrinal opinions. And character must be trained. "Train up the child in the way he should go." Baptism begins that training in the most natural and practical way. It admits the child into the Kingdom of God. It charges parents and sponsors with the duty of training him in Christian ways. It throws around him the influence of the Church. The child becomes "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven", and bids him guard well this inheritance. Among many things which Baptism represents, it emphasizes the training of character.

You would never say that you prefer to wait and let the child choose his character. That is **your** duty.

We do not allow children to choose anything. They have no judgment. We choose and they obey. The mother watches the physical development of her babe with a ceaseless anxiety, and does what she thinks is best for the child in food and dress and exercise. The day never comes in the life of a child when his physical needs are left to his choice.

The mind unfolds. We watch its daily development. We plan for its progress. In the nursery, in the kindergarten, in the school, the best of talent trains the child, week after week, year after year. Sometimes the child pleads for his own wishes, and begs to stay at home. But the wise judgment of the parent prevails. No child ever chooses his teacher, or the books he shall study. What parent would let the child grow up in ignorance because "I prefer to wait and let the child choose for himself"!

We even choose a child's playmates, knowing the good and bad influence of companionship. In the home, every safeguard is thrown around the child, lest he be led into temptation.

We do not even let the child choose its "native country". As he grows up we teach him patriotism; we cheer the flag, we instil loyalty. And when the boy is of age, he is proud to cast his first ballot as an "American citizen". How became he a citizen? He never had any other thought. He was trained to love our form of government.

Why should it be any different in regard to his religious life—his Christian character? As the child is born an American citizen, why should we not choose also to give him birth into Christian citizenship in the visible Kingdom of Christ—the Church—and let him grow up in the Church, and teach him Christian patriotism, and instil loyalty to Christ, so that when the child becomes of age he will never have any other wish or desire, save one of faithfulness.

Choose what? A child chooses nothing—the parent does the choosing and the training. And the jewel of character, the sparkling gem we call the soul, the precious life that is eternal, that is tabernacled in this house of flesh, should never be left to drift in uncertainty, to be aimless in its purposes, to be unsettled in its principles, during all those early years when the parent is fitting his child to go out into the world with credit to himself and to the family name. His character, more than all else, will produce the credit; and character depends upon religious training.

No, it is not better to wait. Have your child baptized, and when you have given him as faithful Christian training as you have mental and physical, he will never regret your choice.

THE CHILD IN OLD TESTAMENT TIMES

The Jewish Church represented in the ancient world the life of a nation under the government of Almighty God.

Under the laws of that nation the severest penalties were inflicted on any father or mother who neglected the circumcision of the babe on the eighth day after its birth. Circumcision was the rite by which the child was admitted into the Church, and all its duties and its privileges. No child of a Jew was ever allowed to wait and choose his religion. He was trained in the Church from infancy.

Christ came to fulfill the law and the prophets. He came to enlarge the Church, not narrow it, and Baptism in the Christian Church exactly corresponds with circumcision in the Jewish Church. If the babe, by God's appointment, could belong to the one, he could belong also to the larger Church.

When you say that there is nothing in the New Testament that commands it, you forget that it is not necessary to give special instructions about that which had always been the custom. On the other hand, it would have been necessary to give very positive instructions not to baptize babies, if there was to be any change in this respect. Do you suppose that the Jews would have given up such a treasured custom without a word of dissent or complaint? When the question of not circumcising the Gentiles arose, the contention was so great that it demanded a General Council of the whole Church to settle the matter. Although no direct command may be given, yet we find the custom has prevailed in every century. Is it not reasonable to conclude that when you find a custom existing many centuries before Christ, and during all the centuries since, that it naturally existed during the one century in which Christ lived on earth, and that it must have had His sanction? And can you give one reason why the religious training of a child should have been so necessary and so valuable before Christ came, and become of so little use or consequence under the light of Christianity?

This idea of "choosing for himself" is against reason and against history. I think you will agree with me that this idea has grown up only because persons in this age of sectarianism have formed mistaken ideas of the Church and its purpose. As a consequence, we let the child's character suffer, and his future, also.

Some object to infant Baptism because it is not expressly commanded in Scripture. Should they not, then, be consistent, and refuse to admit females to the Holy Communion? Also, they should decline to keep holy the first day of the week instead of the seventh. We find no express command for either. But as in the old dispensation, so in the new, children and infants are admitted, and have always been admitted, to this spiritual birth.

But it is both taken for granted and commanded in the New Testament that ALL persons are to be baptized; and unless you can produce a definite command in Holy writ excluding infants from the rite, it must be admitted that they are rightly made partakers of it.

1. The Redeemer, after having shown His good will toward children (St. Mark ix:42; St. Mark x:14), gave the command to go and make disciples of all nations, baptizing them, etc. (St. Matthew xxviii:19.)

2. In the first Christian sermon, St. Peter says: "Repent and be baptized, etc., etc., for the promise is to you and to your children." (Acts ii:38-39.)

3. There is record of the Baptism of three entire households. (Acts xvi:15; Acts xvi:33; I. Cor. 1:16.)

4. The two apistles addressed to baptized persons, children are exhorted as well as adults. (Ephesians vi:1; Colossians iii:30.)

Now, considering the consistent history and training of God's Covenant People for 1,500 years and more previous, and also the subsequent consistent and universal custom under the Christian Covenant for 1,500 years and more, it is for those who deny infant Baptism to show:

1. That our Lord meant to exclude children. 2. That Peter meant to exclude children. 3. That there were no children in the three households. 4. That the children addressed as baptized were in reality not baptized. This, of course, cannot be done.

REV. ARTHUR BEAUMONT.

CHRISTIAN TRAINING FOR THE CHILD

Religious training lasts—forever. Physical training and mental training lasts only for a time. The one trains the soul, the other flesh and blood—perishing materials. Which deserves the greatest attention? Christ said: "Seek first the Kingdom of God"—seek it for your child as well as yourself.

WHAT THE CHURCH TEACHES CONCERNING SATAN

XXXVIII

SATAN

Does the Church teach the existence of the devil? There is no reference to him in the Creed, and the Church has never held that belief in the devil was one of the fundamentals of Christianity, or necessary to salvation. Yet the Prayer Book refers to the devil in every service. We "renounce the devil and all his works" in Baptism; we pray to be delivered from his power; we look forward to the complete destruction of his kingdom and power at the Second Advent.

If any one wishes to interpret such language as poetical personification of evil, he may do so. Probably the majority of Church people so interpret both the Prayer Book and the Bible today. It is a reaction against the popular opinion which made the devil practically omnipotent and omnipresent, and so introduced dualism into popular Christianity. But reaction may easily go too far. Neither the Bible nor the Church has ever taught dualism. The devil is a created being, with all the limitations of other such beings. As an angel, he is subject to the limitations, in power and is universally heard. We seem to forget that it was discontent that forced knowledge, of the angels; and as a fallen angel, he has less of either than the holy angels.

A REASONABLE DOCTRINE

If there are good angels, it is neither unreasonable nor improbable that there are evil angels. If human personality and freedom demand the possibility of a wrong choice, as the cost of morality, the same thing is probable in the case of the angels. It is just as probable that there should be fallen angels as fallen men. That they have no bodies, but are pure spirit does not exclude the possibility of sin, for sin is not derived from matter, but is in its root spiritual. The lusts of the flesh would not be found in the fallen angels, but malice, enmity, pride, untruth, just those evil passions which the Bible represents as particularly diabolic.

If there were free personal spirits in existence before the creation of life upon the earth, the process of evolution must have presented many trials to their faith in the wisdom and goodness of God, and so made a fall possible for them.

DEMONIAC POSSESSION

In our Lord's time many diseases were attributed to demoniac possession which we now attribute to physical causes, e. g. the deaf mute, in St. Mark xii:22, and the epileptic, in St. Mark ix:20. Yet today, when popular opinion has decided that all so-called cases of demoniac possession are, therefore, mere cases of physical or mental disease, specialists in neurotic diseases have come to see the probability of demoniac possession in certain cases of such neurotic disorder. "Obsession", which is so often used today by neurologists, is very close to "possession". There are many crimes which seem due to a guilty surrender to some evil power, until the criminal has not the mastery of his own will, and has committed the crime under the suggestion of some outside will. Spiritualism has many phenomena which point in the same direction; and the late W. T. Stead, who had for years carefully studied the phenomena of hypnotism and spiritualism, warned very solemnly against unscientific dabbling in these things, lest one come under the power of unspeakably evil personalities, which seemed to him frequently to manifest themselves.

Just at the time when popular opinion has relegated the devil to the theological junk heap, and to the comic papers, science has come to recognize the reasonableness of the Church's teaching of fallen angels, evil spirits, finite in knowledge and power, yet the personification of spiritual evil.

PRACTICAL IMPORTANCE

The doctrine does not offer any help in the solution of the problem of the origin of sin. The same problem is involved in the fall of the angels that is involved in the fall of man.

Nor are we to try to shift the blame for our sins upon satan. For the source of most of our temptations we can look to the world and the flesh. We ourselves furnish the opportunity—our own evil will leads us astray. But the doctrine is of practical importance through the possibility of surrendering our own wills, until we come to be controlled by evil. The average man will get the true conception more readily if he thinks of it as coming under the power of a personal evil spirit, than if he tries to conceive of an abstract principle gaining possession of the soul. Perhaps the first is more nearly correct, as well as easier to conceive.

J. H. Y.

Every-Day Religion

By Dr. James E. Freeman

FORWARD LOOKING

"Would to God we had been content, and dwelt on the other side Jordan."

These are the words of an ancient general. They were spoken by him after he had met a signal defeat, which came as the result of disobedience to the known will of God. He and his hitherto victorious army were entering the Land of Promise, and they had had every assurance of realizing their highest hopes and expectations. The sudden check in their advance had caused a reaction and loss of enthusiasm, and a desire to return to old conditions.

The "primrose path of dalliance" is always easier than the path of duty. Unfortunately, we yield all too readily to the way of least resistance. This process begins in early life. It discloses itself in the choice by the student of the "easy courses". It is "anything to get through" with as little effort and outlay as possible. Again, it is a search for the "easy job" or the "soft place". We heard a man say recently that he had always been looking for a job with little work and much pay, and at last he had found it. He seemed to flatter himself that he had discovered the sure road to success. How few of us are willing to undertake reforms, either in our individual or in our corporate life, if they entail any sacrifice or inconvenience. One of the most dangerous policies in the world is the so-called "let well enough alone" policy. It is the policy of the sluggard and the drone. We have always liked that word, "He that putteth his hand to the plow and looketh back is not fit for the Kingdom of God", and we would like to add, "nor for the kingdom of man".

This tendency of looking backward, to reflect upon old conditions, and this desire to return to ways of comfort and ease, have done more to retard the progress of the race than possibly any other thing we might name. "Would to God we had been content!" This is the expression that the cave-man to seek for better conditions of living, and by slow stages has marked the upward movement of the race. True, it requires courage and reasonable self-assurance to make new advances. We have fallen upon a time when it is dangerous to look backward. Our forward advance today, like marriage, is "for better or worse, for richer or poorer", and it is inevitably true that "he who hesitates is lost". Caesar crossed the Rubicon, even as Columbus sailed his uncharted seas, and as Grant stood stubbornly before Vicksburg.

The calls for a courageous advance along every line have never been more clamorous than they are today. The air itself seems to be pulsating with the enthusiasm of weighty issues, and on every hand there are evidences that old theories and old institutions are in the crucible and presently to be remelted and recast. No prophet can foretell the events of a day. It is no time to cry out, "Would to God we had been content, and had dwelt on the other side Jordan"! We are not urging an adventurous and abandoned acquiescence to every new theory or sophistry of the hour, but we are enthusiastically advocating the need for forward-looking and for a determined advance in the direction of a new Land of Promise.

As this applies to our common, corporate life as a people, so it applies with peculiar force to the life of the Church. We cannot "rest on our oars"; we cannot ask for our yesterdays of a so-called "comfortable Gospel", whatever that may imply; we can no longer seek to be "carried to the skies on flowery beds of ease". The Church itself, and Christian people generally, must, after the manner of their Master, move forward courageously and enthusiastically to new fields of service and endeavor. The great Y. M. C. A. throughout the world is teaching the Christian Church a lesson. It is making religion real and practical to the consciousness of men. Let us be dissatisfied, sanely dissatisfied, with our laissez-faire religious habit. Let us be dissatisfied with our sentimental expressions of Christian unity, and substitute therefor something more vital and practical. Let us be dissatisfied with an "other-worldly religion, and interpret to the anxious ear of mankind the Christ's religion, which was eminently present-worldy. In fine, let us not yearn for the old conditions of ease and frigid respectability, but rather move forward across our new Jordan into the Land of Promise and larger fulfillment.—Courtesy of the Minneapolis Tribune.

Engagement of Bp. Sumner Formally Announced

The engagement of the Rt. Rev. Dr. Walter T. Sumner, Bishop of Oregon, to Miss Myrtle Mitchell, daughter of the late Samuel Mitchell of Negaunee, Mich., was announced by Mrs. Mitchell at Marquette, Mich., Sept. 6th. In commenting upon the engagement, press dispatches state that "Miss Mitchell's father was a pioneer, and one of the first to discover ore in the iron country. His holdings made him a multimillionaire. Miss Mitchell met Bishop Sumner in Chicago about ten years ago, when he was Dean of the Cathedral of SS. Peter and Paul."

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

The Rev. J. H. Simpson, formerly in temporary of the Cathedral at Louisville, Ky., has entered upon his new duties as Rector of All Saints' Church. Pontiac, Mich.

The new Church edifice of St. John's Parish, Bangor, Maine, recently completed at a cost of $200,000, is reported to be one of the most modern and best appointed Church buildings in New England.

Mr. H. C. Benjamin has resigned his position with the Shaw Dry Goods Co., at Greely, Col., and has entered the State Teachers' College, where he will work for a degree, with the purpose of preparing himself for Holy Orders in the Church.

A new rood screen of great artistic merit is soon to be placed in St. Paul's Church, Warsaw, Ill. It is said that it will be the handsomest in the Diocese of Quincy. The rood-screen is given as a memorial to the wife of a resident of the city who is not a member of the Parish.

A Sunday School was started in June and kept open throughout the Summer, with an average attendance of about twenty-five children, at St. Edward's Mission, South Omaha, Neb. The work of the School seems very promising. The Mission Church has been closed for several years.

Contractors have begun the erection of a new Church building for St. Andrew's Parish, Amarillo, Texas. It will be of pressed brick, and, with furnishings, will cost in the neighborhood of $20,000. The old church has been moved to the rear of the Church lot, and will be used for a Guild Hall.

Mrs. W. Bowen Moore has been President of St. Paul's Branch of the Woman's Auxiliary, Brooklyn, N. Y., for twenty-five years. St. Paul's Chimes states that during Mrs. Bowen's extended trip South this Summer, the Woman's Auxiliary took recognition of her faithful record, and sent her a beautiful gold brooch, containing an amethyst set in Tiffany mounting, surrounded by genuine pearls.

The Rev. Charles E. Jackson, Rector of the Church of the Ascension, Fall River, Mass., prints in black type at the head of his Parish paper the following as the aim of the Parish: "The education, through worship, instruction and service, of each and every member, to a deepening sense of personal responsibility in building up the Kingdom of God." The watchword for the year: "They devoted themselves to the instruction given by the Apostles and to fellowship, breaking bread and praying together."

The Rector of St. John's Church, Milwaukee, Wis., the Rev. Nathaniel D. Bigelow, has started a "Go-to-Church Club" for the young people of the Parish. There are no fees, no constitution or by-laws, no special meetings. A coupon card covering the Sundays in each quarter is presented to every member of the Sunday School. A coupon is deposited in a box or handed to the Rector each Sunday the child is present at a service of the Church.

An Auxiliary, Unit No. 6, of the American Red Cross Society has been organized by the members of the Choir of the Cathedral of St. John the Divine, under the direction of the Choirmaster, Dr. Miles Farrow. The Choir gave a concert for the benefit of the Red Cross at the new Synod Hall on Wednesday evening, September 19th. Among the artists who gave their services for the concert were: Clara Williams, soprano; Dan Beddoe, tenor; J. Irwin Mutch, baritone; W. V. Carlino, 'cellist; with Dr. Farrow at the organ.

Thirty thousand soldiers are encamped near Augusta, Ga. The Rev. G. Sherwood Whitney, Rector of St. Paul's Church, that city, states that "the Federal Government has issued positive orders that no 'segregated district' of immoral resorts will be tolerated within five miles of the camp. So our 'red light' district must go, and just so far as both civil and military authority can accomplish it, commercial vice will be driven from Augusta. No law can make men or women good—but a city can withhold its official recognition and protection from social vice. It should have been done long ago, before it was forced upon us by the Government. The least we can do now is to uphold the hands of the authorities in suppressing, as far as possible, this evil, not simply while the camp is here, but for all time."

Personal Mention

The Rev. H. H. Johnston, Rector of the Church of the Holy Comforter, Cleburne, Texas, has resigned, and has accepted a call to St. Ignatius Church, Eagle River, Wis.

The Rev. Edwin J. Van Etten, Rector of Christ Church, Broadway and 71st Street, New York, has accepted a call to Calvary Church, Shady Avenue and Walnut Street, Philadelphia.

In our list of Army Chaplains last week we omitted the name of Rev. A. A. McCallam, Rector of St. Elizabeth's Church, Glencoe, Ill., who is now at Garden City, L. I., with the 149th U. S. Field Artillery.

The Rt. Rev. Dr. Frank E. McElwain, Bishop of Minnesota, has moved from Faribault to Minneapolis, where he will be able to keep in closer touch with the work of his Diocese.

The Rev. Stephen Gardner, who for the past two years has been assistant at the Church of the Redeemer, Chicago, has resigned, to take a similar work at the Church of the Atonement, Edgewater, Chicago.

The Rev. David Claiborne Garrett, Rector of Trinity Church. Iowa City, Ia has resigned, and will conduct a farm in Massachusetts for his son, who goes to France.. Mr. Garrett will also do literary work and take a post-graduate course at Harvard University.

New York Notes

The Rev. Edwin J. Van Etten has resigned his Rectorship of Christ Church, on Broadway and 71st Street, and will become Rector of Calvary Church, Pittsburgh. Calvary is a beautiful specimen of Cram's church architecture, and has a congregation of great wealth and social power in the fashionable East End of the "Smoky City. Through the ardent Christian democracy of various Rectors, like Bishop Vincent, Dean Hodges and Dr. McIvaine, as well as public spirited men like Mr. H. D. W. English, it has never degenerated into a merely exclusive Church Club. Its good works among all classes of citizens have been well spoken of by those without.

Mr. Van Etten is still a very young man, who, after graduation from the Cambridge School, made an immediate success as Assistant to Dr. Mann, in Boston. Dr. Mann looked on him as a valuable "discovery" in preaching, and his three years in Christ Church, New York, have shown continued development as preacher and administrator. His name indicates old New York Colonial stock, and there are many who will lament that he is not to be a part of its powerful Church life. He is scholarly in taste, and broad, without being disloyal. Besides this, he has a presence and a voice that will always win a hearing and approval for causes he champions.

The city has been full of marching soldiers recently, and the crowds looking on are quietly but determinedly patriotic. One meets everywhere Clergymen who have enlisted in some form of work connected with the war, either as Chaplains of regiments, workers in the Red Cross, helpers in the Ambulance Corps, or assistants in the vast military undertakings of the Young Men's Christian Association—some on their way to France, others to the various training camps at home. The Y. M. C. A. has not been a natural place of work for the average Church Clergyman, partly through hereditary prejudice against unchurchly ways, partly through fear of developing another "denomination" where there are already too many, and partly because of opposition to its sometimes excess of "piosity". But this war has certainly put that great organization to the front as an efficient corps of army servants from the standpoint of social morality and religious home ties; therefore our Clergy, the most loyally "militant" to be found in any Church, have not been slow to accept a part in the world-wide doings of the Y. M. C. A. for the good of soldiers everywhere. The outcome will undoubtedly be a better spirit of Church unity on all sides after the war is over.

Speaking of Chaplains and work among soldiers, the most metropolitan and national post of all is on Governor's Island, Eastern headquarters of the United States regulars, located in New York harbor. Trinity Church wisely has generously built a beautiful gothic church on the Island, in the midst of the official residences. The services are maintained at the expense of Trinity, and its appointed Chaplain, the Rev. Edmund Banks Smith, D. D., is given his commission by the State authorities, and is welcomed officially by the powers that be on Governor's Island. He was the only recognized Chaplain of the Island until lately, when the basement of one of the Government buildings was set apart for the celebration of mass every Sunday morning by a Roman Catholic Priest. This is a justifiable arrangement, demanded by the religious needs of several hundred; but it was unfortunate, from a Churchman's standpoint, that the large sign announcing it was set directly opposite the main door of St. Cornelius' Chapel, with index pointing in opposite direction, saying, in letters about a foot high, "Catholic Church. Mass celebrated at 10 a. m". This must be somewhat disturbing to Catholic-minded" visitors from our own Parishes. As elsewhere, it must be admitted that the Roman Catholic Chapel, in its homely basement, is well filled by soldiers and employes, whereas our semi-official Chapel had on a recent Sunday, outside the Choir, just thirteen soldiers, seven women and eight children. The music and organ in St. Cornelius' were above the average. In the basement Chapel the singing was about as poor as it can be, and the organ was an ordinary reed instrument. The sermon, or address, of Dr. Smith was manly and clear, admirably adapted to interest and help a crowd of soldiers. It was, therefore, not the fault of the music or the preaching that more people were not in St. Cornelius'. People of Churchly habits and hopes will not be prepared to allow the inference that the very richness and completeness of the ritual is the reason why several hundred young men find it awkward to enter and take part, but this is a fact that Church workers in connection with our new army will have to take into consideration.

New York's polyglot population was fairly represented among the thousands who went to Central Park September 13th and 14th to hear a "festival of song and light", under the leadership of Mr. Harry Barnhart. From the standpoint of correct music, it could hardly be called a success, and its grating sounds and inharmonious notes were as numerous as the various unequal races of this metropolitan "melting pot". The beauty and wonder of it all lay partly in the lights arranged by Mr. Claude Bragdon, seen everywhere about the lake and hanging high in the trees. In the midst of all that array of illuminating splendor, one could dreamily forget that there was anything ugly, or harsh, or hurtful in other parts of the great city. It was also a fine lesson in the possibility of unity, no matter how clashing the racial prejudices and customs. All took part in the popular songs, and if one were not too critical in musical expectations, it was an encouraging and heart-touching prophecy of what might be in a quarreling world, if the right notes were only struck. Could anything be more affecting than listening to the powerful music of a Wagner as played by a well-trained orchestra, and then realizing how terribly wicked it is for a race of such high genius to permit itself to descend to vulgar brutality in war as a national or international ideal worthy of energy and brain? The lack of a due knowledge of one's own greater gifts is the sin of sins. To abuse and misuse one's higher natural endowments in the interests of the best in us must be the fundamental character of the sin against the Holy Ghost.

JAMES SHEERIN.

CHRISTIAN TRAINING FOR THE CHILD

"Baptism doth represent unto us our profession, which is to follow the example of our Savior Christ, and to be made like unto Him; * * * continually mortifying all our evil and corrupt affections and daily proceeding in all virtue and godliness of living." "Continually" and "daily proceeding" imply training.

The Rev. S. B. McGlohon, Rector of St. Paul's Church, Savannah, Ga., is Chairman of a Committee from the Central Council of Charitable and Philanthropic Organizations, which will begin in a short time a concerted movement for the eradication and prevention of tuberculosis in that city.

The Rev. J. Howard Mellish, Rector of Holy Trinity Church, Brooklyn, N. Y., who has been ill and spending some time on a farm near Stamford, Conn., in a note to his friend, the Rev. Dr. Lacey, of the Church of the Redeemer, Brooklyn, says that the Summer "has not been all loss to me. I have learned a good many things by being laid up. I'm in the wheel chair stage of evolution, and hope to reach crutches in another week. Strength comes back slowly".

Testament Saves A Soldier's Life

There is on exhibition at the rooms of the Maryland Bible Society, says the Maryland Churchman, a very interesting Testament. The Testament was the means of saving the life of Eugene Defail of the 152nd Regiment d'infanterie in Alsace last January. The bullet was fired at this young Frenchman from a German machine gun. It is on exhibition with the Testament, and the affidavits that testify to the authenticity of the story. The Testament is one of the Testaments made possible to the boys in the trenches on the continent of Europe by the World's Sunday School Association. The money was raised on this plan: "A million nickels from a million Sunday School scholars for a million Testaments to a million soldiers." Thirty thousand dollars was raised and devoted to the publishing of foreign Testaments. This one fell into the hands of the young Frenchman, who was wounded seven times, and out of his gratitude to God he gave the Bible and the bullet to the French Bible Society. They, seeing that it was a publication of the American Bible Society, sent it on to this Society in New York.

Dr. Long Appointed Camp Chaplain

Announcement has been made of the appointment of the Rev. Dr. Geo. Long of St. Paul's Church, Warsaw, Ill., as Church Chaplain at Camp Dodge, Des Moines, Ia. Dr. Long will be remembered as the originator and director of the wonderful Church Pageant given at St. Louis during the General Convention last year. No more fit choice could have been made for this important Chaplaincy, as Dr. Long, by experience and temperament, is extremely well fitted to serve in this capacity. The new Chaplain goes into residence at Camp Dodge October 1st, and doubtless will be pleased to receive letters from the Clergy and others concerning recruits who are to be stationed at the cantonment, which is to contain 50,000 men.

Married

Ramsey-Vandenburgh

In Christ Church, Port Henry, N. Y., September 12th, by the Rev. E. Russell Bourne of East Hampton, L. I., the Rev. Benj. Louis Ramsay of Granville, N. Y., and Miss Lena Helen Vandenburgh of Port Henry, N. Y.

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To be in the world, but not of it; to use it without abusing it—this is the duty which we find it so hard to follow.—Stanley.

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The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain person with plain facts, unbiased by partisan and sectional views.

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SOCIALISTIC IMPERIALISM

It was a curious conceit of Emperor William that in marching to Riga, he and his army were "going on with God".

It reminds one of his Mahometan allies, who have been "going on with God" for over a thousand years, a scimitar in one hand a Koran in the other. So William goes on with his Hohenzollern God, having His mailed fist with which to smite William's enemies (all who oppose his sacred pilgrimage), and secure in his confidence of his Divine mission.

But it is not so much of William's God that we wish to speak, that is, not of William's personal relation with Him, but it is rather of that which William and the American Socialists have in common in this cult.

Mr. Spargo, who is a Socialist, but not a German Socialist, has written a very illuminating account of the trials of the pro-German Socialism with which this country is infested. Mr. Spargo's article shows why it is that William can count not only upon the support of the Socialists in Germany, but upon the Socialists in America.

Socialism as a system was made in Germany and imported into this country, language, theories and all. Any one who did not understand German in the formative period of American (?) Socialism had to have an interpreter in the councils of the party, for all of its deliberations were in German. And now that we are confronted with the possibility of a pan-Germanic world, it is well to consider the curious ally within our midst, which is so strongly pro-German that many American Socialists have withdrawn from the councils of the order.

Let us consider some of the facts concerning this rising party, which exerts more and more influence in the councils of the nations, and which has more than once impeded the work of the allies, in Russia, Great Britain and France, demanding a place in the councils of the nations, and yet never hesitating to block the policy of that nation whenever it feels that its own interests are jeopardized. In a way, mark you, that the Socialists of Germany have never succeeded in embarrassing the policies of Germany.

What is there in common between the imperialism of Germany and the theories of Karl Marx?

In the first place, both systems are academic in their foundation—that is, they are based upon a theory of the relation of the individual to the State, in which the individual ceases to have free play in his development as an individual.

The German Reichstag, as Mr. Gerard shows us, is a debating society. The real power lies in the Prussian cabal, where all policies are determined, and without which no legislation can be accomplished. So in Socialism—a Mayor or a Congressman may debate a question, but his action is determined not by his own conscience. He is not allowed to have one. But his vote is determined by the Socialist cabal, which calls itself the voice of the party.

In either case, Socialism or Imperialism, the individual is to cease exercising his own conscience, but to do as he is told by those who believe themselves competent to act for him.

Both Imperialism and Socialism tend to destroy the conscience of the individual, just as Mediaeval Romanism did, by substituting for one's own conscience and freedom of action the dictation of an infallible guide.

Of course, theoretically, the Socialist tells us that the voice which commands the action of its representative in Congress is the voice of the people, just as William and the Pope tell us it is the voice of God.

In this case it is a substitute, Vox Populi for Vox Dei. But with this similarity, that the people have just about as much to do with the one as God has to do with the other.

Any bunch of demagogues who send out a referendum have usually been able to manipulate the result as successfully as Kaiser Wilhelm has been able to get a free Reichstag to have a Prussian conscience.

The next similarity between Imperialism and Socialism, as these two spring from Germany, is the tremendous capacity for hate which these systems seem alike to produce.

The history of all Imperialism, whether in Rome, Russia, Germany or France, is the curious tendency to cruelty and hate.

Witness the sufferings which Gladstone published to the world, which preceded the rise of a free Italy, when Pope and Emperor united in Lombardy, Modena, Parma and Naples to revive the tortures of the Middle Ages. The offer of a prize for the capture of the first American prisoner, dead or alive, is worthy of a savage brute. One trembles for the first American prisoner who falls into the hands of William's priests.

The story of Belgium, of the prolonged cruelty visited upon petty offenses, the murder of Edith Carrel and Captain Frye, the strafe of England and America, show the diabolical result of replacing the individual conscience by a public mechanical substitute. Of course, the public conscience is a clan conscience, and no matter how wild and brastly its taboo or hoodoo, it finds no private resistance in the conscience of the individual, for that has long since been handed over to the keeper of the public conscience. Would to God that the evils in human nature could have been handed over with its virtues.

One needs but to talk with a convert to Socialism to ascertain that the root of bitterness is there as well, and senseless hate for the prosperous needs only the occasion to manifest itself as history shows. The only brute more bloodthirsty than the tyrant is the demagogue.

The destruction of the individual conscience, and the letting loose of the wild beasts within us, which conscience alone can chain, is a form of benevolence which can always be justified on the plea of Divine right.

"God demands the death of those who oppose me in my heavenly mission" has been the cry of Pope and Emperor, even in the darkest hours of human terror.

"There is no God but the people" is the cry of German Socialism. But, like David, I would prefer to fall into the hands of William's God than William's people, whether Imperialists or Socialists.

Any system which tries to substitute an oracle for the individual conscience, whether that substitute be mandate or referendum, and demands that the conscience of a free man shall tamely submit to such declaration, may be an excellent prescription for breeding cattle, in order that they may produce beef and milk.

But just as the modern cow gives ten times the milk and three times the beef that a cow gave in the Middle Ages, it is because the cow itself has been deliberately degenerated by inter-breeding, at the price of intelligence and freedom. The cow of those times was as active and intelligent as a deer.

Both Imperialism and Socialism will be productive of beef and milk, if happily worked out, and if beef and milk is the sole purpose of the human race, then the result will be most desirable.

But why produce beef and milk if there is nobody but the cow to enjoy it. Even the perfect cow is scarcely a fit ideal for any other than a Teutonic world.

There is no human efficiency that is worth the price of human freedom to live and act and vote as conscience dictates, without having Pope, Emperor or demagogue successfully remove that instrument in the interest of public welfare.

Curious, too, that the same crowd who demand the right to dictate to their representatives in Congress are the most bitter opponents of conscription, which is merely their own medicine, given them by the representatives of the people, but not controlled by Socialists. In fact, a composite conscience is like a composite photograph, a picture of nobody; and a world of such composite consciences would be a fearful and wonderful thing.

THE STORY OF THE CHRISTIAN CHURCH

THE ORGANIZED PAPACY

Up to the middle of the XI Century the Papacy owed its influence over Europe—

1st. To the importance which the mediaeval world attached to the patron saint, claimed by every important Episcopal See city. Rome had appropriated both St. Peter and St. Paul as its share in the dividing up of Apostolic honors.

2nd. To the fact that the Roman Emperors of the West, notably Gratain, has used the imperial power to extend the power exercised by the Papacy to territory far beyond its original metropolitan jurisdiction in Italy.

3rd. Roman Missionaries, and Missionaries who were subject to the Papacy, were chiefly instrumental between the seventh and the tenth centuries in committing to Christianity the major part of pagan Europe.

4th. The Emperors, from Charlemange down, had invited the Pope to hallow their coronation, and looked upon a centralized Church, with the Papacy at the head, as a valuable auxiliary to a centralized empire, with the Emperor as the head.

5th. The feudal system lent itself to the pyramidal idea of society, with Emperor or Pope at the head, in which each man did homage to some other man in the class above him.

6th. The Papacy itself was finally impressed with its own universal character and jurisdiction as derived from the Roman empire, of which universality it claimed to be the true representative.

7th. While the Greek Christian world repudiated the claim, there was no single Bishop in the West strong enough to resent the claim. Milan tried it; so did Cologne and Rheims, but they were crushed by a superior power, and there was no facility for successful collective action in the Middle Ages. So the Papacy and its specious claims, based on a Bible text, an imperial rescript, a stupendous forgery, feudal conditions, and a mythical patron, was enabled to gain a theoretical supremacy over a section of the Church, just as the holy (?) Roman (?) Emperor gained a theoretical sovereignty over what was called the world, but which was in reality only a portion of it.

But this specious form, which had been so long building up, required a more stable organization for its perpetuity.

The Pope was dead; who was to elect his successor?

Sometimes the Roman Clergy and people were successful in seating their candidate in the Papal chair; sometimes one of the ruling Italian houses had the upper hand; sometimes the holy German Emperor made a drive into Italy and placed his candidate on the coveted throne. But, worse than that, sometimes there were two Popes, each claiming supremacy, and no court to decide between them.

So, in 1059, Nicholas II. called the first Lateran Council, and possibly through the genius of his adroit Secretary, Hildebrand, the College of Cardinals was conceived, and became at first a theory and then a fact.

There were Cardinals before 1059, but they formed no College, and had no specific duties in the election of the Pope; but now they were to have a distinct number and office, and were to represent the purely theoretical suffrages of the Roman Clergy and people, who had long since been obliged to accept their spiritual head from the hands of an Italian noble or a German prince.

The College was to be responsible for the Pope's election. It was a long time before the theory worked out, but it is something to have a working program, and here it was.

Whoever may have been Pope in the last half of the eleventh century, Hildebrand was the hand that guided things, first as Papal Secretary and then as Pope.

And Hildebrand (or Gregory VII.) had a definite policy, which has survived him, having been found among his papers.

The "Dictatus Papal", as the paper is called, is more of a memorandum than an official paper, but it illustrates better than anything else the secret program of the Papacy under Hildebrand's guiding hand. We will give a few extracts from the document, as showing how the pious sentiment of a superstitious age could be crystalized into a political program, that, if successful, would bring the whole world under the scepter of the Roman Pontiff, who never has shown any skill in properly administering such portions of this ambitious realm as from time to time he has been successful in dominating. In history, the Pope's rule has most always been a poor rule, usually a vicious one. The best answer to Papal claims is to be found in those peoples who for a time have accepted its domination.

THE DICTATUS PAPAL

"The Roman Church was founded by God alone, and is alone universal. It may depose and reinstate Bishops, and its legates take precedence over any other prelate.

The Pope may depose Emperors and absolve subjects from their allegiance.

No Synod may be called general without the Pope's consent, no scripture canonical without his authority, no decree of council but he may annul. He himself is judged by no one; he has never erred and shall not to all eternity.

He is not Catholic who does not agree with Rome. All may appeal to him, and none may dare to stop such appeal."

A formidable program, and yet one which Gregory nearly succeeded in imposing upon Europe.

In the enforcement of this program Gregory chose a shining mark, and yet a weak one. Avoiding the able William of Normandy, who had England under his heel, Gregory singled out the youthful Emperor, Henry IV. as a foeman with whom he would contest supremacy.

Synod of the Sixth Department Postponement Notice

After a referendum to the various Bishops of the Department, and consultation with the hosts, it has been decided to postpone the meeting of the Provincial Synod of the Sixth Department, which was to be held at Pueblo, for one year, rather than attempt a second postponement for this year.

Having received notice from the Presiding Bishop that the House of Bishops will meet longer than usual, we are obliged to decide between a second postponement this year and putting it off for an entire year, and have reluctantly decided to put it off until 1918. We are influenced in this by the withdrawal of a number of writers and speakers on the program, and the intimation that many who would ordinarily attend would not be able to come so far because of the inadequacy of their incomes to the increased cost of living.

We regret that there is no President (owing to the death of Bishop Brewer) and no executive Committee who can determine this for us, but we feel that it is better to put it over a year than to have a meeting twice postponed. In this we have the consent of nearly all the Bishops of the Province.

Faithfully yours,
IRVING P. JOHNSON,
Chairman of Committee.

Denver, Colo., Sept. 19, 1917.

GRACE CHURCH, TECUMSEH, NEB., SENDS S. O. S.

Grace Church, Tecumseh, Nebraska, needs at least $500 immediately for much needed repairs, renovation and general "boosting". The little company of the faithful here are doing their best, but they MUST be helped. A Layman of the Presbyterian Church living here, and with intimate knowledge of our work, has started the fund with $200. The prospects of the Church were never brighter. We can put up a great fight if YOU will send us the ammunition. Will you "do your bit"? He that giveth to the poor lendeth to the Lord. If you are satisfied with the security, lay down the cash. Bishop Arthur L. Williams is our reference. Send checks for any amount to the Vicar, the Rev. C. Edwin Brown, P. O. 365, Tecumseh, Neb.

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CHURCH EXTENSION IN ALASKA; CAMP AND TRAIL AMONG TETLINS

Written for "The Alaskan Churchman" By the Rev. F. B. Drane

(Continued from last week.)

After the service we made ready to go to the village of Chief David, some eight miles distant. Several of the men went with us, including Chief Luke. On the way over our guide and interpreter, Charlie, informed me that there had been enmity between Luke and David, and he thought that Luke was going to try to make friends when I was there.

I spent the afternoon visiting with the Indians from cabin to cabin. This gave me the opportunity to become more intimate with them than would have been possible only meeting them in a gathering. But I nearly forgot the "muskrat cache." On the way over Charlie kept saying, "I hope me get muskrat cache." I had been told about this particular root that grew only in the Tetlin country, and as there was an abundance of muskrats to gather the roots for them, the Indians wait until these innocent animals have in their winter cache, and then rob them. It sounds unethical, perhaps, but it may be that it is hard to find otherwise, and as food it is very much of a delicacy. Sure enough, as luck would have it, when we reached the village we learned that Chief David and his eldest son were out hunting for these muskrat homes. They returned before dark, and for our supper the chief's wife brought in a heaping dish for both Charlie and me. Having eaten nothing but straight meat and tea without sugar for several meals running, I welcomed anything in the way of vegetables. We did not wait for our host, Peter, to cook the roots for us, but began to eat them as they were. They had a decidedly sweet taste, and were soft and tender. It was a bulb, yet without the ring growth, as has the onion. While it had a stalk, its body was more that of a potato than anything I can think of just now. But it did taste good. "More better than candy," said Charlie as he shoveled in a mouthful. "This must be Tetlin candy," said I, and from that on we called it by this new name, for it was too much trouble to say "muskrat cache" every time, and this association might offend the elite.

As in Luke's camp, the people here seemed very glad to have a visit from a Missionary, and were eager for the service. "You make Church all night," said Peter. He seemed very disappointed when I told him that I was afraid that I would put the people to sleep and they could not remember what I said if I talked too long. But even if I had wanted to, the difficulty of talking through an untrained interpreter would have prevented me from continuing my discourse many hours. Even a ten-minute sermon means more than tyenty minutes by the time it has been interpreted, so I have striven to be brief and to the point.

Six children were baptized at this camp and as they were all healthy looking I trust that they will grow up to learn what their baptismal vows mean.

After the service several of the men made short speeches, mostly of the nature of a welcome. I waited for Chief Luke to unbreast his troubles, and wondered what they were. But he sat next to me in silence. Finally the men and women began to take their sleeping children home and I thought of bed.

The next morning at nine we called the people together for another service. I spoke of Christian love and friendship. This seemed to give Chief Luke his chance, so after the service he addressed the people. I could not understand a word of what he was saying, but his elocution and manner were so perfect that I could feel what he was saying. It often makes me sit up in wonder at the natural eloquence of some of the Indians of this country. The handling of their thought, with figures of speech, the perfectness of their articulation and inflection, as well as their graceful poise and gesture, all would meet the praise of the most critical professor of elocution, and Luke was about the most finished orator I had listened to. His talk seemed to make an impression on his hearers, for after he had finished others made talks, and the conclusion of the matter was that Luke left the village as a friend and they made a big "cook" in honor of the healing of their long standing wound.

Before I bade goodbye to the assembly, Chief David addressed me. He began, of course, by saying how glad he and his people were that the minister had come to them for a visit. But he did not waste words. He had the future of his people in mind, and he asked that his village be given a school. When I frankly told him how hard it was for us to keep up the few schools we had, and that St. Timothy's at the Crossing was his school as much as anyone else's, he next asked that the Missionary from the Crossing make frequent visits, and when he came to give his children instruction. Old David had too much local pride to think of sending his children out of the village for education, perhaps, but at least he showed very decidedly that he wanted his people to have an education. Even at this David has held a reputation for being a very powerful medicine man, and he insistently asks for the very thing that will put medicine making out of business. It shows that the old regime is passing, and the dawn of a new day is breaking. Truly it is a great opportunity we face in this country.

From David's village I started on the return to the Mission at Tanana Crossing. But the trail carried us again to Luke's village, and we reached here about time for lunch. We found the chief's wife had made great preparations for us to stay over until the next day. The house was faultlessly clean, and the people were in their best clothes. Her daughter had gone out to where she knew of a muskrat cache, and this delicacy was again on the menu. I must say I wanted to stay, for it would have given me the chance for giving the newly baptized instructions, and I knew that their idea of welcome was not complete without a dance and a feast, neither of which had been held. However, I had promised to be back at the Mission by Friday to discuss some business with Mr. McIntosh, and I wanted to leave for Chena the very next Monday. Helen looked very disappointed when I told her that I could not stay. But she was resourceful. After a moment's pause she came over to me, and with all the politeness and grace of, let us say, a cultured Easterner, she asked if she might have "her boy" Charlie. If Charlie stayed they would have at least one of the missionary expedition, and as Charlie was her cousin she felt she had a right to him. But her way of asking completely won me, and I could not have said no, without feeling that I had given a lady an insult. She surely knew how to ask. I did my best to match her politeness, when I told her that I would let Charlie stay and was so very sorry that I, too, could not stay. That I had promised to be back, and now that I knew the trail I could find my way back alone.

The next morning at daybreak when I was just pulling away from my bed of spruce boughs beside the trail, that had served for my camp that night, to my surprise Charlie appeared. He said, "All the people too much sorry you leave. They too much afraid you lose yourself. Not much they sing and dance, so at three o'clock I came on to catch you. My! when I see your dogs ran off after caribou tracks, I think sure enough you lose yourself. Now I see you I'm glad." So, here he had walked the greater part of the night to overtake me because he was afraid I might be lost! It was good of him, and again I think it only shows that there are times when they show a rare concern for their Missionary.

When one starts on a subject like this he can go on indefinitely, and that is what I find myself doing, so I will bring the story to a close. I have tried to take the readers off a long way from civilization in the heart of a practically untouched Indian country and show by a few little incidents the attitude of eagerness and respect the natives hold for the Church and her Missionaries. I have the honor of being the second priest to visit this section, Rev. Mr. Maloney having preceded me at the time he was going from Tanana Crossing to Valdez via the Shushana gold mining section. However, Mr. McIntosh, our Missionary at St. Timothy's, has made two visits to Tetlin during the past year, and he reports that he received the best of treatment and was welcomed with the same eagerness that was extended to me. Does it not but show that our work in this section is worth while, and that it is deserving of support?

The Epistle to the Ephesians

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

IX

Chapter iii, verse 1: **For this reason I Paul, the prisoner of Jesus Christ in behalf of you Gentiles.**

Ellicott: **For this reason,** i. e., because ye are so called and built together in Christ.

The prisoner of Jesus Christ. Christ and His cause had made him a prisoner.

Wordsworth: He regarded his chains as from the hand of Christ, and therefore as consecrated to Him.

Ignatius: The chains which bound him were a bracelet of spiritual pearls. St. Paul was not a prisoner in the sense of being immured in a cell, but under restraint, chained to a soldier, and having full liberty to attend all meetings for worship, preaching, or instruction.

Sadler: **For you Gentiles.** He was a prisoner, not so much for preaching Jesus Christ, as for preaching the equality of all men in Christ.

Moule: His imprisonment, due to Jewish hostility, was thus ultimately due to his assertion of the free welcome of the Gentiles to the Messiah's covenant.

Wordsworth: St. Paul, a Hebrew of the Hebrews, was made by God's grace, to be the confessor as well as the Apostle of the Gentile world.

Verse 2: **If ye have heard of the dispensation of the grace of God which is given me to you-ward.** St. Paul makes a digression. For a digression on the like scale see the latter half of Rom. v. Such deviations into sidefields of pregnant thought are characteristic of some minds of high calibre; and we are not to forget that while it is everywhere the Inspirer who speaks through the Apostle, He as truly uses the Apostles' type of mind as He uses the Greek type of language to be His perfect vehicle of expression.

Sadler: The dispensation or stewardship of grace. A dispensation in the larger sense of the Jewish or Christian dispensation, cannot be committed to anyone, but the stewardship of it can, and it required a wise and faithful steward to dispense such a mystery.

St. Paul was sent specially by Christ to the Gentiles: Depart, for I will send thee far hence unto the Gentiles. (Acts xxii:21.)

Gore: St. Paul assumes that the Ephesians have heard of his special commission and that it was the subject of a special revelation to himself (Acts xxii:17-21) and so feels justified in pressing upon his converts the doctrine which forms the special topic of this Epistle, i. e., the catholicity of the Church.

To impress upon the world the new law of brotherhood of man was a superhuman task.

Verse 3: **How that by revelation he made known unto me the mystery; as I wrote afore in few words.**

Sadler: **By revelation.** The mode in which the revelation was conveyed to him was like that by which he received the details respecting the institution of the Eucharist (I Cor. xi). It was either by vision, or by secret suggestion, or a more or less sudden inpouring of light.

Ellicott: **The mystery**—not of redemption in general, nor of St. Paul's special call, but of the admission of the Gentiles to fellowship and heirship with Christ in common with the Jews.

Wrote before. St. Paul refers either to Chap. i:9, and ii:3, or to Col. i:25; the latter, which was written just previously and intended for the same readers as this circular letter, is the more probable.

Verse 4: **Whereby, when ye read, ye may understand my knowledge in the mystery of Christ.**

Sadler: These other passages show that the Apostle had knowledge not only of the bare fact of the admission of both Jews and Gentiles on equal terms into the Church of Christ, but of the mystery of this fact, which depended upon the mystery of the second Adam, the new head of the race, in whom all could be gathered together in one.

Moule: **My knowledge**—or intelligence. The thought is not any laudation of the Apostle's intellect, but substantiation of his God-granted insight.

Verse 5: **Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.**

In other ages. St. Paul does not mean that this mystery was wholly concealed from all in past ages, for it was foretold in the Old Testament (Gen. xviii:18, xxii:18; Ps. xxii:27). What he means is that it was not revealed to the whole human race, nor so fully as now.

Gore: **Holy Apostles.** The use of the term is not self-complacency on St. Paul's part. Anyone is holy or a saint, who is consecrated to God in any special way. All Christians are holy, or saints, because they are Christians, all Apostles because they are Apostles.

Holy. Sainthood begins in this life, or not at all, and runs through eternity. The degree of saintliness one attains depends entirely upon the person. All are called. Those who answer continue to grow after this life, in the intermediate state, and until the beatific vision is gained.

Moule: **In the spirit.** The Holy Ghost possessed them, that He might inform them. They were in the Spirit (Rev. i:10).

Verse 6: **That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.**

Fellow heirs. The Gentiles were fellow heirs with the believing Jews in both an outward and inward sense. (1) They belonged to the same corporate body, i. e., the faithful. (2) They shared to the full in the same spiritual blessings.

Sadler. **In Christ Jesus.** This passage gives the central thought of St. Paul's theology, not justification by faith as much as membership in Christ. Religious truths cannot be apprehended without faith, but faith is the means to an end and that end is **inherence in Christ.**

A Little Sermon From the Pews

By E. L. Kniskern, M. D., Centralia, Washington

A Bishop of the Church declares that in accordance with the teachings of Christ he is opposed to all warfare. Logically then he condemns the North for taking up arms to defend the country against disunion, and in reality for the liberation of the slaves. Likewise he must condemn the Colonies for making war with Great Britain to secure liberty; although he, with all other citizens, must prize that liberty beyond all other earthly possessions. And now even Great Britain allows this same liberty to all her subjects, at home or in her colonies.

He has been asked certain questions by another correspondent. If he were to answer them, his case would break down completely. But the idealist never answers questions, if they tend to interfere with his idealisms.

Does Christ oppose warfare? The idealist (pacifist) says he does. The great bulk of the American people are opposed to such a conclusion. THE WITNESS believes it takes greater courage to be such an idealist "than it does to go with the crowd." Possibly so. But we of the crowd believe it is a perverted and diseased sort of a courage, to be compared with the courage of Paul Kruger, for instance, in standing out against the whole world in his belief that the earth is flat.

The Bishop intimates that we who favor opposing Prussianism, interpret Christ's words as making two standards—one for the individual and another for the government. We do. And this conclusion can be supported by certain proof.

Jesus surely did counsel non-resistance of the individual. And if there were no other teachings, His words might be susceptible to the interpretation of the pacifists. I sometimes wonder if they really do read their Bible? What did Jesus say of the Centurion? "Verily I say unto you, I have not found so great faith, no, not in Israel." Did He condemn the Centurion for following his profession? Or is there the slightest evidence anywhere that the Centurion ever deserted it? Or is there any evidence that Cornelius' occupation was in any way frowned upon by the Apostles?

Again, what advice did John the Baptist give to the soldiers? "Do violence to no man, neither accuse any falsely: and be content with your wage." Is there any hint there that the soldier was following a condemned calling? Or would anyone contend that John's teachings would be inconsistent in any way with those of Jesus?

Is there any writing in the Old Testament that bears upon the question? We must admit that those writings referring to the period before Christ's first Advent must be interpreted very liberally, since in so many instances His teachings so plainly supercede the older writings. But what if we find writings referring to a time subsequent to Christ's Advent? Is it conceivable that there can be any conflict between them and His words? Fortunately for the integrity of the entire Scriptures, we find no such conflict.

Let us turn to the Book of Joel. We find there these words: "Prepare war. * * * Beat your plowshares into swords. * * * Assemble yourselves * * * all ye nations," etc. But the pacifist objects that this was written for "Old Testament times." Let us see if it was. "The day of the Lord is at hand." "For the day of the Lord is great and very terrible." And thus Joel plainly indicates that the time would be after Christ, for it is evident to all that the "day of the Lord" did not occur before Him.

Does Joel indicate what kind of a people they would be whom the nations of the world are thus summoned to battle against? Read these words: "A great people and a strong; there hath not been ever the like; neither shall be any more after it." "A fire devoureth before them; and behind them a flame burneth; and the land is as the garden of Eden before them, and behind them a desolate wilderness." Does this describe the Prussians? Read the entire three chapters of Joel, preferably in the Revised Version.

It is thus proved that there is to be a time when the Almighty calls on us to fight. To the writer the present seems the time referred to. If the day of the Almighty is not yet at hand, then there still remains a time when fighting must be done. How does the pacifist know that this is not the time?

Three Requests

I

Fort D. A. Russell, which is one of the largest Military Posts of the Regular Army in the United States, now has a population of 4,500 men and officers. There are three regiments, the 1st, 25th and 24th U. S. Cavalry, now located here. Present indications are that some or all of these men will remain here throughout the coming winter. The Rector and the Assistant of St. Mark's Church, Cheyenne, Wyo., will be glad to call upon any of the communicants of the Church, or to minister to them in any way if their Rectors and friends in their respective Parishes will notify the clergy of this Parish of the presence of these men at Fort Russell. This co-operation would be a great aid to St. Mark's Parish in its work among this large body of men. Without such co-operation the work of establishing a personal contact with our Church boys at this Post would be long delayed.

Sincerely yours,
S. ARTHUR HUSTON,
Rector.
ROWLAND F. PHILBROOK,
Assistant.

II

Camp Pike, adjacent to the city of Little Rock, is rapidly receiving contingents of troops, soon to total 42,000. This amounts to not less than a fifty per cent increase in our population. The present number of permanent clergy in the city, exclusive of the Bishop and the Bishop Suffragan of Arkansas, is four. All are endeavoring to make every possible preparation to reach and serve (1) the entire body of soldiers, chiefly through co-operation with the Y. M. C. A., and (2) more especially Churchmen among them, both sacramentally and socially. The clergy of Little Rock earnestly desire to help all Churchmen at Camp Pike to maintain and, if possible, improve their contact with the Church; but they cannot hope to do so in any adequate manner without certain co-operation on the part of the Church at large. They therefore desire to ask, through the columns of THE WITNESS, all Rectors, missionaries and lay persons having knowledge of confirmed, baptized or Church-inclined men who are coming to Camp Pike to send information concerning them, either to the undersigned, or to the Very Rev. R. B. Templeton, D. D., Trinity Cathedral, Little Rock, Ark.; or to the Rev. Samuel E. Wells, Assistant, Christ Church Parish House, Little Rock, Ark.

Brethren, it is you and yours whom we desire to serve. We beseech you to help us.

CLARENCE PARKER,
Rector Christ Church, Little Rock, Ark.

III

923 Gaines St., Little Rock, Ark.,
Sept. 11, 1917.

The clergy will do me a great favor if they will send me the names of young (colored) men whom they know to be sent to the cantonment at Little Rock, Ark.

(Archdeacon) D. E. JOHNSON, SR.,
923 Gaines St., Little Rock, Ark.

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Worry

Bishop Woodcock Gives Pertinent Advice for War Times

Over one of the great triple doorways of the Cathedral at Milan, said Bishop Woodcock, I am told that there are three notable inscriptions.

Over one side, inscribed on a sculptured cross, are the words:

"All that which troubles us is for a moment."

On the other side, surrounded by a wreath of roses, is the inscription:

"All that which pleases us is but for a moment.'

While over the great archway is the significant saying:

"Only that is important which is eternal."

So many persons there are who have gotten life sadly out of focus. They are always putting the emphasis on the non-essential rather than the essential. They have failed to sense the secret of life is in eternal not external things. Owing to this mistake, they are conscious only of their difficulties, and have put their troubles between them and God, instead of putting God between them and their troubles.

It was not long ago that a surgeon of international fame said to me:

"Bishop, why do you not go out and preach to your people against the evil of worry. Tell them, if you wish, from me that worry may shorten their lives by ten years. It hardens the arteries, impairs digestion, poisons the blood and destroys health."

This all too common American habit of worrying is a thing against which we should guard ourselves. Like all other habits, it is controllable, if taken in time. Worrying is a habit which begins from little things, and gradually develops until it permeates the whole being.

There is no form of worry so reprehensible as the chronic habit of worrying just because we worry. So often people put themselves in the situation of the old lady who said, in reply to an inquiry as to her health:

"I do feel better, but I always feel bad when I feel better, because I know how much worse I am going to feel."

Worry is the mother of pessimism. What is a pessimist? He is a man who Fletcherizes quinine. As a friend of mine recently put it, he is the man who blows out the light just to see how dark it is.

Worry is like jealousy. It has no real foundation, but to the worrier it seems justified.

We should, of course, make certain allowances for those who are suffering from poor health, which condition reduces power of resistance, and makes things which ordinarily would be borne with a light heart become a very serious burden. We should also distinguish between care, anxiety and realization of the responsibilities of life which distract and separate from worry itself. Worry is usually something added to all these, and in no instance has it ever assisted in healing them. On the contrary, it renders the average human responsibilities intolerable.

We should guard against worry as an evil. Chronic worry is a malady which unnecessarily destroys thousands of lives. It fills the sanitariums with those who are nervously if not morally prostrated. It peoples our madhouses and poisons our homes. It destroys every vision of splendor and eclipses every possibility of content. "It is truly a blight on every flower and a canker on every fruit."

In all human experience there is not one known thing which worry has ever helped. It never created a single hope. It never inspired a solitary effort. It never crowned a single success.

Worry is a loss of grit, a destruction of faith, a weakening of courage. Its evil lies in this: Most people worry with anticipation, filling their hearts with despair over the things which may happen; so many persons torment their souls about things which never come to pass.

Most of your griefs you have cured,
And the hardest you still have survived,
But what torments and pain you endured
From evils which never arrived.

All healthy minded people should refuse to belong to that class which is never so happy as when perfectly miserable.

The evil of worry often arises from a distorted imagination. Imaginary worry is unreal, but a worried imagination is very real. It is from this worried imagination that so many of our anticipated troubles come. The wounded heart is overflowed by crossing all its hedges before it comes to them.

It would be the salvation of many despairing, worried persons if they had a real trouble, for it would save them from the hundreds of real troubles created by an abnormal fancy.

There never was a time in the history of the country when there seemed to be a greater occasion for worry. Hundreds of thousands of fathers and mothers are heavy of heart and anxious in soul over their sons whom they have given to their country's need. Our soldiers have gone to their work in a spirit of service and sacrifice, and patriotism and enthusiasm are not to be exhausted in enervating worry.

It has been my privilege to see many of our brave men of the army and navy in the last month. I have been with them in their camps, I have seen them at their drills at our leading ports and naval bases. None realizes the danger and the seriousness of these days more than do they. They do not regard the situation superficially or lightly, but they are not worrying about it nor collecting trouble before it is due. These men are facing the days to come fearlessly and with good cheer. The slogan of our troops as they take their way over seas, "Are we down-hearted? No"! stands for the self-reliance and the courage of an American idea. These men are preparing for the worst and looking for the best.

Many of us have no doubt read the book recently published, called "Carrying On". It is the simple narrative of a young soldier at the front, who, although he abhors many of the things with he is brought in contact, is none the less resolute.

It is incumbent upon all to "carry on", and we cannot do it by "worrying on". The brave men who are fighting our battle and facing the horrors of war with such stout hearts, and with such hopes in their souls, are not frittering away their time in useless worry, for they realize that there will be plenty for them to bear without giving way to anticipation. This is a time for all to be self-reliant and strong, and to face the future with confidence.

These are indeed days which try the souls of men and women. What can meet the necessity of the mother, living in daily anxiety over the son or sons who have crossed the sea? Many of these sons may never return.

What can relieve the burden of anxiety felt by the man whose affairs are tangled by these modern conditions?

What relief is there for millions of citizens who are now feeling the stress of these exhausting days?

Only this—to keep our faces turned toward the light, so that there are shadows only behind us. Anxieties and distress cannot be made to disappear from life by worry nor by robbing the souls of men by changing God's care for us.

God's greatness flows around our incompleteness.

"Around our restlessness, His rest."

"Nearer is He than breathing, closer than hands or feet."

Now, if the cure for worry were far away, there would be little excuse for commenting upon the matter. It is the cure that people need, just as much as the criticism. There is a cure for worry which is both sure and absolute, and yet is so simple that when the remedy is suggested it is doubtful whether many will employ the means of getting rid of this great blight on human peace.

The cure is this: Every day has its care from below and its help from above.

How often we plunge into the care of the day with heroic interest to fulfill all the obligations that fall upon us, only to feel care and to know its burdens. No day can be filled with worry if first you gain the help from above with the care fom below. "As my day, so shall my strength be."

"Dust, by its very nature, can rise only just so far above the road. It is a beautiful thought that the birds which fly higher never have it on their wings.

So the heart of one who knows how to fly high enough escapes those cares and anxieties and worries which trod upon the earth, but are unable to lift themselves to a purer and higher atmosphere.

Let your heart fly high enough. Let it rise up until it meets God, and then let it go forth to accept its task. In sickness, or in pain, or in adversity let not worry drag our ideals to the level of a helpless existence.

God give us grace, each in his place,
To bear his lot, and, murmuring not,
To watch and pray and labor.

Parents and the Sunday School

In announcing the fall opening of St. Luke's Sunday School, Evanston, Ill., the Rev. Dr. Stewart, Rector of the Parish, made the following excellent suggestions and pertinent comments: "From time to time, parents of children who are taking the Christian Nurture Course will be sent outlines of work to be done at home. This is a very important part of the system, and parents who realize their responsibility for the religious training of their children will not only appreciate its importance, but will welcome such a definite and prescribed method of co-operation. May we suggest that parents be equally definite in doing their part? It will be a good plan to set aside one evening, or morning, or afternoon, in the week, when the work for the week simply must be done. Nothing is accomplished when such work is postponed; the result too often is that it is wholly neglected.

We realize that children of today are given many tasks by the public schools, and that if every moment of a child's day is devoted to some form of education, it will be too much; without time for recreation, without recreation itself, the best system of education will break down. We must not overdo education, and "crowd" our children. That is all admitted. But on the other hand, an education without religion as a vital part of it is only a veneer or "polish" of knowledge, manners, rhetoric. No matter how gifted a boy or girl may be, no matter how liberal his or her education, without religion as a vital part of their training, they are being deprived of the most liberal of all educations, of the widest vision, of the deepest insight into human life—they are only half-educated. We believe that parents of today are coming to realize this. Fifty years ago, the home provided a great share of religious training; ten years ago, the home did very little; today, fathers and mothers are coming to realize that something has gone wrong, and that the principle of laissez faire in religion did not achieve satisfactory results. Too often, boys and girls have been left to choose whether or not to go to Sunday School, whether or not to read the Bible, simply because their parents rebelled at a too Puritanic compulsory reading of the Bible, Church and Sunday School attendance, and so on. It is true that all men are religious, and that if the child is left to himself a beautiful and simple religious evolution takes place. But too frequently this evolution doesn't end in Christianity, or anything that can be recognized as related to historical Christianity, or anything that can be recogple to Church and gives them creeds to say and hymns to sing. For Christianity is a revealed religion, something over and above the natural evolution of human ideas and beliefs and practices. The boy left to himself is no more likely to become a Christian in faith than he is likely to become a Christian in morals; but we do not hear many parents asserting the principle of letting children choose for themselves their code of right and wrong. Every father and mother begins such training in their children's infancy.

Hence, parents face a dilemma; they must either neglect some part of their present engagements and their children's engagements in order to foster the spiritual life by study and prayer and the reading of the Sacred Book; or else neglect, at tremendous hazard, the religious education of their children.

Far better would it be, were it necessary, that even a great deal of secular education should be neglected for the sake of the cultivation of the religious life; but this we do not believe to be necessary. The plan which is outlined in the present system of education does not require great periods of time for carrying out. In fact, it is not the amount of time which is so important as the regularity and system with which the plan is followed. A few minutes every day is far more valuable for the cultivation of the spiritual life than hours on end once in a great while. For the spiritual life interpenetrates the rest of life, and the devotion of a few minutes daily spreads its radiance and power over a person's whole thought and feeling and activity. This is a simple fact, but one which should be applied concretely to the case in hand. A few minutes—say ten or fifteen—given daily to the cultivation of the soul, to learning the lesson for next Sunday, to prayer, to Christian service, is what we ask of the parents in this Parish for the boys and girls of their homes. And even if it cannot be given every day, we ask that it be a definite time, not to be postponed or overlooked, and that our homes begin this year to undertake earnest co-operation with the Church in the religious education of their children, recognizing this as one of the things for which, in God's sight, the home exists.

The Champion Of Democracy

By the Rev. Murray Bartlett, D. D., Late Dean of the Cathedral, Philippine Islands

Nowhere, throughout our own broad land, was the Fourth of July, 1917, observed so enthusiastically as in the ancient capital of France, without whose help American independence would have been impossible. On that day, long to be remembered, there marched through the wide Boulevards of Paris, American soldiers who, paying the debt of 1776, had come to fight for the freedom of France from a cruel invader.

In the midst of the tumultuous cheers that greeted, in joy and gratitude, the passing of our beloved flag there was noticed a strange contrast, for in one place, when the Stars and Stripes were carried by, a group of orphaned children knelt in silence. It is the pure heart of childhood that sees the best in human life, and this spontaneous act of homage of these orphans of France, many of whom have been cared for by unseen friends in the Republic across the sea, was a touching tribute to the good genius of America.

Nations are like people—they have their ideals and their faults with the same lack of consistency. In a great national crisis it is fatal to omit earnest searching of hearts, to know and to correct our faults, and the fault of America is glaring enough. We have thought too much of material wealth even at the expense of nations fighting for their existence. Too often have we made wealth our standard of social worth and business honor. We have let it blind our eyes to social injustice and to the hopes and needs of those who toil to produce it. We have allowed our pursuit of wealth to prevent the attainment of that national unity of thought and purpose which we need so much today.

All this is true and we must not for a moment forget our failure, or cease to amend our national fault as far as each one of us can. Nevertheless, as a nation, we still have very close to our heart our ideal, of which the simple trust of the kneeling children of stricken France was a striking tribute. It is the God-given right of men to control their own destiny, to be free to work out on earth their own best ideals; freedom of government, freedom of thought, freedom of worship.

In spite of our short-comings at home, in our relations with other nations we have consistently stood for this ideal. "To make the world safe for democracy" is but the superlative degree of the idea that "all men are created free," and "that government of of the people, for the people, and by the people shall not perish from the earth." To the heart of France, made perfect by suffering, the flag of Independence Day was the fair escutcheon of the champion of democracy.

From time to time, in our own history, the mind made cynical by the selfish enjoyment of our prosperity and our "splendid isolation" has complained, "Why should America try to set the world aright? Let us attend to our own business." The reason why the nation has not heeded this cry has been that we could not help it; our good genius has impelled us to be true to ourselves.

Nearly a century ago our country, a youth among the nations, served notice upon the allied autocracies of Europe that our neighbors in South America had the right to work out their own destinies in their own way. It is but the fulfillment of that vision to preach "a Monroe doctrine for the world," as the basis of a lasting peace.

Again we declared that Cuba should be free and when we had overthrown her foreign master and established order we hauled down our flag to make way for the banner of a new nation.

So in the Philippines we made a promise and are keeping it. Nineteen years ago this very month our flag was first unfurled over the old capital of the oriental colonies of Spain and a people redeemed from despotism. Today it flies over a people who very largely control their own destinies, enjoying a complete system of popular education from village school to university, and rejoicing in freedom from tropical disease and pestilence, and courts of justice where all men have equal rights. Steadily the Filipinos have been led along the way of self-government and today they make their own laws in their own Congress of two Houses, elected by the people.

In the Philippines, in spite of the temptation to exploit a helpless people for our own advantage we have been true to our good genius. Today there is in Washington the President of the Philippine Senate, bearing the offer of a division of 25,000 Filipinos to fight under the flag of America. This distinguished Filipino, with many others who offer their services, fought against the same flag in the days of misunderstanding, but now they understand what that flag means—even as to do the kneeling children of France. Together they recognize the good genius of America, the champion of democracy, the idealist among nations.

Is there not something hear to hearten us in the doubt and uncertainty of the hour? Can anyone withhold hand and heart from the task that is laid upon us? Can anyone be uncertain in following that same clear call that came to our forefathers? Can anyone doubt whence it comes?

A Sack of Worries

A wayfarer carried a heavy sack, under which he toiled and complained unceasingly. From none could he get help or comfort.

And as he slowly journeyed, groaning under his burden, the Angel of Optimism came to him and spoke kindly, saying:

"Brother, what carriest thou?"

The man answered surlily, "My worries."

The angel smiled pityingly upon him and said: "Let us look into thy burden and examine thy worries."

And so they looked in. But lo! the sack was empty.

"Why, surely," cried the man, "there were two great worries, too heavy for man to bear. But—ah, yes, I had forgot—one was a worry of yesterday, and so it is gone."

"And the other?"

"That—why, that was a worry of tomorrow, and it—it has not yet come."

Then the angel smiled with infinite pity, saying:

"Hearken! He who bows himself down under the worries of yesterday and tomorrow wears himself out for nought. But he who carries only the worries of today has no need of a sack for his orosrws. If thou will cast this black thing aside, and give all thy strength and cheer and courage to the things of today, real misfortune never can burden thee."

Wondering, the man did as the angel commanded.

And as he took up his journey and went lightly, swiftly on, his heart and his hands were free to relieve many a brother wayfarer of his burdens, and to pluck sweet fruits and flowers along the wayside.

And when he came at last to the setting of the sun, it was with smiles and a song.—The Christian Herald.

Get Next to Life, Be Human, Clergy Advised

Speaking of his colleagues, the Rev. R. B. S. Hammond, Anglican Clergyman, newly arrived from Sidney, Australia, said:

"I am afraid the Clergy are too busy warming over the saints, when they would be better employed getting acquainted with the sinners. The reason why so many sermons are like a mustard plaster on a wooden leg is because the preacher does not know life as it is lived by the average person."

Dr. Hammond, ranked as "the best known social expert of the Anglican Church in Australia", has been studying life as depicted in the Court of Domestic Relations. He is visiting friends here.

"I am impressed with the great value of the work done by this Court," he said. "Here one can take a post-graduate course in human nature, then go back to the district where one lives and do the Judge out of a job by fixing things before they get to the Court stage."—Chicago Tribune.

Light

By Archdeacon Wicks

Let light so shine,
Dear God of mine,
In this earth's darkest hour,
That as I trod
Its blood-soaked sod,
I stride with power.

Let Faith's bright light
Reveal to sight
The pathway undefiled
In which He trod,
My Saviour, God,
In mercy mild.

No mocking dream,
No fitful gleam,
Will be that guidance given;
But sent by Thee,
'Twill set me free
To enter heaven.

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A "Quiet Day" in Denver; Daughters Of the King

The Denver Daughters of the King began the autumn work with a "Quiet Day" conducted by Dr. Houghton at St. George's Mission Church.

The devotional periods were divided into half hours: a hymn, some Collects, an address, and silent prayer for each.

Dr. Houghton first took the Order as a whole and stressed the importance of organization for the accomplishment of large results. **One** cannot work alone, we are meant to work together, we must get a big vision: that is God's way of helping us to work; thousands of women giving themselves to the things God wants done.

He spoke, too, of the Daughter alone, apart, one of many; of her individual responsibility to be the best of Daughters, an ideal Daughter. One born a Daughter of the King, a child of God, must have high ideals. A Daughter is a part of the glory and beauty of her Father; she should always be ready to go into His presence; ready to talk to Him; she must know the language of heaven; must know the Book. She should never miss a meal with her Father, a communion with Him. She must have her place in His House; must show His love: **dare** like the Virgin Mary to follow where He leads; **show hospitality,** like Mary and Martha, give gladly and willingly; **sacrifice** like Mary Magdalene because of benefit received; and **pray** and **love** and **serve.** She is **pledged** to Him and must live her life close to Him.

CYNTHIA H. LAMB,
Denver, Colo., Sept. 14, 1917.

We Report for Duty

[The following editorial was written by Chase S. Osborn, Jr., son of the late Governor of Michigan and editor of the Fresno Herald. It is so remarkable in the power of its diction and contains the gist of patriotism in so wonderful a degree that we make no apology to our readers for publishing it for their edification.—Editor.]

I am a young man.

And today is my day—the day of offering.

To our mother, America, I come and say to her: "You need me. Here I am. I am yours. Do with me what you want."

How strange all the past seems now. So little have I given to America before. Always have I asked her for something. I have been far more scrupulous about my rights than about my duties.

This is my exalted moment, because that which I do today, I do not for myself. I ask nothing but the privilege of serving my country.

I rejoice thus to partake of the holy spirit in which America has gone into this war, and I am not afraid. Today I am called and today I answer in the spirit in which I am needed.

And I am the young man's mother.

And today is my day, too, a day of consecration.

He is my treasure. I rejoice because to him there has come no thought of shirking. He is proving himself worthy of his mother and by courage I will keep myself worthy of such a son.

I gave him life and through him now I pour out my soul to my country and my God, like the mother of Samuel, who gave him to serve the Lord.

My love for him is no less because I give him freely to the service of our country. I give him no less wholeheartedly even though heavy-heartedly.

My love followed him to the place of registration and it consecrated his act. Today he is selected for service. To a sacred cause I give the tribute of sacred love. It is all I can give.

I am the young man's father.

And today is my day—a day of restitution.

To America I came as a youth. America did well for me. All I am and all I have I owe to her. I came to her penniless and friendless. She gave me shelter. She gave me opportunity. She gave me education. She gave me liberty.

And until now she has asked me for little in return.

But now she calls upon me to lend her my son that the liberty that I have enjoyed may not perish; that her ideals may continue to be a light unto the world as they have been to me.

So now I repay. I give what I hold most dear. I do not rebel. Because my love for my son is great, the more worthy is the giving.

I shall be grateful if America finds my gift worth taking.

And as the young man speaks and as the mother speaks and as the father speaks, so say we all.

As free men and women we come now to serve; each to his task. The young man selected today serves no more than the father and mother who gives him for service. We realize today a democracy of equal duty that takes its place beside our democracy of equal rights.

It knows not the rich man's son nor the poor man's son. It knows only justice.

Long after the cause for which we fight has triumphed; long after we who write these lines and you who read them are gone, the principle of that which we do now will flourish to glorify peace. For this democracy of service that we establish will go on in some other form because we will learn it is good for us to labor together for the common good.

Mark well today. It is the beginning of an era. We were registered for service and now selected. We are ready, too. We report for duty.

Prayer Book Revision Papers

By the Rev. Dr. Parsons of the Joint Commission on Prayer Book Revision

IV.

MATTERS CONSIDERED BUT NOT FORMALLY ACTED UPON IN 1916

Resuming now the long postponed consideration of the revision of the Prayer Book, we find ourselves turning from the past to the future, from history to prediction, or to what has in it an element of prediction. We noted the reasons which led to the revision movement, its adoption by the General Convention, and the work of the Commission on Revision, in so far as it was adopted in 1916, and awaits final action in 1919. We turn now to those portions of the Commission's report which were considered in the Convention of 1916, but failed of such canonical action as will bring them as recommendations for ratification before the Convention of 1919.

Unfortunately, two resolutions which both Houses believed had been adopted have been thrown out by technicalities. One is of slight importance—the Penitential Office. In the latter case, the House of Deputies, after long debate, sent its action to the House of Bishops. The Bishops accepted it with a very few minor amendments, and so reported to the Deputies on the last day of the session; but by an oversight in the pressure of the last hours the amendments were not included in the message, and the Deputies, although undoubtedly they would have accepted most of them, took no action, believing that the Bishops had concurred. Thus, by an error, the greatly needed changes in the Burial Office have been postponed for another three years. The practical agreement of the two Houses, however, shows pretty clearly "the mind of the Church" on this important matter. In the opening sentences are inserted the familiar and comforting words beginning, "Let not your heart be troubled". The vexed sentence beginning, "I know that my Redeemer liveth", is recommitted, with evident agreement to a change. Three selections from the Psalter are added (taken from Psalms 27, 46 and 121) all bringing something more of the spirit of aspiration and hope into the sombre bleakness of the present Office. The Bishops added Psalm 130 to these. Both Houses agreed in adding the Lord's Prayer and blessing to this part of the service, thus giving the completeness of an "Office".

It is at the beginning of the service at the grave that the only point of difference between the two Houses arises on which it would seem likely from the debate that the Deputies would be inclined to hold fast to their own action. The Deputies adopted an alternative to the dreary anthem, "Man that is born of a woman". It begins, "All that the Father giveth me shall come to me", and ends, "This is the gate of the Lord; the righteous shall enter into it". It exalts death as a gate to life. It brings hope to the sad hearts standing by the grave. It breathes the spirit of the triumphant Christ rather than that of a Hebrew or Puritan moralist. It was offered as an alternative only. No Bishop (or Priest) would be deprived of the use of the present anthem, if he desired it. The Deputies adopted the alternative. The Bishops defeated it. Some one may propose a better form, but that the Church will continue to neglect this opportunity to meet a real need is inconceivable.

Both Houses agreed on the modification of the opening phrases of the Committal, "Unto Almighty God we commend the soul of our deceased brother, and we commit his body to the ground"; both included a prayer for the departed in the discretionary prayers at the close of the Office, and both adopted a beautiful and helpful Office for the burial of a child. Perhaps nothing in all the proposals of the Commission meets a more constantly felt need of the Clergy than the last provision. The dismal **moralism** of some of the present service is accentuated beyond bearing when the body of some innocent little friend of our Lord's is being laid to rest.

That the next Convention will take definite action along the lines so favorably received in 1916 goes without saying, and the same is true of the incomplete action on Penitential Office, the chief point of interest in which is the phrase by which we characterize ourselves as "vile earth and miserable sinners". It is not the earth that is vile, but the use to which some of us put it.

Two other Offices received close attention—that for The Visitation of the Sick was acted upon by the House of Deputies, and that for the Holy Communion by the House of Bishops. The Visitation of the Sick is never used by the Clergy as a service. It is only a treasury of prayers and suggestions for dealing with the sick. As such, the present service is sadly deficient. It preaches instead of comforts. It regards sickness as a punishment for sin, instead of an opportunity for Christian victory. It is quite ignorant that religion has curative powers, and prays for healing with about as much faith as most of us would feel if we set about praying that "the sun should stand still upon Belgium" until Haig and Petain, King Albert and Pershing have driven the last of the Germans from the land.

The proposed service, which was adopted with few changes from the report of the Commission, is, if treated not as an "Office" to be used entire, but as a treasury of devotion for the sick room, a great improvement over the old. It offers first, after the Lord's Prayer and versicles, a series of collects, antiphons (brief key sentences from the Psalter) and Psalms. Then follow various **rubrics** (the antiquated directions about making wills, etc., being omitted by the House), and after them the special prayers, supplemented and improved. A short Litany for the Dying and a Commendation close the Office. The most insistent debate both on this service and on the Burial of the Dead turned upon the fear of some that prayers for the dead or the suggestion to the sick man to confess his sins, or the use of unfamiliar words, like "antiphon" and "commendation", or of unfamiliar phrases like a Litany for the Dying were helping to medievalize the Prayer Book and Church. The discussion and the action of the House seemed to show clearly that the Deputies, at any rate, had, on the one hand, no desire to medievalize the Church, nor would they take any action to do so; but were, on the other hand, too modern and too broad to be scared away from good things just because such things had been used in the Middle Ages, or were found in the first Prayer Book of Edward VI. They preferred to exhort a man to repentance and to forgiveness rather than to urge him to confession, because the latter might be used to further a doctrine of Sacramental confession for which the Church does not stand; and the essential thing was made plain. But, on the other hand, every instinct of the human heart cried aloud to offer prayer for loved ones who have gone; and so the Deputies, by a vast majority, approved of it. Through all these debates, and in spite of occasional efforts to stampede them, they maintained their poise and reasonableness, their charity and breadth.

The House of Bishops considered the report of the Commission on the Communion Service, and adopted it, with many amendments. It came to the House of Deputies too late, however, to be acted upon, and must be taken up **de novo** in 1919. The questions which the report raises are many, and we shall, therefore, defer discussion until the next paper.

A Bishop's Odd Journey

The new Bishop of British Honduras, the Rev. E. A. Dunn, finds himself in the same plight as Americans who were in Paris at the start of the war, and wanted to get to London, says the Newport Herald. It was easier, they discovered, to return to America, and then go to England, than to try the direct route, which is several thousand miles less.

The Bishop of British Honduras has had to come all the way back to this country from the West Indies in order to get across the Caribbean Sea to his new post at Belize, in Central America. He will start on an American steamship from an American port, but he is not sure that he will not have to return again and try another way.

Bishop Dunn, with his wife, came from Quebec, where his father was Bishop of that Province. In August, he and Mrs. Dunn started to the tropics, on the way to his new post, but went first to Barbados to attend a meeting of Bishops of the West Indies. From there he had booked passage to British Honduras. The steamship was torpedoed, and, finding no way of crossing that strip of the Atlantic, he returned here to await a steamer going south.

The one he has taken passage on is bound in the direction of Central America, but not even the officials of the company could promise to get the Bishop to Belize. He isn't at all worried, for he and Mrs. Dunn find traveling at this season rather pleasant, despite the "U" boat menace.

Provincial Synod Of Washington

The Provincial Synod of Washington will meet in the city of Philadelphia, November 19th to 22nd. On the evening of the 19th there will be a devotional meeting at the residence of the Bishop of Pennsylvania, at which addresses will be made by the two Bishops of Pennsylvania, and will be followed by a social hour. The opening service will be held in St. James' Church at 9:30 a. m. on the 20th, the Bishop of Pittsburgh being the preacher. The business sessions will be held in Holy Trinity Parish House.

Sincerely yours,
THOMAS J. BIGHAM.

The new Parish House of Trinity Cathedral, Davenport, Iowa, is completed, and the work of furnishing the building has been started. It is hoped that it will be ready to be formally opened the first week in November. An invitation has been extended to Bishop Tuttle to deliver the opening address.

SUBSCRIBERS—HELP US

THE WITNESS is eight months old. It is a wonderfully healthy child. Its growth has been phenomenal. A great many admire the babe. They predict for it a splendid future—a useful life.

We ask our subscribers to co-operate in a simple plan that will give us a circulation of 100,000 copies before 1917 ends. We cannot do this unless we can show that number of Church families a copy through some personal influence. So we ask you—each subscriber—to select ten friends, and write them that you have asked us to send each of them a copy of THE WITNESS; that you want to send us ten subscriptions, and ask them to join your club. We will send the sample copy. They will answer your letter. You will remit us 80 cents for each dollar subscription.

A simple plan with your personal influence. Many of you can also gather a club in your own Parish.

WILL YOU HELP US THIS WEEK?

Chats With the Editors

Through the long summer time THE WITNESS has come to our readers filled with good things. Usually at this season the Church periodicals are pretty prosy reading owing to lack of news concerning Church activities.

But our editors have been on the job all summer, and from the many commendations received we are happy in the feeling that we have made THE WITNESS bright and attractive.

Not like other Church papers so runs the announcements we have been making in various other publications.

And we are not, are we? Just a little different—just a flavor and tone that others do not possess—just a real live Church **newspaper** is THE WITNESS. That's what we are striving for.

But, bless you, we haven't gotten our stride yet. Watch and see. Different, yes, so far different that the man in the street who has never been interested in Church periodicals reads THE WITNESS from first page to last.

Not prosy—oh no!

Past performances may be all right, but what of the future?

Well, here are some of the interesting articles in store for our admiring readers.

Dr. Parsons is to continue his wonderfully concise and interesting discussion of Prayer Book revision. These papers are to appear at frequent intervals.

Dr. Samuel Watson, the Rector of the American Church in Paris, has written especially for THE WITNESS the story of **The First American Flag in France.** Our readers will remember that Dr. Watson was recently decorated by the French government for his wonderfully efficient leadership of Americans who, through his Parish, are doing so much for the relief of the orphaned children of France, the widows, the poor and the sick.

The Rev. W. J. Casey, a Chaplain of the fleet in the Royal Navy, is known far and wide among American Churchmen as the author of "Have You Understood Christianity?" and "My Priesthood," and other books. Readers of these books, so startling in their unhackneyed and unconventional treatment of old themes, will not wonder at his popularity in England, where he is looked upon as the most virile and sane of the younger clergy, and where he is in great demand as a platform speaker.

His contribution to our columns is on "A Chaplain's Work in the Royal Navy," and is written especially for THE WITNESS. This will be the first of a series on the work of our Army and Navy Chaplains to appear at frequent intervals.

Brotherhood of St. Andrew Convention

INFORMATION FOR TRAVELERS

The three Passenger Associations whose territory lie nearest to Philadelphia have made a reduction in fare to the Annual Convention of the Brotherhood of St. Andrew which meets in Philadelphia, October 10 to 14, 1917. The remaining Associations being so remote, and owing to war conditions, have refused a reduction in rates. In the United States, from and including St. Louis and Chicago eastward and on the south the lines of the Pennsylvania Railroad, Baltimore and Ohio Railroad, Chesapeake and Ohio Railroad, the Western Maryland Railroad and north of the Ohio River, including Louisville, Ky., a rate of 2 cents per mile in each direction, short-line mileage going and returning via same route only and over which one-way tickets are regularly sold is allowed. In New England the reductions only apply from principal stations where tariffs are on file and through tickets are in stock and will not apply on the Bangor and Aroostook Railroad. Other stations will require not less than forty-eight (48) hours' notice to the ticket agent, so that fares and tickets may be obtained from the General Passenger Department of the railroads interested. On points within one hundred (100) miles of Philadelphia tickets will be sold going October 9th and 10th and from other points October 8th, 9th and 10th, returning to reach original starting point not later than midnight of October 17th. West of Pittsburgh and Buffalo the tickets will be of iron-clad signature form, requiring validation at Philadelphia.

The Vestry of St. Paul's Church, Richmond, Va., unanimously granted a leave of absence to their Rector, the Rev. Dr. W. R. Bowie, in order that he may accompany, as Chaplain, Base Hospital No. 45 when it leaves for the front in France. It is not expected that this Unit will leave before January 1st.

The Witness

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

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CONSECRATION OF REV. A. C. THOMSON AS BISHOP SUFFRAGAN OF SOUTHERN VIRGINIA

Portsmouth, Virginia.—The consecration of the Rector of Trinity Church, Portsmouth, the Rev. A. C. Thomson, as Bishop Suffragan of Southern Virginia took place in his Parish Church at 11 o'clock Thursday, Sept. 27. The celebration of the Holy Communion was held at 7:30, the Rev. C. B. Bryan, D. D., celebrant. Morning Prayer was set at 9:30, the Rev. F. H. Craighill and the Rev. Wallace Ribble officiating.

The procession formed in Trinity Parish House, composed of Trinity Choir of twenty-five voices, master of ceremonies, lay representatives of the Diocese of Southern Virginia, the clergy of the Diocese of Southern Virginia, visiting clergy, deputy register of the General Convention, visiting Bishops, attending Presbyters, Bishop-elect, the presenting Bishops, the Co-Consecrators, the Presiding Bishop.

The Bishops present were the Rt. Rev. the Bishop of Missouri, the Presiding Bishop of the Church, the Rt. Rev. the Bishop of Southern Virginia, the Rt. Rev. the Bishop Coadjutor of Southern Virginia, the Rt. Rev. the Bishop of East Carolina, the Rt. Rev. the Bishop Coadjutor of Virginia, the Rt. Rev. the Bishop of North Carolina, and the Rt. Rev. the Bishop of Georgia.

There were fifty-five clergy vested in the procession, eight of whom were from the Colored Convocation of Southern Virginia. The processional hymns were 491 and 493. The Presiding Bishop took the service. The Bishop of North Carolina was the Epistoler, and the Bishop of Georgia was the Gospeler.

The Rev. H. H. Covington, the Rector of old St. Paul's Church, Norfolk, was master of ceremonies, and had everything arranged so that there was not a single hitch in the whole service. At this point he gave the notices, stating that the Suffragan Bishop-elect, with the consent of the Presiding Bishop, desired the offering to be made for Diocesan Missions, and as there had been an opportunity afforded the congregation to partake of the Holy Communion, none but those in the procession would be expected to commune at this celebration. After singing Hymn 485, the Bishop Coadjutor of Southern Virginia preached the sermon from the text, I. Tim. vi:13. After the sermon, the Bishop Suffragan-elect was escorted to the chancel by the Bishop Coadjutor of Virginia and the Bishop of East Carolina.

At this point the testimonials were read: Certificate of Election, presented by the Rev. William Ambrose Brown, D. D., Secretary of the Council of Southern Virginia; Canonical Testimonial, presented by Mr. W. W. Old for the Chancellor of the Diocese; Evidence of Ordinations, presented by the Rev. C. Braxton Bryan, D. D., Registrar of the Diocese; Consent of the Standing Committees, presented by the Rev. Joseph B. Dunn, D. D., Secretary of the Standing Committee of the Diocese; Consent of the Bishops, presented by the Rt. Rev. F. F. Reese, D. D., Bishop of Georgia.

Then Dr. Thomson took the oath of obedience and conformity, after which the Presiding Bishop called for the Litany, which was said by the Rev. Dr. S. A. Wallis, D. D., of the Virginia Theological Seminary, after the singing of Hymn 89. Then the Presiding Bishop took up the service, and during the vesting of the Bishop Suffragan-elect, Hymn 363 was sung.

The Bishop of North Carolina led in the singing of the Hymn "Veni Creator Spiritus, the Choir and congregation responding. All the Bishops present then united in the laying on of hands.

Then came the offering, during which the Choir of Trinity Church sang beautifully, "How lovely are the feet of those who preach the Gospel and bring glad tidings".

Then came the celebration, the Presiding Bishop being the celebrant, assisted by the Bishop of North Carolina, the Bishop of Georgia and the Bishop Coadjutor of Virginia. The Recessional Hymns were 505 and 507, and the Recession was in reverse order of the Procession.

A great congregation witnessed the consecration. Trinity is a Colonial Church, with a long and honored history. Two of its rectors, namely, Dr. Funston, now the Bishop of Boise, and Dr. Thomson, the Suffragan Bishop of Southern Virginia, and two others, have been made Bishops, namely, the Rt. Rev. John Wingfield, Missionary Bishop to California, and the Rt. Rev. F. F. Reese, the Bishop of Georgia, and two others were elected to the Episcopate, namely, the Rev. Dr. Lindsay, who was elected Bishop of Mississippi and all of the Diocese of Easton, and the Rev. Dr. Tidball, who was elected Missionary Bishop of Japan. These last two declined the election.

It is understood that Trinity has secured a new Rector in the person of the Rev. Milton Middleton of Albany, Georgia.

Rev. U. T. Tracy Dies In New Mexico

The Rev. Uriah T. Tracy died at the home of his son in Carlsbad, N. M., on Wednesday, Sept. 5th. He was born in New York City, April 13, 1829. He was ordained by the late Bishop Horatio Potter in 1860, and his first appointment was as First Assistant at the Church of the Ascension, in Manhattan. There he married the daughter of the Rector, Miss Gallatin. In 1865 he came to Brooklyn, and was Rector of Christ Church, Bay Ridge, for five years. After having charges in New York and in Yonkers, he did Missionary work for five years, from 1884 to 1889, when Bishop Littlejohn made him Canon Almoner of the Cathedral of the Incarnation. In 1894 he went to New Mexico, where he had bought a farm for one of his two sons, and remained there for four years, returning to Brooklyn to become Chaplain of the Church Charity Foundation. Here he was happy in his work, and was highly regarded by the patients of St. John's Hospital, the old people and the blind, as well as by the Sisters. Again he went to New Mexico, but Brooklyn had stronger attractions for him, and he returned. He was always ready and willing to give his services to Archdeacon Webb in the Church Missions, or to any Clergyman needing help.

DIOCESE OF MILWAUKEE HOLDS ITS SEVENTY-FIRST ANNUAL COUNCIL

The Seventy-first Annual Council of the Church in the Diocese of Milwaukee was held in the Cathedral, Milwaukee, September 25 and 26.

The first day's session began at 4 o'clock, and was taken up with preliminary matters necessary to organization, and with the reading of the Bishop's address.

The Bishop dealt in a masterly way with the Diocese and the country at large. Referring to the latter he said:

"We meet in our Seventy-first Annual Council when nearly the whole world is at war, when as a nation we have been at last forced to take sides, and to enter the war. Four years ago we would not have thought such conditions as now prevail possible.

"There are many problems to be thought out and people will have to be helped in many ways. We want to be absolutely loyal. We did not want to go into this war, and we have gone in for no selfish reason.

"We are in it for the sake of humanity, for democracy, for liberty, for freedom, for the rights of small nations, for the freedom of the seas; against all tyranny and oppression, cruelty and barbarism, all that Prussianism, kaiserism and militarism stands for. We are fighting for our rights, for freedom and peace, as well as for that of our allies. We hope and pray that peace may come soon—but only a righteous and honorable peace—a peace that will last for generations to come, if not forever, and that can only come as the result of an absolute and complete victory.

"As loyal Americans we want everyone to know just where we stand. There should be no uncertainty."

Referring to Diocesan matters the Bishop called attention to the fact that while his official duties were becoming more and more burdensome the net spiritual results as far as figures are concerned, were not satisfactory. He stressed the necessity of greater diligence in bringing properly prepared candidates to Confirmation. Then the Diocese suffers for lack of men and means. Several of the clergy have been appointed to chaplaincies in the army. At the same time new fields are opening up and the appeal for the Church is urgent. The problem of ways and means for increasing our Diocesan Mission funds was now before the Diocesan Board of Church Extension.

Following the address the Council organized by re-electing the Rev. Henry Wilmann, Secretary, and Mr. James Daggert, Treasurer. The Rev. W. H. Stone was re-elected Registrar.

In the evening a Church Club banquet was held in the new Plankinton Hotel, and was well attended by clergy and laity. Mr. James Daggett presided. Addresses were made by Bishop Webb the Rev. Morton C. Stone, the Rev. James E. Freeman, D. D., and the Rev. William Dawson. Dr. Freeman, as guest of honor, spoke on "The Religious Education of Young People." His eloquent plea in behalf of moral and religious fortitude in the education of the young thrilled the hearts of all present.

The Holy Eucharist was celebrated by the Bishop of the Diocese on the morning of the second day, the clerical and lay delegates very largely being present and communicating.

A notable feature of the morning session was the report of the Social Service Commission, presented by the Rev. Holmes Whitmore. It showed a fine spirit of co-operation with the Provincial and General Boards of Social Service. It commended the spirit of loyalty in the midst of the war, emphasized the need of a purer democracy at home, and fittingly approved the social service work of the Young Men's Christian Association in the war.

Special plea was made for greater effort in behalf of Diocesan Church extension. It was shown that a number of places in the Diocese are crying out for the Church, but there is woeful lack of means. A special committee was appointed to take the entire matter of Diocesan support under consideration.

The new canon, with slight modifications, relating to business methods in the Church, was adopted.

Chief Justice John B. Winslow was re-appointed Chancellor of the Diocese.

The following were elected on the Standing Committee:

Clerical, the Revs. Holmes Whitmore, Canon H. B. St. George, E. R. Williams and A. H. Lord; lay, Messrs. Herbert N. Laflin, George E. Copeland, W. F. Myers and J. S. Hyde. Deputies to the forthcoming Provincial Synod to meet in Fon du Lac in October: Clerical, the Revs. A. H. Lord, Dean C. N. Lathrop, Archdeacon Maryan and Holmes Whitmore; lay, Messrs. I. L. Nicholson, W. J. Morgan, C. A. Buskirk and C. A. Ocock.

In the evening at the Cathedral a great missionary service was held, but owing to heavy rains the attendance was cut down. The Rev. Holmes Whitmore spoke of his experiences in Alaska during the summer. The Dean of the Cathedral presented his impressions of the missionary work of the Diocese as observed by him on a special trip into the northwestern sections. Archdeacon Maryon brought fresh from the field the lights and shades of the noble struggle on the part of the Mission clergy. The Rt. Rev. E. W. Osborne presented the idea of "Missions" as being the whole idea of the extension of the Church, and therefore the whole field of the Church's endeavor.

St. Matt. vi:24. No Man Can Serve Two Masters

So many, morally speaking, are trying to mix oil with water. Square today, and crooked tomorrow, and yet hoping finally to come out all right. The hope is always in vain. We all serve. But, unfortunately, we all are not servants of the same Master. We can be, if we will. Why not be decided? Christ seeks the first place in our lives. If we will serve Him, then our service is under one Master, and one only. The longer the service the more effective will our lives be. It matters much whom we serve.

A Letter to Our Editor-in-Chief from Dean Templeton

Little Rock, Ark., Sept. 7, 1917.

My Dear Bishop:

I have felt it my patriotic and Christian duty, for some time, to write you expressive of my high appreciation of your editorials in THE WITNESS. I feel you are doing a lasting service for the Church and the country.

It would be a blessing if more of our people would read our Church papers, and especially THE WITNESS, as it is clear, lucid, and forceful on the vital affairs of Church and nation, of the present-day matters.

I would that I might put these editorials in the hands of all my parishioners. Unfortunately, our people do not read our Church papers as they should, and a "readless Church" soon becomes a dead Church.

Again allow me to thank you for these splendid articles from the Editor-in-Chief of THE WITNESS, and praying God's guidance in the future, as in the past, that you may continue your splendid work for the Church, I am, Most sincerely,

R. B. TEMPLETON.

Victor Hugo's Vision Of World Peace

A day will come when you, France; you, Russia; you, Italy; you, England; you, Germany—all you nations of the continent—shall, without losing your distinctive qualities, your glorious individuality, blend in a higher unity, and form a European fraternity, even as Normandy, Brittany, Burgundy, Lorraine, Alsace, all the French provinces blended into France. A day will come when war shall seem as impossible between Paris and London, between Petersburg and Berlin, as between Rouen and Amiens, between Boston and Philadelphia.

A day will come when bullets and bombs shall be replaced by ballots, by the universal suffrages of the people, by the sacred arbitrament of a great sovereign Senate, which shall be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France. A day will come when a cannon shall be exhibited in our museums, as an instrument of torture, and men shall marvel that such things could be.

Dr. Joseph F. Newton, pastor of the City Temple, London, England, was the guest of honor at banquet given in the spacious crypt of Grace Church, Cedar Rapids, Ia., on the evening of Sept. 18. In an address given on the occasion he related the story of his visit to the British firing lines in Flanders. The Rev. R. J. Campbell, Rector of Grace Church, voiced the kindly feeling of his parishioners for Dr. Newton, and bade him Godspeed, as he is about to leave and resume his work in London.

Hold fast upon God with one hand, and open wide the other to your neighbor, that is religion; that is the higher goodness. When we stand face to face with one who is taller, it is easy to look up. And, if we are attracted by the expressive feature, the luminous eyes, the winning smile, we cannot help looking up. So, when we make daily companions of those who are spiritually of greater stature than we, perhaps invisible companions they may be, whom we know by their biographies or their writings, we inevitably look up and reverence them, and then we feel our own shortcomings.—Selected.

A weekly social is given in the Parish House of St. Paul's Church, Waco, Texas, for the soldiers at the cantonment near that city.

TO RESIST THE WORLD, THE FLESH AND THE DEVIL, FOLLOW CHRIST WITH PURE HEARTS AND MINDS

BY THE VERY REV. FRANCIS S. WHITE

EIGHTEENTH SUNDAY AFTER TRINITY

THE COLLECT

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. Amen.

"The world, the flesh and the devil". The Church teaches us that these are our three chief enemies. These enemies have very different ways of leading a man away from God, and because their ways of tempting are so different, we should teach our children their tricks, so that they may be on the lookout for them, just as in pioneer days a man taught his children how to be on the watch against all sorts of subtle enemies, like the Indians, and oftentimes seemingly innocent enemies, like some wild animals, and the poisonous plants. Think first of "the devil and his works". What are the works of the devil which the Lord hates? A wise man, guided by the wisdom of God, said they were "a proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren". Notice that these activities are devilish because they tend to promote hatred, distrust and division. If you find yourself tempted to do anything which this list catalogues, fight the temptation. Keep calling on God for His grace, and it will surely be given you, so that you can follow the only God.

"The pomps and vanities of this wicked world." A world is wicked when it leaves out God and any thought of God. Its pomps and vanities are those pleasures in which a thoughtless, Godless world indulges, and which are only temptations when to acquire or enjoy them you have to sacrifice your self-respect and the good opinion of God as he has revealed it. What a help it would be to many families if day by day fathers gathered their own children about them and read to the younger generations what God has to say about the pomps and vanities of this wicked world, especially in the Book of Proverbs. Such readings and talks would not drive all the moths away from the flame, but the remembrance of those household readings would many times save many a youngster from some bad half hours later on in his life, because when the Godless world tempted, he would recall what God says about the results of yielding to those temptations, and he would resist, to the Glory of God and the health of his own soul. Parents, think on this good old household practice, and continue, or revive, or institute it in your homes.

"The sinful lusts of the flesh." The lust of the flesh is a God-given desire which has been perverted or abused through ignorance or deliberately. The unrestrained flesh attacks the soul life through any and all the avenues of the senses. These temptations are most successfully overcome by flight. Very few of us are there whose spiritual lives are not bespotted, because we lingered when we should have fled; and the fire and the straw, even if they have not created a flame, have smouldered away in many a life to a sad conclusion, unless, God be praised, the cooling dews of God's grace have been sought and applied before it was too late.

"That with pure hearts and minds we may follow God." Pure, because no matter how turgid, how soiled, how terrible the past may have been, if we will only come to Jesus and let His blood touch our inmost hearts, by way of the ear in absolution, and by way of the tongue through the Blessed Bread and the Blessed Cup, our sinful bodies can be made clean, and our souls washed, and we can make a new start. Pray for strength to resist temptation, because in every such resistance your heart not only grows stronger, but cleaner, and sweeter. And such a course proves its wonderful value when the days come in which you are learning to say, "None of self and all of Thee".

THE EPISTLE

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. I. Cor. 1:4.

The Apostle thanks God always for His grace, which had enriched the Corinthian Church. Yet the Corinthian Church forgot that that grace was given them to be **used**, and not to boast about, which boasting led to their sin of spiritual pride. But in spite of this sin, they were indeed blessed with many miraculous gifts, or rather with gifts whose results were miraculous. If the gifts to which St. Paul refers in today's Epistle were the gifts which seem to have been confined to the early Church members, this day's Epistle would not have much connection with this day's Collect; but, thank God, there are still gifts given in God's Church, which change men from sinners to saints in ways men can only call miraculous. Bishop Doane, commenting on this point, says: "**They**, the Corinthians, were enriched in all utterance and in all knowledge; that is, in gifts of prophecy and tongues; and so they came behind in "no gift". **We** are enriched also, for to know Christ and to confess Christ, this **knowledge** and this **utterance** is our spiritual gift. Do you **know** Christ, or do you **know about** Christ? Have you had any experience of His healing and cleansing? Is the Gospel story history or life? Do Christ's words carry conviction? Do you know all His Gospel, or only such parts as happen through force of circumstances to have stuck in your mind? How much time do you give each day to **knowing** Christ by grafting His words into your life? How can we be enriched without this knowledge? How can we have any words to utter beyond mere platitudes if we ourselves have not given up ourselves to His influence? And what is true of **knowing** Christ in the **words** of the Gospel is equally true of **knowing** Him in the **Sacraments** of the Gospel.

How many, many of us are still waiting for the coming of our Lord Jesus? In the early Church, they looked for His immediate coming in great glory to judge the quick and dead. Now we know that we can look for **that** end only as the desired end of all the ages but there is another way. Many of us wait for the coming of Christ into our life, and that is by delaying to take Him into our lives.

"O Jesus, Thou art standing outside
the fast closed door,
In lowly patience waiting to pass the
threshhold o'er."

What a coming it is to the soul when we really open our heart-life and let the Lord Jesus come in! That coming is the inner Confirmation, or making steadfast, which helps a man keep his poise when world, or flesh, or devil lure, and lead, and deceive, with intent to destroy. The old hymn, "My soul, be no thy guard", gives very real advice, for no amount of spiritual gifts are going to help if we rely upon their immediate effect, and, trusting in them, forget to be what the Latin calls "circumspect", that is, on guard during all our waking hours.

"God will confirm us to the end." That is, He will continuously strengthen us, if we will rely on Him and co-operate with Him in withstanding temptation. "For," says Bishop Doane, "withstanding temptation through the grace of God, which is given us by Jesus Christ, and by that same grace serving God with pure hearts and minds, we, too, may be 'blameless', not faultless, but forgiven and accepted, 'in the day of our Lord Jesus Christ'."

Thank God if you have used His grace to keep your Baptismal vows. If you have broken those vows, thank God for His mercy in letting you continue to pray for that grace, to confirm and help you, even though you may have fallen, be blameless even unto the end of your life.

THE GOSPEL

When the Pharisees heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he is son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. St. Matt. xxii:34.

The appointed Gospel for the day is simply the exposition in detail of the Collect's thought of "following God with pure hearts and minds". For, in the first place, "to love God with all our heart and soul and mind, and our neighbor as ourself" is to **follow** God in the sense of imitating our Divine Master. And, in the next place, it is to **serve** God, because it is to keep the commandments, on which "hang all the law and the prophets", that is, to fulfill the law.

There are at least two lessons for us in this day's Gospel. The first is in the way our Lord met the men who knew about God as He was revealed in their Bible, which is our Old Testament, but who refuse to know God as revealed in Jesus. I can do no better here than to quote, as I so often do, the words of Bishop Doane, to whose book "Mosaics", I am indebted for much of the spiritual stimulus which keeps me writing these papers. The Pharisees put to our Lord a difficult question concerning the "how" and the "why" of the law. Bishop Doane says in this connection: "Our Lord first compels the Pharisees to acknowledge that the Messiah was the son of David, and then turns upon them their own accepted Scripture, whose abstract difficulty had not disturbed them at all, namely, that David acknowledged his son after the flesh to be his Lord, and therefore God. The Pharisees could not deny this, for with all its unintelligibleness it was part of the Scripture which they accepted and believed. And although it did not satisfy, it set at rest their questionings." "To the man who asks 'how' about some heavenly mystery, the true answer is 'how' about some mystery of earth. And since all men, believing or unbelieving, accept, acknowledge and act upon things which they do not understand, daily and hourly, in common life, the rejection of the Scriptures, the Sacraments, the doctrines of Christianity, because there are difficulties about them, hard sayings, things which cannot be explained, is, by men's own showing, inconsistent, unreasonable, inexcusable."

The other lesson which we should take to ourselves is that to separate our duty to God and our duty to our neighbor is like cutting a gold ring into halves. The whole of any man's duty is to God and to man. It is both religious and moral. Bishop Doane makes what will seem to many a startling statement, namely, that "immoral religion is no whit worse, really, than irreligious morality, because either one is an attempt to make a distinction of "great" and "small" among the commandments, which all and equally are part of God's one law". Listen again to Bishop Doane, for he says wise things: "Most men have in reality, though they may not avow it, 'a great commandment of the law'. Laws which it is easy for us to obey, virtues which we are inclined to practice, obedience which comes to us by temperament or constitution—these are our great commandments. What we do not like to do is little and unimportant. So with our vices. Sins to which we are not tempted are great sins, but those which 'easily beset us' are venal and of slight account. There lies danger to each of us in this universal tendency of man. The only defence against it is to realize that God's law is a complete whole—a circle, which is spoiled by the breaking of any least portion of it. And realizing this, interpreting our prayer by the Master's precept, we shall ask God for grace to follow Him in the pathway of complete obedience, with 'pure hearts and minds'" God help us to take these lessons home to our own selves, so that we may the more intelligently seek God's grace to fight our spiritual enemies.

F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
18 S. af. Trinity	I Chron. 21:1-17 Jer. 17:5-end	John 17	Eccles. 5	I Tim. 6
M.	I Chron. 21:18; 22:4	Luke 1:1-25	Ezek. 22:17-end	Titus 1
Tu.	22:5-end	1:26-38	24	2
W.	I Kings 1:5-31	1:39-56	25	3
Th.	1:32-end	1:57-end	26	II Tim. 1
F.	I Chron. 28:1-13	2:1-20	27	2:1-19
S.	29	2:21-40	28	2:20;3:9
19 S. af. Trinity	I Kings 3:1-15 Isa. 30:1-21	Matt:. 6:19-end	Joshua 23:1:11	3:10; 4-end

The first lesson in the morning is the story of David's taking a census of the people, and his being punished therefor. It is important not only for its moral teachings, but because historically it led to the erection of an Altar on what was afterwards the site on Mount Moriah of the temple. See Monday's lesson, which some may prefer to read on Sunday instead of the other. Both go well with the second lesson, our Lord's High Priestly prayer, uttered for the guidance of His Church and prayed

"On the great world's Altar stairs,
That slope through darkness up to
God."

David's action aroused the bitter opposition of Joab, as well as the Divine displeasure.

It was probably regarded as the first step toward despotism and militarism—Kaiserism, in a word—and thus alike ungodly and undemocratic. This gives us a connection with the Collect, as it was a yielding to "temptations of the world, the flesh and the devil", and a departure from "following God with pure hearts and minds". (Those interested may consult Geike's "Hours With the Bible"; Stanley, "History of Jewish Church"; Oehler's "Old Testament Theology"; Ellicott's "Commentary"; and "Church Pulpit Commentary", Sermon by Preb. Harry Jones.) The Old Testament alternative, Jeremiah's warning against reliance on the flesh, is keyed to the same line of thought.

The second lesson, besides its connection with the first, is also related to the Collect through its unworldliness, but not "other-worldliness", e. g., "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil". Also, there is vital connection with both Epistle and Gospel through this picture of the Divine-human Saviour of the world, the bringer of God's grace (Epistle) and Son of God, not merely son of David (Gospel). Recognition of Him as such is essential to the fulfillment of the law of love and avoidance of such sins as that of David, against which we pray in the Collect.

The evening lesson, continuing St. Paul's Epistles, is especially directed against that particular form of worldliness known as the love of money, a point that determined the choice of Ecclesiastes 5 for the first lesson: "He that loveth silver shall not be satisfied with silver". The true idea of a king (verse 9) as serving the Lord is a sort of connecting link between David and the Christ.

On the week day lessons, it may be remarked that both Old Testament history and Old Testament prophecy are needed to supplement the New Testament teachings for the Church and for individuals with lessons needed by nations, while especial attention may be called to the fact that the course reading of St. Luke, begun this week, supplements the Sonship of the Christ in the Gospel with the story of His birth as Son.

We must live our lives under the laws God has given. A man may be very certain that he gains in the long run, in power, in length of life, in force of brain, by using the Sunday for the end for which God gave it.

The atmosphere of worship, of prayer, of praise and benediction, of lofty and grand truths and interests, is a healthy and refreshing atmosphere to the world-weary brain and heart.

Every-Day Religion

By Rev. J. E. Freeman, D. D.

A MOTHER'S REQUEST

I recently received from a truly patriotic American mother a request to prepare a form of prayer that might be widely used by the men of our army and navy during the present crisis. The mother in question writes that she has a brother already with our first American army on French soil, and a son enlisted and awaiting service. The spirit of her letter is so fine we venture to quote from it: "I have been deeply impressed while witnessing our preparations that as a nation we should mobilize our prayer forces. It is not enough to furnish our boys with excellent equipments, etc.; each American sailor and soldier should have in his pocket, for daily use, a form of prayer for our flag, our country and our troops." She then goes on to indicate that such a widely used form would effect a fine unity among the men, serve to bind them more closely together, and at the same time keep clearly before them the high ideals for which they serve. It would be an impertinence for any one to assume authority for prescribing the form such a prayer would take. Merely as a suggestion to meet the splendid appeal of a loyal American mother, we submit the following:

A SOLDIER'S PRAYER

Almighty God, the Protector of all who trust in Thee, without Whom nothing is strong, nothing is holy, I commend myself to Thee, in full assurance of Thy love. I would not, in mine own strength, go forth to the day's tasks and duties. Hold Thou me up, and I shall be safe. Make me to acknowledge Thee in all my ways, and do Thou direct my paths. In my present duty, teach me to be loyal to the highest standards and ideals of life. Use me as a means of effecting Thy great purposes. Strengthen my will, purify my heart, give me courage and fidelity in all that may engage my life this day. To my country, do Thou give those things that make for Christian Character. Take from us as a nation everything that savors of pride or selfishness. Give us a vision of the mighty ends for which Thou hast ordained us. Guard and protect those in authority. To our army and navy vouchsafe such a measure of success as may contribute to the happiness and prosperity of all men, and hasten the day when peace shall reign in righteousness and all shall acknowledge Thee their Father and their God. To my loved ones do Thou extend Thy protecting care, and if it be Thy will, unite us all again in loving fellowship of a happy and useful home life. Anew I dedicate myself to Thy Divine service and pledge myself to endure hardness as a good soldier of Jesus Christ. Accept this my morning petition and cleanse me from all my sins, for His sake Who died that men might live, Thy Son, our Saviour and Redeemer, Jesus Christ. Amen.—Courtesy of The Minneapolis Tribune.

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SOURCES OF POWER IN RELIGIOUS EDUCATION

By the Rev. William Porkess

Religious Education makes its strongest appeals to certain sources. There has not yet been the response looked for, but the appeal must go on, with an ever greater earnestness, until the sources burst forth with that supply of co-operation which will give Religious Education its supreme place in the life and activity of Christian thought. I have been vacationing in the East and chanced to meet a number of people, who, in their conversations, have suggested to me that we must go back and back to the sources of Religious Education. The lack of response that to some extent we have experienced in the past must never be allowed to cool our ardor, but rather quicken the intensity of our appeal. These sources, that never can have substitutes, can be counted on the fingers of one hand, if you include the thumb.

Parents: The mother of three sons opened up a conversation with me the other day about her family. When speaking of her oldest boy, who had just left for a military training camp, there was a look of indescribable concern on her countenance. She said: "I am not nearly as anxious about my boy's safety, should he go to France, as I am about his character while he is in camp, for I understand there are special temptations to immorality." She, in her anxiety, realized without any word on my part that you can't put around a boy's life a fortification against sin with that same readiness and ease as you can clothe him with a military uniform. Had this mother, together with her husband, made any real and continued effort to supply their sons with the invisible fortification of Religious Education—a fortification that is hard to penetrate with all the varied munitions of evil? No, they had not. And the pathos of it was that no other agency, however good, could fully make up for the neglect. Care, with regard to their children's appearance. Intelligence in selecting what School or College they shall attend. Determination that they shall have plenty of life's pleasures. But, O what a colossal blunder, flagrant carelessness with regard to using every persuasive influence, and considerable intelligent interest, that their boys shall have, as an inseparable part of their growth, the fortification of Religious Education. May all mothers and fathers who read these words never allow themselves to be robbed of the spirit of co-operation they should manifest. To withhold this spirit, or to be half-hearted about it, means to handicap those who are dearest. The appeal, then, to parents, as the first source, is where Religious Education's force should be mainly concentrated.

Rectors: Are Rectors making Religious Education the goal of their ministry? Some, yes. But a number almost treat it as an incidental. The children of a Parish soon know whether their Rector sits in the grand stand and looks on, or whether he is ever in the center of activities. We have too many figure-heads, and many a boy will tell you that, if you can get him to talk. And if the boy thinks so, how do the parents feel? They by no means disagree in this respect. There is a place for the sermon, and a conspicuous one, at that. There is a strong argument for pastoral calling. There is an awful demand on time for committee meetings and other engagements. But are we going to allow ourselves to be blinded by any or all of these things? Are we going to see Religious Education dethroned? I asked a prominent Rector of the East a few days ago how much time he spent on his sermons. He said: "Four mornings a week." Then I followed with the question: "How many hours per week do you give to Religious Education, as applied to the children of the Parish?" For a moment he hesitated, and afterwards smiled and replied, "I fear, only a few minutes." He was gracious enough to allow a further cross-examination. This was my final question: "If you had your life to live again, and you were in the ministry, would you pursue the same methods?" There was no hesitation in answering. He said: "No, I know wherein I have failed, and it is just where every minister should succeed. I have missed it along the lines of Religious Education, and while many people are good enough to praise and have printed my sermons, I am not satisfied—no definite contribution has been made by me to the real and lasting growth of the boys and girls of my Parish." Thank you, Doctor. May those of us who hope to have many years ahead sit at your feet, learn, and act courageously and enthusiastically on what we learn. So, Religious Education looks to Rectors, as the second source, in the order of importance.

Teachers: Not until we can get teachers to see the glory of Christian service are we going to have their best. And it is the best we must have, seeing that we seek to present the highest type of education. Not the mere presentation of a subject. Something far more—the unfolding of a Person—Jesus Christ. I can think of Sunday School teachers who have "made good" in the same measure as the most successful of those in other walks of life. And the secret was then, and always will be, that they saw the glory of Christian service. We should never let up in our working for vision. With what eloquence are so many young people speaking to us today, through their Red Cross Activities. Are they in for fun? Are they working just when they feel like it? No, one of the marvels of our age is the spirit "to do" for the "boys". Why is this? They see, as with one eye, the greatest opportunity in the world's history for helping, and the glory of it all captivates them. Why not quicken our endeavors in showing our teachers what it means to fashion one child's mind, if not more, for the holy and the noble? There is nothing that will compare to it. Our task of awakening teachers, who are now, more or less, playing at their work, is difficult, but not impossible. With the awakening, there will be a devotion to and an enthusiasm for Religious Education that can never be eclipsed by activities in other things. Some of our teachers are excellent. Many can be better. Let us go on appealing to them with the argument that must eventually win—the glory of Christian service.

Vestrymen: Those who select the Rector should certainly show the same interest in selecting the best things for their Parish. I find, after careful investigation, that quite often our largest Churches spend as many thousands for music as hundreds for Religious Education. And also, rarely in any Vestry meeting is there any serious discussion of the work of the Sunday School. The men who stand next to the Rector in position ought always to strike a right keynote with regard to the Church's "feeder"—the Sunday School. The cry of being "busy men" is beside the mark—it is weak. No man who realizes the honor and responsibility of being a Vestryman can measure up to his important position without becoming tremendously alive to making Religious Education the livest factor of the Parish. He ought to know what is being taught in the Sunday School. He ought to be seen there often, if only as a visitor. He ought to insist on plenty of money being invested in this safest of all investments. Whenever the subject is talked about, he should be strong in his advocacy of Religious Education. How many Vestrymen are like empty wells, when they should be wells of springing water. They have a responsible part to play in the biggest thing of the Parish—the highest training of the Parish's children.. It matters not how many enterprises consume Vestrymen's time, here is an enterprise that towers above all. May they look up and behold the summit.

Parishioners: The last of our list of sources to which Religious Education makes its appeal is that represented by parishioners. I am now thinking of those who have not the responsibility of being parents. Yet they have a great influence. They do not, significantly, seem to realize that they might be a vital part of the Parish. Many hide behind the cloak of excuse, when really it is pure selfishness. They are frequent users of the opiate, "lack of qualification". But in material matter, although these same people know very little about the science of investing, they still invest. Excuse is never allowed to be the barrier here. They have closed their eyes to the great fact that the Church is a religious workshop. There is a piece of work for them to do. The learning how to do it follows when the first step, of willingness to serve, has been taken. The parishioner who will not respond to the Church's call for enlistment to definitely labor in some field, he never can have a record. To one day stand before Christ as an idler—why, the thought of it is overwhelming. Many hold back who could make up an effective army in pushing the full claims of Religious Education. Let all parishioners who herein read select a way in which they can get into the push. Our sources do not need to be changed, but simply replenished. Then as Religious Education continues its appeal to parents, rectors, teachers, vestrymen and parishioners, the response will electrify. We shall surround a host of young lives with the invisible fortification against all evil, and in many, many cases the fortification will prove impregnable.

What the Church Stands For

1. The Faith, "once for all delivered unto the saints", formulated in the Apostles' and Nicene Creeds, and verified by

2. The Holy Scriptures, which are the canonical books of the Bible, written by inspired writers throughout all ages, addressed to the people of God, and containing all things necessary for salvation.

3. The Church of God, called, in the Creeds, One, Holy, Apostolic, and Catholic; built upon the "Apostles and Prophets, Jesus Christ Himself being the chief cornerstone".

4. The Apostolic Ministry; "it is evident to all men, diligently reading Holy Scriptures and ancient authors, that from the Apostles' time there have been these three orders in Christ's Church—Bishops, Priests and Deacons".

5. The Christian Sacraments, especially those ordained by Christ Himself, Baptism and the Supper of the Lord; these to be administered with those things which Christ ordered.

6. Confirmation at the hands of a Bishop, as Scriptural and Apostolic, and universally used by Christians until the seventeenth century.

This Church denies the claim that the Faith can be added to or taken from by any person or group of persons. Its appeal is to the undivided Church of the first centuries and to the Bible.

"The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly administered, according to Christ's ordinance in all things that of necessity are requisite to the same."

It uses those means of grace which have come down from the first century, prayers, the Sacraments, and the Bible.

The Church is the Divine and visible Society authorized and empowered by Christ Himself to teach His Truth and to administer His Sacraments, and is governed by the Bishops, the successors of the Apostles.

The work of the Church is (1) to teach Christ's Truth, (2) to administer Christ's Sacraments. For this it exists, and for no other purpose. For this it received authority and power from Christ, and is guided by God and the Holy Spirit. At first it consisted of the Apostles and the immediate followers of the Lord, called and chosen by Him for the work; to these were added others in the course of time. The test of the true Church of Christ is this: "They continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in the prayers." Acts ii:42.

FOUR APOSTOLIC MARKS

Apostles' Doctrine; Fellowship; Breaking of Bread; the Prayers

By Rt. Rev. Irving P. Johnson, D. D.

Two centuries ago man was narrow. It was the golden age of sects. Man cut out from the circle of truth some segment of his fancy, and lived within its contracted lines.

Those only who concurred with his own narrow definitions of life or God or truth were sane.

The historic Church was far too liberal in its broad inclusiveness—all were excluded from the communion of the elect except they would receive the truth as the sect defined and limited it.

And so the Church's unity was destroyed, and in place the attempt was made to substitute the uniformity of the sect.

But the circle of truth was too large for one segment. It had many subdivisions, and so sects were subdivisions, and so sects were were formed, and then these sects divided and subdivided, each one more narrow and intolerant than the other.

What was grined? The right of each man to follow his particular religious fad in company with others exactly of his own pattern.

What was gained?The right of each Church of Jesus Christ was a great brotherhood of those who believed in and loved the Lord Jesus Christ.

But time brings about its nemesis upon all wrong-doing, and it brought about the revulsion of thought from the sect idea.

And now we live in the age of complete revulsion against the sect idea.

Men have awakened to the fact that truth is very wide, and cannot be confined within the lines of the segments that men have arbitrarily set up. But worse yet. Men, never content with moderate reforms, are going from them. They want to destroy the lines of the circle as well, and to promulgate the startling doctrine that everything is truth. That the truth of Jesus exists within the circle and without. And the historic Church, which stood firm against the sect idea, is now confronted with a new proposition. Not only are the lines which separate sect from sect to be obliterated, but the lines which separate the Church from the world are to undergo the same obliteration.

What are these lines which are necessary to the Church's life and the Church's mission? What is the circle without which the Church of Jesus Christ could no longer perform its mission of handing the truth from generation to generation? What lines are essential to the Church's existence, and without which the world and the Church would be one?

The Greek word for Church is "Ecclesia", and it means "called out". The Church is composed of those who have been called out of the world into the fellowship with Jesus Christ. In the second chapter of the Acts we are given the boundaries of the Church. Let us state them.

"And they (the first Christians) continued in the Apostles' doctrine and fellowship and in the breaking of bread and in the prayers."

These were the lines of the circle which separated the Christians, not from one another, but from the world without. Let us examine these four quarters of the circle:

1st. The Apostles' Doctrine.—Not some narrow sectarian philosophy or opinion, but the doctrine which has come down from apostolic days and which the universal Church embodied almost at once in the "form of sound words" viz., the Apostles' Creed. That is the final test of doctrinal difference between the Church and the world.

Do you believe in God the Father? Do you believe in His Son, Jesus Christ? In His birth? In His death? In His resurrection? Do you believe in the Holy Ghost? Do you believe in the Holy Catholic Church? In the forgiveness of sins? In the life everlasting?

This we cannot alter without reversing the testimony of Christendom for nineteen centuries.

So when these modern reactionaries approach the Church and say you must give up some article of the faith or you are narrow and intolerant we reply, "Not so." For these things the Church has always stood; they are not sectarian opinions but the standard of Christian truth from the beginning.

2nd. The Apostles' Fellowship—A fellowship is a union of men in some organization. The family is a fellowship bound together by the legitimate issue of husband and wife begetting children who are knit together in a common family by a common name and common ties. The Nation is merely a larger family, first the family, then the tribe, then the Nation and it has its common authority and bands of fellowship.

So the Church has an apostolic fellowship. To deny it is to deny the Church's right to exist. From the beginning the Bishop has been the Father of the family or that branch of the family to which we belong. The Church must have a Bishop to be a Church just as a family must have a father to be a family and a state must have a governor to be a state.

Those who deny the historic episcopate are obliged by the very nature of things either to do without a Church and have merely a collection of congregations or else to create a Bishop or a Moderator or somebody who shall exercise the Episcopal office. The Church clings to the historic Episcopal because it has depended upon the Episcopate as the nucleus around which the organization gathers.

3rd. The Breaking of Bread—The Sacrament of the Lord's Supper is a matter of His own institution. He gave this "breaking of bread" to the Church as the symbol of unity and the channel of His grace.

To give up this sacrament would be to deny the prescience of Christ in ordaining it and to remove from the Church its common bond of fellowship and source of grace.

4th. The Prayers.—Prayer is the soul's spiritual power; and common prayer is the conservation of the power, making it our engine for righteousness.

The individual is weak, but the collective prayers of the faithful are strong.

A short study of these four quarterings of the circle of truth will show you that the Church jealously guards her unity.

The apostles' doctrine is her unity of faith. The apostles' fellowship her unity of discipline. The breaking of bread, her unity of life. The Prayers, her unity of effort.

In these four quarterings there is no barrier between Christian and Christian; but between the Christian and the world. They are not the narrow barriers of exclusiveness, but the four walls of our spiritual home which insure her sacredness, her purity and her peace.

We have no right to sacrifice any of them, for they are the safeguards which have kept the Church from the narrowness of sectarianism and which will, I trust, keep her from the looseness of modern liberalism.

Not that there is no truth outside of the Church—any more than there is no virtue outside of the family, but that the truth within the Church is a sacred deposit which must be forever guarded by the walls of the House, which Christ built and called after His name.

A well-kept Sunday, perfectly meets the wants of the modern man. It offers him just the rest which he requires. There is no relaxation so complete as that which presents thoughts and interests utterly different from those with which a man is commonly engaged, and the loftier those thoughts and the higher those interests, the better. The jaded faculties never enjoy such perfect rest as when another set of faculties are called into play and exercise, while the tired ones sleep in calm.

The Deadly Sins

The deadly sins are those by which God is shut out completely from the consciousness of man. They are these: Pride, anger, covetousness (which is idolatry), lust, gluttony and drunkenness, envy and sloth. These cut a man off from God unless there is repentance. What is meant by calling these mortal sins is that when they are persisted in, and so become a habit, they create an atmosphere in which God cannot be, any more than light can be where there is darkness. It is true that by the grace of God they can be overcome, and the darkness made light, but, while God's grace is freely given, man has to cooperate with this grace and turn to God. Indulgence in these sins produces a character which cannot be happy in the heavenly places, because not fitted therefor any more than a lustful man is happy with pure minded people. But whose fault is it that he is lustful?

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

The new Chapel at Eclipse, S. D., was consecrated on Sunday, Sept. 23.

Trinity Church, Rock Island, Ill., has organized a troop of Boy Scouts.

The War Commission appointed by the Presiding Bishop held its second meeting in New York City on Tuesday last.

The Rev. Drayton R. Blaske, in his newspaper announcements of Sunday services, calls Emmanuel Church, Hastings, Mich., of which he is Rector, "The Church of a Thousand Welcomes."

St. John's Church Record urges the members of that Parish to subscribe for THE WITNESS, and says: "We expect this weekly Church newspaper to be in every home this year."

The new Parish House of St. Augustine's Church, Ilion, N. Y., was formally opened to the parishioners and friends on Saturday evening, Sept. 15. The attendance at the housewarming was large, and all were delighted with the completeness and excellent appointments of the building.

Governor Edge of New Jersey has issued a proclamation designating Sunday, Oct. 7, as "Sunday School Day", says The Leader. He urges the residents of New Jersey to visit personally some Sunday School on that day and try to interest the children among their acquaintance in Sunday School work.

The Rev. Menard Doswell, Jr., who has entered upon his new duties as Rector of St. George's Church, New Orleans, La., is a strong advocate of the Boy Scouts. He says: I believe that every rector should have a troop of the Scouts in his Parish. Every boy who can should be a member of a troop."

St. Paul's Church, Marion, O., after having been closed for two months, during which time a number of improvements have been made, including the installation of a new pipe organ and the redecorating and remodeling of the interior, was reopened on Sunday, Sept. 30.

THE WITNESS, a Church newspaper, is only one dollar a year, and for that price is given items of interest about the Church in general, as well as instructive information. The Editor-in-Chief is the Rt. Rev. Irving P. Johnson, who has connection with this Parish, one of the brightest men in the Church.—The Rev. H. P. Scratchley, in St. John's Parish Paper, Poultney, Vt.

The Rt. Rev. Dr. Charles P. Anderson, Bishop of Chicago, has accepted an invitation to give an address at the National Convention of the Disciples of Christ, which will be held in Kansas City, Mo., Oct. 24-31. Dr. Robert E. Speer of the Presbyterian Church will also be one of the speakers. An attendance of ten thousand is expected.

"Our nation is spending money", says the Rev. Charles E. Jackson, Rector of the Church of the Ascension, Fall River, Mass., "in amounts quite incomprehensible; yet every one admits the profound meaning of the ideal for which the money is being spent. The life of the nation, and of liberty and democracy, is our concern and all we possess is willingly given. So in our religious training. When once we catch the ideal, our material gifts will follow, and unless we are trained to give we have not been taught the essential gift. For 'the surest way to petrify the human heart is to awaken feeling and give it nothing to do'."

Mrs. Biller, widow of the late Bishop of South Dakota, will visit the Diocese of North Dakota next week as a representative of the Board of Missions for the purpose of extending knowledge and awakening a deeper interest in its work, as well as to prepare the way for the Institute Training School which will be held at Fargo Nov. 13-16, writes Mrs. Hancock, President of the Auxiliary, in the North Dakota Sheaf. The purpose of the Institute is to train leaders for Mission study and for Junior work.

A Church School of Religious Instruction will be held for ten weeks in the Cathedral House, Louisville, Ky., beginning Oct. 10. The instructors and subjects taught will be as follows: The Rev. H. S. Musson, "Religious Pedagogy"; the Rev. R. L. McCready, "The History and Doctrine of the Book of Common Prayer"; the Rev. Roger H. Peters, "The Gospel and the Life of Christ"; Miss Nannie White Winston, "Prayer"; Miss L. L. Robinson, "The Bible in the Prayer Book".

The Rev. Dr. H. J. Mikell, Bishop-elect of Atlanta, was the principal speaker at the opening exercises at the Ward-Belmont School for Girls, Nashville, Tenn. He talked on "The Gift of Sacrifice", and told the story of the sacrifices the American people are now making every day. He said that the gifts the students had, to meet the demand for sacrifice, were beauty, strength and joyousness. "You should make the best of these gifts," he said to the girls, "in order to prepare yourselves for the problems which you will have to face in this new era."

On Monday evening, Sept. 25, a dinner was tendered, in the University Club, to the Rev. Christian M. Young, Rector of St. Thomas' Memorial Church, Oakmont, Pa. He, after twenty-two years of faithful, conspicuous and able service in the Diocese of Pittsburgh, begins his new work as Rector of Trinity Church, Takoma Park, Washington, D. C., on Oct. 1. The following were present at the dinner: The Rt. Rev. the Bishop of the Diocese of Pittsburgh; the Revs. John R. Wightman, D. D., J. H. McIlvaine, D. D., Alexander Vance, D. D., John Dows Hills, D. D., Homer A. Flint, Ph. D., E. H. Ward, D. D., George B. Richards, W. N. Clapp, Edward S. Travers and William Porkess.

On Sunday, Sept. 30, Bishop Whitehead was one of the speakers at the closing service of the fifth Summer season of open air services in the down town district of Pittsburgh. Over one hundred men of the Brotherhood of St. Andrew attended this closing service.

The Rev. Edward E. L. Eckel entered upon the Rectorship of St. Andrew's, Fort Worth, Texas, Diocese of Dallas, on September 15th, and may be addressed accordingly.

The Rev. John Furrer has resigned St. Luke's Church, Fall River, Mass., and has accepted the Rectorship of Grace Church, Everett, Mass. He will assume his duties on October 1st, his address being 2 Meader Road.

The Rev. P. Burton Peabody has resigned as Rector of St. James' Church, Independence, Iowa, and will assume charge the first of November of an important group of Missions in the Blue Valley section of the Diocese of Kansas.

The Church of the Holy Comforter, Cleburne, Texas, requested the Rector, Rev. H. H. Johnston, to withdraw hisresignation. This he has consented to do. He will continue to conduct the Military School that he has carried on with such marked success for the past ten years.

The Rev. Frederick T. Datson, formerly Rector of the Church of the Good Shepherd, Witchita Falls, Texas assumed charge of the Rectorship of Trinity Church, Fort Worth. During his Rectorship at Witchita Falls a handsome new Church and Rectory were built. Mr. Datson came to this country at the age of sixteen. "I am an Englishman by birth," he says, "and true American by inclination."

Declination by the Rev. William Porkess, Rector of Grace Episcopal Church of a call to Bayonne, N. J., is good news not only to members of his immediate Parish, but to all Pittsburghers who are familiar with his faithful, efficient service to the community at large. The street services conducted in the down town district by Mr. Porkess during the Summer months have exerted a widespread influence for good, but they suggest only one of his varied activities, that are not bounded by the four walls of his Church. It is complimentary to Pittsburgh that other cities should want to get our clergymen, but we are selfish enough to prefer to keep them here.—Pittsburgh Chronicle-Telegraph.

The Rev. John Sylvanus Haight, who for the past two years has been Dr. Van De Water's assistant at St. Andrew's, Harlem, New York, has been elected Rector of Calvary Church, Bayonne, N. J., in the Diocese of Newark. He has accepted and will begin his new work in November.

Personals

The Rev. Elmer N. Schmuck of Minneapolis has declined a call to Trinity Church, Rock Island, Ill.

The members of St. Matthias' Parish, Summerton, S. C., have presented their Rector, the Rev. W. M. Walton, with an automobile.

On and after October 4th, Bishop McElwain's address will be The Episcopal Residence, 2642 Portland Avenue, Minneapolis.

The Rev. W. L. Kinsolving, until recently Chaplain of the Officers' Reserve Camp at Ft. Myer, will soon go to the front in the service of the Y. M. C. A.

The Rev. Edward E. Cobbs, for sixteen years Rector of St. James' Church, Montgomery, Ala., has accepted a call to Christ Church, Nashville, Tenn.

The Rev. Jerry Wallace, Deacon in charge of St. Mark's Mission, Pulaski Heights, Little Rock, Ark., married on Sept. 12 Miss Leonora Swilling of that city.

Col. Thomas B. McAdams, a prominent young business man and banker, has been appointed Superintendent of St. Paul's Church School, Richmond, Va.

The Rev. Philip K. Edwards, Rector of All Saints' Church, McAlester, Oklahoma, recently suffered an operation for appendicitis, from which he is slowly recovering.

The Rev. James M. Maxon, who has assumed charge of the Rectorship of St. Mark's Church, Louisville, Ky., will be instituted into the Parish by Bishop Woodcock on Sunday, Oct. 14. Mr. Maxon was formerly principal of Margaret College for Girls at Versailles, Ky.

It is overwork everywhere. There is no real rest night or day. Even our amusements must be intense excitement, new sensations. We burn the candle at both ends. Americans have no Sabbaths—no rest at all. And yet nowhere is Sunday more of an absolute necessity than in the United States. No nation needs the fourth commandment more rigidly enforced than this nation of active, energetic, ambitious, busy people.

A Soldier's Appeal

Recruit Co. No. 10,
Columbus Barracks,
Columbus, O., Sept. 18, 1917.

To the Editor of THE WITNESS:

Believing it my duty to minister to the boys in the trenches, I resigned my charge some months ago in the Church's Mission field, and after making application for a Chaplaincy, enlisted in the Medical Corps of the Army. I now write to ask the attention of the Church to a most vital matter. Writing from the viewpoint of an enlisted man, the boys whom our country is sending into this war are under fearful temptations, not only from drink, but from the "social evil" as well. A young man who has all his life known only gentle and Christian surroundings believes it his duty to enlist and give his young life for his country, if necessary. Entering the Army, he is immediately shipped to a distant post, far from any one he has ever known before. Here he is thrown with people of all classes, including much of the riff-raff of our civilization. Unless he holds himself aloof from his fellows, he every moment hears oaths of the most vile character, and the obscenest stories. It may be the right thing and the heroic thing thus to ostracize himself, but not many will do it. If he wishes to get away from this into feminine society, being a stranger in a strange land is often enough to cut him from the society of any but street walkers.

Would it be too much, then, for each home Church to keep a list of those who leave its congregation for the Army, and, classifying them by regiments, send the list, with comments, to the Rector or pastor of some Christian body in the towns to which these commands are ordered. Then let those who receive these letters see to looking up the young men and at least invite them to Church functions. When a command leaves a town, let the minister of that local Church send his list to the Church officials in the town to which his charges are moving. For the recruiting stations, where all is disorganized, could not the Clericus, or in the case of towns where there is no Clericus, the Ministerial Association, appoint a Secretary to go each week and get a list from headquarters of those who have left that week, with their destinations, and distribute these among the ministers, that each Church or denomination may handle its own men?

Thus, those who are trying to live decent lives will be helped by the whole Church, and, if other denominations can be persuaded to co-operate, by the entire body of corporate Christianity. Men are too bashful, often, to present letters, but if looked up will appreciate it greatly. A Chaplain can do much, but often there is no Chaplain at a crucial time in a man's life. If there be a Chaplain, of course anything done should be done only after consultation with him. Men need feminine society, and decent men should not be deprived of decent society, which only the local Parishes can provide.

Many individual Churches already are doing this, but would it not be a good plan for many more to do so? It would cause much trouble, but is the prize to be won too small for the extra work? Human souls against extra clerical work! A letter written by a mother and her Rector, a price too great to pey that her son and his boy may return as pure and clean as he went away. Could only those who read this see as I see the looks of despair on so many of our young soldiers' faces at this loneliness and separation from Christian people, and how they welcome a clean, kind word from any one, your very lives would be too small a gift to give to help them. Is the extra time and trouble to tell your Church about your boy, or to look up somebody else's boy, too much to ask?

R. F. BLACKFORD.

A Word from the Late Justice Brewer of the Supreme Court

"Because Christianity so blesses and uplifts individuals and nations, it is the duty, as well as the privilege, of those enjoying its benedictions to pass it on to those who as yet know it not. It can reach them only as it is carried to them. It does not flow to the places of need, like water, through the power of gravitation, to the lower level. It is not like the sunlight, which, without man's assistance, circles the world. It must be borne by human hands and hearts. This is the work of Foreign Missions.

"I believe in them because the work not only blesses those to whom the Missions go, but those by whom they are established and supported. The reflex influence on the latter is no small item, and it is universally true that they who are most devoted to the cause of Missions, most interested in the work, give to it the most earnest support, are the finest types of Christian character. 'He that loseth his life for my sake, shall find it.'

"I believe in them not merely because of the reflex influence on individual character, but because of the standing they will give to this republic in the sight of the world. As a citizen, I love my country, and long to see her the recognized leader among the nations. That is possible only as she touches them in the most helpful and uplifting way. Mere display of strength is not sufficient. We may stand in wholesome awe of the prize-fighter, but we do not love him. So it is that Foreign Missions are more significant than battleships. The Gospel is better than the 'big stick' for the influence and glory of the republic."

GRACE CHURCH, TECUMSEH, NEB., SENDS S. O. S.

Grace Church, Tecumseh, Nebraska, needs at least $500 immediately for much needed repairs, renovation and general "boosting". The little company of the faithful here are doing their best, but they MUST be helped. A Layman of the Presbyterian Church living here, and with intimate knowledge of our work, has started the fund with $200. The prospects of the Church were never brighter. We can put up a great fight if YOU will send us the ammunition. Will you "do your bit"? He that giveth to the poor lendeth to the Lord. If you are satisfied with the security, lay down the cash. Bishop Arthur L. Williams is our reference. Send checks for any amount to the Vicar, the Rev. C. Edwin Brown, P. O. 365, Tecumseh, Neb.

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The one unfailing sense of comfort is faith in God's love and grace. Only He can comfort hearts and establish them. Indeed, the meaning of all trial is that through it men may be drawn to God, and may find peace under His shadow.

The love that loves the possible, yet unborn, in any fellow creature is God-like.—J. Chappell.

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The Witness

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AD CLERUM

In traveling through certain parts of rural England, I was tremendously impressed with the extreme neatness of even the humblest cottages.

One of the neatest and coziest places in the little village where I stopped was the Alms House, consisting of several small cottages of artistic design and the grounds well laid out with flower beds, hedges, and the like.

The rural Churches were old, some of them very old, but all scrupulously clean and neat.

I could not help contrasting this neatness with so much of disorder and barrenness that I had seen in many villages in the western part of the United States.

It does not cost much money, merely a little effort, to make even the humblest House of God clean and neat. It is not beneath the dignity of a priest to make it his business to work on the lawn of the Church. It is good, healthy exercise, and would be an excellent tonic to put in an hour or so each day on this job, and the results would be more satisfactory than several sermons. Weeds and rank grass around the Church are signs of a slovenly faith.

Paint, too, is not expensive, and a little skill in fixing up things that are broken could be acquired with much addition to one's self-respect, instead of a loss of dignity. Any one who is a disciple of the Carpenter would rejoice to see one of His ministers busy around God's House. I had rather be a workman in the House of the Lord than to dwell in the habitations of slovenliness.

Next enter the sacristy. Ought it to be a receptacle for junk? When one enters a sacristy and finds it cluttered up with old Sunday School papers, oil cans, jugs, bottles and other features of a junk shop, one wonders where a priest who is about to celebrate gets the proper meditative suggestions for the service that he is about to perform.

Better, a thousand times better, don a pair of overalls and clean up the mess than to go from such squalor to the Lord's Altar.

And then the Sanctuary itself. This is built for edification. But what edification can there be in soiled linen and dirty walls?

Just the other day a priest told me of the conglomeration of things that he found in a cupboard under the Altar. It made me think of the image of Dagon, from which the rats issued when disturbed.

Of what value is it to emphasize that Christ is present as a guest in a sanctuary that speaks louder than words of His absence. Of course, the ideal system requires that these matters be attended to by a Sexton and an Altar Guild, but where these cannot be had, or are inefficient, it is not beneath the priest's dignity to do a little manual labor amid holy things.

I can remember as a young man being a guest in the home of a minister (not one of our clergy) and being impressed with the waste of time which characterized his day. For the time it turned me against the vocation.

The whole day was spent in puttering,—a lack of system in it all. Instead of a morning devoted to study and meditation, the hours were spent in a lengthy trip to the postoffice, a desultory reading of papers, a dreamy conversation about ordinary things, an inefficient dabbling in household affairs, some complaining about things, etc.

Nor was the afternoon more profitably spent. A perfunctory call or two, but the whole day without order, system or efficiency.

How could a week thus spent make a man to be a leader of men?

The ministry has the reputation of being inefficient. It is no worse than other professions. It is only a small percentage of any business in which men succeed. But the ministry ought to have a large percentage of efficiency, for we serve the Lord Christ.

Of course, the minister is his own timekeeper, his own boss, and his salary seems to be a fixed quantity independent of whether he does a day's work or not. As a matter of fact it is more of a fixed quantity than he realizes, just because he wastes so much time; and that fixed quantity is the minimum upon which he and his family can possibly live.

Moreover, unless a man keeps busy, he finds himself brooding over his condition, finding fault with the members of his flock, complaining at his lot.

The idle man, or the man who putters over little things, gets a little view of life, and fills it full of petty complaints. There is nothing that makes a man more querulous than to have no definite work in which he is interested. He soon becomes an I. W. W. in the ranks of those who labor in the vineyard. Everything and everybody is wrong because he himself does not love work or folks, and he does not love them because he approaches them in a confused and disorderly fashion.

There are three things that a priest should do. He should be a man of prayer, and should devote a certain part of each morning to his morning office. We always found it an excellent discipline to say Morning Prayer each morning in either church or study at 9 a. m., and to announce it.

It may be no one will come, but even if they don't, they know that their priest is praying for them at that hour. At least he is busy in the King's business.

This gives one a definite time to go into his study—where he finds his second task. Nor should he encourage interruptions there, either from within his household or without. We do not believe in the practice of absolutely forbidding interruption. It may make you wise, but hard. The priest's ear should ever be open to the needs of men, but he should discourage purely social calls, or those of petty business which can wait for their proper time.

Having spent his morning in his study, let him take a generous noon, setting out upon his rounds at about 2:30, when people are ready to receive him, for to know men is his third task.

I think that it is an excellent rule to make at least five calls a day, on the sick, on strangers, on parents, on stragglers, on all sorts and conditions of folk. Then by six o'clock you have learned something, you have been busy and you may or may not have done somebody good. But you yourself have been benefited, for you have been in touch with God and books and men, and you haven't dawdled away the day in the silly delusion that sheep must come to the shepherd and that the dignity of the priestly life has been furthered by your insulation from your flock.

A priest is to be a man of God, a man of learning and a lover of mankind, and you can be none of these by absent treatment or by refilling your pipe when you have already smoked enough.

To aspire faithfully to these three ends will cure you of that depression and tired feeling.

THE STORY OF THE CHRISTIAN CHURCH

HENRY AND HILDEBRAND

It is a curious fact that the Roman Church acquired its peculiar marks from a period which was characterized by neither piety nor learning.

The Cultus of the Virgin and the Saints, the use of relics, the practice of compulsory confession, the enforced celibacy of the clergy, the Papal supremacy as distinguished from his primacy, the College of Cardinals, the use of indulgences, are all products of the ages that darkened Europe from Augustine and the Fall of Rome to Dante and the Revival of Learning. An age that was brutally ignorant and viciously impious.

Hildebrand was the flower that budded as this season approached its fall. Able, narrow, unprincipled in his methods, vindictive in his aims and satisfied with himself, yet not without his virtues. He was an influential member of the curia when the College of Cardinals was organized, and was the power behind the throne in several administrations before he himself ascended the Papal throne.

The "Dictatus Papae," which we published last week, showed that he aimed to make the Papacy a power in Europe so overwhelming that even to question its infallibility was to incur its bitter hostility. And from the days when the Papacy had been saved from itself by the Otto's (about 1000 A. D.) to the day when Hildebrand passed away in exile (1085) the Popes were able men, united in a common purpose.

On the other hand, the opponent of Gregory in this famous mediaeval battle was nothing but a boy in the hand of regents, when he inherited the imperial throne and began that battle as to whether the emperor himself should be a vassal of the Pope, a pale moon to this rising sun.

The tutors of Henry IV were two German Prince-Bishops (Adelbert and Hameo) who alternated, one in ruining his morals and the other in stiffening his discipline. These Prince-Bishops of the Rhine were no friends of the Papal claims which aimed at their own proud offices as well as the emperor's sovereignty.

Henry grew up a combination of loose morals and vigorous action. But he had a difficult road to travel. He could depend in his struggle with the Papacy upon the great German Bishops and the smaller barons of his realm, but the federation of the empire was seriously threatened by those princes who viewed the imperial power as jealously as the Archbishops viewed the Papal claims.

The controversy centered upon the question of investiture. Should the emperor bestow the ring and staff upon the great Bishops who held one-fourth of the empire's wealth, or should they receive their office solely from the Roman Pontiff? It was a struggle for princely power between Pope and emperor in which the rights of the matter were lost sight of in the benefits that would ensue.

If the Pope could command these Bishops without Imperial sanction, then Rome would have an empire within the empire, and could thwart the emperor at every turn. Should the emperor have this right of investiture then he could prevent a Papal Cabal within his realm. The issue was fought not upon its merits, but in accordance with the genius of politics by personal abuse. Emperor and Pope each accused the other of awful crimes.

Finally a German Synod, acting at the Imperial desire, excommunicated the Pope, and the Pope replied by deposing the emperor and absolving his subjects from their allegiance.

At this point the great lords of Henry's domain turned upon their feudal vows and repudiated the emperor because he was under the ban of the Church. It was an excuse for unloading vexatious feudal obligations. If these great lords could depose the emperor, they could elect their own creature to hold the title but not enforce the toll.

Henry suddenly finds himself powerless. Pope Gregory starts to convene a Synod in the heart of Germany which shall finish the deposition of the emperor. Henry starts to intercept the Pope, make confession of his sins and receive the Papal absolution.

So Henry waits outside in the snow for several days while Gregory schemes inside the castle.

But there is no help for it. As the Vicar of Christ, he cannot refuse to receive a penitent, and so, outflanked by Henry, he gives a grudging absolution, which he is shortly to withdraw. But for the time being Henry has saved his crown.

Then begins the fight again.

The Pope summons curious allies in the battle. You will remember that beside the question of investiture, there was the matter of clerical celibacy as a part of the Papal program. At Milan, the clergy were married. They were the best educated and most respectable clergy of a very disreputable ecclesiastical era. But they stood in the way of the Papal program. At Milan there was a sect known as the Pataria. They, like our modern Christian Scientists, believed that matter was evil, Sacraments unholy, and marriage merely licensed lust. The married clergy of Milan were their natural enemy, but these same Milan clergy were friends of Henry in the struggle against Papal power. So Pope Gregory forms an alliance with these heretics to enforce celibacy on the clergy of Milan.

Another ally turns up in the Norman cattle thieves of Italy, who, having previously assaulted Rome, were induced to be captured by their captive, and, receiving absolution for their outlawry, became the vassals of the Pope.

A third ally was found in the Countess Matilda of Tuscany, rich, masculine and pious, who devoted her great wealth and power to the Papal cause.

The struggle lasted during Gregory's lifetime, and was marked by a rival Emperor set up by the Pope, and a rival Pope set up by the Emperor.

Gregory died in exile. Henry dragged out a wretched existence, doomed to see his son join the ranks of his enemies. He died with the question still unsettled, and passed on to his rebellious son the controversy, which that son in turn found could not be settled by his Papal friends without his own extinction.

So it was not until the Diet of Worms (1122) that a compromise was reached on the question of investiture, by which the Pope bestowed the ring and staff, but the prelate thus invested could not take the office until he had done homage on his knees before the Emperor.

Items from Trinity Cathedral, Cleveland

The deepest sympathy is extended to Mrs. H. P. Almon Abbott in the death of her cousin, Edward Revere Osler, 2nd Lieut. Royal Field Artillery of England, who was recently killed in action in France. Lieut. Osler was the only son of Sir William Osler, the distinguished physician, and Lady Revere Osler, formerly of Boston and Philadelphia.

The Diocesan Conference of the Woman's Auxiliary of Ohio has been revived for the purpose of the Diocesan and Parochial officers meeting together to formulate plans, hoping to bring about more united effort and engendering enthusiasm for the coming season. These Conferences will be held periodically. The first one was held Sept. 20th at Trinity Cathedral House. More than a hundred officers were present, representing the different Parishes of the Diocese. Luncheon was served at noon, after which the meeting was held. Mrs. Frances Knapp, Diocesan President of the Woman's Auxiliary, presided. Mrs. Knapp spoke very enthusiastically on the devotional plans and prayer life of the Auxiliary. Papers were read by other Diocesan officers, followed by a social hour.

The preacher at the Cathedral on Sunday last was the Rt. Rev. J. A. Richardson, D. D., D. C. L., Lord Bishop of Fredericton. Bishop Richard, although one of the youngest Bishops in the whole Anglican communion, is known far beyond the Canadian Church as a very strong and practical preacher. He was greeted by a very large congregation at the morning and afternoon service.

Dean Abbott, who recently sailed to France to do evangelistic work under the auspices of the Y. M. C. A. of Canada, has written Mrs. Abbott from shipboard: "Most of us are heavy-hearted over this business of leaving home and work and dear ones for an extraordinary experience. We have some two thousand souls aboard and every one is cheerful to the degree of artificiality." Dean Abbott will be commissioned a Captain in the Canadian army upon his arrival in London.

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CHURCH EXTENSION OUT-SIDE THE LIMELIGHT

McCALL, IDAHO

Extracts From a Letter

McCall is a little village of about 250 population, with a rich surrounding country, which is now being settled up. It lies in the great southern Idaho forest, on the edge of the Payette Lake, and at an elevation of 5,021 feet, and at the end of a branch line of the O. S. L., the depot of which is called Lakeport.

The Episcopal Church was built about two and a half years ago, but until February this year only occasional services have been held. From Feb. 1st regular services have been held, and in March we opened a public library and reading room, through the kindness of the members of the Church Periodical Club, which has proved a great blessing to the community and added greatly to our standing.

The Winters are severe. We have an average of six feet of snow packed down on the level, and a few miles north of here it reached a depth of twenty feet last Winter. The coldest day last year was 48 below, and for two or three weeks at a time we were completely cut off from outside communication, owing to the canyons through which the road runs being blocked.

My district extends over 100 miles. and points north of here must be reached by stage, snowshoes, etc. I am forming a Sunday School 51 miles away in a mining camp, which I shall have to make this Winter on snowshoes. There are children in this camp eight and ten years of age who have never attended a Sunday School, and who have yet to see their first train.

In McCall, we have a Ladies' Guild, composed of women of all denominations, there being only two Episcopalian families living here.

I have baptized 18 young people since March, married a number of couples and taken four funerals, the latter all taking place in the dead of Winter, and under most trying circumstances. On one occasion we were detained for over an hour at the grave-side while the grave was being finished, and we stood around in a blinding snow storm, a solid bank of snow eight feet high surrounding us.

All horses making a trip in Winter have to be snow shoed, and it is an interesting sight to see them leaving for the upper country with snow shoes on their feet. The shoes are made of square blocks of wood or iron, and are fastened to the feet with straps. At first, it seems impossible that they could walk at all, but they soon get used to them, and make good time. If this were not done, they would often sink four to five feet in the snow, and be killed by their own gallant efforts to get on their feet.

Last Fall I had charge of New Meadows and McCall, and made a trip of fourteen miles every Sunday, holding a morning service in New Meadows and evening service here. The trip had to be made with a team, and it was exceptionally hard, often taking from noon until 7 p. m., just in time for the evening service. New Meadows is to be served from Wesser in future, as there is a railroad connecting the two towns, but from here it must be made by rig or on foot.

This is a truly Missionary section, and one has to hold an instruction service all the time; that is to say, announce the various pages, tell the congregation when and how to join in, kneel, stand or sit. Until a year ago, no regular services of any kind were held here, and it is hard to get the people who have been so long without to take an active interest in Church affairs. This Winter we lose 44 individuals from our congregation. Many are going out in order to get work for the Winter; others are going out to educate their children, our school being a very poor affair.

Just a little story, and I have done: Last Winter a young lady came out here in order to get used to the climate, as she had applied for a position in Alaska. After a few weeks she told me that she had decided to refuse the appointment, as she could never get used to such weather, it having snowed for nearly a month without stopping, and she concluded she had had all the "Alaska" she wanted.

THE WORK OF THE CHURCH AT ST. ALBAN'S SUSSEX, WISCONSIN

Part of a Letter

Sussex, the village in which St. Alban's Church is located, is in the central portion of the County of Waukesha, and is situated about twenty-five miles due west of the city of Milwaukee. Though the village is quite old (as villages in Wisconsin go), it has never been incorporated, and with the hamlet of Templeton, which it joins so closely that no one knows where one begins and the other ends, it receives its local civil government from the town of Lisbon. The two places combined have barely three hundred inhabitants. There are general stores in each hamlet, the usual country blacksmith shop, a hardware store and the meat shops. Three railroads touch the villages, but no pretense is made to furnish them any train services of convenience. Its main industry is farming, the early tillage of the soil now rapidly being abandoned for the more profitable business of dairying. The soil is a rich clay, the general contour of the land being a combination of broad meadows and low-lying hills. A tourist passing through casually would see nothing of note, and doubtless would not linger. If he did, he would find himself in a country marked by strong English tendencies, mingled with later German traits. The only point of interest in the village would be the old Parish Church of St. Alban's.

The history of Sussex is really the history of St. Alban's, particularly so in the earlier years. The town of Lisbon was settled mostly by English immigrants from the County of Sussex, England. Foremost in time and influence was the family of Weavers, three brothers of which settled in this vicinity, and eventually caused the establishment of their old faith in this new land. Through their efforts, the Rev. Lemuel Hull of Milwaukee held services in their homes every month, the first service being held in 1840. The following year, Dr. Adams, James Lloyd Breck and John Henry Hobart located at Waukesha (then Prairieville), walked the eleven miles through the wilderness and held occasional services. In 1842, they moved to Nashotah, where the "School of the Prophets" was established, and Dr. Adams became nominally in charge of the work at Lisbon. The congregation was formally organized into a Parish on October 2, 1842 by Bishop Kemper, the service being held in the barn of one of the Weaver brothers, the seats consisting of hewn planks resting on logs, and the Choir occupying the hay-mow above the cow stable. A box covered with a cloth served as an Altar, and a rude reading desk was improvised. There were five baptized and five confirmed. The service lasted from 10 o'clock in the morning until 4 in the afternoon.

A year later, an acre of ground was given by one of the Weavers for a churchyard, and a small frame building was erected thereon, which was first opened for services by Dr. Breck on Whitsunday, 1844. No bell was to be had, so the worshipers were called by a huge triangle, whose notes could be heard quite a distance. At first the music was furnished by an orchestra—violin, viol, flute and clarinet. Later, a small melodeon owned by one of the Rectors was pressed into service. This Rector received the munificent sum of $1 a week salary! The Treasurer reports the total receipts for 1849 at $15.21! The record adds: "Money was scarce". A few years later, a few acres of ground were bought and a small Rectory built.

The present stone church was erected in 1864, and consecrated two years later. It is constructed of the durable limestone found in abundance in this vicinity, and is patterned after St. Alban's Church, Peasmarsh Parish, England, from which it took its name. Later, a dignified tower was added, and a bell placed in it, and several quaint memorial windows were installed, which are still in excellent condition, and constitute one of the charms of the edifice. In later years, a Guild Hall was built and presented to the congregation by one of the descendents of the original Weavers.

Primarily, St. Alban's was the center of the community. The old church, with God's acre about it, was centrally located for the convenience of the worshipers around it. The settlers, being all of English descent, looked to the Church for all religious ministrations. As some of them grew aged, and wished to retire from the tilling of the earth, they purchased land near the church and built their dwellings in which to pass their old age. In this way the village of Sussex grew,, having its origin primarily in the Church. Unfortunately, from the Church's viewpoint, a certain loss resulted from this, mainly because many of the early settlers, in disposing of their farms, sold them to German immigrants, until now the community which was formerly loyal Church of England people, is largely honeycombed with German Lutherans, who seem, in the older generations at least, entirely out of reach of any influence of the Church. In this way, a formerly strong Parish has been weakened, until it lacks nearly two-thirds of its former strength. The present congregation is widely scattered, so much so that the extent of the Parish is about two hundred square miles. A radius of ten miles would not take in some of its communicants. Under such conditions, it may be seen that the congregations are not large, weather conditions combining with distance to influence attendance at the services. Much interest, however, is shown, and nearly every family reaches the Church once a month, and manages to keep in touch with its activities.

We have a Woman's Auxiliary, a Junior Auxiliary, a Choir Guild that fosters the social activities of the Parish, and a small but efficient Sunday School. The great problem is the religious education of the young people, many of whom cannot attend Sunday School, on account of living so far away. Some get their first real religious study at the time of their Confirmation.

The field is a strategic one and holds a bright outlook. There are several small towns and villages near, some having Church buildings, and an Associate Mission is a hopeful dream of the future.

As it is necessary for a pilot to look ahead and decide which way he shall take, so should each person look ahead and decide which way he will take, what sort of a life he means to lead. Shall it not be the manly, Christian life?

"Others"

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for—
Others.

Help me, in all the work I do,
To ever be sincere and true,
And know that all I do for you
Must needs be done for—
Others.

Let "Self" be crucified and slain,
And buried deep; and all in vain
May efforts be to raise again,
Unless to live for—
Others.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of—
Others.

Others, Lord, yes, others;
Let this my motto be:
Help me to live for others,
That I may live like Thee.

Christ lived, and died, and rose again,
That all men might be brothers;
Thus to the world He made it plain—
This was His motto—
"Others!"

—C. D. Meigs.

The Epistle to the Ephesians

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

X

Verse 7: **Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.**

Mouie: **A minister.** That is, a worker or a helper. The word implies activity and subordination.

Blunt: When St. Paul was made a minister he was endowed with a supernatural ministerial gift, whereby the effectual working or energy, of Divine power was used for his ministerial work as well as his ordinary human ability.

Sadler: **The gifts of grace.** This gift was to fulfill the apostleship to which God called him, i. e., that to the Gentiles and this grace was mighty in accordance with the effectual working of God's power shown in the conversion of individual souls, the building up of Churches, the exercise of discipline, and the overthrow of adversaries.

Olehausen: **Effectual working.** The mention of the power of God is founded on the circumstance that St. Paul sees in his change of heart, from a foe to a friend of Christ, an act of omnipotence.

Verse 8: **Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.**

Wordsworth: St. Paul represents his own littleness and lowness of estate as the reason why he was chosen by God's grace to be the Apostle to the Gentiles, who were regarded by the Jews as outcasts from God.

St. Jerome: **Least of all saints.** St. Paul had learned to be humble. Humility is the path to honor.

Chrysostom: This is not necessarily the Apostles, but all the Christians—holy ones, those who were called to be saints.

Harless: St. Paul felt the deeply humbling consciousness of having persecuted Christ, which inextinguishable in him, so often accompanied his recalling of the grace of the Apostolic office vouchsafed to him (I Cor. xv:9).

Wordsworth: **Unsearchable riches.** Riches which could not be discovered by any process of human investigation, unsearchable and immeasurable. Though beyond all power of searching yet we are to search and investigate these riches. Their being beyond our reach is no reason why we should not go as far as we can in tracking them out.

Ellicott: These riches are exhaustless in nature, extent, and application.

Verse 9: **And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.**

Ellicott: **To make all men.** The Apostle had grace given not only outwardly to preach the Gospel, but inwardly to enlighten.

The fellowship of the mystery. The arrangement, regulation of the mystery (the union of Jews and Gentiles in Christ) which had secretly existed in the primal counsels of God, but now was revealed to the heavenly powers by means of the Church.

Moule: The dispensation of the mystery is in effect the world-wide distribution through the stewards of God of the news and the blessings of the full Gospel so long held in reserve.

Ellicott: **From the beginning of the world,** i. e., since the ages of the world began. The counsel itself was formed before the ages, but the concealment of it, dated from the commencement of the ages, when intelligent beings, from whom it could be concealed, were called into existence.

Chrysostom: The concealment was from even the angels.

Gore: What is disclosed is no afterthought of God. It is an eternal purpose; and it is all of a piece with the original idea of creation. Redemption in fact interprets to angels and men what God's purpose in creation originally was.

Moule: **Hid in God.** God is the great treasury of unknown blessings.

Verse 10: **To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.**

Jerome: The cross of Christ was not only a blessing to us, but even to the angels themselves, and it revealed to them a mystery which they did not know before.

Ellicott: **Principalities and powers.** The reference is to good angels here, the idea of evil angels being excluded by the general tenor of the passage, Evil angels more naturally recognized, good angels, the wisdom of God.

By the Church. The Church, the community of believers in Christ, was the means by which these ministering spirits were to behold and contemplate God's wisdom. That the holy angels are capable of a specific increase in knowledge, and of a deepening insight into God's wisdom, seems from this passage clear and incontrovertible. Compare I Peter i:2.

Jerome: Let us not imagine that the Church is only the depository of faith. She is also a treasury of knowledge and wisdom for others.

Chrysostom: Thou, O Paul, enlightenest angels and archangels. Yes; the mystery had been hidden in God: but it is now revealed by the ministry of the Church.

Wordworth: Mysterious and marvellous privilege of the Church to be as a speculum to minister light to angels. How exalted is the notion thus afforded of the dignity of the Holy Scriptures, which are the luminaries of the Church. She is the Golden Candlestick. But God's Word is the Light which is poured into Her, and streams forth through Her to the whole world (Rev. i:12). Hence, as the Ark, which enshrined the Law, was the Throne of God, sitting between the cherubim in the Holy of Holies, as the Triune God is revealed as enthroned in the Heavenly Church on the Fourfold Gospel, the Evangelic Cherubim (revealing in their several faces the Fourfold character of Christ Himself): and as worshiped by them, leading the chorus of Universal Praise to the ever Blessed Trinity.

Eadie: The Church teaches the angelic hosts. They have seen much of God's working. They have been delighted with the solution of many a problem and the development of many a mystery. But in the proclamation of the Gospel to the Gentiles, with its strange preparations; various agencies and stupendous effects—involving the organization and extension of Judaism, the Incarnation and the Atonement, the manger and the cross, the spread of the Greek language and the triumph of the Roman arms, these "principalities and powers in heavenly places" behold with rapture other and brighter phases of a wisdom which had often dazzled them by its profound versatility, and surprised and entranced them by the infinite fulness of the love which prompts it, and of the power which itself directs and controls. The events that have transpired in the Church on earth are the means of augmenting the information of those pure and exalted beings who encircle the throne of God (I Tim. iii:6; I Pet. i:12).

Wordsworth: **The manifold wisdom.** God's wisdom is infinite in variety, richness, and beauty; and adapting itself to all the needs of man, in every age; and of every creature in the world.

Meyer: The Church of the Redeemed is therefore as it were, the mirror by means of which the wisdom of God exhibits itself to the angels. The Church is thus for them—the angels, as regards the manifold wisdom of God, the **central fact of revelation.**

Jesus Christ, in all years, all centuries, all millenniums, remaineth the same—the same today as in all life's yesterdays. He is more abiding, more constant than the stars above us—stars upon which our remotest ancestry gazed. They change; He never changes. What a glorious character this! What a possession in the hours when the years are slipping, slipping away! Christ, the all-wise, all-pitying, the all-compassionate, the all-powerful, and eternally the same! The poor, baffled spirits, soured during the years just passed by a thousand experiences of discouragement, the lacerated hearts from whose core of love dear ones have been torn, the morning hopes and early ideals receded into a land of almost impenetrable shadows—how these need to know One with whom deviation is impossible, One who can more than meet the clamant needs of all life's pain, One who can give refreshment, beguilement, assuagement, peace.—C. J. Welch.

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FORTY-SEVEN THOUSAND CONTRIBUTORS GIVE $8,700,000 TO THE PENSION FUND

Report of Monell Sayer, Secretary of the Initial Reserve Church Pension Fund Raised Under the Leadership of Bishop Lawrence

THE CHURCH PENSION FUND
14 Wall Street, New York

September 24, 1917.

Mr. J. P. Morgan,
Treasurer the Church Pension Fund.

Dear Sir: I have the honor to transmit herewith an informal summary, as of September 1, 1917, of the records of this office concerning the Initial Reserve of the Church Pension Fund, raised under the leadership of Bishop Lawrence during the twelve months preceding March 1, 1917. Correspondence with the Treasurers of hundreds of Diocesan and Parochial Committees made it necessary to keep the books open until June, and it seemed advisable to make this statement public in the fall rather than during the summer season.

I presume that when at the end of the first fiscal year of the administration of the pension system, our books are audited by certified public accountants, you will desire to have the entire record concerning the Initial Reserve included. Contributions have not entirely ceased being received at this date.

SUMMARY OF INITIAL RESERVE FUND
September 1, 1917

Amount pledged	$6,693,268.76
(Of which there has been paid $3,144,945.43))	
Cash contributions	2,019,610.41
Total pledges and cash	$8,712,879.17
Total number of contributions	47,173

DISTRIBUTION BY DIOCESES

	Number of Contributors	Amount
Province of New England—		
Maine	255	$ 26,412.01
New Hampshire	228	16,700.31
Vermont	133	9,725.90
Massachusetts	3,289	646,538.08
Western Massachusetts	516	67,585.46
Rhode Island	425	134,092.76
Connecticut	1,363	321,713.93
Total	6,209	$1,222,768.45
Province of New York—		
New York	2,537	$2,131,592.33
Long Island	769	351,967.30
Albany	682	189,645.16
Central New York	923	91,157.63
Western New York	1,826	222,767.07
Newark	1,571	218,451.12
New Jersey	516	175,711.41
Porto Rico	3	62.52
Total	8,827	$3,381,354.54
Province of Washington—		
Pennsylvania	1,637	$1,105,296.19
Harrisburg	1,233	57,243.67
Bethlehem	889	125,359.43
Pittsburgh	988	220,145.21
Erie	533	41,851.30
Delaware	129	74,367.27
Maryland	1,033	152,303.66
Easton	194	8,276.45
Washington	819	117,592.20
Virginia	1,168	140,603.97
Southern Virginia	1,279	72,895.12
Total	9,902	$2,115,934.47
Diocese of West Virginia—	470	$ 62,615.39
Province of Sewanee—		
Alabama	358	$ 15,988.25
North Carolina	558	23,197.71
East Carolina	862	31,124.20
South Carolina	998	20,510.42
Georgia	543	33,874.51
Atlanta	218	13,888.79
Florida	310	15,839.89
Mississippi	760	32,484.60
Louisiana	684	33,227.22
Tennessee	443	25,166.41
Kentucky	541	25,065.62
Lexington	286	14,973.12
Asheville	238	11,526.41
Southern Florida	159	9,611.84
Total	6,958	$ 306,478.99
Province of the Mid-West—		
Ohio	342	$ 256,499.02
Southern Ohio	717	343,072.85
Michigan City	12	8,035.09
Indianapolis	441	13,864.88
Chicago	2,630	224,193.95
Quincy	30	7,779.85
Springfifield	341	10,849.53
Michigan	1,294	170,697.75
Western Michigan	48	26,639.22
Marquette	239	10,307.95
Fond du Lac	83	7,661.49
Milwaukee	417	23,325.68
Total	6,595	$1,102,927.26
Province of the Northwest—		
Minnesota	583	$ 80,923.74
Duluth	139	11,272.33
Iowa	1,274	23,789.66
*Nebraska	17	168.67
Colorado	565	25,738.79
Montana	305	15,466.53
Western Nebraska	27	1,019.24
Western Colorado	8	71.50
South Dakota	77	3,409.96
North Dakota	246	3,527.75
Wyoming	34	7,559.72
Total	3,275	$ 172,947.89
Province of the Southwest—		
Missouri	42	$ 9,196.86
West Missouri	296	16,432.45
Arkansas	91	2,094.96
Texas	369	33,409.21
Dallas	147	6,417.30
Kansas	153	4,089.22
West Texas	161	5,286.27
North Texas	8	44.10
Salina	72	1,790.26
Oklahoma	60	1,771.55
Eastern Oklahoma	163	7,256.62
New Mexico	146	4,052.80
Total	1,708	$ 91,841.60
Province of the Pacific—		
Olympia	262	$ 15,158.85
Oregon	276	9,945.12
Sacramento	64	1,437.62
California	523	94,566.35
Los Angeles	1,502	117,514.62
Idaho	32	802.50
Arizona	31	1,081.80
Utah	83	2,165.28
Spokane	137	3,751.61
Eastern Oregon	13	626.20
Nevada	26	2,249.83
San Joaquin	246	4,976.93
Alaska	19	1,230.50
Honolulu		
Philippine Islands	1	100.00
Total	3,215	$ 255,607.21
Mexico	2	$ 140.00
Panama Canal Zone	2	21.00
Cuba	2	10.37
West Africa	1	25.00
Dioceses not designated	7	207.00

DISTRIBUTION ACCORDING TO AMOUNTS CONTRIBUTED

Amount of Contributions	Number of Contributions	Amount
$324,744.87 (The Carnegie Corporation)	1	$ 324,744.87
250,000.00	2	500,000.00
100,000.00	9	900,000.00
50,000.00	12	600,000.00
25,000.00	29	725,000.00
20,000.00	7	140,000.00
15,000.00	3	45,000.00
12,000.00 to $12,999.99	4	49,032.65
10,000.00	54	540,000.00
8,000.00	1	8,000.00
7,000.00 to $7,999.99	5	37,002.20
6,000.00 to 6,999.99	4	24,540.20
5,000.00 to 5,999.99	221	1,105,955.00
4,000.00 to 4,999.99	11	45,382.72
3,000.00 to 3,999.99	37	114,486.68
2,000.00 to 2,999.99	149	346,778.60
1,000.00 to 1,999.99	764	801,288.44
750.00 to 999.99	66	52,341.15
500.00 to 749.99	1,135	581,003.56
400.00 to 499.99	85	35,928.73
300.00 to 399.99	271	84,707.70
200.00 to 299.99	1,601	369,141.69
100.00 to 199.99	4,728	490,344.54
Below $100	37,974	792,200.44
Total	47,173	$8,712,879.17

The number of contributions means the names of individuals on the books; besides these an innumerable company made gifts through offerings in the Churches.

To these figures might properly be added $115,000 contributed beforehand by six individuals in the Dioceses of New York and Massachusetts, specifically for expenses. The expenses during the raising of the Initial Reserve were thus 1 3/10 per cent of the money raised, which might properly be increased by a certain part of the administrative expenses during the first fiscal year; but this would not bring the ratio of cost up to two per cent.

(Signed) MONELL SAYRE,
Secretary, the Church Pension Fund.

*These figures are confinedto definite pledges or cash payments actually received by the Church Pension Fund. Diocesan authorities may have further information not yet transmitted.

The Moral Safeguards of Our Soldiers and Sailors

By the Rt. Rev. John N. McCormick, Bishop of Western Michigan

Mr. Steadwell's article in the July-August number of "The Light" on "Prostitution and Our Fighting Forces", read in connection with the article by Dr. Hall in the same number, entitled "Military Efficiency and Clean Living", presents an illuminating and arousing statement of what we all feel to be a vital issue. The public opinion and the public conscience of America demand protection and prevention. We cannot be entirely satisfied with venereal prophylaxis, nor with medical aid following infection. We cannot be so satisfied, because we believe that the problem is social and moral, as well as physical. It is not enough to safeguard the body while the mind is becoming polluted, the moral sense debased, and the ethical values of society disregarded and disrupted.

As to the ravages of venereal diseases upon the body, we have abundant testimony from the nations at war. It has been stated that 40 per cent of the men invalided home to a certain country were invalided through venereal disease. Another example is that of two regiments recruited at the same time, one of which, after its training, took part in one of the most sanguinary battles of the war, while the other remained in the training camp. The result was that the number of men in the regiment remaining in the training camp, disqualified by venereal disease, was greater than the number of casualties suffered by the other regiment in battle.

As to conditions among our own troops at previous times, the reader may be referred to an article in "Social Hygiene" for April by Dr. M. J. Exner, entitled, "The Army on the Mexican Border". This article describes, with an appalling clearness, the conditions surrounding many of the camps, and also the conditions accompanying the regular troops in the advance into Mexico. The splendid results obtained in the New York Division, under Major General Ryan, show what may be accomplished; but other examples, especially when the troops were in the mobilization camps, show the terrible results, when individual commanders do not make or enforce protective measures. The well authenticated reports of the conditions, both at the camp and on the border, are not pleasant for Americans to read or to hear.

Now our problem is raised almost to the "nth" power.

In dealing with the Naval Training Stations, the Officers' Reserve Camps and the sixteen great cantonments, we are dealing with hundreds of thousands of young men who are quite literally the flower of our manhood. If the war continues they will be passing through the camps not only by the hundred thousand, but by the million. It is not strange, then, viewed from the angle of the experience of other countries, from that of our own experience in the recent past, and from that of the immense possibilities of the present and of the future, that the whole country is alive and alert on this vital and fearful subject. We know that war is havoc and that war is hell. We know that it is almost always moral havoc and moral hell, as well as military havoc and military hell. So far as her motives and her ideals are concerned, America goes into this war clean-handed and clean-hearted. In many ways, as, for example, with the Red Cross and War Relief, she has already set a singular example of self-sacrifice and nobility of purpose. Surely in this paramount problem of protecting her own womanhood and the manhood and womanhood of other nations she will not lower her standard.

It is reassuring to know that the facts are recognized by those in authority, and that protection zones, as regards both liquor and prostitution, will be established around the camps. The recently expressed determination of the Secretary of War to see that the best conditions possible are obtained is very comforting and hopeful. The resolutions of the General Medical Board of the Committee of National Defense quoted in the last issue of "The Light" are most gratifying. The appointment of the Commission on Training Camp Activities, the organization through the Chaplains and the Y. M. C. A. of recreational, moral and social opportunities, and above all, the radical change in public opinion and in official policy, will surely act together as a tremendous incentive toward good. We must not, however, release our vigilance for a moment.

Above all, we must build up in the individual man and woman—and this means practically, in our army of youth, in the individual boy and girl—an individual sense of righteousness, responsibility and self-restraint. The boys of the new army and navy are hardly more than adolescents. They are away from home. The exciting and unusual conditions of war time lead to restlessness and recklessness. There is also most important work for the Young Woman's Christian Association, the Girls' Friendly Society, and other organizations of women, in building up a strong reserve of self-respect and self-control among the girls and women of the land, who must be taught, for their own sake and the sake of the men, to resist the hysteria of war time. There is practical and constructive work for us all, especially in the neighborhood of the camps, in providing recreational and social opportunities that will give a normal and healthy outlet to the perfectly normal and healthy impulses of youth, for fun, entertainment, conversation, and "keeping company". The inspirations, inhibitions and incentives of religion must be invited and supplied.

As for commercialized vice, it must be fought tooth and nail. The civil authorities in the neighborhood of the camps must be encouraged and stimulated to constant vigilance and efficiency. Here the private initiative of citizens will probably be needed throughout the duration of the war. In this matter, as in all others, eternal vigilance will be the price of liberty; but it will be a price worth paying.

Grace Church, Pittsburgh, has been closed for the month of September for the purpose of carrying out a somewhat extensive scheme of remodeling and decorating. During the Sundays of that month the Rector, the Rev. William Porkess, has been the visiting preacher at the following Churches: Redeemer, Pittsburgh; St. Stephen's, Wilkinsburg; Christ, Pittsburgh; Nativity, Crafton; St. Andrew's, Pittsburgh; Ascension, Pittsburgh, and St. Peter's, Pittsburgh.

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A CHAPLAIN'S WORK IN ROYAL NAVY

By Rev. W. J. Carey, Author of "Have You Understood Christianity?"

It is a pleasure to write for American readers for reasons which are too obvious to labor. Mr. Balfour is not the only Englishman who feels pride and joy that the English speaking world is allied in a cause than which there could be no nobler. And if at the editor's request I write a little article on a Chaplain's work in the navy, it is a task which I fulfill with the utmost readiness and goodwill. But I must warn you that I have never known the navy in peace time; what its life and conditions are then I do not know: I only write as one who has spent just three years in the navy under conditions of war, who has seen navy life in dockyard, in harbor, at sea and in action, and has grown to love the sailorman as a human being who has his faults, but is emphatically a man to admire and love.

My first experience was in an old ship with a veteran crew: what a fine crew I hardly realized at first. For they were real old-time sailors, trained in sailing vessels and not mere men of machinery. For religious purposes I had little or no plant. The place for Communion was a small study, the rest of the services we had on deck or, when it was wet, in the forecastle mess deck. It was not at all ecclesiastical, yet anybody might have been proud to talk to that congregation of seasoned men. They knew little of sacraments or of the devotional life (how could they, living as sailors must do, in herds amid constant noise?), yet they were an excellent audience, sympathetic and responsive. We used to make a good deal of a voluntary Sunday evening service on deck; sometimes we would get two or three hundred men. I left them with regret, and they continued loyal to the end, sending me five pounds "to buy something for my East End Church." I hadn't got an East End Church, but I was none the less touched by their kindness, and the Altar cover at Pusey House Chapel bears an inscription which will last, I hope, a hundred years recording that it was given by the men of H. M. S. Mars.

My next ship was very different. It was the latest and best battleship commissioned at the time. My Captain met me with a cheery "Well, Padre, I'm going to give you a Church," and I was given a space which held a hundred men, which was always quiet, and which was used as a Church and nothing else.

Of the blessing and help of this Church I can only say that I would to God that every ship had its own little Church. It simply makes the whole difference. I don't know what you are doing for your navy over there on the other side, but if you want to give your sailors a chance of real religion, give them a Church in every sizeable ship. It makes a quiet place for prayer, a hallowed place for Communion and devotional services, it gives the Chaplain a proper center for his spiritual work. I simply cannot tell you the difference it makes: it strengthens the religion on board fivefold at least. If you love your sailors try and get this done for them.

My day's work was largely as follows: On Sundays there was a Eucharist at 7:30 a. m., with a Parade Service at about 10 a. m. This was followed by another Eucharist. In the evening we had voluntary Evensong in Church with a rough and ready talk; I suppose we got 80 to 100 then. Afterwards ten or a dozen men would come to my cabin to smoke and chat, and one had a good opportunity of understanding their mind and point of view. On weekdays we had a daily Eucharist at 7:30 a. m. I was very keen on that as I tried to think that a few of us (acting as representatives of all) dedicated the whole ship's company daily to Almighty God. Then at 9:15 we had daily prayers. Everybody who was free came to this: I think it is impressive and good. Perhaps it may not be of much benefit to individuals, but it is a fine thing that a great service should acknowledge God publicly day by day. Then I taught boys during the morning and tried to form their characters on the basis of religion. The afternoon was free except for isolated classes, and we often went ashore for exercise when possible. After tea there were letters to censor, and the sick boy and prisoners (if any) to visit; and it is possible to stroll about among the men or receive them in your cabin.

At 8:30 p. m. we had daily Evensong in Church and then more censoring of letters. I used to find that perhaps eight to fifteen men would come to Evensong. After ten there would be conversation and smoking in the ward room with officers or in the gun room with midshipmen, and then a last visit to Church. Here you would find a succession of people coming in quietly to pray. Midshipmen in pajamas, officers, stokers, seamen; all glad of the quiet and thankful for the religious atmosphere which made prayer seem natural and right. And so to bed.

Is there any secret of a Chaplain's influence? I think there are at least three prime necessities. First, it is almost essential that he should have a Church. It gives a background to his teachings which nothing else can give. Without it his teaching has to be so largely intellectual; it is so hard to teach Communion unless there is an Altar always there: it is so hard to recommend prayer unless there is a quiet place for praying. Besides, a Church gives an atmosphere to the whole ship. Yes, anything to have a Church, I say.

Then secondly, the Chaplain must know his message. He must know why he himself believes both intellectually and by experience. Experience alone gives certainty, but reasoning gives probability and the Chaplain should be versed in both. I always teach that religion is made probable by the examination of the average man's psychological outfit (which includes instructive belief in God, goodness, and immortality) it is buttressed by the historical evidences of God's revelation to man (through the events and persons of the Old Testament and the historical events of the life, claims, death, Resurrection and power of Christ), and made certain by experience, viz.: that Christianity when tried leads to a peace and power and light otherwise unknown.

From this basis of the credibility of the Christian religion you work on to the Church and the faith even down to details.

And thirdly, the Chaplain must love his men. He is not on board as an officer nor a judge, but as a servant of Christ and a lover of men. He will be wise if at first he is content just to try and know and understand them. They have much to teach him. And he will find that along with the same what childish faults of somewhat primitive people there is so much to admire and to love. There is a loyalty and a courage and an affectionateness which elicits from him nothing less than love in return. Therefore, they will be his children; to rebuke sometimes, to teach, to persuade, but always to love. If the Chaplain is a man of prayer and a proper human being as well I do not think that he will ever complain of a lack of response.

So may God bless our sailors and yours, too, and send them Chaplains who love them, and by love draw them to God. WALTER J. CAREY,
Chaplain R. N.

A Little Sermon From the Pews

By Stephen H. Smith, Treasurer of the Diocese of Newark

It is a fact beyond dispute that the larger number of people in our congregations are women, and it is also a fact that when the Rector wants something done he always calls upon the women to do it, because he has so few men who take a real interest in Church work. In some instances, he has not a single man on whom he may depend.

Men are not taking the interest that they should take in the Church. We need only to take almost any Vestry and analyze its composition to find this out. Vestrymen, as a rule, are not the religious or spiritual leaders they should be. Perhaps the answer to this is that there are not enough spiritually minded men to fill our Vestries. If this is true, the condition can be overcome in time, if our Rectors will work to that end, and our congregations would have many more men than at present.

Let the Rector pay a little more attention to the men of the Parish by occasionally visiting them in their homes, thus showing that the Church has an interest in them.

We are told that we should not go to Church for the Rector, but to worship, praise and pray. In short, that we should go to God's House there to meet and commune with God. This is true, but after many years of seeming neglect by God's ministers, a feeling has grown among men that the Church is for their wives, mothers and sisters. This idea took root when we were very young men, because our Rectors never seemed to be interested in the male portion of the family, and the result is that men have come to believe that the Church is not interested in them.

Now, there are many things that a man thinks of and knows that his Rector should know of, but how are we to tell him, when we see him in chancel or pulpit only on Sundays? Go to him? Yes, we may do that; but when one goes the result is not so satisfactory as when questions arise and can be discussed in the man's own home, where he is more at ease and freer.

We would all like to know our Rectors better, and have them know us better, but we cannot do this by giving him a handshake on Sundays; and there are thousands of men who do not get even as far as the Sunday handshake, for they do not know the Rector even by sight.

There perhaps never was a time when men were thinking of serious things as they are today. There is a reaching out after the real things of life, and they need guides. They need the friendship of the ministry to direct and counsel them. Many a youth would be saved to the Church if at the critical period of his life, between 16 and 20 years of age, his Rector showed a real interest in him.

The writer, in many years' experience, never had but one Rector who called when he was at home, and although these calls were made some twenty-five years ago, he looks back to them with real pleasure. Many things were talked of, and the result was certainly profitable. That Rector kept his men, because he showed the Church's interest in them.

First, then, if I were a Rector, I would cultivate my men.

There is a woeful lack of knowledge among the Laity regarding Church teaching and doctrine. Most of our people do not open their Prayer Books except at services on Sundays, and do not know what is in them. As an example, take the Sacrament of Baptism. Who of you who read these lines can clearly state your Baptismal vows? How few know that if one wishes to be baptized by immersion he may, according to the Prayer Book.

Again, take the Sacrament of the Holy Communion. Go into almost any of our Churches and note how many people leave immediately after the prayer for Christ's Church Militant, thus leaving in the midst of the service, and not only missing the vital part, but disturbing those who remain. In Church congregations in China this procedure is looked upon as a heathen act. There are many things that the average Churchman does not know. Let, then, the Rector have classes to teach them what the Church stands for, and let this teaching be given to the children in the Church School.

People want that which the Church has to give, and they will accept it when they know that the Church wants them, and if I were a Rector, I would let them know it through the medium of my personal interest, and through the interest of the available men of the congregation.

Every Rector should, when possible, avail himself of the work of the Brotherhood of St. Andrew. He should have a Chapter, even if it consisted of but two members. Set them to making calls on every man connected with the congregation, the husbands of the women of the Parish, the fathers of the children in the Church School, the young men who have outgrown the School, but who never or rarely come to a Church service, and the result would be surprising.

In short, put every available man to work.

Presbyterian Pastor Candidate for Holy Orders

The Rushville, Ill., Times states that the Rev. A. E. Saunders, who has been serving the Presbyterian Church in that city as supply pastor for several months, has given notice to the Church officials of his intention to close his work there at an early date, with the purpose of becoming a candidate for Holy Orders in the Episcopal Church.

Provincial Synod Notes

PROVINCE OF SEWANEE

The Synod of the Province of Sewanee will meet in Charleston, S. C., on Nov. 13, 14 and 15. In addition to the reports of the Executive Committees on Missions, Social Service and Education, and the special committees on Mill Work, Mountain Work, and Deaf Mute Commission, there will be discussions on such subjects as "The Best Method to Pursue in Order to Improve the Moral and Spiritual condition of our soldiers and sailors"; "The Church and the Flag"; "Moral and Spiritual Preparedness"; "The Mission of the Church in the World's Present Crisis"; "The Special Need of Christian Education at This Time in the History of the World"; "The Spiritual Foundations of Democracy".

PROVINCE OF THE MID-WEST

The Synod of the Province of the Mid-West of the Episcopal Church, officially representing all Episcopal Churches in the States of Ohio, Indiana, Illinois, Wisconsin and Michigan, will meet in Fond du Lac, Wis., Oct. 9, 10 and 11. It is expected that fifteen Bishops, forty-eight priests and forty-eight prominent laymen will be present, representing the twelve Dioceses in these States. The Synod will open with a celebration of the Holy Eucharist, at which the President of the Synod, the Rt. Rev. Dr Leonard, Bishop of Ohio, will be the celebrant.

The Synod will be in session three days. The first day is devoted to a discussion of Missionary work, particularly Church extension in the Middle-West; the second day is devoted to a consideration of problems connected with Religious Education, and on the third day plans will be made for the closer relationship of the Church to national, social and economic forces emerging in the great war.

MEETING OF STANDING COMMITTEE OF DIOCESE OF MICHIGAN

At a meeting of the Standing Committee of the Diocese of Western Michigan, held very recently, the Rev. G. P. T. Sargent of Grand Rapids was made President pro tem. during the absence of the Very Rev. Francis S. White, President, who is engaged in Army Y. M. C. A. work at Camp McArthur, Waco, Texas.

The Standing Committee, appreciating the honor conferred upon the Diocese by the War Commission in selecting Bishop McCormick to represent the American Church in the war zone, promptly granted the Bishop's request for a leave of absence of six months, more or less. The Committee has been constituted the ecclesiastical authority by the Bishop, and it will be the aim of the Committee to meet its responsibility in such a way as not to add to the great burden which Bishop McCormick has so faithfully and patriotically assumed. His problems abroad must not be increased by Diocesan worries, in the prevention of which the Committee will be most zealous.

All matters to come before the Standing Committee should, as heretofore, be addressed to Charles E. Hooker, M. D., Secretary, Metz Building, Grand Rapids, Mich.

Convocation of Morganton, N. C.

The Fall meeting of the Convocation of Morganton, Missionary District of Asheville, was held at the Valle Crucis School and Mission, of which Rev. Floyd W. Tomkins, Jr., is in charge, August 28th to 30th. The meeting was notable for the attendance, fourteen of the seventeen Clergy and twenty-one Lay delegates being present. This is the largest number attending a meeting since the organization of the Convocation.

Committees were appointed from the Woman's Auxiliary to suggest a uniform program for the ensuing year, and to arrange for a greater participation in the final week of the Pilgrimage of Prayer.

The papers of the Rev. Messrs. Stroup and Tomkins were discussed at length, but no action could be taken.

The children's service, as conducted by the Rev. F. D. Lobdell, was suggestive of methods helpful to others of the Clergy.

Most of those attending the meeting were strangers to Valle Crucis, and the first hand knowledge of what the Church has accomplished, and is accomplishing, in helping the mountain girls, through the Valle Crucis School, gained during the three days' stay there, and visits to surrounding Missions, has been a great inspiration.

A Big Task But Not Impossible

The task undertaken by the U. S. Food Administration is certainly big enough to fire the imagination. Think of attempting to reach persuasively into twenty million kitchens, or, to put it another way, into every household in a nation of a hundred and ten million people. That is one stupendous proposition that is actually and seriously made. Think of doing this in an intensive drive of six days! That also is not only proposed, but being arranged for in most systematic and thorough fashion. To accomplish the placing of a Food Conservation home pledge card in every family, the State Food Administrator, working in close co-operation with the U. S. Food Administration, will use every available means. With this enrollment campaign in charge of the State Food Administrators, the Churches have nothing to do except in the way of inspiration, and of endorsement. The enrollment drive is to begin on the morning of October 22.

Sunday, the 21st, will be in a sense Food Conservation Day in all the Churches and synagogues of the country, if they respond to the patriotic call made upon them. To all congregations the claims of food conservation will be presented and the home pledge card program described so the people will know what is coming, and be ready to respond. It will also be made known on that day that the weekly report cards will be distributed so that every family in every Church and synagogue and congregation may be prepared to begin record keeping on the following Sunday, the 28th. For, as this implies, there are two distinct things in mind.

First, the plan is to enroll as members of the United States Food Administration every housewife or woman in charge of a family. To all members a house card will be given, to hang in a front window, so that every passerby may know where that family stands on a patriotic issue. This enrollment is to be made by the government.

Second, to the Churches has been committed the task of placing the weekly report cards in every household connected with Church and congregation, so that when the returns are made, the Food Administration may have accurate data, covering three months, as to the actual extent to which the conservation has been carried. To make this work possible, it is proposed that every Church and synagogue have a live committee that will look after the distribution and collection of the weekly report cards, hunt up the slackers, and make the three months' report program a success. In Churches where the pastors can best look after such matters, of course they would be the agents. But that the religious bodies of America will not fail to put their part of this big job through, is the confident belief of the Food Administration.

Impracticable and impossible, says the ready critic. But there is nothing impracticable and impossible about it, if once we get our people to see the necessity and significance of this simple plan. For it is simple. Its size alone makes it seem appalling. Here is a chance for every individual to do a real war bit. The housewife or head of the household will perhaps make out the report, but every member of the family will have part in making the record. When it is made plain to the boys and girls that a wheatless or meatless or wasteless meal helps just that much to win the war, that will be a spur to patriotism. Meals will have a new zest, and the marvel will be that it was not realized before how amazingly good and tasty cornmeal mush and Pohnny cakes and bran muffins are; how much more taste there is to oatmeal when the sugar is left off; and a pinch of salt put on; and how much better one feels when he has eaten fish instead of red meat because he wants that meat to go to the soldiers who are fighting his battles.

A big job, yes; but this is a big country engaged in a big war and with a big part of the world depending upon it for food. The Food Administration was created to do a big job, which is wholly in the interest of the people. It cannot be done without their help, and this they will give in the spirit of '76. As promoters of this big job the Churches will not be found wanting.

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.—Phillips Brooks.

Give what you can, but if a grudge goes with it, keep it.

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The Witness

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

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CONSECRATION OF BISHOP COADJUTOR FOR DIOCESE OF DALLAS

In a beautiful and impressive service, the Very Rev. Harry Tunis Moore was consecrated Bishop Coadjutor of the Diocese of Dallas on Thursday morning, Oct. 4. The Presiding Bishop was surrounded by nine other Bishops and a large number of presbyters. A choir of fifty voices rendered the music, and a congregation that packed St. Matthew's Cathedral entered heartily into the spirit of the occasion.

Bishop Garrett, who has seen fifty years of service, and who has built up a few struggling Parishes and Missions of a Missionary District into a strong Diocese, showed his joy in countenance and manner that a long-time friend was to lift many burdens from his shoulders and be his successor in the work.

Bishop Williams of Nebraska preached the sermon—full of strong, vigorous thought and convictions concerning the problems that now confront the Church and must shape its policy when this world war is over.

He said in part:

PROBLEMS AFTER WAR

"My brethren and friends, when the war which is now desolating the earth is over, and right shall triumph over might, and we face the inevitable readjustment that is bound to come to us as well as to all the nations engaged in the conflict, we shall find that the greatest problem confronting us as a Church and as a people will be religious problems—the attitude and relation of this nation to God, who is sitting in judgment on the world for our forgetfulness of Him, and for our disobedience to His righteous laws. The welfare of the family, the Sunday problem, the Missionary problem, the civic problem, the social problem, the industrial problem, and back of them and of all the others, and influencing each and every one of them—the religious problem.

"For I contend that all the so-called questions of the day which so profoundly affect the body politic are not so much political and economic as they are ethical and religious. We talk about civic corruption and unjust monopoly, of tyrannical unionism and grasping franchises, and crowded tenements and sweatshops, and the submerged tenth, and tax dodgers, and political graft, and so on. These things would never have happened, nor could they happen, if God reigned in the hearts of men. For to what extent do the people on the streets of Dallas, or any other city or community in this land, recognize or obey in their fullness those religious laws of God which alone can exalt a nation?

"Oh, there is so much for you Bishops, and you their clergy to do in hastening the day of Jesus Christ, when He shall reign over a redeemed earth. So much intemperance, and impurity, and godlessness; so much irreligion in the family, dishonesty in business, covetousness of money, selfishness in industry, hollowness in society and torpidity of conscience. And you of the lay order and we of the Sacramental ministry are set apart for the purpose of bringing forth fruit. And so our brother is to stamp the authority and effective force of the religion of Jesus Christ on the individual and corporate life of the Diocese where God has set him to do his work, and which is of the very essence of his commission from the King of kings."

TO BISHOP COADJUTOR-ELECT

Addressing a personal word to the Bishop-elect, he said:

"My dear young brother, it is now some twenty years since first I met you as a young student in Hobart College. Your heart was even then set upon the sacred ministry, and I well recall the many occasions in which you spoke of your future work. In my Parish in Chicago, where I was then living, dwelt a family, the members of which were dear to you, and it was through them that we had the privilege of cementing our friendship. Later on, when I became a Bishop,, and soon after your ordination as deacon and priest, you came to me and gave to the Parish at Freemont a most faithful and devoted service. When providential circumstances arose which made it necessary for you to go elsewhere, we still continued to share in a sweet and tender friendship, and your onward and upward course in the ministry has ever been to me a cause of pride and satisfaction.

"I think it is peculiarly appropriate to this solemn occasion that I should be the preacher, for I come from the commercial capital of a great Western State, which was the home and the scene of the labors of your beloved Diocesen when he was elected and consecrated as the first Bishop of this region. As the Dean of our Cathedral in 1873, his name is still held in reverence and affection for the eminent services he gave to our Church and city. Ad multos annos to him and ad multos annos to you, my friend and brother. May God bless you, crown your labors with success here; and in the world to come may He give to you that reward which comes to Christ's faithful soldiers and servants for work well done."

An Important Memorial

The sixteen Bishops of the Province of Washington sent a memorial to the Presiding Bishop, requesting a meeting of the House of Bishops at this critical period in the history of this nation and of the Christian Church for spiritual counsel and conference.

About the same time the Presiding Bishop called a meeting of the House of Bishops to meet for three days in Chicago on October 17th.

The Presiding Bishop, on receipt of the memorial, extended the period of time for this meeting, to consider this important matter.

The prayers of the whole Church are asked on Sunday, October 14, and during the period of the meeting in Chicago, for Divine guidance.

Following is the text of the memorial:

THE MEMORIAL

The Rt. Rev. Daniel Sylvester Tuttle, D. D., LL. D., D. C. L., Presiding Bishop of the Protestant Episcopal Church in the United States of America:

Right Reverend and Dear Brother:—

We, Bishops of the Province of Washington, believing that a meeting of the House of Bishops at this critical period in the history of the nation and of the Christian Church would be of great spiritual help and stimulus to ourselves and to the Church at large, do respectfully request:

That you call together the Bishops of the American Church in Special Meeting for spiritual counsel and conference; For a period of not less than seven nor more than fourteen days; To be convened somewhere, at your discretion, in the Middle West, and not later than the first week in Advent, Nineteen Hundred and Seventeen.

JOHN GARDNER MURRAY,
ALFRED HARDING
PHILIP MERCER RHINELANDER,
THOMAS J. GARLAND,
ALFRED M. RANDOLPH,
BEVERLEY DANDRIDGE TUCKER,
ROBERT ATKINSON GIBSON,
WILLIAM CABELL BROWN,
WILLIAM LOYALL GRAVATT,
ETHELBERT TALBOT,
WILLIAM FORBES ADAMS,
CORTLANDT WHITEHEAD,
JAMES HENRY DARLINGTON,
FREDERICK JOSEPH KINSMAN,
ROGERS ISRAEL,
ARTHUR C. THOMSON.

RIGHT GIVES US MIGHT

By Right Rev. C. P. Anderson, Episcopal Bishop of Chicago

We have joined forces with our allies in a titanic struggle "to make the world safe for democracy," as our President said. This is no mere figure of speech. It is a vital fact. We are at war for our own safety and for the peace of the world. The issues between us and our enemies are moral issues. Belgium, Armenia, the Lusitania, the whole program of conquest and frightfulness and intrigue,—these are all moral issues. We could not have stood aloof from this world conflict without the sacrifice of our moral fibre and spiritual character. Right must be given the might to win. Victory cannot be had without organization and equipment. Part of the equipment is money,—money for our forces on land, on sea, under the sea and in the air; money to build vast camp-cities for our soldiers. America must do in months what it has taken years for other nations to do. Without ready money the nation cannot win. Every purchaser of Liberty Bonds puts ready cash into the hands of the government. It is one way of doing our bit. With men and money, with united sacrifices and passionate devotion to a righteous cause, the victory will be ours; and that war-mad empire, which sprang at the throat of an unsuspecting world, will no longer menace the peace of the world.

Rev. Herbert Fox Declines His Election as Bishop-Coadjutor

Just as we go to press a telegram announces that the Rector of St. John's Church, Detroit, has declined his election to be Bishop-Coadjutor of the Diocese of Marquette.

This is the second man to decline this office. Dean White, of the Cathedral in Grand Rapids, was elected a few weeks ago and felt unable to accept.

The gladness most worth having is that which is at hand growing by today's highway. Pluck it; it will be a present delight and a future treasure in memory's storehouse.

Cultivate the tendency to remember your own actions.

Consider others and their actions upon you.

Think over every day what you have done and what you have said.

INTERESTING NEWS ITEMS FROM FAR AND NEAR

Cornerstone Laid for New Guild Hall

On Sunday, Sept. 23, Bishop Atwood laid the cornerstone for the new Guild Hall-Chapel at Clarkdale, Arizona. This building, completely furnished, is the gift of Mrs. Charles Potter Kling of New York, in memory of her little son, Gerald Clark Kling. It combines the features of a completely appointed chapel, as well as a hall for social purposes, the sanctuary being cut off by sliding doors at social gatherings. The building is of Clarkdale grey brick, and costs $8,000 completely furnished. On one side of the chancel is a vestry room, on the other is a kitchen. Pews are furnished for only sixty people, so that they may be ranged back against the sides Additional seating is furnished by four dozen folding chairs, which will when the building is used socially. serve also on social occasions to seat people at the dozen folding tables. The building is practically completed. Space was left in the wall for a slab instead of a cornerstone.

This is the first Church building of any denomination to be erected in Clarkdale, which has grown into a model town of 3,500 people in four years. It is the smelter town for the Clark copper interests in Arizona, and is perhaps the most modernly equipped town in the baby State. Rev. Henry Clark Smith serves both Clarkdale and Jerome, the mining camp six miles up the hill.

New Bishop of Honduras Begins

The Rt. Rev. Arthur E. Dunn, after more than twenty years' work in the Diocese of Quebec, was consecrated Bishop of Honduras Aug. 12, at St. Michael's Cathedral, Barbadoes. Bishop Berkeley of Barbadoes was consecrated at the same time, and the next morning all the six Bishops of the Province of the West Indies solemnly elected Bishop Parry of Guiana as their Archbishop. The Provincial Synod met during the week at Codrington College.

Bishop Dunn arrived in New York on Sept. 4, and after visiting Boston, Lennoxville and Sherbrooke, preached at the three stations of his brother, Rev. H. C. Dunn, at Kingsey, Quebec, on the 9th. After visits to Montreal and Toronto, he went to Washington, where he preached at St. Thomas' in the morning and at the Ascension on the evening of the 16th. He and Mrs. Dunn were the guests of the Rev. Drs. C. E. Smith and J. H. Nelms. Here he had an extended conference with Bishop Tuttle as to the future relation of Central America to the American Church. Our Presiding Bishop expressed the sympathy of the American Church for the work there.

On Sept. 23 Bishop Dunn preached in the four Churches in Harrisburg, Pa., as the guest of the Rev. Floyd Appleton, and sailed from New York on the 27th for Balize. He has been looking for men rather than money, and is grateful for the encouragement he has received. He hopes to return to this country in 1919, and will meanwhile appoint a representative of his work here.

Associate Missions In Kansas

A new scheme of administration in the Diocese of Kansas has been inaugurated by Bishop Wise, says the Atchison Globe. The Bishop and the Rev. Otis E. Gray of Atchison have been over the Diocese and arranged to establish Associated Missions in Atchison, Kansas City, Kan., Topeka, Wichita and Blue Rapids. In each of these places will be a Rector who has proved himself to be a capable man. Associated with him will be a younger clergyman, who is also capable. These two men will work together. Associated with the Rev. Otis E. Gray in Atchison will be the Rev. Mr. Halsey, who will arrive next month from Mare's Island, San Francisco, where he has been assistant to a Chaplain of the U. S. Navy. He is unmarried, a graduate of the General Theological Seminary of New York and the University of Pennsylvania. Atchison's Associated Mission will comprise Atchison, Wetmore, Seneca, Holton, Horton and Hiawatha. There is an organized body which will handle the funds. The salaries of the clergymen will be sufficient to provide strong men, and there will be no worrying over unpaid salaries and no reproachful sermons spurring delinquents to pay up. The financial part will be handled in a businesslike manner by the members of a board.

Startling Comparisons

Broadway, New York, fourteen miles long, and Fifth Avenue, seven miles long, have together about 8,000 street entrances of houses that are numbered. As there are 200,000 saloons in America, if every door on Fifth Avenue and Broadway were the entrance to a bar, and all the bars were on these streets, these thoroughfares would have to be respectively 350 miles long and 175 miles long.

The average flow of water over the Falls is 231,000 cubic feet per second, or about one and a half million gallons per second. The total amount of alcoholic drinks manufactured in the United States is about two billion gallons a year. Thus, if the stream of this gigantic cataract were turned to liquor, it would require about 600 seconds, or 10 minutes, at this prodigious rate, to flow over the brink at Niagara, which is four-fifths of a mile wide.

The United States Sub-Treasury in New York has handled about $1,500,000,000 dollars in gold. This sum is only about $250,000,000 more than the money invested in the manufacture and sale of alcoholic beverages in the United States.

Not all liquor is carried by the railroads, but a large part of the total is. If one year's supply were all carried in one train by rail, in cars of the high average capacity of 100,000 pounds, 166,660 cars would be required, and the train would be 126 miles long.

PUT OFF THE OLD MAN, PUT ON THE NEW MAN, AND LET THE HOLY SPIRIT GUIDE YOU

THE NINETEENTH SUNDAY AFTER TRINITY

THE COLLECT

O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; thorugh Jesus Christ our Lord. Amen.

This prayer might not mean much to the man who believes only in natural religion; but it means a great deal, or at least it can mean a great deal to the one who believes in revealed religion. Apart from God, what are we, after all, that He who holds the universe under His sway should care for us? What appeal can our wisdom make to His knowledge? How could our beauty charm Him who knows the subtle chemistry of the color world, and paints the skies, flushes the flowers, marks the butterfly's wings with colors that are the despair of human imitators? Whose goodness measures up to the standards He exhibits in His life as revealed in Jesus? No! Only as He dwells in us can we be pleasing or attractive to Him whom we call God. And how can He dwell in us and we in Him? This prayer takes for granted that we who use it will act on the fact that the life we want to live we will put under the influence of the Spirit of Truth and Purity and Love, who comes as He lists, but especially in the Word and the Sacrament. Why is it that so many of us grow into mature years, often using and repeating these words, and yet exhibiting anything but spiritual lives? The answer is first of all because we do not allow our minds to dwell on the meaning of the words our lips use. Oh! be careful, lest you become a rhetorical Christian, charmed by the beautiful language of the Church's Collects, but no more stirred by that language than is an inland lake by a Summer's breeze. The Spirit that will direct and rule is one that must stir not only the surface of our lives, but reach down into our hearts, for out of the heart are the issues of life.

What this Collect expects in us is not the brooding tenderness of a motionless dove, but the active, cleansing, burning presence which does not stir up and destroy, as does a tornado, but controls, directs, checks, inspires, as does the draft in a furnace. It is easier to write this than to live it; but only as one gets the meaning of this Collect away from his lips, and into his mind, tying up its issues with a resolute will, can he hope to touch the power of the petition. Of course, one must study the Holy Scriptures, and find out what the Holy Ghost is, and what His work is. One must give Him a chance to direct and rule. This involves self-crucifixion, and because of the pain of self-crucifixion we often let things drift spiritually until the day of disaster stares us in the face. Avoid this terrible condition by searching the Scriptures and rightly using the Sacraments.

This Collect is a condensed expression of the deep longing expressed in the Veni Creator, which is Hymn 281 in our Hymnal. Grow into the habit of using it thoughtfully; "recollectedly", the spiritual writers say, and some day its powerful longing will eventually dominate your soul to its depths, as it undoubtedly moves some of us, even in our superficial repetition of it. Why not here and now resolve to call to our side the Holy Ghost to be our helper? Let us follow Him as the Spirit of Truth, no matter where He seems to be leading us. Let us wait for him to counsel us in our perplexities, seeking His inspiration in the recorded Word, in the Sacrament, in the counsel of Godly men. Let us ask Him to strengthen us against our spiritual foes; let us ask Him what to pray for, and how to pray for it, and show us how to love, so that our love shall bear spiritual fruit. This means work, but if we persevere we shall have a peace that no one can take from us.

THE EPISTLE

This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over to lasciviousness to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him ,as the truth is in Jesus; that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Ephes. iv:17.

"Having the understanding darkened, alienated through ignorance, blind in their hearts." Somehow these words burn their message very clearly to the heart of things. They show us why so many of our religious professions do not lead us anywhere—why we are such a drifting set of religious folk. A darkened understanding reminds one of St. John's saying, "The light shineth in the darkness, and the darkness comprehended it not". When a man is apart from God, his understanding is darkened, for in God is light, and in Him is no darkness. "Thy word," says David, "is a lantern unto my feet." Is it not possible that men are becoming alienated from God because they do not read the Scriptures, daily searching therein for truth and light and love? And though many others read the Scriptures, still they do not mark, learn and inwardly digest them, hence they are blind in their hearts. Having eyes, they do not perceive. They become insensible to the truth as it really is in Jesus. They lose the ability to feel the touch or impulse of the Spirit.

Have you "learned Christ"? Do you know anything by heart about Jesus? Have you experienced the sensation of living which comes when you cast away the old manner of life, and are renewed in the spirit of your mind? What is the spirit of your mind? You can tell it by the atmosphere of your speech. It is a subtle sort of thing, this spirit of your mind, but you can find out what its tendency is if you sit down this evening and analyze the fringes of the various conversations you have had with the people you have met today. The gist of your talk was probably all right, but what about the exclamations you used, the illustrations and stories you told? These things will show you whether or no the spirit of your mind needs renewing.

Note, too, why it is necessary for one to be renewed in the spirit of his mind—why it is necessary to "put away" those habits which darken the mind, make a man a stranger to God, and paralyze his spiritual functions.

"Because ye are members one of another." What you do that is wrong hurts not only yourself, but hurts all with whom you come in contact. Baptism into Christ makes us members one of another. Regenerated people cannot rely on their regeneration only. Though regenerated, they also must be renewed for the sake of the Body of Christ. "Continual effort and constant, thoughtful use of spiritual helps are the only safety for all of us." To neglect these helps or to abuse the gifts with which God endows us by nature and by grace is to harm the whole family life and grieve God.

"Grieve not the Holy Spirit" means nothing to the man whose religion is only a natural religion. It should mean much to a Christian. But it only will mean something to one who realizes that he is a forgiven man, and for this reason forsakes his sin. This is the Divine revelation, that men must forsake sin because they have been forgiven. The human theory, good as far as it goes, is that we must forsake sin in order to be forgiven. The chief thing to remember is that "without God we are not able to please Him", because without Him we cannot so forsake sin by penitence as to approach the possibility of pardon. And still without Him forgiven men are not able to please Him, because without Him they cannot arise and walk in the life of that new man which after God is created in righteousness and true holiness.

Read again and again, till they sink into your heart, those two wonderful sentences which close this day's Epistle. They are essential to creating a spirit of mind which will make you pleasing to both God and man.

THE GOSPEL

Jesus entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men. St. Matt. ix:1.

"They brought to Him a man sick of the palsy." Two sides of this picture, in which things pleasing to God were done by men, are worthy of our attention. **"They** brought." How much do you co-operate in the work of bringing men to Christ for Him to heal? There are so many ways to do it. You and a few friends can unite in praying for a certain person's conversion, bringing that person's name before Jesus at certain stated times. You can plan with others how to surround that man with your joint companionship, and so bring him to Jesus. You can work on any chosen man just as he is. Notice that "they brought the man **in his bed.** They saw the outward disability of the man. Jesus put His fingers on the source of the man's trouble. If we will only do our part, we can be sure that Jesus will always do His.

The other side of this picture shows us the terrible effects of sin. The man was paralyzed. He couldn't move. He had put himself in that condition. He had made his own bed, and then the time came when he had to lie in it. The palsied sufferer represents to us the sinner as the sinner appears to God. And yet from the order of events in the Saviour's miracle we are bound to feel that sin was to Him by far more serious than the physical diseases He was asked to cure. For His compassion at once went out to the greatest need. And so He said, "Son, be of good cheer, thy sins be forgiven thee". And notice, too, that Jesus asked that man to cheer up because of his friends' faith. Your faith in the Saviour's healing power will be used by Him, if you will only put it to use, to save another man's soul. When a man sins, do not push him away from you. Surround him, and keep him company, in spite of your loathing, and help him learn how real your faith is in God's forgiveness. That is setting a very high standard for a Christian, but to be able to maintain it proves your own faith in the Saviour's power to work a miracle.

"Arise, take up thy bed and go into thy house." Here Jesus tells the sinner to prove to those who were familiar with the paralysis which had seized him to show to his home folks that he was able, through the faith of his friends, and the power of Jesus, "to assert control and mastery over those sinful habits which till that time had held the man helpless at their will". Bishop Doane also says: "There is another point of similarity between the words of the Saviour 'Go into thine house', and the teaching to the Ephesians. For they are charged, under the most sublime appeals, to undertake **homely** duties, and to conquer coarse and common sins. The religion of Jesus is the religion of daily life, and deals, even as the Master mingled among the lowly pursuits of ordinary men, with what we may call commonplaces."

God **only** can forgive sins. But remember this: If Christ had not been God, the Scribes would have been right in thinking that Jesus was a blasphemer. "But the Son of Man is God taking man's shape, that as **man** He might receive gifts to be given **unto men.** In His humanity is involved His eternal priesthood; and that eternal priesthood is exercised not only in the heavenly temple, and **before the heavenly altar of the mercy** seat; it is exercised also mediately and indirectly through the ministry of reconciliation in the earthly temple, which is the Church, and before the earthly altar. And so not only the Son of God in heaven, but the Son of Man on earth hath the power, and exercises that "power, to forgive sins". Marvel at this, as did those in Capernaum, but believe it and "glorify God, who has given such power **unto men".**

F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
19 S. af. Trinity	I Kings 3:1-15 Is. 30:1-21	Matt. 6:19-end	Josh. 23:1-11	II Tim. 3:10; 4-end
M.	Wis. 9	Luke 2:40-end	Ezek 29	Rev. 2
Tu.	I Kings 3:16-end	3:1-22	30	3
W.	4:21-end	4:1-15	31	Heb. 1
Th.	Cant. 2:8-end	4:16-32	32:1-16	2
F.	II Chr. 2:1; 3:2	4:33-end	32:17-end	3
S.	I Kings 5:12; 6:14	5:1-11	33:1-20	4:1-13
20 S. af. Trinity	8:1-21	Mark 11:11-20	3:16-end	4:14; 5-end

Solomon has now succeeded to the throne, and in a dream God gives him his choice of gifts; whereupon Solomon prays for "an understanding heart". And the speech pleased Jehovah, who thereupon promised to give what the king had not asked for, riches and honor; and, on condition of obedience, length of days. The preceding Sundays in Trinity Season have been devoted, on Sunday mornings, to selections from St. John's Gospel, but beginning with this Sunday, the effort is made to take New Testament lessons more closely correlated with the Old Testament historical lessons. Hence today we employ that passage in which our Lord promises that those who seek first the Kingdom and righteousness of God, all other things will be added, thus bringing forward to the Christian stage and applying universally the truth taught in the Old Testament passage. The Old Testament alternate is keyed to essentially the same thoughts. Isaiah's speech against the proposed alliance with Egypt contains the spiritual principle of reliance upon God, and not upon men and matter (apart from God). The key to all Biblical teaching about Egypt is found in Isaiah xxxi:1-3: "The Egyptians are men, and not God; and their horses are flesh and not spirit."

All three selections together make an admirable continuation of the teachings of the previous Sunday (withstanding the temptations of the world, the flesh and the devil) by bringing out the necessity of positive life, and also supplement the main thought of the Collect, Epistle and Gospel for the day, that the Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord; that is, from Him from whom we receive the Holy Spirit. The understanding heart that Solomon asked for; seeking first the Kingdom of God; the reliance upon spirit and not flesh that Isaiah urged, and which in the Epistle becomes a plea to put off altogether the carnal nature; all this is possible only through the Holy Spirit, and supplies the field in which we are to be guided by the Holy Spirit.

The two evening lessons are warnings against apostasy, a note which is also sounded in the Epistle, while reference to the Scriptures, which are able to make us wise unto salvation, adds the important thought to the Collect that the Word of God is the Truth by which the Spirit works in us.

The week-day lessons from St. Luke, continuing the story of one born of the Spirit,, reveal the unfolding of the Spirit-born life in the boy who was conscious of sonship, and consecrated His will to the Father's service, received the further endowment of the Spirit for His Messianic work, and proceeded to teach and act "in the power of the Spirit". John's message of repentance goes with our Lord's plea to seek first the Kingdom. The passages from Ezekiel likewise fit in harmoniously.

THE CAMPAIGN IS ON

THE WITNESS wants 100,000 subscribers before January 1, 1918. We want and we need the hearty co-operation of every Rector and subscriber. **Will you help us?**

The Episcopal Church

The Episcopal Church came to this country with the English settlers. The first worship of God held in the English tongue on this continent was the Prayer Book service read by Francis Fletcher, of Drake's ship, the Pelican, on the California coast, before 1588; the first English child baptized in the present United States was baptized on Roanoke Island with the Prayer Book service, and the first English settlement at Jamestown, Virginia, began with a celebration of the Holy Communion according to the Prayer Book.

When the independence of this country was finally accomplished, the Church of the Colonies separated from the English Church, as far as government was concerned, but in no other way; instead of being under the Bishop of London, the States came under their own Bishops. The Book of Common Prayer was modified to suit the new conditions, but in no way was the faith or the inherited practices changed. The daughter had merely set up housekeeping for herself. So the Episcopal Church traces her lineage back to the Apostles through the English Church. Her Bishops were consecrated at first by English Bishops, who had received consecration from a long line of Bishops back through the Bishops of Southern France to the days of the Apostles.

It is often asserted that Henry VIII. started the Church of England. If he did, then there must be a date at which he started it. There must be some act by which he did this. The difficulty is to find this date and to produce this act. If the separation from Rome was this act, then the claims of the Roman body to be the one true Catholic Church must be granted. Are we willing to grant this? Another interesting thing is that neither Henry nor the Church thought that they were beginning anew. Unquestioningly they thought they were still the Church of England that had always been in England. And the modern judges are still of that opinion, for they are deciding that the leases given by the Church some five hundred years ago belong to the present Church of England. Then Parish Churches are keeping their nine hundred anniversaries, just as if there had been no break in the continuity. When any one tells you that Henry VIII. founded the Church of England, ask him to give the date and act when it was done. If he can, he can do more than any one else can. Assertions prove nothing. If I say that the moon is green cheese, is it so?

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MEETING OF THE BOARD OF MISSIONS

A most interesting meeting of the Board of Missions was held in the Church Missions House, New York, on October 3, 1917.

According to the new order of business, a large part of the time was given to reports from the field, and to other things of Missionary interest. Dr. Reifsnider, President of St. Paul's College, Tokyo, was present, together with members of the New York Laymen's Missionary Committee. He presented a most interesting proposition to the Board. The Ministry of Education being very favorably disposed to the establishment of an American University in Tokyo, has officially approached the authorities of St. Paul's, requesting them to take over the Nihon Medical School, making it a part of the great University plan. This offer seems to show a complete confidence in St. Paul's on the part of the government and the people, as it assumes that the standing of St. Paul's is quite high enough to satisfy both. In offering this school to St. Paul's, the government offers therewith a license which avoids the necessity of its students taking the State examination, and places the school in the highest class of government educational institutions.

The Board expressed the greatest interest in this proposition, and referred it to the Executive Committee, with power to act.

Dr. John W. Wood, who has just returned from an extended tour of our Missions in Alaska, gave a most interesting account of his trip.

Bishop Thomas of Wyoming reported to the Board the splendid Mission stations he is establishing on the Wind River Reservation for the benefit of the Arapahoe Indians.

The Rev. J. A. Van Hoose, a business man of Birmingham, Alabama, and greatly interested in St. Mark's Colored School in that city, told the Board about the condition of the School for some years past, its great misfortune from a fire which occurred some years ago, and its need for an appropriation at the present time to enable them to save its existence. Happily, the undesignated legacies, when distributed at the December meeting, will enable the Board to care for this and many other splendid enterprises which would otherwise suffer greatly.

The resignation of the Rev. C. M. Sturges, for many years Missionary and Archdeacon on the Island of Cuba, having been received, the Board expressed its great appreciation of his long and faithful service.

The resignation of the Rev. Edward Henry Eckel as Secretary of the Province of the Southwest was received with great regret, and accepted to date from Sept. 15, 1917. Mr. Eckel has accepted an election to the Rectorship of St. Andrew's Parish, Fort Worth, Texas.

Owing to the rise in the cost of necessities in Cuba, the Bishop, who was present at the meeting, expressed great concern for his clergy, both native and American, and a slight revision of the pay table was made to care for them.

An even worse condition prevails in China. The rise in the price of silver, and also the rise in the cost of commodities, has reduced the purchasing power of the Missionaries' salaries in the last three years at least 37½ per cent. Our foreign Missionaries are paid in gold, but the currency of the country is silver. Three years ago, $1 in American gold would buy $2.40 in Chinese silver. At the time of the Board meeting, $1 would buy only $1.16 in Chinese silver. At an earlier meeting of the Board, it felt obliged to guarantee the salaries and running expenses of the native Chinese work in silver. It now seemed imperative that the Board should guarantee for the American Missionaries $2 silver for $1 gold, which was done. Most of the other Missionary organizations, and many business firms, have done the same or more for their workers.

An interesting letter was received from the Bishop of Shanghai, giving the resolutions of the Bishops' Conference, held May 8th to 10th in Shanghai. It represented the three Missions in China. Among the various recommendations was an urgent request that the Foreign Secretary visit the China Mission in the near future. This was referred to the Executive Committee.

At the May meeting of the Board two vacancies occurred, owing to the death of Bishops Edsall and Nelson. Bishop Brown, Coadjutor of Virginia, was elected in place of Bishop Nelson and Bishop Lawrence of Massachusetts was re-elected in place of Bishop Edsall. Bishop Brown accepted his election, and was present at the meeting. Unfortunately, Bishop Lawrence, owing to the many demands upon his time, felt unable to accept his re-election. Bishop Reese, Coadjutor of Southern Ohio, was unanimously elected in his place.

A letter from the Bishop of Western Michigan was read to the Board, in which the Convention of the Diocese had voted to relinquish $940 of the $2,940 grant given to the Diocese. This action was taken in order to be of some assistance to the Board at the present time, and also to prepare for the final relinquishment of the appropriation in entirety. A resolution of appreciation was adopted for this substantial evidence on the part of the Diocese in co-operating with the work of the Board.

The Treasurer's report showed that the Church must send to the Board at least $486,000 between now and the 31st of October, if the Board is to avoid a deficit.

MEETING OF THE EXECUTIVE COMMITTEE

The Executive Committee of the Board of Missions held its first meeting October 2nd, since its meeting in June. There was a good representation present.

Among the important things done was the appointment of the following Missionaries: Mrs. Julia S. Whiteford, as United Offering Worker in the Diocese of Oregon; Miss Leola B. Flory, as nurse at St. Luke's Hospital, Manila, P. I., under the United Offering of the Woman's Auxiliary; Miss Mildred B. Hayes, to Porto Rico; Miss Elizabeth Bowen, as United Offering worker in the Diocese of Tennessee, and the Rev. William Wyllie, to San Domingo.

They also authorized the employment in the field by the Bishop of the following Missionaries: Miss Lula S. Owie, as nurse in the District of South Dakota, under the United Offering of the Woman's Auxiliary, and Miss Mary L. Ramsay, in the District of Mexico.

The appreciation of the Executive Committee was expressed to the Bishop of North Carolina for the relinquishment of $200 of his appropriation for Negro work.

Provision was made for the training of Miss Ruth E. Dresher in the New York Training School for Deaconesses.

As our Missionaries in Porto Rico do not reach their full measure of usefulness until they are able to use Spanish freely, an appropriation was made to enable them to receive instructions in that language. It was decided that an examination should be held each quarter for the first two years, to determine the Missionary's fitness to acquire the language.

Day of Intercession for Religious Education

In accordance with our annual custom, we appeal to the Parishes of the Church for the observance of the third Sunday in October, the 21st, and the following Monday, as days of Intercession for Religious Education. These days have been observed by the Church of England and in the United States for many years.

Our call is most pertinent this year, for the re-affirmation of religion is more clearly seen to be the prime necessity of the hour. The need is expressed in this statement:

"Only Religious Education can bring permanent order into the chaos of the present, for things never can be right until people are right, and people will not be right until they are right at heart—in ideals, motives, will and habits."

The youth of the world, which is the hope of the world, is always threatened in war times. Not only are the young men and the young women mobilized for actual war service, but boys and girls have their imaginations filled with successes that come because of brute strength and material power. The world calamity must be the call to the Church for the propagation of spiritual things with greater vigor.

We would urge that the days be marked with special services and sermons; that every Rector make an appeal for the emphasis of religion in the home and the support of the Church School, and that intercessions be made for institutions of higher learning, for those young men and women who have left the Parishes for life in Colleges and Universities, and for the increase of the ministry.

In the Province of Washington, not only are the two days observed, but the Provincial Board of Religious Education urges the setting apart of the entire week.

Wherever possible, contiguous Parishes are urged to unite in the observance of Education Week, and wherever at that time there are meetings of Convocations or Archdeaconries, it is hoped that the subject of Education will find a place on the program in the periods of intercession.

The Service of Intercession for Religious Education recommended by the Board will be found very helpful in arranging the services for Education Week. It is published by Geo. W. Jacobs & Co., Philadelphia.

"Religious Education is the most important contribution to the program for enduring, righteous, world-wide peace, for it seeks to insure that the new generation shall learn the life of the common, divine family."

(Signed)

WILLIAM E. GARDNER,
General Secretary for the Board of Religious Education.
New York, September, 1917.

ONE SUBSCRIBER WRITES

"I am so very, very enthusiastic over THE WITNESS that I hand my copy around and around, and talk of it constantly"

ANOTHER WRITES

"I wish THE WITNESS were in the family of every Churchman. It is a wonderful publication to me, and I would not like to do without it."

Every-Day Religion

By Rev. J. E. Freeman, D. D.

THE ADMIRAL'S GREAT MESSAGE

"Righteousness exalteth a nation, sin is the curse of any people."

These words have never had, in our knowledge, a finer interpreter than Sir David Beatty, the great Admiral of the English fleet. A message delivered by him as a commander in the early days of the war has an import and a significance that may challenge the serious heed of America at this critical time. He said:

"Surely Almighty God doesn't intend this war to be a hideous fracas or a blood-drunken orgy. There must be a purpose in it. In what direction? France has already shown us the way and has risen, out of her ruined cities, with a revival of religion that is wonderful. England still remains to be taken out of the stupor of self-satisfaction and complacency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue. When she can look on the future with humbler eyes and a prayer on her lips, then we can begin to count the days towards the end."

If this momentous utterance had application to the people of England in the early days of the war, shall we not believe that it has peculiar application to the people of our own land in the present critical hour? It suggests to us those lines of Kipling in his "Recessional":

"If, drunk with sight of power, we loose
With tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the law,
Lord of Hosts, be with us yet,
Lest we forget, lest we forget."

Behind all true and abiding greatness, either in individual or corporate life, resides righteousness; a religious conviction, however expressed, that stands for right dealing and a wholesome recognition of the life and purposes of Almighty God in the affairs of men. We assume that the Admiral was not advocating a revival of an emotional and insipid kind of religious fervor, that expresses itself in cheap forms of cant or Pharisaic self-righteousness. We are heartily sick of all this, and it appeals neither to our imagination or our judgment. Nor again was he seeking to accentuate any particular brand of righteousness, however ancient its traditions or justified its usages. He was demanding a very prime requisite of efficiency, a revival of sound, sane, practical religion in the life of the people. There is much danger that in our very proper enthusiasm for the boys in khaki, we shall forget that behind the man behind the gun must reside strength of character, and that behind character must stand as the fixed and unchanging mainspring of conduct, reverence for and obedience to the known will of God, and a love for men that discloses itself in just and fair dealing. We may prate as we will about the need for far-reaching changes or reforms in our systems, political, economic and social, but the testimony of the ages bears eloquent evidence to the force of the words of our text: "Righteousness exalteth a nation, sin is the curse of any people." Cromwell's invincible "Ironsides" went forth from their knees to defeat an arrogant imperial army. We have too long relegated religion to a place of unimportance; we have too long toyed with it as an esthetic bauble; yes, we have too long "tolerated" it as a social agency; let us begin to deal with it as the preserving salt in our individual and corporate life. "When she can look on the future with humbler eyes, and a prayer on her lips, then we can begin to count the days towards the end." Words worthy of a commander, bravely spoken, and Divinely inspired.—Courtesy of the Minneapolis Tribune.

The Sermon On the Mount

The 5th, 6th and 7th chapters of the Gospel according to St. Matthew may be termed the Charter of the Kingdom; they have been called the Sermon on the Mount, and this name has been so universally given that it would be difficult to change. Yet this title does not give any clue to the purpose and contents of the Lord's teaching, and this purpose is extremely important for an understanding of the chapters, for they do not contain a series of isolated teachings, texts to be taken one by one, but there runs through the whole passage a unity of purpose and thought. Our Lord had come preaching the Kingdom of Heaven; He had by His teaching gathered about Him followers; these were desirous to know something definitely about the Kingdom, who were to be in it, what was the relation of these to the world, what was the relation of its laws to those of the Jewish kingdom, how were the members of that Kingdom to act,—these and many other questions our Lord answered in this sermon. He does not give all the details of action; He lays down principles and gives illustrations. The passage is not a universal code of ethics giving rules of action in every possible case, but broad principles are sketched for us from which a man can determine whether a certain action is right or wrong. Then our Lord was speaking to Jews with a definite religion, and living in a definite civilization, with a literature and a religious background. To the proper understanding of the sermon this must be taken into consideration. Then our Lord did not intend that the sermon should contain all the Gospel; He continued to teach until the day on which He was taken up into heaven.

Beginning with the first Sunday in October, a series of sermons will be preached on the eight Beatitudes (Matt. v:3-10), which set forth the character of the true member of the Kingdom of Heaven; those qualities which mark the Christian character, and after which we must strive.

The Life of Prayer

PRAYER

We seek companionship because we are driven to it by the needs of our heart; we are creatures of affection because we are made in the image and likeness of God. And God is Love, so says St. John.

Once Love lay hid in the warmth of God's own inner Being, but His love in its activity went forth from its own inner shrine and created—the world and us.

So God is Life because God is Love. The love of God as it flowed out from Himself created Life.

Life as it is disclosed to us is on an ascending scale, at the crown of which is man. Man with a life within a life; the spiritual within the physical, yet in this world inseparable. The one finding expression through the other; the invisible through the visible.

This spiritual life is self-directed, self-governed, free; and yet in its freedom it willingly submits to the binding power of love. For the desire of the human heart to love and be loved is a Divine instinct implanted in man by Almighty God when He formed us in His own image.

God made us for Himself, that His love might find its rich content in us; therefore He bound us to Himself by causing us to look up to Him as the Source of our life and the Provider of all our wants, spiritual and physical, that we might give Him in return for all His gifts the noblest gift the human heart can give—the free offering of love. And in this giving we find our joy and peace. For if love is the foundation of our spiritual life, joy is its superstructure and peace its crown.

But sin crept in to foul God's creation, and made man its victim. Man did not wholly lose the spiritual life which God had given him, but it was sadly weakened; he held it upon a slender thread. And eternal Love, beholding with pity and compassion the feebleness of man, once more became creative. "God so loved the world that He gave His only begotten Son." The Spirit of Love overshadowed the lowly maid, and our Lord and Saviour became incarnate, born of Mary. Thus was our humanity gathered up into the Humanity of the uncreated Son of God. Jesus, God and man, the well-spring of life, became the Life of man. From Him every form of restored life—physical, intellectual, moral, spiritual and eternal flows.

* * * * * * * *

The Spirit of Christ in man is the bond which binds us back to God and immortality. "In Him was Life", and this life in man finds its fitting expression in prayer. Prayer is the vehicle by which man, conscious alike of his own immortality and weakness, lifts up his inner spirit into real effectual communion with God. As the inward spirit of man speaks to the Spirit of God, time and space are bridged, for we live in the eternity of God's Presence. Religion is the bond which binds the soul to God, and prayer is religion in action. It is the active love of man responding to the love of God; it is the Divine life in man recognizing its source; it is man speaking to Almighty God in the speech of love.

HARRY RANSOME.

A Touching War Relic

Dr. Stewart of St. Luke's Receives Crucifix From "Somewhere in France"

Last week a box arrived at St. Luke's offices sent by Major Ernest McCullough of Evanston, now serving with an American Engineers' Corps in France. It contained a crucifix, made of a copper time fuse and the nose of a shell. The story of the relic is this:

A French priest, giving communion to a dying man on the field, was struck by a shell which instantly killed both him and the communicant. The crucifix was shattered, too, but the Corpus, the figure of the Saviour, was uninjured. A soldier picked it up. Later, the copper from the shell, and the nose of the shell itself, were rudely fashioned into a pedestal and cross, on which the original figure was mounted.

Dr. Stewart plans to give this pathetic relic of the war a permanent niche in one of the sanctuary walls of St. Luke's.

The one unfailing sense of comfort is faith in God's love and grace. Only He can comfort hearts and establish them. Indeed, the meaning of all trial is that through it men may be drawn to God, and may find peace under His shadow.

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

The story of the friendship of David and Jonathan was the central theme of a sermon to Odd Fellows, preached in St. Andrew's Church, Roswell, N. M., on Sunday, Sept. 23rd, by the Rector, the Rev. Edward S. Doan.

The new Choir House of Christ Church, East Orange, is steadily nearing completion, and will probably be ready for use by the middle of October, says the Newark Churchman. It is a memorial to the late James C. Pettit of East Orange.

An Officers Training Camp of the Church was opened in the Parish House of St. James' Church, Chicago, on October 4th, and will continue for ten weeks. Its purpose is to train leaders for all forms of Church work, and is being taken advantage of by a large number of representatives from the Parishes in the city.

Rev. E. H. Rudd, D. D., Rector of St. Luke's Church, Ft. Madison, Diocese of Iowa, was the recipient of a beautiful gold watch and chain at the recent meeting of the State Lodge of Elks held in Dubuque. Dr. Rudd had been the beloved Chaplain of this organization for a number of years past.

A patriotic community service was held at St. Paul's Church, Greenville, Ohio, on Sunday, September 30th. An American flag was carried in the procession and set apart for use in the services of the Church. The Mayor of the city, the Hon. J. C. Weaver, administered the oath of allegiance to the flag. Bishop Reese preached the sermon.

An Altar Cross, illuminated by electricity, presented to St. Augustin's Church, Harrisburg, Pa., in memory of the late J. P. Braselman, was consecrated by Bishop Darlington on Sunday, Sept. 30th. Mr. Braselman, who had been a lay reader under Bishop Talbot, was among the first to be licensed by Bishop Darlington when the new Diocese of Harrisburg was erected.

The Annual Synod of the Diocese of Quincy, which is to meet in St. Paul's Parish, Warsaw, Nov. 14 and 15, will celebrate at that time the fortieth anniversary of its founding. Bishop Griswold of the Diocese of Chicago will preach the opening sermon, and a historical address will later be delivered by the Rev. E. H. Rudd, D. D., one of the members of the Primary Council which organized the Diocese.

A notable reception was given on the evening of Sept. 19th by the Rector, Vestry and congregation of Grace Church, Petersburg, Va., to the officers of the army stationed at Camp Lee. A hearty welcome was extended to the guests by the Rector, the Rev. Dr. Bryan, and brief addresses were made by Generals Cronkhite, Hall, Heiner and Farnesworth, and Captain Dobie. The Khaki Club of Grace Church has opened the basement of the church daily as a place of welcome, recreation and rest for all the men in khaki.

The rectors of Richmond, Va., have arranged for special services for prayer to be held in St. Paul's Church, that city, on behalf of those affected by the perils of war. Every week day the church is open from 10 to 4 o'clock, that individuals may enter and engage in private meditation and prayer. At the noon hour there will be a special service conducted by some one of the clergy of the city, lasting from fifteen to twenty minutes, and made up chiefly of prayers.

A new Parish has been organized in Cedar Rapids, one of the rapidly growing cities of Iowa, by about fifty Church families. The property of a Mission established some years ago under the care of Grace Church, has been deeded the new organization. There is a small building, but inadequate for the needs of the rapidly growing section of the city in which it is stationed, and therefore steps are being taken for the immediate erection of a larger building, and in due time the calling of a Rector.

A patriotic service of unusual interest was held some weeks ago in Christ Church, Savannah, Ga., which was attended by representatives from all the patriotic societies of the city, and large numbers of citizens. Some of the societies attended in a body. The choir, the clergy of the city and Bishop Reese entered the church in procession, preceded by the Cross and the American flag, singing the hymn, "The Son of God Goes Forth to War". The service, a shortened form of Morning Prayer, was read by the Rev. S. B. McGlohon, assisted by Archdeacon North-Tummon and the Rector of Christ Church. After the service, "America" was sung, and the Bishop delivered the address. "The Star Spangled Banner" was played by the organist, and the service was concluded with the benediction. The recessional hymn was "O God, Our Help in Ages Past".

On Sunday, Nov. 5th, Dr. Longley, Bishop Coadjutor of Iowa, will be formally inducted into that office in Trinity Cathedral, Davenport, by Bishop Morrison. It is hoped that the Presiding Bishop, Dr. Tuttle, will be present and take part in the ceremonies. On the same day, a new Parish House, erected at an expense of $54,000 by the Cathedral congregation, will be dedicated. Rev. Dr. Marmaduke Hare, who has been dean of the Cathedral for a number of years past, may well rejoice in the completion of this fine building, which is an evidence of the sincere and earnest work which Dean Hare has done in the Cathedral Parish.

Two large British ships, the Palma and the Aden, have been lying in the Brunswick harbor for several weeks loading with pig iron, cotton, etc., these ships formerly being passenger boats. On last Sunday, Sept. 30th, the captains of these vessels, officers and crews, were invited by the Rector of St. Mark's to the 11 o'clock service, and were present, at which time special intercessions were offered for the allies, and especially for Great Britain, as all the British subjects in the city had also been invited. There was a large congregation, and the service was the Holy Eucharist, with suitable hymns and an appropriate address for the occasion. The British and American flags hung on either side in the Choir, and after the benediction and before the recessional, the British flag was lowered and blessed by the Rector, and delivered to one of the officers, who bore it out of the church with him.

Our own Naval Reserves, who are here guarding the coast, were in full attendance in uniform, and the service was greatly appreciated by the captains and officers of the ships above mentioned, and also by our own people.

Rev. Charles R. Tyner, Rector of St. Luke's Church, Lincoln, Neb., and Rev. Wesley W. Barnes of Nebraska City, Neb., conducted a very successful eight-day Preaching Mission at Wyoming, Neb., from Sept. 23rd to 30th. The church was not large enough to hold the congregation that assembled for the final service. The men of the community took a keen interest in the Mission. Many questions were placed in the box, and questions on Confirmation, the mode and method of Baptism, the Sacraments, why was it necessary for Christ to die in order to save the world? Is this war a reflection on Christianity? and many like to them were sent in each evening. The Mission demonstrated that people were still interested in religion.

Personal Mention

The Rev. F. W. Pratt, Rector of Grace Church, Carlsbad, N. M., has resigned and accepted the professorship of history at the Roswell, N. M., Military Institute.

The Rev. George H. Summner has been elected Rector and assumed charge of St. Paul's Church, Owatonna, Minn. During the past year he had charge of St. Mary's Church at Williamsport, Pa. Mr. Summner is a graduate of Seabury Divinity School of the Class of 1916.

The Bishop of West Virginia, the Rt. Rev. Dr. Gravatt has changed his place of residence from Charlstown to Charleston. The Church News states that he has made this change as a matter of expediency in order to be near the Sheltering Arms Hospital and at a point from which most parts of the Diocese are most accessible.

The Rev. George S. Vest moves to his Parish in Goochland and Fluvana, Va., this week. Mr. Vest has for two years been Financial Agent of the Chatham Episcopal School. He has done his work well in that connection, but returned to parochial duties, which for twenty-two years he has performed with great efficiency.

The Rev. Francis F. Lee of Franklin, Southampton County, Virginia, has been elected President of the Sunday School Association of Southampton, which embraces all of the Sunday Schools of each denomination in the county, and it is a great compliment to his work and worth to be thus selected.

The Rev. S. G. Porter has resigned as Rector of Grace Church, Port Lavaca, Texas, and accepted a call to Grace Church, Galveston, entering upon his new field of labor the first of this month. Mr. Porter is well known throughout the Church in Texas, having held the Rectorship of a number of Parishes there and served as Dean of the Northwestern Convocation and as Deputy to the General Convention from his Diocese. He was born in Ireland but was reared in England. He began his ministry in London about twenty years ago and came to America in 1899.

The Rev. J. L. Craig conducted his last services on Sunday, September 23rd, as Rector of St. Mark's Church, Anaconda, Mont., having resigned to take charge of Emmanuel Church at Miles City in the same Diocese. In noting the close of Mr. Craig's work in Anaconda after a ministry that began there May 24th, 1908, those who had the privilege of knowing him recognize that his record is one that cannot be expressed in statistics. He has been of deep and vital influence in all good movements making for the welfare and progress of the community, and his agency for righteousness has been exercised with a quiet dignity characteristic of the man who has commanded the esteem of every associate.

The Rev. Alexander McMillan has resigned the rectorship of St. John's Church, Carlisle, the resignation to take effect January 1, 1918, unless a successor to the rectorship is elected and in residence before that time. Mr. McMillan has been rector of St. John's for about 26 years. For ten years previous to last fall he was Archdeacon of the Archdeaconry of Harrisburg. In his letter of resignation Mr. McMillan writes to the Vestry: "My reason for resigning is that I have not the physical strength to do all the work of the Parish as I think it ought to be done". He will continue to reside in Carlisle.

The Rev. John A. Furrer, Rector of St. Luke's Church, Fall River, Mass., has accepted a call to Grace Church, Everett, in the same Diocese. The Rev. Charles E. Jackson, Rector of the Church of the Ascension, Fall River, in commenting upon Mr. Furrer's resignation, says: "He has done an exceptionally memorable work in the past five years; the cancellation of all debts on the Parish made possible the consecration of the Church; the securing of the attractive rectory adds a distinct strength to the Parish; and even more than these excellent signs of material prosperity, the spirit of enthusiasm, enterprise, and missionary activity among young and old give foundations which cannot be removed." A farewell service in honor of Mr. Furrer was held in St. Luke's Church on Sunday afternoon, September 30th, in which the several rectors of Fall River and Swansea took part.

Parson Plaintalk's Sermonettes

It is only a commonplace to say that man is a social animal. We are daily witnessing to the truth of this proposition and the growing conviction that men are to band together for the purpose of securing common benefits is becoming evident in all directions. God recognized this principle when He planted His Church in the world, for character is molded and graces granted through the association of one Christian soul with other souls. In the Church we may find a community of interest which will enable us to not only be "workers together," but "with God". In His wise providence the Parish is the normal means of this fellowship, for it is a company of men, women and children organized as a corporate body for individual advance in living the Christian life and for the extension of the Kingdom of God. The Parish is our home, our school, our haven. It stands as the sheltering household where the strong and the weak, the rich and the poor, the sick and the well, gather for mutual helpfulness and individual growth in holiness.

Once we conceive of our Parish in this spirit and its whole organization presents itself under a new light. It is not a mere society of men and women come together as they would construct a club or a debating society. Rather do we find here a meeting place with God; a human organization, if you please, yet nevertheless the means by which God touches man and pours upon him the abundance of His grace. It is the home where we may bring little children to incorporate them into, and give them a place in the family life. It is the school wherein we grow from childhood to manhood and old age with an ever broadening view of life and a deepening knowledge of God. Here we may perfect the germ of holiness implanted in Baptism and by prayer and sacrament daily increase in the Holy Spirit. From this viewpoint how sordid and small it seems, to look upon the Parish merely as a club from which certain benefits may accrue to us, either social or business, where we may display our wealth or our finery, or endeavor to gain entrance into so-called "society," or increase our acquaintance to draw business to our store or office. The Parish stands as the great leveler where God's Fatherhood is shown forth and man's brotherhood in Christ realized as much as it can be in this world.

I take it that the Parish represents the sphere of our normal work for God. I do not wish to be understood as at all depreciating the wise expenditure of time and money for philanthropic or civic purposes outside the Parish. The Parish life if it has done any good at all should have made us realize our deep responsibility to the community about us. However, on this I lay stress, the Parish is the normal means through which our money should be expended and our time devoted to the service of God and man. I venture to say that did you all see this truth in its fullness and act upon it, your town and fellow citizens would receive a grand impetus toward a nearer approach to God's ideal. How grand would be the results did you who possess money give of it freely and willingly for he extension of Parish work.

Now let me direct your thoughts to another phase of life in a Parish. The one who gives his money or devotes his time to God's service is doing well. But what is the spring, the source from whence this labor gets its impetus and why engage in it at all? It is no depreciation of Church work to say that it cannot be properly done unless it have in view something far higher than the mere accomplishment of some given object no matter how spiritual that object may be. God and His glory, God and His worship should be the first and all-absorbing desire of man. Many a man or woman is willing enough to devote himself to some utilitarian Church purpose and in doing so think he is performing his share of Church work. He congratulates himself upon the fervor of his devotion to God, when in reality he has little of the pious or devout spirit about him. How, then, may this spirit be attained and in what does it consist? It is nothing else, I believe, than a desire to know God, and to be with Him, and this is only accomplished in worship of Him. And so I say there can be no real and lasting Parish life unless worship of God go hand in hand in service or work for God.

If I asked the question what would make your Parish a live one, some doubtless would begin to think of guilds, brotherhoods, choirs and societies as actively engaged in various enterprises. How few would picture the communicants of the Church filled with a realization of the privilege of worship and communion with God; seeking His Altar until the chancel was thronged; how few would portray a Church filled Sunday morning and evening with men and women come hither to speak to God and hear God speak to them. And yet there can be no true life in a Parish unless some measure of this picture is realized. Your priest will not be satisfied with his work until he can make each man, woman and child in the Parish find in God's worship his highest duty and privilege. When we know God through intimate communion with Him there will be no occasion to urge ourselves to labor for Him.

PARSON PLAINTALK.

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PATRIOTISM AND RELIGION

After visiting several small towns in the West, where there was no Church, or where a Union Chapel had been built by all sorts and conditions of people and then appropriated by the Methodists according to their somewhat Jesuitical habit in small towns, I was impressed by one thing, that, in nearly every case where things were doing in these hamlets, a woman reared and trained in the Episcopal Church was the soul of the enterprize, which set me to thinking what fine Churchwomen we produced and how well they stood the test.

Wouldn't it be great if we produced the same kind of men? But we don't. Why? Because men today are losing their breath in following the furrow. They are usually men of one idea, and that idea a business one. The country feels it as much as the Church.

The leading men of a community will have nothing to do with politics because it interferes with business, and so let the country go to the dogs, which may be a severe name to give to the average American politician, that is, severe on the dogs.

But the truth is that the American business man is a patriot when it doesn't interfere with business. And when business is concerned, if there is a scarcity of khaki colored yarn to knit sweaters for the soldier boys, up goes the price, not because it costs more to make it, but because business says that the law of supply and demand regulates the price.

So when our young officers had to equip themselves to go abroad up went the price of everything as an index of business sagacity and incidentally making it cost money to equip an officer.

Putties, that cost three dollars to make (this information from one who worked at it) cost seven and eight dollars to buy.

Patriotism is fine, but we have a hundred examples in present high prices that it must not interfere with business.

The Church suffers in the same way, only here we have pleasure as well as business. Here we have another illustration of the same principle.

Religion is all right only it must not interfere with either business or pleasure.

And it must not cost any more than a man pays for his telephone service.

It is just as a priest remarked to me the other day. It is interesting to note the different attitude that a man takes toward a bill for an appliance to his automobile or a golf expense; toward a bill for his extra groceries in his home or clothes for his wife; and toward a bill for increasing the Rector's salary or paying his Diocesan assessment.

The first is foolish, but he pays it without a murmur; the next is absurd and he pays it with a frown; the third is monstrous and he often doesn't pay it at all.

It is all a question of attitude. Patriotism is worth what it costs you. It is no better to yell for war and then make triple profits from a soldier's necessities than it is to use war as an opportunity to advance your wages by calling a strike. Yet the men who roar the loudest about the strikers are those frequently who are making usurious profits out of other people's necessities. We think both equally guilty.

It is also interesting to hear a well-to-do man who pays twenty-five cents a week for spiritual necessities making a disturbance about the inefficiency of ministers and the low estate of the Church. He is the man who is responsible for both. The only other man who is more so is the one who gives nothing and tells you how the Church should be run.

As though a man could disassociate himself from the responsibilities of patriotism and religion by refusing to take out his papers. He at least should keep his lips closed, for when did God exonerate him from his responsibility for these two uplifts to the social fabric? Yet the loudest criticisms of how the Church and State should be run come from those who do the least in the way of sacrifice for either.

The only man whose complaints are worth listening to are those who are pulling their full weight on the oar and those are the very ones who seldom complain.

A slacker in Church and State is one who believes in the other fellow making the sacrifice while he enjoys the blessings which Church and State convey to society.

But to return to the women. They bear the brunt of the war on both Huns and sins. It is the boys they love who are doing the fighting. The boys they mothered, many of whom are sacrificed to some officer's inefficiency or callousness, or to some politician's rascality, or to some business man's greed. And they suffer at home. The boy suffers, too, but he is buoyed up by excitement, but the mother is denied by a somewhat over-careful government of knowing whether her boy has crossed the Atlantic. We fail to see what advantage it would be to Germany to know that John Smith had landed somewhere in France.

How could it be done? Easily! By letting each boy mail a letter when he boards the ship, which the government would mail as soon as it knew that the boy was safely landed. The letter need never cross the ocean to convey this balm to many a suffering mother's heart. Why not have a little consideration, even in war, for the mother who put in twenty years loving and caring for that boy?

And in the Church. The women work because the men aren't interested. Like a rooster the man who has brought children into the world takes the same interest in the moral welfare of the chicks.

Why shouldn't the man at least set an example of intelligent interest in combatting the sin which can do his son far more damage than a German bullet? Who exempted him from this responsibility?

THE STORY OF THE CHRISTIAN CHURCH

THE CRUSADES

The year 1122 marked a truce in the struggle between the Papacy and the Holy German Empire in the struggle for supremacy. In this year at the Concordat of Worms the question of investiture was patched up, the Pope bestowing the ring and the staff at the investing of Bishops, but the Bishops doing an act of homage to the secular power before taking possession of their Sees.

It was the genius of Hildebrand during the second half of the eleventh century (from 1050 to 1085) that had built up the Papacy into a great theocratic government, with its College of Cardinals (1054) and its army scattered throughout Europe, in the monks of Cluguy, who were committed to the Papal policy and who were numbered by the thousands.

Before discussing the further progress of the Papacy in its ambitious schemes, it is well to note certain developments of the twelfth century, which contributed to the dominating position which the Papacy successfully assumed in the twelfth and thirteenth centuries when it reached its maximum.

The first of these is the Crusades. There were at this time two worlds in Christendom, each having its center and each its own religion.

The Seljuk Turks, who were Mohammedans, had seized control of the Mohammedan propaganda and were harassing not only the Christians of the Eastern Church, but were taking captive the holy pilgrims who came to Palestine from Roman countries.

Since the time of Constantine it had been a pious custom for Christians to visit the shrines of holy men and no shrine was so sacred as those of our Lord's birth and passion.

These journeys to Palestine had been made with comparative safety up to the time when the Seljuh Turks had become Mohammedan and then seized control of the prophets' dynasty.

It was a shock to Europe when it was learned that the new masters of Palestine maltreated these pious pilgrims, and the Pope wept at the thought of the barbarities practiced on those who journeyed to these holy shrines.

Moreover, it was to the immense advantage of the Papacy, in its struggle with the Emperor, that the Pope should lead some great enterprise which would unify the disorganized feifs of mediaeval Europe under the Papal banner.

In Pope Urban the Papacy had an active and eloquent champion. Leaving the City of Rome, he made swift journeys into France and Germany, where his presence effectually stopped those who were ambitious to throw off the Papal rule and substitute the Archepiscopal supremacy.

There were reasons both political and religious for such a change. There was no great unifying principle in the imperial policy of mediaeval Europe. Politically there was no France and no Germany. There was, it is true, an Emperor, but his authority was very slight, his revenues inconsiderable, and such power as he possessed was constantly resisted and usurped by other leaders.

For the Church to be governed by Archbishops and their Synods would lead to the same chaos in the Church, and each petty prince who governed his principality with little or no interference from without, could easily terrorize and rob a purely provincial Church.

This was the justification of the Papacy in these lawless times. One can readily see how Churchmen who wanted justice preferred a court of appeal at Rome to the hopeless tyranny of a secular prince who would appoint and control the chief ecclesiastics of his realm.

It was not a choice between tyranny and democracy, for the people had no constitutional privileges, and it meant either the control by the Pope or by the local sovereign. So Urban came as a deliverer to many an oppressed Church and monastery and he struck terror into the hearts of local magnates and scheming prelates.

At the Council of Clermont (about 1095) Pope Urban not only advanced the Papal cause, but he portrayed in eloquent terms the sufferings of the pilgrims in Palestine. He launched the first Crusade and so appealed to Christendom to follow the Papal banner in the rescue of holy shrines from the hated infidel.

It was a master stroke for the Papal interests, and while the Crusades accomplished little for the rescue of Palestine from the Turk, and while thousands of knights, peasants and even children were slaughtered in the various crusades, and while the conduct of those who prosecuted the holy war was often one of unbridled license and most unholy lust, yet the Papacy infused the sentiments of patriotism into the hearts of Europe, which sentiment is always rendered glorious by feats of arms.

It is a well known principle that a falling dynasty can rally its people to its support by fighting a common enemy, for in war people forget their hatred of a prince in their greater hatred of the foreigner.

So the Pope undermined the Emperor as the leader of fighting men, and became the unifying factor in Christendom.

We have not time to follow those curious armies that went east never to return, led at first by Peter the Hermit, and Walter the Penniless, fit designations for a hopeless warfare. Followed by other expeditions in which rival races fought one another as cheerfully as they fought the Turk and preyed on Eastern Christians when they were unable to reach the infidel.

Curious armies! Even children ran away from home to join a children's crusade, and found their reward in being sold into slavery by greedy merchants. All so strange! And yet other epidemics have swept the human race in similar manias.

The one person who profitted by it all, was the Holy Father who sent his children on a hopeless quest, but retained their love and admiration for did they not hate those whom he hated and was he to blame because unholy princes fought one another, and faithless Christians denied their faith in lawless deeds? Besides, there was no press to tell them the facts. The one thing they saw was the fact that the Holy Father cared for the sacred shrines of his beloved Lord.

So the Papacy flourished and yet there were seeds of revolt against the tyranny of kings and the selfishness of prelates in the confusion of these times. But that must wait for another chapter.

Michigan City Notes

The Bishop of the Diocese made his first Episcopal Visitation to the new San Antonio Italian Mission, Sunday, September 30. An Italian band in full uniform was at the church playing a welcome to the Bishop as his auto drove up and again giving a farewell as he departed. The autos sounded their Claxons and the firemen on the opposite side of the street waved their hats. The demonstration in itself was quite overpowering and unique. The service opened with a processional hymn, followed by the Asperges and then the benediction of the new chapel. A class was then presented for Confirmation. The Bishop writes regarding the class: "And wonderful to relate, in this young Italian Mission not yet a year old I confirmed the largest number at any one time during my Episcopate, in all seventy-five. While most of these were children it yet showed that there were that many families willing to have their children confirmed in the Episcopal Church." Father Elliott, Rector of Christ Church, Gary, and the newly ordained Deacon, the Rev. Nicolo Accomando, Minister-in-Charge of the Italian Mission at Gary, assisted in the service. The Church was filled and the service and singing were inspiring. The Confirmation was followed by the service of the Holy Communion, at which time the Rev. Mr. Accomando preached in Italian. It is evident that this new Mission among the Italians is very interesting and is opening up most encouragingly and is deserving of the prayers of the Church people of the Diocese and in general and of all the interest and sympathy that can be shown them in their new undertaking. The new chapel has been referred to in this column before and is very beautiful.

St. Andrew's Mission, Kokomo, observed its annual Harvest Home Festival, Sunday, October 7. The Parish House was very beautifully decorated with fruit and vegetables and grain presented by the people of the Church and on the next day distributed among the poor and needy. The Woman's Auxiliary had their Corporate Communion at this service and the presentation of their United Offering.

The Woman's Auxiliary of Trinity Church, Peru, presented their United Offering at the 11 o'clock service of the Holy Communion, Sunday, September 30.

The Rev. J. W. Fulford, for the past four years Rector of St. John's Church, Ensley, Ala., has resigned and accepted a call to St. John's Church, Aberdeen, Miss. Mr. Fulford was the first Scoutmaster for Ensley and has been instrumental in perfecting the Boy Scout movement through that district. His work as Chairman of the Community Club was the forerunner of the Ensley branch of the Housewives' League, which has led in the food conservation campaign the past summer.

GRACE CHURCH, TECUMSEH, NEB., SENDS S. O. S.

Grace Church, Tecumseh, Nebraska, needs at least $500 immediately for much needed repairs, renovation and general "boosting". The little company of the faithful here are doing their best, but they MUST be helped. A Layman of the Presbyterian Church living here, and with intimate knowledge of our work, has started the fund with $200. The prospects of the Church were never brighter. We can put up a great fight if YOU will send us the ammunition. Will you "do your bit"? He that giveth to the poor lendeth to the Lord. If you are satisfied with the security, lay down the cash. Bishop Arthur L. Williams is our reference. Send checks for any amount to the Vicar, the Rev. C. Edwin Brown, P. O. 365, Tecumseh, Neb.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

ANNIE CRAGG FARTHING AND HER WORK AT NENANA

By Rev. A. W. Kierulff, M. A.

Annie Cragg Farthing, though born in Ohio, spent the better part of her early life in England, where she received her education, and, returning to the United States, made her home with her brother, the Bishop of Montreal, who at that time was the Dean of the Cathedral in Woodstock. In the early part of 1901, Bishop Rowe, feeling the urgent need of more workers, put forth a most earnest appeal, that traveled far and wide, rallying to his side men and women who were willing to give themselves to the work, and to follow him as their leader. Among the volunteers was the subject of our sketch, whose special training and qualifications eminently fitted her for the task, and she received her appointment in April of that year (1901), and in the following July, in company with Miss Leighton, a fellow worker, was on her way to Alaska.

Her first year was spent in Anvik, the station where our first Missionary labors began under the present head of the Mission, the Rev. John Chapman. While there, it will be remembered, a fire broke out, destroying the Mission, but not a life was lost, owing to Miss Farthing's great heroism and presence of mind. She was afterwards transferred to Circle City, one thousand miles inland up on the Yukon, where the Bishop had established a hospital and the Heavenly Rest Mission, and where the Rev. Mr. Rice and Miss Woods were to be her associates for the next two years. The former, however, shortly afterwards had to withdraw on account of ill health, leaving the work for the two women to do—nursing the sick, teaching the children and maintaining the Chapel Services, and where during that Winter the thermometer outside registered 70 degrees below zero. Then followed a great rush to Fairbanks, opening new and larger opportunities for the Church's work. Thither the Bishop sent the Rev. Mr. Huhn, and later Miss Carter and Miss Farthing to take up the work of nursing at the newly erected hospital, the money for which the Bishop had raised from among the miners and others living in that vicinity. The strenuous labors of an over-crowded hospital, the care of the sick, and any number of other duties, began to tell upon the health of Miss Farthing, and her furlough at the close of her two years' labor at Fairbanks was most opportune, and the large part of her days of rest was spent in the hospital.

During her absence, a new work was started by the Bishop at a place called Nenana, a native village on the Tanana River. Here the Bishop sent the Rev. Mr. Betticher, and upon the return of Miss Farthing to Alaska, the Bishop assigned her to Nenana also as "Missionary and teacher".

In the latter part of November, 1907, she reached her newly appointed station, and took possession of her "nice little cabin, warm and cosy and comfortable", as she described her headquarters. But there was no room for her supplies, so the first thing she set about to do was to get the Indians to help her build a little store-room. As she looked about her, the picture that met her gaze is best described in her own words:

"Here was a group of tents, a number of children and grown people, nearly all with sore eyes, and some of them so dirty one hated to look at them, and half-starved dogs."

Most of these Indians she found living in their tents all the year round, and, anxious to remedy this fault, she started in to induce them to build cabins for themselves, and had logs drawn for Blind Moses, her lay reader. But after the frame was up, there were no doors for the cabin, no windows, no flooring, nor nails, and she was so glad when the little cabin was at last finished that she never again mentioned the word cabin to any one else. She found the people shiftless and careless, living just from day to day, and no special ambition to get ahead. There was no postoffice in the place, the mail being carried to and from by some accommodating traveler who might be passing that way. The nearest telegraph station was sixteen miles away, and the new school building, which was in process of construction, still unfinished. These were the conditions and surroundings that greeted Miss Farthing upon her arrival, but instead of casting a gloom of despair over her, she saw beyond the disheartening scenes a vision of opportunity and of great service. She forgot all else, gathered her sixteen little ragged, dirty puplis into her own cabin, and gave them practical lessons in hygiene, making her small quarters do until the school building was completed. This was in November of that year (1907), and so great was her joy that she telegraphed the Indians far and wide to bring their children to school, as all was now ready.

That we may get some idea of this new school house, let us take Archdeacon Stuck's account, as narrated in his wonderful story, entitled "A Cure for the Blues".

"Here are twenty odd children, of both sexes and all ages, most of them full-blooded natives, some of them half-breeds. The girls have a large dormitory, with neat cots set in a row on one side of the house, while the boys have a room just like it on the other side of the house, and underneath the dormitories is a very large room used for a dining room and kitchen, also a store-room at one end of the building, and Miss Farthing's room and the teacher's room at the other end. Put a wide porch all around, and that is all there is to Tortella Hall. It is well planned and well built, and is far and away the most convenient and spacious structure of its kind in all of our Mission work. It was built by the Rev. Mr. Betticher at a cost of $5,000, given by the men's 'Thank Offering'."

Here, then was the Mission of St. Mark's, with its well known Tortella Hall, with Miss Farthing in charge.

For the next three years, from 1907 to 1910, Miss Farthing labored most assiduously in building up one of the most successful schools in the Alaskan Mission. Her countless kindnesses, loving ministrations, constant care and watchfulness of the children, unselfish spending of self—all these virtues were the things that counted and made possible the wonderful progress of the school. Her work eventually became the standard for all other work throughout the Mission District.

In November of 1910 she received a shock that some have thought was the cause of her sudden taking away. It is said that one night a drunken Canadian half-breed, with a loaded gun, entered the Mission house threatening to kill one of the girls whom he wanted for a wife, but had been denied. Miss Farthing took the man in hand, and by her tactful handling of him soothed him until he was ready to sleep off his intoxication, lying down on a blanket near the furnace register in the large hall. In the morning a man from the road house a mile away came and took him off. Miss Farthing refused to take proceedings against him. She was fearless of any one, Indian or half-breed; but coming in the dead of night with a loaded gun, and half drunk besides, threatening to kill one of her girls, was a nerve-racking affair. Three nights afterwards she was suddenly taken ill, and died with a prayer on her lips that God would send some one to take her place.

Her sudden taking away in the midst of her most active and successful labors was a severe loss to the Mission, and cast a gloom over the whole Church. Her body was buried on the bluffs overlooking Nenana, at a spot which she herself had selected for her grave, should she die in that country. The tribute paid by Archdeacon Stuck is worthy of repetition here. Writing of her death, he said:

"It was the heroic end of a most devoted and consecrated woman. The vessel that broke in her brain gave up her life's blood to the cause for which she labored as though it had been shed by ax or sword. And the Lord God who willed her to His rest never had a more faithful servant among His handmaids. Her grave looks out across the wide valley to the great mountain of Alaska, Denali, or Mount McKinley. On a clear day from that spot may be seen, as she had often seen it, the wide-spreading snow fields, the gigantic masses, the towering precipices of that enormous elevation. Year by year its glaciers tear deeper into its bowels, and carry its substance to the valley beneath. Year by year frost and heat split and shiver its pinnacles. Year by year its mass dwindles, and shall dwindle. But I think the influence of the life of the great gentlewoman upon whose grave the mountain looks down shall outlast the mountain itself; shall yet be active in the world when the mountain is level with the plain. For the influence of a holy, self-sacrificing life never dies."

What Will Germany Become? A Nation of Atheists or Christians?

Writing in the Suddeutsche Konservative Korrespondenz of Karlsruhe, of which he is publisher and Editor-in-Chief, Adam Roder, the well known German publicist, voices the opinion that the ultimate object of the propaganda carried on by the Pan-Germans is the wiping out of Christianity in Germany and the establishing of a peculiar, made-in-Germany religion. After accusing the Pan-German annexationists of bitter hatred of "Semitic Christianity", and quoting liberally from their writings to prove his contention. Herr Roder arrives at the following conclusion:

"The Pan-German view of the world is consciously aimed at the rooting out of the Christian religion and the system of ethics derived from it. A German religion is to arise, linked to the belief in Wodan of our ancestors, which in turn is to be so 'refined' by the results of the modern theory of races and the teachings of the Darwinian theory of evolution that what remains will be Atheism, framed in high-sounding phrases. The German people, as the noblest and most favored of all races, as the highest manifestation of humanity, will have become its own god.

"Christianity will be done away with, according to the ideas of Nietzsche as the great weakening and enervating influence. The only great person is he who has power and uses it. Sin, redemption, repentance, the greatest and most profound things that human thought tries to fathom, do not exist for this company of heartless bullies, whose members, with monocles in their left eyes and rattling sabres in their right hands, challenge the world in order to place the German heel upon its neck in 'ancient Roman fashion.'"

Two Notable Incidents

General Pershing, commander of our army in France, has recently been confirmed by the Rt. Rev. C. H. Brent, D. D, Bishop of the Philippines. Gen. Pershing's family are Episcopalians, the children having been baptized by Bishop Brent in the Philippines. Gen. Pershing and Bishop Brent have once before joined hands in subduing the wild Moros. Now they have joined hands in another cause. It is a fine sight to see the leader of our army over-seas publicly step out to fill his place in the army of his Lord.

The Epistle to The Ephesians

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

NO. XI

Verse 11: **According to the eternal purpose which he purposed in Christ Jesus our Lord.**

Ellicott: **The purpose of the ages** was the uniting and saving of mankind in Christ, i. e., the establishment of the Church.

Moule: The past ages; Angelic, Paradisaic, Partriarchial, Mosaic, Prophetic, have led up to the Universal Church, in its spiritual reality as their goal.

Meyer: **In Christ Jesus.** Not the forming of the purpose, but its accomplishment took place in the historically manifested Messiah, Jesus. In Him, in His personal sacrifice, is the realization of that Divine purpose contained.

Moule: The **purpose** was made in Him inasmuch as both Idea and Working were altogether bound up in Him. "In Christ" God was to reconcile the world. In "Christ" the saints were to have redemption in His blood. Thus in Christ, the Eternal and annointed Son and Word, the Idea stood forth formed; and in that Christ, as Jesus our Lord, incarnate, sacrificed, glorified, the Idea is carried into realization.

Verse 12: **In whom we have boldness and access with confidence by the faith of him.**

Moule: **In whom we have.** It was purposed in Him that we, His saints should be unspeakably near to the Father; and so we are now, and angels see it.

Sadler: Boldness here seems to signify rather confidence and filial freedom in coming to God.

Ellicott: Cheerful boldness or that freedom of spirit which becomes those who are conscious of the redeeming love of Christ.

Sadler: **Access with confidence.** Even the High Priest, the greatest minister of the old covenant, could not be said to have access with confidence into the presence of God, but we, have boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh (Heb. x:19).

Wordsworth: **The faith of him.** Through the faith of which He is the author and finisher, the source and the end.

Sadler: The faith here is the truth respecting His Divine nature and work.

Verse 13: **Wherefore I desire that ye faint not at my tribulations for you, which is your glory.**

Meyer: **Faint not.** That ye become not fainthearted, disheartened, and cowardly in the confession of the Gospel.

Moule: The same word as used in St. Luke xviii:1. The idea is relaxation and cessation of effort under weariness or pain.

Ellicott: **In my tribulation for you.** So close was their bond of union in Christ that the Apostle felt his afflictions were theirs; they might be faint hearted in his, as if they were their own.

Sadler: **Which is your glory.** Why **your** glory? Because it was a sign that they were very dear to God and very high in His favor if He permitted one of His very chiefest servants to suffer on their behalf. The sufferings of the martyr and confessor are the glory of the whole Church.

Ellicott: Glory accrued to the Ephesians from the official dignity, not the personal fortitude of the sufferer.

Verse 14: **For this cause I bow my knees unto the Father of our Lord Jesus Christ.**

Ellicott: **For this cause,** i. e., because ye are so called of **our Lord Jesus Christ.**

Wordsworth: **I bow the knees.** A remarkable expression. He speaks of the bending of the knee as a synonym for prayer, a posture commended by Christ's example, St. Luke xxii:41. St. Stephen's, Acts vii:60, and prescribed by God himself, Rom. xiv:11.

St. Jerome: Reference is made here to genua mentis—knees of the mind.

Wordsworth: The **Father,** the original source of all being and grace. The whole tenor of this Epistle is so ordered as to display God the Father as the Beginning and Origin, the Author and Giver of all things, and as having a Paternal Relation to all things in heaven and earth, and so giving a name to all things; which is the proper act of Paternity.

Verse 15: **Of whom the whole family in heaven and earth is named.**

Sadler: The word family is used here in the sense of race or clan. St. Paul here emphasizes the natural Fatherhood of God over all men, Gentiles as well as Jews, as children of Adam.

Wordsworth: All the families of heaven and earth derive their name from Him, that is, they all proceed from Him, and are subject to Him, who is the Universal Father of all. To impose a name was a mark of property in, and lordship over, the thing named, and was the special prerogative of Fatherhood (Gen. ii:19; Is. lxiii:19; Dan. ix:18; St. Luke i:13-62).

Gore: St. Paul reminds his readers that every conceivable society on earth or in heaven which is bound by the ties of a common fatherhood, derives its name and therefore its significance from a larger relationship, an all-embracing relationship, of which these lower ones are but shawows—the relationship to the one Father; and he calls upon the one Father to strengthen men to transcend all narrowness of family or blood and rise to realize their position in the great family, the great brotherhood under the one Father.

Verse 16: **That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.**

Ellicott: **That he would give you.** The subject of the prayer is blended with the purpose of making it.

Meyer: **His glory** embraces the whole glorious perfection of God.

Wordsworth: **To be strengthened with might,** to be invigorated with ability infused into you by the Holy Ghost.

Moule: **Through His Spirit.** The Holy Ghost is everywhere present in the doctrine of this Epistle. He is so to deal with the "inner man" as that the presence of Christ shall be permanent in the heart.

Meyer: **The inner man**—the rational and moral ego, the essence of man which is conscious of itself as an ethical personality, which is in harmony with the Divine will.

Harless: The inner man is the sphere in which the **new** man is developed, the central point of the human personality.

The Apostle prays for the Ephesians in particular that God would grant them, with all who are included in His Fatherhood, to be embraced especially by His love in Christ Jesus, and to have all which that love means.

Moule: The Apostle prays that the Holy Spirit may penetrate far into the inner man.

New Mission at Savannah, Georgia

Plans are under way for the establishment of a new Mission, with the cordial concurrence of all the clergy, at Savannah, Ga., in the southeastern section of the city, in response to a signed application to Bishop Reese, made by some thirty or forty members belonging to the several congregations of the city. The congregation of St. Michael's Chapel of Christ Church Parish have consented to the removal of their Church building to that vicinity, and it will be used for the new Mission. Collinsville is a growing section of Savannah, and sufficiently removed from all the other Churches to sustain a Parish without interfering with their successful operation.

What Shall We Send the Soldiers?

"You can send them too many sweaters; you can send them too many socks; but you cannot send them too many letters."

VERY REV. S. P. ALMON ABBOTT,
Canadian Y. M. C. A.,
14 Cornhill, London, E. C.,
England.

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THE CHILDREN'S HOUR

THE HORNETS' NEST

By EVA LEE MATTHEWS

Reuben, the son of Esrom, was desert born. Ever since he could remember, and he was now 12 years old, he had lived in a tent of goat skins with his father and mother and married brother, and an overflowing family of children.

It was a vast city of tents that stretched their black peaks in the yellow desert like a great flock of crows that had settled down upon the sand.

To the east of the camp was the tabernacle, gorgeous within, though without it was as rough and black as the smaller tents, and over it hovered the mysterious cloud that glowed with fire at night. It was too familiar a sight to cause much awe now in the people, though they feared the lightning flash that sometimes came from it carrying judgment and death to anyone who should be defiant of God's law. Sometimes they were on the march for days together, then they would rest in one place weeks and even months. Reuben had grown old enough to carry his own little bundle now on these marches, and he was very proud of the fact. He was named after the great father of his tribe and he was proud of that also. Indeed, he loved this free roving life, the yellow desert, the black tent overflowing with life, although his father and mother often grumbled at the inconvenience and would say, "It was different in Egypt." "But were you not slaves in Egypt?" asked Reuben.

"Was it not hard to work for other men?" "Not so hard as this marching and counter-marching in the desert," grumbled Esrom. "In Egypt when the day was over we could go down to the river and bathe. There was plenty of water there. And there were green things to look at and to eat, different from the dry food of the desert. There, wife, I am not complaining of our bread. I have not forgotten the serpents, but I guess I can tell our youngest lad about the good old times in Egypt that he will never see. 'Tis like we shall never get out of this desert. They say the Amorites are giant folk and will never let us pass through their country. Isbasheth, who was one of the Messengers to Sihon, said that he was vastly big, eight feet high at least, and he felt like a grasshopper before him, and the city of Heshbon was mighty and girt with a wall of stone thirty feet high. What can we do against such foes?"

"But, father," said Reuben, "is not our God bigger and greater than the giants?" "Well, well," said Esrom, "I am not saying anything against Him that dwelleth in the tabernacle, but so far as I can see we have mostly to fight our own battles and I should like to choose my own foes and they would not be giants."

Reuben walked away indignantly. He did not like to hear his father talk like that. He looked at the high cliff that rose on the edge of the desert behind which lay the strong cities and green fields and pleasant rivers of the Amorites. He saw the great pass through which the king's highway came out to the desert, but it was guarded by strong castles on the cliffs on either side, and Sihon had refused them passage he knew. Looking off to one side he saw a cloud glittering and shimmering in the level sun and he could hear a strange deep hum coming from it. Wondering much what it could be he went forward towards it. He walked for a long time, for distance is deceptive in the desert, but at last he got close enough to see what it was, and found it a vast swarm of hornets hovering over a deep gorge leading into the mountains, a sonorous and continuous hum sounding like the drums of an army came from the gorge and impelled by curiosity, he entered the narrow fissure that looked hardly more than a crack in the face of the cliff, but was really wide enough for two men to pass in abreast. After going in for about a quarter of a mile it suddenly widened into a lovely glade with every variety of flower and fruit growing in the greatest profusion, while on the precipitous cliffs that walled in the glade thousands of hornets' nests were stuck in singular protuberances, and millions of the insects swarmed through the valley. Looking at them crawling on a sunny rock he saw they were different from any he had ever seen—their antennal seemed tipped with gold and a tiny crown of gold specks were on their heads and their wings glinted as if dusted with gold. This accounted for the way the swarm had glistened in the sunlight when he had first seen them. But now the sun set suddenly, and all the hornets gathered into their nests, and Reuben found himself alone in the valley all at once grown silent.

Fortunately for him the moon was near the full so that he could see to walk. But he could not find the opening by which he had come in. Finally he thought he found it and walked rapidly through the narrow and rocky pass only to find himself at last not in the desert again, but upon a broad and fertile plain with a silver river winding through like a ribbon, and a dark walled city rising up before him. He was too tired to go further, and sat down to rest and fell asleep.

When he awoke the sun was rising and a gigantic Amorite was standing over him, gently prodding him with the butt end of his spear. Reuben arose obediently at a sign from his captor, and moved on with him into the city, the huge hand holding onto his arm. Many people looked at him curiously as he went through the streets, and he wondered much at the sodidly built houses lining either side, but most of all at the great stature of the men, most of them exceeding seven feet. Their complexions were darker than his own, more like the Egyptians who were in the camp, and they had bushy beards and fierce eyes, while the women had long black hair streaming unbound down on their shoulders, and their loose garments floated over freely about them.

They came to a stop before a large circular building with great brazen gates which were opened by two men in long white garments with a silver band about one arm, and they took Reuben from his captor and brought him into a court where was a fountain and stone benches on which listlessly sat a number of boys and girls looking sad and dispirited. Presently a large brazen bowl of food was brought in, a sort of stew of meat and vegetables. Reuben at first refused to touch it fearing some forbidden meats might be in it, but the men who had charge of him scowled at him so angrily that he thought better of it and ate it. He was very hungry and felt better after he had eaten, and finding himself near a young girl in white with a silver band about her arm, he spoke to her and found he could understand her fairly well, though the dialect was somewhat different from his own.

She told him in answer to his questions that he was in Heshbon, the city of Sihon; that the house where they were was the Temple of Milcom, the god of the Amorites; that they were all victims to be sacrificed to the god, and that doubtless he was also destined for sacrifice. That she was of Moab; her name was Orpah. "The Moabites had been conquered in battle," she said, "and many captives taken to be sacrificed to the rival god of the Amorites."

Reuben was greatly disturbed to hear this and it seemed very awful to be made a sacrifice as he had so often seen lambs brought to the Altar of the Tabernacle; above all to be a sacrifice to a false god who was hideous and wicked. For many days he was kept there and often the Amorites would come into the temple court and look at the captives and especially at Reuben, wondering at the whiteness of his skin. At last, one day, the priests who had charge of them decorated the captives with garlands of flowers and led them out in long procession through the city. There were about fifty in all, Reuben and Orpah placed at the head of the procession as being the most beautiful of the victims. They were told that Sihon was going out with his army against the Israelites and was making a great preliminary sacrifice to his god for success in the battle. The priests going before and behind the garlanded victims sounded brazen timbrels and sang a cadenced chant.

(To be concluded next week.)

A CATECHISM FOR CHURCH PEOPLE

QUESTION. Why do you take a daily paper?

ANSWER. Because I want to know what is going on in the world, and to keep in touch with its life.

Q. Why do you take your home town paper?

A. For the same reason that I take a daily paper, and because I want to show my interest in local affairs.

Q. Why do you take one or more of the popular monthly magazines?

A. Because as an intelligent person I want to keep in touch with the world's thought.

Q. Why do you take the Ladies' Home Journal or the Woman's Home Companion?

A. Because I am a home-maker and a housekeeper, and their suggestions are very helpful.

Q. Do you take a fashion magazine?

A. Yes, because I want to be "up-to-date" in the styles.

Q. Would you employ a physician or an architect or any workman whose skill is required, if he never read his professional or trade journals?

A. Certainly not. I have no use for a self-sufficient person who "knows it all." This is a progressive age, full of progressive ideas—every man must know what his fellow workmen are doing.

Q. Do you know the name of the President of the United States?

A. Of course I do.

Q. Do you know the name of the President of the Episcopal Church in the United States—the Presiding Bishop?

A. I don't remember it just this moment.

Q. Would you know the name of the Bishop of your own Diocese, if he did not once in a while visit your Parish?

A. How could I?

Q. What do you know about the Church—her principles, her teaching, her life—about the leaders who are "doing things," moulding her thought—about the workers who are adapting her methods to present day conditions—the Parish Guilds and the Woman's Auxiliaries all over this broad land—the best things they are doing? Where can you get the information to be "up-to-date in Church matters—progressive, intelligent. How can you keep in touch with her life unless you do as in all other departments of your life—take the papers?

You need not answer these questions.

The practical answer is a subscription to THE WITNESS, which is published at the nominal price of only One Dollar a year, to keep you in close touch with the Church, and inspire you to greater consecration and zeal in her purposes in your own Parish, in your Diocese, and throughout the world.

REMEMBER OUR AIM IS TO SECURE 100,000 SUBSCRIBERS BEFORE JANUARY 1, 1918. YOUR SUBSCRIPTION WILL HELP.

The War's Effect On the Church

In every direction the war has affected the work of the Church. In every Parish, the pick of the young men—Choir men, lay readers, Sunday School teachers, Brotherhood of St. Andrew workers—have gone into the service of their country. Many of the clergy are serving as Chaplains, Y. M. C. A. workers, or with medical units or the Ambulance Corps; and just as the Colleges have felt the exodus of men in the higher classes, so the Seminaries of the various Christian bodies are noticing the large decrease of students. It is a serious situation, which demands the thought, and loyalty, and devotion of every Christian man who remains, for one reason or another, at home. The situation, so far as it relates to candidates for the ministry, is presented in the following article, which we take from the New York Times:

"Not only will hundreds of Protestant Churches in the United States be compelled to remain without pastors, but the great reduction in the number of enrollments of new students at the Theological Seminaries this year, because of the war, threatens even a greater shortage in the available supply of clergymen to fill vacancies, it was announced last night. More than 4,000 new ministers are needed by the Protestant Churches annually to repair losses by death and to provide for new Churches, but in recent years the supply of pastors has never quite equaled the demand.

"This year the reports from the Seminaries show the situation threatens to become so serious that the heads of several Theological Seminaries have issued appeals to prospective students not to enlist in war work unless convinced that there is actual need for their services. Notwithstanding these appeals, the reports from the Seminaries for the opening classes show that instead of the approximately 4,500 young men who usually begin their studies as freshmen each Autumn, the number of entrants this Fall may fall below 2,500. Genuine alarm for the future of the Christian ministry has resulted, and the Southern Seminary at Louisville, famous as a training centre for Baptist clergymen, has issued a statement to Baptist Churches, calling attention to the situation.

"The reports from the Seminaries in New York City show that they also have been greatly affected by the war. The General Seminary, opening last Wednesday, and representing the Episcopal Church, will have an entering class of 35, as compared with 55 in normal years. It will have a study body of not more than 80, as against 125 usually.

"Union Theological Seminary began last Thursday, with a freshman class of 28, a loss of 50 per cent, as compared with previous years. McCormick Seminary of Chicago, a leading Presbyterian institution, will have an enrollment of 40, or perhaps 45, instead of its normal 65. Princeton Seminary and the Yale School of Religion report a somewhat better showing than some, but will have 30 per cent fewer students than formerly.

"Catholic Churches also have been hit, and Catholic Bishops in the Eastern States have issued statements to their students, exhorting patriotism, but at the same time calling their attention to the need of keeping up the ranks of the clergy. In spite of these appeals, the three great religious orders with novitiates on the Hudson River—the Jesuits, the Redemptionists, and the Sisters of Charity—as well as the houses of study surrounding the Catholic Universities at Washington, have reported reductions of from 20 to 30 per cent in their enrollments, according to one authority. The commissariat of the Holy Land at Brookland, District of Columbia, where American young men are trained to serve the Franciscan shrines in Palestine, reports that it has not been able to obtain as many volunteers as is desired for service."

Western Theological Seminary Opens

The reopening of the Western Theological Seminary occurred Wednesday, Sept. 19, the first exercise being a Corporate Communion of students and faculty at 7 a. m. in the Seminary Chapel. The celebrant was Dean Wm. C. DeWitt. At 10 a. m. Matins were said and the welcoming sermon delivered by the Dean, whose remarks to the eleven students were based upon the eleven Apostles of the early Church—their co-operation, their consecration, and their dynamics. Scarcity of members need be no basis for discouragement; the moving force is not handicapped by depleted ranks, but by disloyal members. There are only four entering Juniors this year, and of the Seniors, two are engaged in Uncle Sam's business. All the faculty members are back, with the exception of Dr. Samuel A. B. Mercer, who is being granted a leave of absence until the turn of the year. He is engaged in private work at Grafton, Mass. Consequently the work in the Old Testament Department is being conducted by other professors, the Rev. C. P. Otis taking over the work in Hebrew. The laborers are indeed fewer than ever, but how thrilling to these few are the widened prospects.

Printing the Bible at Night

Rushing New Testament Off the Press, and Yet Not Supplying the Demand

Voltaire, French philosopher, predicted nearly two hundred years ago that within a century the Bible would be found only in collections of rare books. The century had almost passed when Thomas Paine, American philosopher, found the Bible so firmly intrenched in the hearts of the people that he, disbelieving it, predicted that within a century the Bible, and the religion founded upon it, would both be almost extinct. The century passed and Robert J. Ingersoll arose to traverse the continent, denouncing the Bible, and predicting that soon the world would shake off the shackles forged on mental freedom by this book, asserting that already it was disappearing from the homes and book shelves of America.

What might be the amazement of those men now could they return to earth and read the personal message of President Wilson to the soldiers and sailors of the United States, urging them to read the Bible diligently.

"When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty," says the President. "I beg that you will read it and find this out for yourselves."

Or, if Voltaire, and Paine, and Ingersoll could be taken to the great printing house of the American Bible Society in New York, at midnight, because that's a good time to see the mighty presses running by electric light, they might ask: "What, printing the Bible at night?"

Yes, day and night, using every set of plates the Society owns and can hire, offering a big sum for any set of plates of the Bible in pocket size; rushing New Testaments and Gospels off the press as fast as it can be done, and yet not supplying the demand.

Go over to Philadelphia, where another great Bible house is running night and day, the manager saying in a recent interview: "It is the biggest rush for the Scriptures we have ever known, and we are running at fullest capacity to try and meet it, but we cannot keep up."

Then the spirit of Voltaire, who renounced the Catholic faith, in which he was baptized, might visit the headquarters of the Chaplain's Aid Association, which is backed by committees in the 14 American Archdioceses, and is spending $5,000,000 in furnishing Testaments and Prayer Books to American soldiers. Its presses are running 24 hours a day, too.

There is another big battery of presses running 24 hours a day for the Y. M. C. A., printing various religious booklets it is distributing among the soldiers. The Episcopal Church is also issuing a little book of familiar hymns, prayers and Bible readings.

If the spirits of these mistaken prophets were not satisfied with this evidence that the Bible and its teachings are yet very much alive, they might go to England and find the same conditions there, presses going at top speed, printing New Testaments, 20,000,000 of which have already been issued since the war began; and in France, the same conditions.

And the Bible is not merely being printed in quantities never approached before, but it is being read more widely than ever before. The testimony from every war front, from every army camp and cantonment, from the homes in all the lands at war, is that people are reading the Bible.

The cause of this revival of the Bible, if one may call it that, is the war, which has demonstrated again that in times of affliction, individual or national, the tendency is to turn for comfort to a higher source than humanity can find within itself.—Kansas City Star.

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THE FIRST AMERICAN FLAG ON THE FRENCH FRONT

By the Rev. Dr. Watson, Rector of the American Church in Paris

During those burning days of August, 1914, a procession of soldiers of the Foreign Legion was seen in the streets of Paris. Above the heads of one of their groups floated the Star Spangled Banner. The soldiers who made up this American group belonged to the 2eme Etranger, and their devotion to France and to Liberty prompted them to enlist. Theirs was the first American flag on the French front. Someone in Paris, where the group was in formation, had offered them this flag. They carried it with them to Rouen, their first camp. When Rouen was threatened by the enemy, this regiment was sent to Toulouse. While returning to Paris from Toulouse on their way to the front, they unfurled their flag over the side of the cattle-truck which was conveying them here: and once at the front a place was always found for their idol. At night, while sleeping, it floated over their heads, and when the order came to attack, one or the other carried it with him.

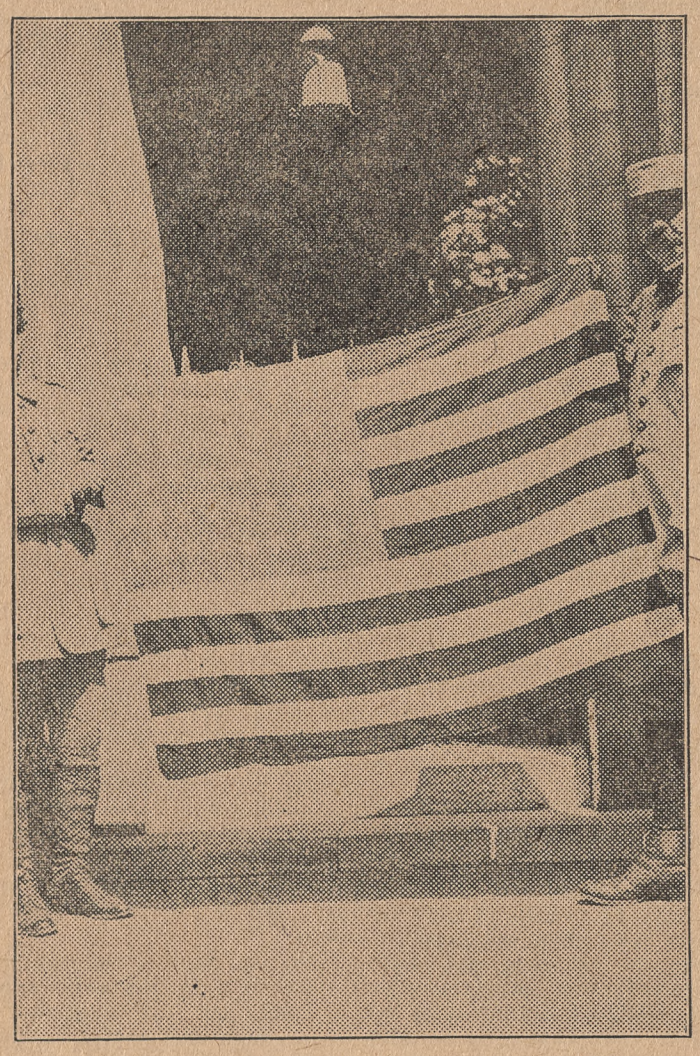
At last the moment has come when America takes her place in the war. The little group of American volunteers is dispersed. Three are dead, one seriously wounded, one a prisoner in Germany. Of one of the dead it is said that he remained three days in bed without uttering a word, and that suddenly, seizing the flag and waving it, he said: "I am an American," then expired. One of the survivors sent the flag to the Rector of the American Church in Paris, asking him to present it to the French government. Most willingly did the Rector undertake this task. He wrote to the Minister of War to whom he communicated his compatriot's wishes, and from whom he, at once, received this gracious reply: "I accept with eagerness, and in the name of the French army, this glorious emblem, for which, General Niox, Governor of the Invalids, reserves a noble place in the Hall of Honor of the 'Musee de l'Armee'.

"This flag will remain a dazzling token (a glorious record) of the devotion to France of the American Volunteers, who from the very outbreak of hostilities, came to fight in the ranks of our army in the cause of Right and of Civilization."

The Fourth of July, Independence Day, the American National Fete was fixed for handing over the flag. The first detachment of American troops came to Paris to participate in the ceremony, which took place in the Court of Honour of the Hotel des Invalides. The weather was overcast (the sky was cloudy), it was deliciously fresh, the galleries were crowded, and the walls of the old building, witnesses of many such a glorious sight, made a remarkable background. The Governor-General of Paris and his staff had arranged everything with the most perfect taste. The President of the Republic, the Minister of War, Marshal Joffre, and other French notabilities, forming a circle round the American Ambassador and General Pershing took up their places in the center of the Court. In front of them were three groups of banner-bearers. Enters first the American Military Band followed by the French. Then come the American troops with rolling gait, like sailors. One immediately recognizes the mark of the training they have had on their own prairies. They were clean and fresh: sturdy fellows. Then come the old territorials, muddy, with faded uniforms: how dear they are to the Parisian, French and foreigners alike. What applause they were greeted with, these old "poilus"! How proud Paris was of them, when they took up their place marching with the same confident, alert brisk step of August, 1914.

The American band played the "Marseillaise." The French—the "Star Spangled Banner." Then General Pershing was presented with a guidon from the descendants of the soldiers which had fought side by side with Washington and Lafayette in the War of American Independence, and also with a fanion decorated with lace made by the ladies of Puy. Now comes the moment to do honor to the Legionnaires. The great army has arrived on the scene, the pioneers of Liberty withdraw. The Rector of the American Church advanced accompanied by Mr. Charles Carroll carrying the flag, both are descendants of families which helped to found the United States. The Rector addressing himself first to General Pershing, said:

"General Pershing, it is my privilege to hand to France this flag, from our first soldiers to fight for France, our American Legionnaires, who, for love of France and Liberty enlisted in the French army in 1914. They were proud to give all they had to give and we are proud of them. They are the pioneers of that great army which now arrives under your leadership, and to you and yours they yield the task so bravely begun. Your new banner now replaces their shot-torn flag, but theirs is given into the care of their beloved France to be for ever preserved in its national sanctuary, in the hearts of France: the "Musee des Invalides."



Then turning to the right, where stood that noble veteran, General Niox, with his staff, the Rector addressed himself thus to him:

"Mon General: It is for me a great honor to be, today, the representative of my compatriots and to bring you this flag, their flag, which they have loved so much. They loved it 'until death' and they loved it for what it stood for. Its blue field where float the eternal stars typifies the Infinite, the absolute, the abode of immutable Justice. Those white stripes are the emblem of Truth which never varies, and those lines of red are the rivers of their blood, which those, who love Justice and Truth, have always freely shed to defend them and to assure them to the children of tomorrow.

"What a prophet this flag has been! The first American flag to float over the heads of those who were fighting on French soil to defend the ideals represented by that star spangled banner, and which have been the life and the soul of France. The brave men of the Legion were not allowed to carry their flag openly as the fanion of a chief who leads his men to the attack, nevertheless they carried it: one after the other they wore this flag swathed round their bodies like a belt; the life-belt of the soul: one after the other they were wounded, killed,—and it was thus that the American flag received its first baptism of blood, in that struggle where it now has its recognized place. This flag was the prophecy of all that has now happened, now that the great Republic from beyond the seas has taken her place bodily where she has always been in the spirit.

It is a service to dead comrades which we render when we ask you to accept this treasure which they paid for with their lives. And also is it an inspiration to the living to render themselves worthy of those pioneers who preceded them on the road to Eternal Liberty and to the Redemption of Justice."

The flag was accompanied by a handsome bronze plaque bearing the following inscription:

DRAPEAU
PORTE PAR LES
Volontaires Americains
du 2eme Regiment de la Legion Etrangere

*C. R. Phelizot	Charles Sweeny
Edward Morlae	F. W. Zinn
J. W. Ganson	P. Olinger
D. W. King	R. Soubiron
J. J. Casey	W. Thaw
F. Wilson	H. Chatcoff
G. Cazmese	Chas. Trinkard
F. Capdeville	R. Scanlon
Dr. Van Vorst	W. B. Hall
*P. A. Rockwell	†J. J. Bach
K. Y. Rockwell	†Dennis Dowd
Edgar Bauligny	Geo. Delpeuch

F. Landreaux

*Killed †Prisoners

In the heart of Paris, which is the heart of France, now reposes the first American flag to be carried on the French front in this sublime war: it is surrounded and protected by the stone walls, stones unconscious of this honor, but the memory of those who bore the flag, yonder, where it received its first baptism of blood, will live in the hearts of all of us, Americans and French, and will abide therein for ever.

Book Review

Trench Warfare. By J. S. Smith. E. P. Dutton & Company.

Mr. J. S. Smith, who is an American serving as an officer in a famous British regiment, has been in the war from the beginning, and has seen the entire development of trench warfare. In this manual he gives the Americans who are about to serve under their own flag the benefit of his experience in the trenches of Flanders and France. This book has a vast amount of information that is not only useful to those who may be under the necessity at some time of digging trenches or directing the digging of trenches, but is also interesting to such readers as have but a vague idea of what a system of trenches consists.

God the Invisible King. By H. G. Wells. MacMillan Company; $1.25.

Mr. H. G. Wells is one of the most prolific and popular of present-day writers. He is popular because he so frankly and disingenuously takes us into his confidence. We feel, as you read his books, that he is thinking out loud and that he is putting into words a great many of our own thoughts and ideas. All of which is very entertaining.

On the other hand, it is impossible for a man to write as much as Mr. Wells does and write everything with equal profundity and insight. It is a common vice among literary people to set themselves up as arbiters of thought on subjects which they have no particular qualifications to discuss. Into this vice Mr. Wells has fallen.

The war has brought Mr. Wells, as it has brought a great many people, to a new realization of God. We have seen welcome indications of this growing religious conviction in two of his recent books: "Mr. Britling Sees It Through," and "Italy, France and Britain At War." This latter most interesting book contained a chapter, marred unfortunately by a rather superficial and flippant polemic on "The Religious Revival," and closed with a very remarkable affirmation of faith in the Kingship and Kingdom of God.

In his latest book, "God the Invisible King," Mr. Wells takes occasion to elaborate his newly formed religious convictions.

Insofar as the book is the sincere revelation of how one man found God it possesses the interest and value which always attaches to religious autobiographies. There is much in it that is true and quotable and suggestive.

But it is not a book to be read without discrimination. With a presumptuous egotism, which we have sometimes seen in other novelists who have strayed from their chosen task of writing "best sellers," he assumes the role of protesting against what he chooses to call "dogmas which have obscured, perverted, and prevented the religious life of mankind." It seems to us that we have heard of such attempts before, but we do not recall any permanent results that ever came of them.

Mr. Wells is frank to admit that his new belief is not orthodox Christianity, and is not, indeed, Christianity at all. The book abounds in a great deal of destructive and one-sided criticism of various details and alleged details of Christian belief, which leaves one with the impression that Mr. Wells has never tried very hard either to understand or to practice Christianity. He sets up a parody of the Christian faith which he then proceeds to demolish to his own satisfaction.

As for the "modern religion" which Mr. Wells proposes to substitute for Christianity, it remains to be said that there is much in it which bears a family resemblance to certain aspects of the Christian religion and much else which is crude, poorly thought out, and indigestible. All that has given the Christian religion the unique and distinctive power which it has had over the lives of men, all that pertains to the Person and work of our Lord Jesus Christ is waved aside, with sophomoric contempt. We are left with a belief in a God who does somehow come into the lives of men, but who is shorn of His omnipotence, omniscience and omnipresence, a blundering, struggling God—made in the image of Mr. H. G. Wells. Church, creeds, worship are relegated to the lumber-room of outgrown superstitions with a calm assurance which makes those of us who are not given to building Utopias smile. We are reminded of the famous proposal of Rousseau to get rid of the excrescences and enormities of civilization by reverting to the simplicity of savagery.

We close the book with the feeling that there is no dogmatism quite so irrationally dogmatic as the dogmatism of the man who poses as the opponent of dogma. And there is no kink in human nature quite so ancient as the endeavor to be "modern." It first made its appearance we are told in the Garden of Eden!

Human history is full of outgrown and discarded "modernisms," which have had their day and ceased to be. This is the latest. Today it is being read and discussed as the latest fad. Tomorrow it will be forgotten.

There is but one enduring religion for mankind, one religion which can illuminate and interpret human experience and supply the needed motive for individual and social morality,—and that is the much maligned, much misrepresented, much misunderstood "faith once for all delivered to the saints." Perhaps Mr. Wells, who has re-discovered God, will some day stumble upon that faith.—Edward M. Cross.

The Valley of Decision; A Plea for Wholeness in Thought and Life. By the Rev. E. A. Burroughs. London and New York: Kongmans, Green & Company. Price, $1.60.

This is only another one of the multitude of books provoked by the war. It possesses two unusual features. First, it is written by an English clergyman in the trenches and the man has really something to say. Here in the thick of it were no books of reference, only wars and fighting, only wounded and dying. But here also was the demand for hard thinking and the necessity of seeking out the why of it all. As a result of this searching of heart, we have the second striking characteristic of this book, the conclusion to which most thinking men have come, namely, that fundamentally, this war is God's challenge to the religious thought of men. Shallow thinkers are talking about the break-down of religion, but our author argues, and it seems to us that he is wholly right in his argument, that this war, dreadful in every way as it is, is the repeated appeal from the God who presides over the destinies of men, "My son give me thine heart." Moral qualities of various kinds are involved, but more than all and primarily, the war thrusts the question into our very faces—Shall the law of sacrifice or the law of self-seeking prevail? Shall self or God rule? that is the Valley of Decision. Which shall it be? The Gospel of Gain, or the Gospel of Give?

The book is full of striking incidents of bravery and of suffering, and details of the life at the front, but more than all it makes good in its plea for self-sacrificing devotion to high ideals. After all, in the final judgment, that is the only thing that matters.

The book is not only well worth reading, but if understandingly pondered over, it is an inspiration.—E. H. Rudd.

The School of Divine Love. By the Rev. Jesse Brett, L. tH. Longmans, Green & Company.

This is a devotional book by a well known English writer of books of devotion. The sub-title is "The Science of the Saints in Daily Life," and that expresses the purpose of the book, which is in these days of the testing of faith to give a definite faith to the many who are seeking it.

But it is a question whether those who, in these days of testing, are seeing a strong faith by which to live, will find much help in such a mystical, detached book as "The School of Divine Love." It is very beautiful, very fervid in its devotion. There is much repetition and re-iteration of the theme of the love of God, reminding one of the One Hundred and Nineteenth Psalm, where the idea of the greatness of the law of God is repeated in different language one hundred and seventy-six times.

It is a fine purpose to bring the science of the saints into daily life, but will we, in the storm and stress of life today take as our models the saints quoted in the "School of Divine Love"—St. Bonaventure, St. John of the Cross, St. Teresa of Jesus? Surely the Catholic faith can be more robustly taught than by mystical quotations from the Song of Solomon, and devotions directed to the Sacred Heart of Jesus.

If orthodoxy is to depend on that we can almost sympathize with the excessive unorthodoxy of H. G. Wells' "God the Invisible King," where he says in a protest against mystic Quietism: "The true God goes through the world like fifes and drums and flags calling for recruits along the streets. We must go out to Him. We must accept His discipline and fight His battle. The peace of God comes not by thinking about it, but by forgetting oneself in Him."

"The School of Divine Love" has a beautiful frontispiece by Burne-Jones. The book may be recommended to those who are of pre-Raphaelite tendencies in their devotions.—H. J. Mikell.

BOOKS RECEIVED

In the Jaws of the German Eagle. A. R. Williams. E. P. Dukon Company. $1.50.

The Soul of a Bishop. H. G. Wells. MacMillan Company. $1.50.

The German Terror in Belgium. A. J. Joynbee. G. Doran Company.

Hospital French. E. P. Dutton Company. 25 cents.

Sparks From a Parson's Anvil. H. P. Almon Abbot.

Why Should We Fret?

"He who frets has lost his God—is indeed as if God were not," says Mark Guy Pearse. "Surely it is worse than having no God to kneel down and say, 'Our Father who art in heaven,' and then to go forth fretting and fearing, as if He never knew or cared." It is worse than being an orphan to have a father and yet forget his love. How perplexed the angels must be at the sight of the fretting child of a Heavenly Father! "Has he not a Father?" asks one in amazement. "Does not his Father love him?" says another. "Does not his Father know all about him?" says a third. "Is not his Father great and rich?" asks a fourth. "Has not his Father given us charge concerning him?" say they all. "How, then, can he fret?" If there be one grain of truth in our belief that there is a living God who holds us unalterably dear, who is seeking in all things and through all things ever to lead us to the highest, the fullest and the best, what room is there for us to fret or fear?

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.—Phillips Brooks.

Whenever you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not.—Drummond.

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The Witness

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

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THE BROTHERHOOD OF ST. ANDREW

The Thirty-Second Annual Convention Held in Philadelphia Last Week a Remarkable and Inspiring Gathering

If you want to set on fire the zeal of the men in your Parish, send a good delegation to the Annual Meeting of the Brotherhood of St. Andrew, and let them come home and tell what they saw and heard.

This is true of every Convention. It was particularly true this year, meeting in the great Church center of Philadelphia where there are within two hundred miles over four thousand Parishes the attendance was naturally large, and the enthusiasm almost beyond description. To be present was a privilege, to be absent, a calamity.

There was a strong color of patriotism and militant power running through the addresses, conferences and services of the Thirty-Second Annual Convention of the Brotherhood of St. Andrew, in session last week in Philadelphia. It was a convention strong in many ways. In addition to being the largest convention in point of attendance for many years, it was strong by reason of the new note of progress that was sounded and the genius with which the Convention directed the work of the Brotherhood into the newly developing army and navy service. For the Brotherhood has now fairly begun its work in the camps and naval stations, and having already seven secretaries giving their whole time to the military work, the effort is now being made to secure the remainder of the forty secretaries needed to cover the camps and cantonments.

This department of the Brotherhood's work naturally made large demands upon the hours consumed by the Convention. The Chief Secretary, Benjamin F. Finney, and the Executive Secretary of the War Department, F. S. Titsworth, are in immediate charge of the war work program, and the work is to be financed as a part of the budget of the newly created War Commission of the Church.

THE CONVENTION DINNER

More than 1,100 men sat down to the tables in the Academy of Music on the occasion of the opening Churchmen's dinner, while several hundred ladies looked down upon the scene from the boxes and balconies. The theme running through the Convention program was "Christian Usefulness," and for this opening occasion the general topic was "The Investment of a Life. Bishop Gailor of Tennessee and Governor Manning of South Carolina were the speakers. The Bishop made a strong plea for men consecrated both to the ideals of their country and also to their Church. The address of Governor Manning described the useful citizen and patriot in these times and touched a sympathetic chord in the large audience. Mr. George Wharton Pepper presided.

During the day a large number of the delegates with their wives made a pilgrimage to Valley Forge, twenty-five miles distant, the trip being made in automobiles, and with luncheon served on the grounds of the beautiful new Memorial Chapel.

THE QUIET HOURS

Thursday morning, following an early celebration of the Holy Communion at St. James' Church, the Convention opened with the devotional hour at 10 o'clock, led by Bishop Lloyd, who took as his topic for that day, "Ye have not because ye ask not." These devotional hours are a new feature of the Brotherhood Conventions, occurring daily at the opening of the session and taking the place of the single Quiet Hour Service formerly held on the eve of the Convention. Thus, while the great Churchmen's Dinner now precedes the day of formal opening of the Convention, there are three Quiet Hours in place of one—on Thursday, Friday and Saturday mornings. Bishop Lloyd's subject for Friday was, "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit," and for Saturday, "For ye are members one of another."

THE BROTHERHOOD

Convention organizes itself in simple fashion, and there are few rules of order and practically no parliamentary discussion. William A. Cornelius, McKeesport, La., was made Chairman, and Edmund B. McCarthy of Philadelphia, Carl M. Lovsted of Seattle, and W. P. Johnson of Norfolk, Vice Chairmen. The Secretaries of the Convention were W. M. Hammond, La Grange, Ill.; Nathan Holbrook, of New Haven, Conn., and Samuel H. Sayre, of Hampton, Va.

Committee on Resolutions: Robert H. Gardiner, Boston; Hollinshead N. Taylor, Chestnut Hill; Henry M. Hewitt, New York.

Committee on Nomination of New Council: H. Lawrence Choate, Chicago; E. Osborn Coates, Carney's Point, N. J.; William Gaul, Yonkers; Frank O. Zesinger, Philadelphia; Harvey H. Smith, Pittsburgh; John D. Alexander, Detroit; E. H. Bee, Atlanta.

Committee on Credentials of Delegates: Percival H. Granger, Philadelphia; F. H. Pyke, Syracuse, N. Y.; Arthur J. Routh, Akron, O.; C. M. Hazelhurst, University of North Carolina; John M. Hersch, Allentown, Pa.

ADDRESSES OF WELCOME

Addresses of welcome were made by Bishop Rhinelander and Suffragan Bishop Garland, followed by the reading of the report of the National Council. During the past year, ended by four intensive campaigns in the New York Metropolitan District, the neighborhood of Philadelphia (including all of the Diocese of Pennsylvania and the southern half of New Jersey), Pittsburgh and Chicago, there have been a greater number of new Senior Chapters fully organized than in any previous year since 1907, 106 having been so formed. The circulation of St. Andrew's Cross has gained during the past year at the rate of 582 copies each quarter. The Council reported 19 fully organized Diocesan Assemblies on the list, with eleven city assemblies and one Provincial Assembly, that of New England. There are 1,077 active Chapters, Senior and Junior, now in good standing, and having an average of twelve men in each Senior Chapter. The report on the Brotherhood's war plans occupied a large part of the report, and it showed the Brotherhood in nearly all its phases to be in unusually good condition, despite the fact that Chapters have been largely depleted by the enlistment of the men, and in many cases completely wiped out.

Dr. Sturgis' address on "The Master of Prayer"—as he chose to name his subject, was listened to by a body of men that filled the Convention Hall to overflow dimensions, while in the afternoon of Thursday, William F. Leggo of Brooklyn held the attention of a room full of boys while he told them how they should seek to get all that was possible out of the Convention.

A strong address was made by Arthur E. Barlow of Newark on "Prayer Opportunities of the Chapter," while the Rev. Dr. George Craig Stewart of Evanston discussed most helpfully the subject of books found helpful to the average Churchman.

THE STUDY CLASSES

A good feature of the Convention was the Study Classes held Thursday and Friday, in separate rooms and simultaneously. The Rev. Beverley D Tucker, Jr., of the University of Virginia, held a strong class on work in colleges; Benjamin F. Finney on work among boys; John M. Locke on the work of traveling men; Franklin H. Spencer on Church attendance campaigns, while G. Frank Shelby taught his men methods in organized Bible Classes. While these Study Classes were in progress, Walter Kidde of Montclair conducted — on Thursday and Friday—a conference for the clergy, of whom over 200 were registered from outside the Diocese of Pennsylvania.

TWO SPLENDID ADDRESSES IN HOLY TRINITY

The Church of the Holy Trinity held a wonderful body of men on Thursday night for the public meeting at which the Hon. John Lord O'Brien, of Buffalo, and Bishop Lawrence spoke on the themes, "The Nation's Need," and "The Church's Power," respectively. "At the present time," Mr. O'Brien said, "there is a murmur of voices throughout the land against the war, and it is an insidious danger that must be overcome." Bishop Lawrence praised the men of foreign birth who are serving in the National Army. In them, he said, a great latent power is gaining expression.

Mr. A. M. Hadden on Friday discussed before the Convention the subject of "Personal Usefulness Among Our Fellow Church Members;" Mr. William A. Cornelius, "Among Our Business Associates," and Mr. Frank D. Dean of the Virginia Theological Seminary, "Among Our Fallen Brothers." In the afternoon three young Juniors read admirable papers on the Junior Brotherhood, Egil Krogh of Chicago having as his subject, "What Inspired Me to Volunteer"; M. Wallace Moncure, J.r, of Richmond, "My Appreciation of Training Received," and Harold N. Burt of Buffalo, "What a Boy Can Accomplish Through the Observance of the Rules of Prayer and Service."

An address that attracted a crowd that packed the Assembly Room of the Convention was that of the Rev. Dr. Z. B. T. Phillips of St. Louis, on the general topic of the call to the ministry.

The Church of the Holy Trinity was the scene of the Friday night Brotherhood meeting. This is the Brotherhood's family circle. For it Bishop Du Moulin had come on from Cleveland, the other speaker being Mr. F. S. Edmonds, the General Secretary of the Brotherhood, the two topics being respectively, "Universal Service in the King's Army the Brotherhood Aim," and "The Five Year Goal." Pledges made previously and at this meeting cover over half what will be needed to finance the Brotherhood for the fiscal year, the beginning of which has been changed from September 15th to January 1st. An innovation was the taking up of the pledges at the close of Mr. Edmond's address by six Council members of the Council, Messrs. Gardiner, Locke, Harrison, Wilkinson, Hewitt and Dallinger, adding to the national character of the meeting.

Mr. S. S. Nash of Tarboro, N. C., and Mr. Robert H. Gardiner of Boston were the Conference speakers Saturday morning, at which time also the officers and Secretaries of the Brotherhood who are to serve during the year were announced.

Mr. Edward H. Bonsall enters upon his eighth year as President of the Brotherhood. Other elections were: Vice President, H. D. W. English Pittsburgh; Courtinay Barber, Chicago; General Secretary, Franklin S. Edmonds, Philadelphia; Executive Secretary, Acting Treasurer and Editor of St. Andrew's Cross, George H. Randall, Philadelphia; Corresponding Secretary, Walter M. Kalmey, Philadelphia; National Field Secretaries, G. Frank Shelby, B. F. Finney, F. H. Spencer, Mr. Finney being transferred for the period of the war from the usual field work to the oversight of the War Work Department.

A wonderful conference was that on Saturday afternoon, when "Church Attendance Campaigns", "The Parochial Mission", "Diocesan Assemblies" and "The Five Year Program" were eloquently spoken to by the Rev. Dr. Hester of Brooklyn, Rev. Dr. Freeman of Minneapolis, Bishop Perry of Rhode Island and President Bonsall.

The impressive service of Preparation for the Corporate Celebration

(Continued on page 8)

A PRAYER IN WAR TIME

By Bishop Faber

O GOD, our Refuge and Strength, who art long-suffering and of great mercy, and by no means clearing the guilty; Hide not Thy face from our land in the fiery trial of war; Grant us true repentance of our sins, and take away the offenses of our people, that with clean hands and a pure heart we may go forward in Thy name. From the idolatry of Mammon; from levity and dissolute living; from the strife of classes, from injustice, and contempt of law; from vainglory and confidence in our own might, and from forgetfulness of Thee, Good Lord, deliver us. Save us, we beseech Thee, from treason and from panic fears; and make us of one mind in steadfast fealty and cheerful sacrifice. Those in authority over us endue with courage and wisdom and Thy holy fear. Strengthen and protect our defenders by sea and land; and suffer no dishonor or crime to stain our arms. Safeguard and multiply the ministries of mercy; succor the wounded, comfort the dying; restrain the spread of cruelty and hate. Make a speedy end of tyrannies in the earth, and deliver the desolate and oppressed of all nations; hasten the advent of a righteous peace, and with great might establish Thy Kingdom; through Him who died to redeem mankind, Thy Son our Savior Jesus Christ. Amen.

An S. O. S. Call

One Month to Complete Missionary Apportionment

New York, October 1, 1917.

Today begins the last month of our fiscal year. Last year 50 Dioceses and Missionary Districts completed their Apportionments —thus far 12 have done so. Of course the remaining 38 will do this during this month of October, but as the need is greater than ever we pray that the number completing their Apportionments will be, not 50 but 60. Again—last year of the 6,964 Parishes and Mission Stations, 3,232 did complete their Apportionments (and many of these over paid), and another 2,978 contributed towards their quota. So far 2,065 have completed their Apportionments, and 3,627 have also contributed but not yet completed their allotments. We pray again that those completing will number at least 4,000, and in addition those contributing at least 2,500. We believe that of all the years that are past the Church's Board of Missions must finish this particular year with a **balanced account.** This for the reason that it will hearten the Church at home, and hearten also the Churches throughout the world.

The Apportionment is	$1,412,181.00
To Oct. 1st there has been received:	
From Parishes	$ 611,073.98
From Individuals	121,933.37
From Sunday Schools	186,900.61
From Woman's Auxiliary.	89,096.27
From Junior Auxiliary ..	17,272.43
Total	$1,926,276.66
Leaving amount still due..	$ 385,904.34
To meet the appropriations the Board needs an additional	21,368.19
Total amount required..	$ 407,272.53

In ordinary times it might be unreasonable to expect to receive so large a sum in say 30 days. But these are not ordinary times, and also we are now accustomed to "drives" of a week, and know how to manage them. This is the story and we leave it with you.

GEORGE GORDON KING,
Treasurer.

P. S. From now to the end of the month it will help us enormously in our work and encourage us mightily, if all Parish Treasurers, and everybody, will send us remittances (even daily) as received.

Bishop Brent Is In Demand

For the third time a vacant Diocese has tried to take Bishop Brent away from the Philippine Islands. In 1908, Washington called him. In 1914, New Jersey wanted him. Now Western New York has chosen him.

Whether conditions are such that he will feel that he can be spared in the field where he has done such statesmanlike work is for him to decide.

This also is the third time Western New York has tried to find a Bishop. They first called the Rector of Trinity Church, New York. Then they sought the Rector of Trinity Church, Boston. Now they have looked across the seas to find a leader.

Rev. Dr Mikells To Be Consecrated Bishop of Atlanta

The Presiding Bishop has taken order for the consecration of Dr. Mikell, Rector of Christ Church, Nashville, Tenn., to be Bishop of Atlanta, on All Saints' Day, at the Cathedral of Atlanta. Further particulars will be given next week.

Dr. Mikell is one of the Board of Editors of THE WITNESS.

CHEERFULLY ACCOMPLISH GOD'S COMMANDS; ALWAYS GIVE THANKS; WEAR THE WEDDING GARMENT

BY THE VERY REV. FRANCIS S. WHITE

TWENTIETH SUNDAY AFTER TRINITY

THE COLLECT

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. Amen.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee." Have you decided how God "keeps" you from hurtful things? I am far from my Prayer Book Commentaries but I believe the Latin word conveys the idea of "warding off." God's warding off generally is an indirect process, just as His clothing and feeding us is an indirect process. He has made creation according to a law whereby development progresses through self help. "God helps those who help themselves." "To those who have shall be given." But the self help must be according to His ways, or it will spell harm instead of help. God's warding off things that may hurt is effected through angelic ministrations. Angels are His ministers, and their unseen power is ever cast about us, but not to such an extent as to remove the necessity of struggle and circumspection on our own part. Notice that the prayer implies that we will "be ready in mind and soul." "Preparedness" is not such a new password to success as many moderns would have us believe. "Ready" is the word to examine ourselves on. This admission that we have our part to perform in "prevention," will stop our complaining if the "cure" is not effected. How many people have blamed God for letting their children die, from typhoid, for example, while they themselves have allowed their well water to be contaminated by the drains from illy kept barnyards.

So, by like analogy, if we neglect our physical and mental and spiritual health, by lack of proper exercise and nourishment, or fail to keep out bad drainage from books and people, we must not blame God if He does not seem to "keep" us from all things that may do hurt.

This Collect should stir us up to a realization that just to depend on the knowledge that God can work miracles, is no reason for us to neglect the work He expects us to perform in working out our own salvation with fear and trembling; "fear and trembling" indicating a serious and conscientious effort to know and keep God's laws whether written in Nature or Grace. Do not go on the theory that God must "baby" you through all your life, as a mother "babies" her little ones before they come to an age of self keep.

The keyword that brings sunshine into this Collect is "cheerfully." This word cheerfully was often on our Savior's lips, and manifested in His life. It should also be manifested in the lives and words of His Disciples. We are to be cheerful even when we are working out our own salvation with fear and trembling. By "cheerful" I do not mean flippant, or inane, or foolish. Cheerful means a bouyancy that is strong because of a confident following out of the law of one's being: like the shining of the sun; the singing of a bird on a bough; the happy sound of children occupied in normal play; the spirit of a man who is ready in body and soul for whatever tasks the day may bring counting it all joy when he falls in with divers temptations because he knows on Whose help he can rely when hurtful things threaten, and he goes to meet those temptations with shining eyes in a serious face. Think a great deal this week about "cheerfully accomplishing what God commands."

God will "keep" us in body and soul if we only will be "circumspect," and be on our guard, because of the evil tendencies of our own times. All uncontrolled tendencies lead to evil. So he is a "foolish" man, who does not daily study the Scriptures, and see what is the fate of the man who does not understand the will of the Lord. It is not in the nature of youth to be "circumspect"; that is the reason experience must be such a severe taskmistress. "Bitter experience" we call her. But the bitterness has healing power in it, if men will only yield body and soul to the blessed Jesus and the Holy Spirit. Such a message St. Paul had in mind when he wrote to the Ephesians not to be drunk with wine, but to be filled with the Spirit. Unreservedly give yourselves to God, or the bitterness of experience will creep into your words, your thoughts, your actions even. Again, realize that to depend on earthly stimulus, of which wine stands as an example only, is never going to give you peace, nor even a cheerful spirit. If your religion is to be attractive, the cheerfulness must not be assumed. It must spring from your daily life just because you know that "Jesus loves me, Jesus loves even me." The only cheerful religion that can keep going through life, and stay sweet, is the religion which is born, not of philosophy, but of experience: an experience which says in never-to-be-forgotten tones, "Once I was blind, but now I see."

"Giving thanks always to the Father of all things." That is part of the Christian's development. Learning how to accept adversity, and get sweetness out of it. Thanking God for the obstacles, and hardships, and deprivations, and limitations of life because they afford one a chance to climb up and find his proper place in the world; and doing all this with a singing heart. And a heart only sings when it is at peace with God. The lips may fashion songs of sweet deliverance, but the genuine flavor is lacking in them whenever the heart is not stayed on God. And the heart is only stayed on God, when men go circumspectly through life, and daily endeavor to be ready in body and soul for whatever happens to them. And if the hardships of life which we meet are the results of our own foolishness, or wickedness, then can we sing the Lord's song only when we have experienced the bitter healing of His forgiveness, and from the bitterness been made sweet and wholesome folk again.

A happy religion is a thoughtful religion. It is only won by experience after all. And the experience can come in one of two ways: Either through development under spiritual oversight that is always sanely intimate and strong, or through the hard knocks that show us our limitations and their tendencies, and yet set us on our feet with hope, instead of keeping us prone in the dust of despair and hopelessness. With this experienced religion we submit ourselves to one another hoping to help others and helping others to hope.

THE EPISTLE

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.—Ephes. v:15.

THE GOSPEL

Jesus said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.—St. Matt. xxii:1.

"Bidden to the wedding." That is what every Church service should mean to us. A wedding of men's souls to the life and intimate companionship of Jesus. To be with Him who is spotless, and yet not afraid of nor neglectful of the spotted ones. What a difference it would make in our lives of spiritual preparedness, if we only would look on Sunday services as invitations to a wedding feast. Then would we endeavor to be "ready both in body and soul." Then would we not try to becloud the issues involved in the invitation, by the excuses which rise from the various phases of our lives. How silly, and short-sighted we must seem to the eternal vision of the Father, who loves us, and continues to call us to come and take inspiration from His dinner, where all things are always ready. And how wonderfully patient is He with us, and our short-sighted policies and our ways of living! But there are limits to His patience.

We must not complain if the heritage be given to aliens because we have not been circumspect enough to avail ourselves of what God freely gives to those who will cheerfully comply with His requirements. The tragedy of today's Gospel lies in the fact that when the undressed soul was challenged to speak (and notice that the challenge was born of love—"Friend, how camest thou in hither not having a wedding garment?"), the soul was speechless. Nothing to say to one's best friend. Unwilling to admit the wrong, he could never sing the wedding music, but must grind or grit his teeth in impotent regret.

Note, however, that the wedding feast was not attended only by the good and the "worthy." Those who came to the feast did not come because they were worthy. Even among those who had on the wedding garments there were both "bad" and "good." "This Church has in it good and bad," says Bishop Doane. The bad are bidden in, that they may be made better by the means of grace which God has given her to use for Him. And the good are simply the bad made better, who are going on to perfection."

Why was this one man picked out for exclusion? Because he refused to put on the outward sign. Which means that he was not "ready in body." Is there no lesson here for those about us today who come to the feast Sunday by Sunday but refuse to put on the outward sign which the Church has asked her children to assume? The repentance and faith which go with Baptism? Do all you can to compel some soul to assume that outward sign which brings one into the wedding feast and makes him a member of the family. F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
20 S. af. Trinity	I Kings 8:1-21 Deut. 12	Mark 11:11-26	Ezek. 3:17-end	Heb. 4:14; 5-end
M.	I Kings 8:22-53	Luke 5:12-26	33-21-end	6
Tu.	8:54-63	5:27-end	9[illegible]	7
W.	II Chr. 17:1-11	6:1-12	34:17-end	8
Th.	Deut. 14:22-end	6:13-36	35	9:1-14
F.	I Kings 9:1-9	6:37-end	36:1-15	9:11-end
S.	9:10-25	7:1-17	36:16-end	10:1-10
21. S. after Trin.	9:16 10:13 Isaiah 59	Matt. 12-23-end	Jer. 31:21-end	10:11-end

The first morning lesson is the story of Solomon's dedication of the Temple. It may be compared with II. Chronicles vi, the lesson for the evening of the nineteenth Sunday after Trinity in the present Prayer Book Lectionary. We have used the version as given in Kings, and shortened by postponing until Monday the magnificent prayer of Solomon's, thus making that available, if desired, for Sunday.

The New Testament lesson is the story of our Lord's cleansing of the Temple, as given by St. Mark. The relation of Temple worship, or Church going, as we would say, to life is one of the most important subjects connected with religion. The placing of the two tables of stone, i. e., the Decalogue, inside the Ark means the moral law in the very center of worship, while the wide sweep of the prayer that followed, to include all nations, suggests breadth rather than narrowness; and yet in our Lord's time worship did not mean love of God and man (cf. James i:27).

The Old Testament alternate was chosen because it was the law which centralized the worship of God's people (verses 14, 18). We may well find a point of contact with the Collect and also with the Epistle, the keynote of which is joy (and the same is true in part of the Gospel), in the happiness which it must have caused the king and to all to bring up the Ark and to dedicate the Temple, while the world-wide significance of the Temple, to which attention has already been called, is carried out in the Gosple, with its inclusion of the Gentiles. Note also the wide hospitality of the grace of God, both in the Gospel and in the second lesson: "My House shall be called the House of Prayer for all nations." More than that, the book from which the Epistle for the day is taken, Ephesians, is but a carrying out of the idea that the true temple is not a building, but the Christian Church, in whom dwelleth the Holy Spirit, and the Gospel is a parable of the Church of God, past, present and to come.

For the evening lessons note that **in extenso** for more than two weeks the Epistle to the Hebrews, which is given **in extenso** for more than two weeks, is the Christian interpretation of the Temple, the particular lesson for the day being the appeal to "come boldly to the throne of grace" and be loyal to the true Priest, even the Son, the same who appears in the Gospel for the day, and is the Giver of the Spirit, through whom alone we can rejoice in fulfilling God's will.

The Old Testament selection stresses the ethical note needed in connection with prayer and worship, and, together with the severity of penalty in the Gospel to the despisers of grace, it makes a deep bass note, as it were, to the melody of joy.

The week day lessons are keyed to these same thoughts. The Lucan selections deal with the joy of service and its blessedness. (Compare 5:33-35 with the Collect.) The selections from Ezekiel contain the prophecy of that new and spiritual religion which our Lord speaks of in Luke 5:36-38. See Ezekiel 36:26, Saturday's lesson, and compare with Epistle.

THE CAMPAIGN IS ON

THE WITNESS wants 100,000 subscribers before January 1, 1918. We want and we need the hearty co-operation of every Rector and subscriber. **Will you help us?**

Please let no one suppose that "the others will take care of the Church."

Please don't think that anything else is of more importance than the Church's maintenance.

Please don't think the Church will be here somehow whenever you need it, regardless of whether you help to support it.

And please don't get angry at this—why should you?

Everyday Religion

THE CALL FOR SIMPLICITY

"Let him do it with simplicity."

While modern life has become more complex and interrelated, and while on every hand we are witnessing changes that indicate that the world generally is demanding more conveniences and better facilities, as well as added luxuries, yet at the same time we believe that underlying all our so-called modern demands, there is a persistent cry for more simplicity. This discloses itself in many ways. We have a revival of the old-fashioned furnishings of the Colonial days. Indeed, our architecture is in large part an attempt to reproduce in exterior and interior the New England home. The writers who affect us most deeply are the writers who tell of the homely, simple things of life. This is why Charles Dickens continues to be in many respects the most popular of novelists. Balzac, the great French writer, successfully attempted to interpret "The Human Comedy", and holds his unchallenged place in the French school. The poets who touch us most deeply are not those who obscure their meaning in fine phrases, but those who express the simple yearnings of the human heart, as does Robert Burns and our own splendid Whittier. Henry Ward Beecher, judged by class-room standards, might have been regarded as lacking form and style in his preaching. He was simple, homely, and illustrated his discourses from the common things of life, with the result that he was the greatest preacher of his age.

We sometimes think our musicians make a mistake in trying to overcultivate us. We believe in the classcis and we study them, but we should hate to be fed on them forever. It is an interesting thing to observe that a sweet Irish singer of international fame, with his old-fashioned melodies, can attract nightly audiences that equal those of the grand opera, and why? Because he appeals to the finer emotions; in other words, he touches the heart, and he does it in a song language that the people understand. Whether our wiseacres in literature, music or art will do so or not, the people are willing to go just about so far, and, and then they demand, for relaxation, the homely and the simple things. We cannot be fed on pate de fois gras and other delicacies all the time. It destroys our palates.

What is true in these other things is pre-eminently true of the things of religion. We have read some sermons of so-called great theologians that paralyzed every emotion of our being. True, they were learned and pre-eminently scholarly, but they made no appeal to the heart. They were born in the atmosphere of a refrigerator. We know other men who have no distinction as great preachers, yes; and we know some laymen of the same kind, and their simple utterances, unadorned with the flowers of rhetoric, and in some respects uninformed, as far as theology is concerned, go straight to and reach the heart.

Why cannot we be more simple, less affected, less superficial? Why cannot we bring up our children to realize that the best things in the world, and the only things really worth having are the simple, homely things? Even beauty itself appeals to us more strongly where it is unaffected and unconscious beauty. Let us try to get back some of the old graces and simplicities of life, and even if we must live in an age of infinite change and variety, let us not lose out of our lives those elements that make for real happiness.—Courtesy of the Minneapolis Tribune.

Bishop Fawcett, in a letter to the editor of the official organ of the Diocese of Quincy, written at Camp Logan, Houston, Texas, where he is serving as Chaplain, says "a sprig of grass is a curiosity anywhere in the camp. The few tired looking trees remaining from the forest which once was in this place, seem to be wondering what all the hubbub and commotion is about. Great fires of burning trees add to the Texas heat. When a breeze blows it scatters tons of dust over canvas and mess shacks. But we are content, being on our way to play our part in the great struggle for a righteous peace."

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WHAT THE CHURCH TEACHES ABOUT PRAYERS FOR THE DEAD

IV.

All Saints' Day brings the thought of the bond of union between the two branches of Christ's Church, the Church Militant and the Church Expectant. The veil which separates the two branches does not divide them. We are "knit together in one communion and fellowship". The Holy Catholic Church is the "communion of saints", the bond of unity between us on earth and the saints in paradise.

CAN THE DEAD SEE US?

There is no hint in the Scriptures or the Prayer Book that those who are at rest can see us, any more than we can see them. Heb. xii:1, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses", does not mean that the writer thought of the departed as looking down and applauding our efforts. The word translated witnesses is martyrs—those who bear witness to the fact that religion is worth all the sacrifices which it may entail. The whole preceding chapter is in eulogy of those lives which have so testified. There is no hint in the Scriptures that the departed watch us from the battlements of paradise. Probably they are too busy doing things far more worth while.

CAN THEY COME BACK TO US?

That they may perhaps come back to help us, when God sees that we have need of their help, is an article of faith with some Christians, but a belief derived from personal experience, rather than from any hint in Holy Scripture. Nor is such experience connected with the claims of Spiritualists. We believe that if one of our dear ones should be permitted to return for some special purpose, the manifestation would be direct, and not through any professional medium, at so much per manifestation. The bond of constant union between the Church Militant and the Church Expectant is prayer. They pray for us and we for them, and the prayers mingle before the throne of grace.

How do we know that our dear ones in paradise pray for us? Because we know them, and know that it would not be like them to omit us from their prayers. The mere fact that they have changed their abode from this world to the next is not going to change their remembrance of us, or their love for us. Of course they pray for us.

PRAYER FOR THE DEAD

May we pray for them to God? Why not? It is the most natural thing that we should. So natural that we cannot help it. The parent who has prayed for a child for years is not going to stop just because that child has been taken into paradise.

Prayers for the dead have a place in all the most primitive liturgies—and they were in the English services from the beginning until the second Prayer Book of Edward VI. Our last General Convention restored such prayers to their rightful place. The only reason for the common neglect of prayers for the dead since the Reformation has been the Calvinistic teaching that the soul at death goes immediately to heaven or to hell, and that therefore there is nothing to pray for. Either that soul has received all that God has to give, or else it has passed into the state where prayer would be an interference with God's justice. But this teaching is unscriptural and uncatholic. The Bible doctrine of the intermediate state leaves ample room for the Catholic practice of prayers for the dead, which the human heart instinctively demands.

If it be asked how prayer can affect souls in the next world, we have to admit that we do not know. But neither do we know how prayer can be effective in the present world. We know that it **is** effective, but the **manner** of its efficacy is hidden from us. So we can believe that our prayers for souls in the other world are both acceptable to God and effective with Him, although the manner of their effectiveness is beyond our understanding.

That souls develop in the intermediate state would seem to be a necessary truth, although it is one of those things about which the Bible has no definite message. We cannot believe that a baby will remain a baby, but that in the other world it will grow up into ripe and beautiful maturity. But that we will know our dear ones there, even those children who, in the years that have intervened, have grown up there, we must also believe. We will have all that our hearts need there, and this is certainly one of the things we need for our happiness.

J. H. Y.

The Life of Prayer

THE SACRIFICE OF PRAYER

The only real thing in the world today is the love of God; this is the bond of unity between God and ourselves. The spirit o funity is an undivided spirit which knows no separation. The human heart, bound to Almighty God in the bond of love, finds expression, as we have already noted, in prayer. But it is Jesus Christ who is the bond of this living unity, for we live in Him. Our inmost life is hid in Christ, and the very spirit of the Crucified One, the spirit of Him who died and is alive again, has become our spirit, constituting the very reality of ourselves. "In Christ" we see truth and reality, not through the eyes of the world, but with a spiritual insight. We are guided in our thoughts and acts, not with greater worldly wisdom, but with the transfigured insight of a spirit made one with the Spirit of God. And this spirit is the spirit of prayer, and the Spirit of Christ who dwells in us and makes us what we are.

But the spirit of prayer is a sacrificial spirit, for every Christian man and woman has been drawn into the activity of Christ's passion and death. The Cross is the symbol of man's self-surrender as well as Christ's—the surrender of mind and heart and will upon the altar of consecration. It is a response to our Lord's words," I consecrate myself that they themselves may be consecrated". Our Saviour, Jesus Christ, consecrated by God, offers Himself a living sacrifice on the Cross, and we who have been baptized into His life and live in Him share in this consecration and sacrifice in very truth. "If any one wishes to come after Me, let him deny himself and take up his cross and follow Me." In all five passages in the New Testament in which our Lord speaks of His Cross He brings out the one thought that each of us has a cross that no one else can bear for us—we each must bear it for ourselves, and if we bear it with Christ, we share in the self-denial of His passion and find the joy of service.

By gathering us up into His priesthood, our Lord has brought us into unity with our Heavenly Father. In the sacrifice of prayer, the mind of God is expressed through the hearts and lives of His children. By the consecration of our God-given power of will to the active service of God's will, we personally express that petition in our Lord's prayer, "Thy will be done on earth as it is in heaven." Through this union of our will with God's will, we unloose in ourselves the mighty force of God's will on earth, for we bring all our forces into obedience to God. Thus each of us becomes an instrument of God to bring His will to bear with victorious power against the evil forces of the world. There is a great conflict in prayer, but it is not against God, rather it is against our own unruly wills, which are not yet brought into complete subjection to the will of God. Nevertheless, hard though it may be, the more we enter into the sacrificial mind of Christ, the more we enter into that crucifixion of the spirit which enables each one of us to say, "Not my will but Thine be done", and show forth the **reality** of our love.

Little Sermons From the Pews

GOOD BUSINESS AND THE AVERAGE EDITOR

This topic, looked at superficially, has a color of unpleasantness about it. It suggests and almost invites criticism of the business ability of the average Editor. Presumably I am expected to say that the general public does not look upon the average Editor as a good business man; that business men, and especially bankers, look askance at business dealings with the average Editor, and that the average Editor takes it for granted that business men, and especially the banker, look upon him as financially untutored, undependable and unreliable.

I am going to deny the first and second of these assertions, because I do not believe they are true. My experience and observation are against them. They are traditions handed down from the time when editorial writing was looked upon as a scolastic profession of theorists. The general public still holds to the tradition. The average present day Editor lives in close touch with a busy, hard-headed, practical world, and writes from a practical straight out from the shoulder standpoint. His modesty prevents him from realizing the full meaning and effect of the change.

The mistake of the public is due to confounding "good business" with "big money", while in fact the meaning of these terms may be, and generally is, as divergent as the poles. The man who is set on making big money can't very well be a good Editor. When he gets the passion for money getting, he may continue to publish a paper, but he can't do it in a good business way. The good Editor is doing the best business in his line when he subordinates individual self-seeking to the public welfare. The aims and purposes of the Editor should be just the opposite of those of the big money getter. He should preach and teach community good so persistently and intently as to forget and lose himself. In recent years, and especially since the institution of the partisan primary for the convention system, the Editor and news publisher have become the most effective molders of public opinion. Theirs has become not only a good business, but big business. Good business is doing one's daily task in an honest, upright, faithful way; dealing fairly and honorably; having regard for the public welfare; permitting no act to become a menace to the public good; building up by co-operation, not by tearing down; keeping in mind that a transaction is good and valuable to the extent that it renders mutual benefits. The bigness of the business, the size of the deal, or the parties to it, are of little consequence compared with the spirit which enters into it. The measure of its bigness is quality, not volume or amount. It may be the buying or selling of a day's labor, or of a sack of potatoes, or of a mortgage, or of an advertisement.

Good business does not permit of robbing or stealing, of lying or deceiving. A good business can only be one that is clean and square. The parties must give something finer than the things they get. They must give of that which is beyond price. They can pay a price only for that which is measured in things material.

Capital is of a thousand kinds. We are inclined to think of capital as money alone; money is only one of its thousand forms. It may be such things as strength of muscle, vigor of mind, money, good manners, ingenuity, or skill. We acquire one kind of capital only by expending another kind. Capital is measured by the use to which it is put. He enriches most who makes the best use of that which he possesses.

Good business is not based on selfishness and greed. They who practice these things do not long prosper. The man who sets out to live by them shuts himself away from the community, shrivels up in his hardening shell and soon peters out. The business of a mean, selfish man, who is without public spirit, gets a cold shoulder from every passerby. His burdens increase, his troubles multiply, until finally he becomes a dead weight on the public and a clog to progress, and in the end he is but dust, uncounted and unremembered, and it matters not whether he has much money or great holdings, his name is mutt. He does not hand down a good business to younger partners. The generations that follow after him take over his failures as their chief inheritance. I have never known that kind of an average Editor. A tightwad couldn't write anything that would interest the public.

On the other hand, every one loves a cheerful giver, that is, the honest giver, who gives what he has, not what he owes; and no matter whether it be money, or mind, or muscle,, or just good will. A spirit of generosity toward your neighbor and consideration for his welfare mark the surest pathway to good business and successful enterprise. These traits make good business men of average Editors, and most of them are that kind. Men who are governed by such impulses in their day to day toil are the only true type of the good citizen of a republic like this. Fairness and consideration for the other fellow keep the nation safe and sound.

It is just as true today as always that "the meek inherit the earth". Inherit, mind you, not ownership by purchase. Bad business aims at acquiring the earth, and it loses through greed; good business aims to contribute something toward upbuilding the world, and it wins through inheritance of the world's good will. Bad business queers titles to property and destroys wealth. Good business straightens them out and multiplies values. Self-seeking business expends its efforts in struggling to acquire that which, when obtained, never satisfies, not knowing that things of permanent value can only be inherited from previous deeds of generosity.

The average Editor generally is, and by right should be, recognized as the most influential man in his community, because he is, or should be, most awake and alive to the needs of the community. A selfish, grasping Editor is always put down as a dangerous Editor. If he is insincere, and writes and publishes rot, sooner or later the circulation of his paper will be confined to rotten readers, and he and his paper can only survive in a rotten community. If he sets out to pull the wool over the eyes of his readers, depend upon it in the end they either put him out of business or he puts them out of business. If he puts paid advertising in his news columns, with the design that it be read as news, he has entered into a combination in restraint of trade. He is hurting himself, and also hurting the advertiser. The two fools are fooling themselves all the time, and the public for a little while, may be.

Crooked thinking and crooked dealing lead only to crooked ways, and crooked ways soon confuse and lose those who follow them. Dark dealings direct one on the road to devious dangers. That man doesn't fall over a precipice nor get lost in a jungle who is following an open, straight-away path in the company of well-meaning people.

A man who makes up his mind to live only for himself soon lives alone, and comes to know no one and no one knows him, and he ends in hating the world. Only they who are neighborly hold enough good will together to build a state. Only such bring prosperity to a community.

Getting out a paper from day to day or from week to week that preaches the gospel of the square deal, of lending a hand, and of unfaltering optimism, is mighty good business. Such an Editor is pretty sure to pay his way and do his bit.

Civilization is built up and kept on the move upward by men who have found out that, just like themselves, most folks are aiming to do something worth while. Distrust of a man never converted him from his evil ways. Good business always banks on and deals with its neighbor without the feeling that it has to watch him. Faith that your neighbor is trying to do the square thing just about as much as you are is a fine thing that keeps the world a fit place to live in. He is a mean man indeed who, being well regarded by all about him, can go deliberately about doing the wrong thing and not hate himself for doing it.

This United States of ours was started on its way by people who believed each one in it was worth while and worth being considered. When they went to the town meeting, it was to organize, not to disorganize. They didn't write "distrust of neighbor" and "self-seeking" on their ballots, but rather this: "I vote to give up all that is required of me for the good of the whole". That spirit founded, built up and so far has maintained this country of ours in its politics, its business and its society.

Publicity, opening the disease to the sunlight, keeps the germ of evil from becoming infectious and the sore from festering. Publish all the news. Hide nothing. Tell it straight. When the worst is known, you don't have to guess at the remedy. To gloss over is to deceive, and deception uncovered shows a busy lie secretly poisoning the food of fairness and confidence. Swat the lie. Publish the truth. One victory won in the open is worth a thousand gained under cover.

To be sure, we have in many ways failed, but that is no excuse for playing the coward and the dissimulator. Our ideals have at times been sorely buffeted, but they have never been forsaken. Every jail in the land tells of failure. So does every poorhouse, every riot, every strike, every inspector of private business, all censorship of public morals and of the public press, all prohibitive legislation, class unions, necessitated by unfair or dishonest dealing between buyer and consumer or employer and employed. All these witness to the failure of perfection in government such as was aimed at by our forefathers.

We pay for these failures in increasing cost of administration and in growing burdens oif taxation; but the good citizen, the good business man, the good average Editor, is not losing either heart or faith. We continue to unfalteringly hold fast to the great truth of all human advancement, that right and justice hold ultimate rule in the affairs of the world and that evil is an insidious intruder, who must be persistently fought against and ultimately overcome. As a nation, we slip a little now and then. Occasionally we go to sleep at the post of duty, but we may be depended upon to always wake up in time to hold our colors when confronted with any great danger. Never has there been a time when Patrick Henry's exclamation, "Give me liberty, or give me death", is uttered with more earnestness and deeper conviction of its truth by all good citizens than at this time. We realize now, as never before, that loss of liberty is death. Never in years past have the citizens of this government been more impassioned for attainment of its high ideals than at present. We have declared to the world, through the proclamation of our President, that Lincoln's statement applies not only to us, but to people everywhere, that good government is and of right must be "of the people, by the people and for the people".

Good business for people with such inspiring ideals cannot be conceived of as less than the forgetting of the individual self in the great adventure of making the world a fit place for every one everywhere to live in. Business successes are and by right can be worn only by those who have been enriched through the heirship of right conduct.

WHAT A SPLENDID ACHIEVEMENT FOR ONE YEAR

If THE WITNESS can announce on January first that it has secured a subscription list during the first year of its life of **ONE HUNDRED THOUSAND COPIES!** It can be done if:

1. You will adopt our plan of a "WITNESS TABLE" near the door of the Church, as explained elsewhere.
2. If each present subscriber will try to get ten subscriptions from his or her personal friends living somewhere in the United States.
3. If we have a WITNESS TABLE at your Christmas Bazaar.
4. If you will subscribe for a number of copies as Christmas presents for your friends.
5. If some Guild or individual in each Parish and Mission will make a vigorous canvass for subscriptions.

Reader, What Part Will You Take in This Campaign?

The Rev. Donald R. Ottmann, Rector of Trinity Church, Trinidad, Col., has been patriotically doing his "bit" for the government by accompanying a naval recruiting officer on visits to a number of coal camps, rendering assistance by giving patriotic addresses and short talks on the value of training such as the navy affords. Lieutenant Brown of Denver has highly commended Mr. Ottmann personally and has made honorable mention of his service to the Bureau of Navigation.

Please remember that your Church bills are just as real and obligatory as your grocery or dry goods bill, or lodge dues, or Red Cross contribution.

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

Rally Day services will be held next Sunday in Trinity Church, Shamokin, Pa. The town was divided into districts and a thorough canvass made by the Parish Sunday School Teachers' Association with the view of getting every member to attend the services on that day.

A harvest home service of thanksgiving to God for the fruits of the earth and in keeping with the national movement for the conservation of foodstuffs, was held at St. Paul's Church, Flint, Mich., on the seventeenth Sunday after Trinity. The interior of the Church and the pews were decorated with fruits, and the Rev. J. B. Pengelly preached a sermon on the subject, "Man and the Fruits of the Earth."

All Churchmen, officers and private soldiers at Camp Wheeler, near Macon, Ga., were invited to attend, with their wives, a celebration of the Holy Communion in Christ Church, that city, on Sunday morning, October 7th. The Rectors and members of St. Paul's and St. James' Parishes united in the service. Bishop Reese preached the sermon. The Bishop preached in the evening at Camp Wheeler. A reception was tendered the Bishop on the previous Saturday evening in the Parish House of Christ Church by the three city Parishes.

A fourteen-room structure has been secured and will be maintained near St. Thomas's Church at Battle Creek, Mich., for the use of the soldiers at Camp Custer. The building is being furnished with shower baths and other conveniences. Reading matter, easy chairs and comforts of all sorts will be provided for the men during their idle moments down town. The Rev. William Heilman, of Ypsilanti, Mich., is in charge of the institution.

The ladies of Christ Church, Moline, Ill., have unanimously resolved to dispense with Christmas and Easter sales and to depend entirely upon pledges to carry on their work, says The Light. They think the method of raising money by sales is worn out, and believe that both workers and customary purchasers will willingly put their hands in their pockets and make good all deficiency resulting from their abandonment.

St. John's Military Academy, Delafield, Wis., opened its thirty-third year recently. During the summer the authorities have added Raleigh Hall and Norfolk Hall. The school this year received the largest number of pupils in its history, and opens with the promise of a most successful year. The standards of discipline, scholarship and honor are being maintained at the usual high point. The music in the choir is to be emphasized this year. A body of 86 voices has been enrolled.

Mrs. George Biller will visit the Woman's Auxiliary in Colorado on the following dates:

Ascension, Pueblo, Sunday, October 21.

Rocky Ford, Monday, October 22.

Canon City, Tuesday, October 23.

Colorado Springs, Wednesday, October 24.

These places are all in the Southern Deanery and are looking forward to Mrs. Biller's visit as a source of inspiration for the winter's work.

The Rev. and Mrs. Floyd Van Keuren, recently of Canon City, Colo., have just received commissions under the American Red Cross to do civilian relief and social reconstruction work in the reclaimed villages and among the refugees of France and Belgium. They expect to sail within a few weeks, as soon as their equipment can be secured. A small preliminary group of six men and six women is being sent over at this time as a forerunner of the many thousands the Red Cross will doubtless send later. Both Mr. and Mrs. Van Keuren have been in France and both have had training which qualifies them for this special work—Mrs. Van Keuren having had three years of kindergarten and social settlement training in Philadelphia, and Mr. Van Keuren having been trained in New York. After sailing, their address will be: Care of the American Red Cross, Attention of Mails Department, Washington, D. C.

Personal Mention

The Rev. L. T. Gwynn, Rector of Grace Church, Madison, S. D., has accepted a call to St. Christopher's Church, Oak Park, Chicago.

The Rev. Reginald T. T. Hicks, Rector of St. Paul's Church, Marinette, Mich., has accepted a call to the Church of the Good Shepherd, Wichita Falls, Texas.

The Rev. C. A. Roth, formerly Rector of Trinity Church, Ft. Worth, Texas, who has been doing supply work in New York during the Summer, has accepted a call to Trinity Church, Syracuse, N. Y.

The Rev. William Heilman, Rector of St. Luke's Church, Ypsilanti, Mich., has entered upon his work as special Chaplain at Camp Custer, Battle Creek, Mich., and is conducting services in the Y. M. C. A. headquarters. He resides at the Church Club House.

The Rev. Israel H. Noe, Rector of St. James' Church, Macon, Ga., has resigned and accepted a call to the Church of the Incarnation, Atlanta, in the same Diocese. He succeeds the Rev. Leonard B. Richards of San Antonio, Texas.

The Rev. W. E. Patterson, who is leaving Trinity Church, Claremont, N. H., after a Rectorship of fourteen years, to become Rector of St. Saviour's Church, Bar Harbor, Me., was given a reception by the Parish before leaving, at which he was presented a large purse of gold, indicative of the high regard in which he was held by both the Parish and the town.

The Rev. Anson Phelps Stokes, Jr., D. D., who resides at New Haven, Conn., and is Secretary of Yale University, has been chosen Principal of the Hampton Normal Institute, one of the largest schools in the country devoted to the vocational education of Negroes. There were 934 students enrolled last year. Dr. Stokes succedes Dr. H. B. Frissell.

The Rt. Rev. Dr. Theodore D. Bratton, Bishop of Mississippi, in a letter to the clergy and laity of his Diocese, says: "You graciously granted me three months' vacation time. More than two months were spent on our coast at my little home, Fairhavens. There were many letters and some necessary business, most of which was attended to by my efficient Secretary. I am better in general health, and after the outside duties, which occupy most of October, will be fitted to take up the heavier work of visitations."

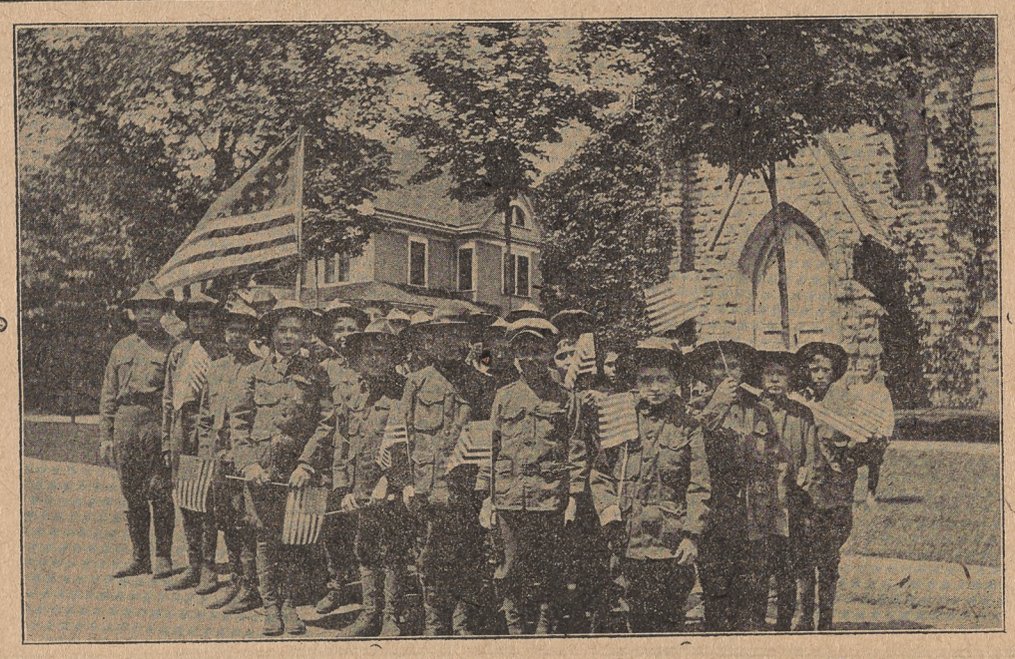
The Rev. Philip G. Davidson, Rector of St. James Church, Greenville, has been asked to take charge of the campaign in Mississippi to raise the $100,000 which has been apportioned upon the State as its share of the $35,000,000 War Fund of the Y. M. C. A. He will have the backing of an Executive Committee composed of the leading men of the State, who will assist in the campaign. The Vestry of St. James' has granted Mr. Davidson leave of absence for two months, with full pay, in which to conduct this work.—Church News.

The Hon. George Wharton Pepper of Philadelphia was elected a member of the Executive Committee of the League of National Unity at the organization meeting of the League, held in Washington, D. C., on October 8th. Cardinal Gibbons and Dr. Frank M. North of the Federal Council of the Churches of Christ in America, are honorary chairmen. The purpose of the organization is to create a medium through which the loyal Americans of all sections, creeds and parties can give expression to the fundamental purpose of the United State to carry on to a successful conclusion this new war for the independence of America, and for the preservation of democratic institutions, and the vindication of the basic principles of humanity.

Patriotic Service and Sermon

A beautiful and impressive patriotic service was held in Trinity Church, Owensboro, Ky., recently, in connection with the dedication of an American flag presented to the Parish by Mrs. Harmon Miller of that city, in memory of her grandfather, Colonel Charles Stuart Todd. The handsome silk flag was borne in the procession by Horace Miller, son of Mr. and Mrs. Harmon Miller, wearing his cadet uniform. Members of the third, fourth and fifth generations of Col. Todd's descendants were in the large congregation. Bishop Woodcock officiated and preached the sermon. A local paper states that the sermon was considered by all who heard it the strongest and most forceful patriotic sermon ever heard in Owensburg. Americans are fighting with the allies for the cause of universal freedom, said the Bishop. He bewailed the fact that some of the women had not raised their boys to be soldiers, and were reluctant to part with their boys, and in strong words made known his sentiments that the fathers and mothers who wished to keep their boys away from the front had better be dead, for defense of the country is part of a man's right to citizenship.

People bewail the fact that the flower of the nation is going to war, but all through history's pages the flower of the land has always come to the front in times of stress and made the nation. The nation's best always comes to the rescue in times of trouble, and the present war needs the best defense ever enlisted in such a cause, for this is not all but nearly a world war. Bishop Woodcock presented and enforced the thought that the present is not a time for debate on what America should or should not do in the war. The time for debate was before the war started. Now that the war is on, every American citizen will stand by the President, whose action took place after days and nights of thought and prayer, and no true American will do aught but stand for his country and his President in the hour of the greatest need. Not a man with a traitorous thought should be placed in responsible positions. the time has come when America must find out who is for and who is against the cause. Now is not the time for consideration of what has happened preceding the declaration of war, but for the present and future, and every loyal American citizen will forget party strife and put his shoulder to the wheel, and whether a man did or did not vote for Presidnt Wilson, he will now stand by his every act.



These Boy Scouts belong to St. Paul's Church, Winona, Minn. They are an active lot of fellows, and, under the direction of the Rector, who is a certified Scoutmaster, and Professor Steer, assistant Scoutmaster, they have, during the summer vacation, been raising cucumbers and onions, and found a ready market for their product, clearing over $100 besides purchasing a launch in which to go to and from their farm.

Parson Plaintalk's Sermonette

What are the relations between things spiritual and things financial in Parish life? This is a question which often forces itself to the front and demands an answer. To begin with, certain ordinary principles regulating Christian conduct are admitted true by those calling themselves by the name of Christ. That Jesus Christ is the Son of God and demands our allegiance, that our daily life is to be patterned after His, that our welfare here and hereafter depends on our obedience to His laws—these principles every disciple believes in. It is when these laws are to be carried to their legitimate and logical conclusion, when, in other words, our own individual life is to express them, that the rub comes in. It is simple enough to say Christ demands our WHOLE allegiance; it is very difficult to put that allegiance to the test, when, for instance, the question of support for His Kingdom comes in, when the Parish finances require our aid, when the projects for the advance of that Kingdom ask our co-operation.

The truth of the matter is, many are Christians in name only—they would receive all the blessings that the Church has to bestow, they are benefited even in the civic life by the fact that religion is established in their community; they call very readily, when in distress, upon the Parish for aid; they would be married by the priest, have him baptize their children and bury their dead, but as for supporting this religious organization, or much less feeling it a pleasure to give for religious objects, all this is far from their thoughts and intentions. They would consider it morally reprehensible not to pay their butcher or their baker, but to neglect the payment to God for what He renders them is in such persons' eyes neither wrong nor in any way to be questioned. We find such people in every Parish, and these are usually the ones who, when financial affairs are mentioned from the chancel, sniff up their noses and say, "There goes the Rector again; always asking for money. Is not salvation free? What have we to do with dollars and cents in the Church? Let us get away to spiritual things".

I hear this, and you, too, my dear reader, very often. But one thing is true. that those who speak thus are followers of Jesus Christ in name only. Until religion has struck the pocketbook it hasn't struck the man! God has so made the world that the material must be, in a very large degree, the measure of the spiritual. Dollars and cents are not only a necessity to the existence of a Parish—they are the measure of that Parish's spiritual progress, and of the growth in grace of each individual member of it. You and I can apply no better test to see if we love God than to ask ourselves how much we are willing to give Him. God is always giving to us, and giving material things—food, shelter, raiment—but, above all, He gave His Son to die for us—aye, to live for us, too.

Now, it is equally true that if a man is to be honest in his giving to God, he must likewise be just to his family and himself. Whether each man should call a tenth of his income the Lord's, as do many faithful Christians, or not, is something we must settle for ourselves. Put it down forcibly that we owe a duty to our family, who are in the providence of God dependent upon us, that we owe a duty to ourselves as well, that we must be just in meeting our business obligations; yet, when that is fulfilled—yes, while it is being fulfilled—we owe a duty to God. The Christian man cannot escape it. If he is a true disciple, he doesn't wish to be rid of it. Indeed, giving to God is one of the joys of life. And he knows, does this true man, that God requires no more of him than he is able to pay. He knows, too, that his gift, however humble, is not to be withheld because it seems small, or because pride tells him that he might be compared with another more generous giver. The story of the Master's commendation of the widow comes before him, and he casts into the treasury of God, willingly, his all—that is to say, all that God expects of him. Have I made myself clear? I hope I have brought each reader face to face with the truth that we only can be God's true disciples when we are willing to deny ourselves and to give Him material things which will be the measure of our love.

Let us look at the application of this truth as affecting your own Parish. Doubtless many of you have wondered why your Rector has on various occasions appealed from the chancel for money. And some of you have probably said: "There is the Rector, whom we hoped would lead us in things spiritual, talking about money." There has been a two-fold purpose in a request of such a nature that he made. The first was to aid the object asking your alms; the second, and no less necessary one, was to give each an opportunity of testing his love to God by giving out of what God has bestowed. But some one will say: "I cannot give to everything; my means are limited; there are too many demands." Do not say demands; rather say opportunities. But have you ever thought that a Parish is composed of many individuals, each with a different taste, each with a mind appealed to as distinct from yours as is mine? What may seem very necessary to one may not to another. What you may not consider an object demanding your alms, may to some one else be the very thing which will stand out as the one charity upon which to bestow a gift. Take this into consideration the next time you begin to think there is a multiplicity of objects asking your money, most of which are without merit, and be willing to allow another to give his small means to something which, perhaps, you deem as trivial, or beneath your notice. If you cannot give largely to everything, bestow your alms conscientiously, small though they may seem, upon those projects which appear to you feasible and worthy.

PARSON PLAINTALK.

Teachers' Training School in Diocese of Newark

The Newark, New Jersey, Diocesan Training School for Teachers began this week at Hackensack, Jersey City and Orange. The courses for the first year's work are given on Thursday evenings at Christ Church, Hackensack, on the principles and practice of teaching, by Miss Ethelwyn N. Curry. The courses for the second year's work are given at St. Mary's Church, Jersey City, on the Catechism and Christian Doctrine, by the Rev. Douglas Matthews. The courses for the third year's work are given at Grace Church, Orange, on Church History, by the Rev. Charles E. Hutchison. Last year, the number of pupils enrolled was 88, representing twenty-three Parishes.

Ordination to Take Place at Army Camp

The Rt. Rev. Dr. M. E. Fawcett, Bishop of Quincy, who is also Chaplain of a regiment at Camp Logan, Houston, Texas, announces that it is probable that the examinations of Robert Hall Atchison, a candidate for Holy Orders, from the Diocese of Quincy, and assistant to the Bishop in the exercise of his duties as Chaplain, will be conducted by clergy in Houston, and that his ordination will take place in the field at an early date. "It seems to me," says the Bishop, "to be a very honorable place for an ordination, the times being what they are." Mr. Atchison was formerly Dean of the School of Oratory at Highland Park, Des Moines, Iowa.

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THE HOUSE OF REFUGE

As a nation we lack poise. We run to hysterical performances.

In religion we dote on the emotional, although a careful study of Christ's life will show that he never appealed to hysterical tendencies.

To the young man who said, "I will follow thee whithersoever thou goest," He replied in an extremely practical strain: "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." He practically said to the young man, "Your emotional nature must subject itself to a very practical test, before I can accept you as my disciple."

To the rich young man whom He loved on sight, He gave the very hard and practical test as to whether he loved his goods more than Himself.

One of the French cartoons in this war represents two poilus in the trenches. The one says to the other, "We can lick them if they will hold out." "If who will hold out?" replied the other. "Why, the civilians back home," was the answer.

There will be no trouble about the firing line holding out; but will the people at home have the patience and the courage to hold out?

It is the same way in the warfare of the Christian Church. The men who have enlisted for the ministry of Christ will hold out through the privations of small salaries and smaller support, but will those who furnish the supplies, and who are supposed to support the ministry hold out? Will they make the sacrifices and endure the difficulties of maintaining the line?

This war if it has taught us anything, has taught us what a senseless world this is unless men fear God and keep His commandments.

How selfishness and greed and hate and cruelty will get the upper hand when God is regarded as a convenience to be invoked rather than a King to be served, even by kings and princes.

We need religion to leaven this horrid war and one of the ways that it can leaven it, would be to keep the war out of the sanctuary excepting in our prayers.

If we may suggest one thing to the clergy it would be to keep the war, except by way of incidental reference, out of the pulpit. People are reading about the war, and thinking about the war, and talking about the war all the week. In the one hour of prayer to which they resort in the week it would seem wise to present the Gospel of love and peace.

We were impressed by this fact through the remark of a Canadian woman, "I have lost my husband and two sons in this war, I would like to go to Church for comfort." Why not? Is it not the mission of Christ to the sorrowful that should be uppermost in our mind?

True, we have not yet resisted unto blood in this war, but the time may come any moment when our sons and our brothers will be sacrificed to the Moloch of modern efficiency as represented by the insanity of Prussian Emperor worship.

Surely it is the time for the gospel of hope and faith and peace.

People need to learn that because God permits us to go through our Gethsemane, that therefore He has not forsaken us, but will raise from the dead those who love Him faithfully.

People need to realize that the things that are seen are temporal and the things that are not seen are eternal.

That the sufferings of the present world are not worthy to be compared to the glories that shall be revealed in us.

The time has passed (if it ever existed) when the ministry of the Church should incite men to war. The time has come or is coming when the ministry of the Church should hold up the picture of Christ and Him crucified.

I am profoundly conscious of the limitations of the Christian ministry. We are men of like passions with yourselves; no smarter; no stupider, but just like you.

There are very few laymen in any congregation that could preach any better than the most ordinary preacher, even if you were to train him for it. You would know this if you ever tried to secure a few lay speakers to deliver an after dinner speech.

I am afraid that very few mortals today have much of the gift of tongues.

It is very hard to say something new and something interesting once a week, especially when everybody is talking so much.

That layman who regards his Church as merely a place where he is to be interested and aroused by a sermon once a week, has a fundamentally wrong conception of his duty to the Church.

Under the most favorable circumstances, he will become little more than a sermon-taster.

It is far better to live up to a poor sermon than it is to be thrilled by a fine one, and then do nothing as a result.

Your record as a soldier of Jesus Christ will not depend upon the number of fine sermons that you hear, but the amount of true service that you render.

Moreover, most of you get a good deal better preaching than you are willing to pay for.

The Bishop doesn't exist that can satisfy the clamor for fine preachers on the salary of a chauffeur. Why should he? You pay for dull preachers and it is well, or the Lord would not permit it.

But the time has arrived when you need pastors, men of prayer and faith and sympathy, who will make you feel the nearness of God amidst the calamities of the times in which we live.

THE STORY OF THE CHRISTIAN CHURCH

THREE GREAT MEN

Folks in the Middle Ages were very different folks than are living today. They lived in a very narrow atmosphere.

Europe was cut up into innumerable petty states and estates; presided over by very rude and cruel rulers, who exercised the power of taxing, judging and sentencing the unfortunates who came under their rule.

The only appeal was to the Church, and the one chance of escape from the tyranny of the local ruler was to claim a benefit of the clergy, and this meant that everyone of any education whatever, as well as sacristans, servers, readers and an army of those in minor orders claimed the right to be tried in an ecclesiastical court for civil and criminal offenses.

It was a boon to the honest man who thus escaped the malice of some petty prince; it was also a shield to the rogue who could operate with comparative impunity, for Church sentences were light and easily met.

In this atmosphere there was not and could not be much freedom, individually or collectively.

A Congregational Church would have been an anachronism, for the people would not know how to have conducted their own affairs, even if they had had the privilege.

In such an atmosphere, the princes did the legislating and the priests did the thinking, and the young gentleman was free to play his guitar, and put on his armor, and attend mass, but not to think. Or if he did think, not to show any signs of revolt against the powers that be.

And such thinking! It was all cut and dried. There were no natural sciences. No study of facts. The young man who went to the universities, which were just beginning to grow up under the tutelage of the Church, was carefully instructed in the principles of Aristotelian Logic with no facts upon which to base his reasoning, excepting the Bible, Aristotle, the Fathers and the Papal definitions of the faith. There was no chemistry, no geography, no biology, just arbitrary statements deduced from these authorities.

It is difficult for a modern to understand these discussions, and it would be a difficult task to explain them. But there was one cause of divergence among these thinkers which created two schools of thought, the Realists and the Nominalists.

A Realist was one who maintained that there was such a thing as redness independent of the thing that was red. The Nominalist said "No!" Redness was just a name, that the thing was the reality. So the Realist said that there was such a thing as man independent of individual men. The Nominalist said, "Not so!" That the individual man was the only reality, that the human race was just a collection of individual men.

Applied to the Church and the nation, one can see at once where these thinkers would range themselves. The Realist said that the Church was the Body of Christ; the Nominalist held that the Church, as such, had no reality but was composed of individuals who were the reality.

The Realists claimed that universals as he called them were real; the Nominalist said that these universals were merely names, but that the reality was in the specific individual.

The Realist was, therefore, as he is today, the orthodox defender of the Church's corporate and historic reality.

The Nominalist was an individualist, the precursor of the free thinker and also of the Protestant world.

The twelfth century produced two great men.

These were Saint Bernard, the great defender of the Realist's position, and his opponent, Abelard, much more skillful than Bernard in dialectic argument and the father of free thought.

In spiritual vision and self-sacrificing devotion, Bernard was much the greater and the better man.

Abelard was egotistical, vain and, stripping the episode of Eloise of its romance, rather immoral and heartless. Yet he saw the viciousness of ready-made thinking and put forth treatise after treatise on the right of free thinking.

Bernard did not hesitate to use the strong arm of the Church in repressing Abelard, although Bernard himself was an uncompromising foe of the greed in the Church and the two should have stood shoulder to shoulder in working out the problem. But being human, they could not understand one another.

Born of Abelard's philosophy was a third great man, the real author of civic freedom, Arnold of Breschia, a man of spotless life and clear thinking, who advocated the freedom of the individual in the state as Abelard had done in the class room.

Arnold did not get very far with his reforms, for his successes caused both Emperor and Pope to join forces, and the day that they burned Arnold of Breschia were Frederick and Hadrian made friends together.

But they might imprison Abelard and burn Arnold, but they could not stop the ideas which these martyrs had put forth, for they had taught men that liberty of thought and freedom of action were the rights of each child of God, and that any system of scholasticism, ecclesiasticism or imperialism which tried to throttle these rights of men to think and act, were enemies of progress and to true representatives of the Father of lights.

New Church at Norfolk, Virginia

The handsome new church building of the Church of the Good Shepherd, Norfolk, Va., was formally opened to the congregation on the last Sunday in September. The service was in charge of the Bishop of Southern Virginia, the Rt. Rev. Dr. A. M. Randolph, who was assisted by the Rt. Rev. Dr. A. C. Thomson, Suffragan Bishop, and the Rev. Dr. Howard, Rector of St. Luke's Church, Norfolk. The exterior and interior of the church is finished with white stucco, and is fire proof. Like some of the quaintly picturesque older churches of the Diocese, it has red brick flooring. All its appointments blend exquisitely into the general design and give the building an air of age, even in ts youth.

GRACE CHURCH, TECUMSEH, NEB., SENDS S. O. S.

Grace Church, Tecumseh, Nebraska, needs at least $500 immediately for much needed repairs, renovation and general "boosting". The little company of the faithful here are doing their best, but they MUST be helped. A Layman of the Presbyterian Church living here, and with intimate knowledge of our work, has started the fund with $200. The prospects of the Church were never brighter. We can put up a great fight if YOU will send us the ammunition. Will you "do your bit"? He that giveth to the poor lendeth to the Lord. If you are satisfied with the security, lay down the cash. Bishop Arthur L. Williams is our reference. Send checks for any amount to the Vicar, the Rev. C. Edwin Brown, P. O. 365, Tecumseh, Neb.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

The following interesting letter from Archdeacon Webber was written to his Bishop and appears in the September number of The Church Herald of Florida. To those courageous young Missionaries who are looking for spiritual Julian. Alps to conquer, Siam may, perhaps, be commended. The letter is too long for its full insertion in this issue of THE WITNESS and so liberty is taken to divide it that the latter portion may appear next week.

ARCHDEACON WEBBER IN SIAM

Mati Hare, May 30, 1917.

My Dear Bishop:

High noon, and a calm sea, off the rocky shores of Malaga, en voyage for Bangkok, Siam, to Singapore. So let me write you a little about Siam.

Siam, the land whose king is the only Buddhist ruler in the world—a man who at Oxford took honors in studies about Christianity, but who officially proclaims Buddhism the best for the Siamese. One fine thing about him is his refusal to follow the dynasty's custom and marry his sister, and certainly Buddhism never taught him that.

Siam, a land of Christianity's bowed head of shame because of the horrible fact of several back-slidden medical Missionaries, now prospering in this world's goods. Thank God, none are, or were, of the Church. One went so far astray as to become a polygamist.

Siam, a land of dark and strong superstition, whose inhabitants, for instance, believe demons dwell in serpents and cause great evil to fall upon a household where a snake, small or large, is killed; as when a python, fourteen feet long, was killed at the S. P. G. Mission, and shortly thereafter the wife of the Missionary fell seriously ill with typhoid.

Siam, a land of selfishness and ingratitude. You do an act of kindness, and the more you have sacrificed in so doing the really less you are thanked, for they are so stupid in the selfish idea of "making merit" as the reason of acts, they cannot be persuaded you had any other thought in your kindness.

Siam, a land outrivalling New Jersey for mosquitoes, but non-fever bearing. Thus, while the cholera may stalk abroad at noonday, and the plague jauntily saunter along most any time, "The Fever" finds no place for the sole of its terrible foot.

Siam, a land of far-stretching flat land and rice fields, the product of which is constantly exported.

Siam, a land of Germany's disappointed commercial hopes, for, whereas before the war Germany held the trade, now Norwegian, Japanese and British ships, the latter of whom had no trade in Siam, constantly ply to and fro, with off and on a Chinese boat. I saw interned eight fine large German steamers and their fifteen lighters, i. e., barges, used to load them, especially after they have crossed the bar, going outward to sea.

Siam, with its excellent way of approach to its metropolis, the Bangkok River is both guarded and handicapped at its mouth by a nine-mile wide bar, on which presumptious or too heavily-laden steamers are often stuck and ungracefully flounder for perhaps three or four days, while the captains do not suffer the time gladly, nor refresh the passing ear with sounds, as it were, of singing. As we came across the bar and out to sea, two steamers were wrathfully struggling, one a Jap and one a Norse, and what must have been the disgusted rage of the Norse as the Jap got off, and it had to stay until the next real high tide, June 5th, or unload!

Siam, the land where dwells the high priest of Buddhism—the king's uncle—and at the same time a land whose women are as nothing. So far under the present ruler no woman is allowed in or about the palace, or wherever the king may be staying.

The following story, which I heard in Bangkok, well illustrated woman's position in Siam. The crown prince is married to a Russian woman, who not only gave up her former dress and was content to be arrayed in the one piece of cloth so arranged to have the appearance of loose trousers falling to the knee (worn by men and women alike—a shirt waist for women, a coat for men), but also to cut her hair as Siamese women do, hoping the former king would recive her: but he scorned her.

Now for the story: Returning from Europe, the crown prince stepped from the steamer in full European dress, followed by Madame (she is not allowed the title of princess), his wife, how? Thus falling low not only on her knees, with hands together, finger tip to finger tip but touching her head to the ground as she passed each prince. She was bareheaded and barefoot, clad only as described above.

The reason given for the similarity of men's and women's dress is this: In a certain war with the Burmese the women dressed as men and cut their hair short to make it appear there were more men than the Burmese thought.

I mentioned one fine thing concerning the king; now let me give you another, his insistent demand that one woman, viz., his queen mother, shall from man as from woman receive the very highest marks of respect. So, "they say," the court physician (a European) not only lies at full length as he enters her presence but advises her not rising above his elbow. But, with this outward abasement from all through the social and domestic life. what was my amazement, when as I sat talking to an English woman, in comes a very respectable woman, barefoot, barehead and deeply red, shall we say, short trousers on (they have a different color for each day of the week), and falls low on her knees, bends her head and lifts up her clasped hands, then holds out a paper, remaining in her prayerful attitude, until waved away. The lady told me she hated it, but as she had learned to her sorrow, they not only had no respect for you but despised you unless you kept them to their customs of centuries of grovelling. Of course, when they accept Christ, then it is different, but so clings the past to them, the Missionary has, in most cases, to instruct females for Confirmation not only in his wife's presence but by speaking to her, and she repeating it to the candidate.

But as I pass on to say a few words about Bangkok, whose odors odorously rise to heaven, let me say that the statement in the papers that the king on his return was met by 100 wild tigers, while most alarming to one who didn't know, to those who did, it meant this only: 100 of his boy scouts met him, and by the way, his most youthful scout is Ibelien, of the tender age of 80—shall we say, in his second boyhood?

Bangkok is a city of 800,000, situated on the left bank of the exceedingly winding river of that name, by water twenty-eight miles from the sea or Gulf of Siam—just how far, as the crow flies, I can't say, as no one I asked knew; this though I know, after we had sailed, say, for fifteen miles, we were overland but two miles from the city, and I could easily see the spires of the Chinese Roman Catholic Church, as well as several tall chimneys. The only bit of ground in all the city not absolutely level is a "wee sma" artificial hill. The streets, except those given up to business, are generally shaded. Throughout the city are many and evil smelling klongs (canals), some made by man, but the majority by nature; over one is an almost exact Venetian Rialto bridge.

The monsoon has just begun, and what a torrential rain it tbrought for its first one, Whitsun Eve—hence it is low water in the klongs, and nor tongue nor pen can describe the varied filth. Squatted in black mud, water and filth, I saw a Chinese catching prawns, and a mocking voice in my ear said, "Wouldn't you like some prawn curry?" And so it is, though you see on the stalls most appetizing things, to eat you dare not—but it is the same whether in India, "The East," or here, in "The Far East," which extends from Malaga to Japan inclusive.

Perhaps I should say of the nine million people in Siam five million are native, or native and Chinese, the remainder largely Chinese.

The Epistle to The Ephesians

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XII.

Vs. 17. **That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love.**

The indwelling of Christ, the taking up of His abode, is the result of the working of the Holy Spirit on the one side, and the subjective reception of man on the other.

Sadler: The indwelling of Christ is the sequel of the strengthening of the inner man. The Apostle prays that the inner man may be strengthened, rather than enlightened or purified, or warmed by love, as we might here expect, because from his point of view unbelief is the weakness and faith is the strength of the soul.

Sadler:. **Faith.** Faith is that in the soul which lays hold on unseen things. Christian faith is that which apprehends and lays hold of the unseen Saviour. Faith is the eye by which the soul sees Christ, and by sin that eye has become weak and dim. Faith is the hand which lays hold on Christ, and by sin that hand is palsied. Now, when the Spirit of God strengthens the soul, the first effect of this strengthening is that the soul has restored to it the faculty of faith in unseen and eternal things. The eye of the soul is strengthened so that it sees the Son of God, the arm of the soul is strengthened so that it lays hold upon Him, and the whole inner man is strengthened so that it should be able to support the presence of such a guest, for He hath promised, "He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him.

Faith is the power within us which makes real to us the great eternal things of the other world—those things which our bodily senses, eye, known to us. It is a sixth sense. and ear, and touch, cannot make

St. Augustine: **"In love."** Love of God is the origin of all virtue and knowledge.

Eadie: The entire context proves that the love referred to is "the grace of love". This love is the root and foundation of their character, as all advancement is connected with its existence and exercise. Love is the fundamental grace.

Sadler: Not the love of God only, but the love of our neighbor—of the brethren. See I. John iv:20.

Wordsworth: Rooted and grounded—rooted as a plant, and therefore alive and always growing, grounded as a building, in love.

Moule: The saints are viewed both as trees of the Lord, full of sap, deep in the rich soil of the love of God, and as consistent stones of the great, the same love.

Ellicott: The Apostle prays that they may be strengthened, that the result may be the indwelling of Christ, the state naturally consequent on which would be **fixedness** in the principal of Christian love.

Vs. 18. **May be able to comprehend with all saints what is the breadth, and length, and depth, and height.**

Athanasius: **The breadth, and length, and depth, and height.**

The idea is of a wide grasp, a mighty stretch of thought and faith, only to be made by spirits perfectly assured of their footing.

Athanasius: **The breadth, and depth, and height.** The Everlasting Word extended Himself in every direction—in **height** by creation, in, in **depth** by His Incarnation, and in His descent into hell, and in **breadth** by filling the world with His light and glory.

Wordsworth: The expositor of this text in the present age, even at the risk of being charged by some with indulging in fanciful speculations, can hardly afford to forget that the ancient Church loved to contemplate the Cross of Christ, dying for the sins of the whole world, as expressing by its quadriform dimensions the universality of those attributes here ascribed by the Apostle to God's love in Christ.

Origen: The Cross of Christ has all the dimensions of which the Apostle speaks. By it He ascended up on high and led captivity captive, by it he descended to the lowest parts of the earth, and by it He extendeth Himself to the length and breadth of the whole world.

Gregory Nyssen: The Apostle, writing to the Ephesians, portrays, in the form and figure of the Cross, Christ's power extending to all things, and uniting all things.

Serverian: In the elevation of the Cross we see an emblem of His Divine power; in its depression we recognize the human condescension; in its extension we see an image of the diffusion of the Gospel throughout the world, and the union of all men in Him.

Origen: He who is crucified with Christ and extends himself, as it were, together with Christ upon the Cross, comprehends what is the breadth, and length, and depth, and height.

Meyer: These dimensions are predicated **not** of the Christian Church as the spiritual temple of God, **not** of the work of redemption, **not** of the mystery of the Cross, **not** of the love of God to us, **not** of the wisdom of God, but the **love of Christ to men** is the subject, the boundless greatness of which is depicted.

Estius: The length applies to the upright beam of the Cross as far as the crossbeam, the breadth to the crossbeam, the height to the portion projecting above the crossbeam, the depth to the portion fixed in the ground. He comprehends the length of the Cross who perceives that from the beginning to the end of time no one is justified save by the Cross; the breadth, who reflects that the Church in all the earth has come forth from the side of Christ; the height, who ponders the sublimity of the glory in heaven obtained through Christ; the depth, who contemplates the mystery of the Divine election of grace, and is thereby led to the utterance. Rom. xi:32.

Note—The above excerpt is interesting to a degree, but far-fetched as exegesis on this verse. However, it has good food in it for meditation on the Cross.

So infinite in dimension is this love of Christ to men, and extending even in the Church, His Body, that there is nothing so broad, long, deep, or high as to be beyond the power and help of Christ and His Church.

Vs. 19. **And to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God.**

Wordsworth: This hyperbole describes the work of the Spirit.

Chrysostom: Although the love of Christ surpasseth all human knowledge, yet ye shall know it if ye have Christ dwelling in you, and not only so, but ye shall be filled up to all the fullness of God.

Bengel: An adequate knowledge of the love of Christ transcends human capacity, but the relative knowledge of the same opens up in a higher degree the more the heart is filled with the Spirit of Christ.

Gore: Christian faith involves love. For it is faith in a Father, and His Son, and His Spirit, and love, and nothing but love, is the gift of the Father in the Son by the Spirit. This love, then, will strengthen them, in the fellowship of the saints or consecrated one together, to apprehend God's work and purpose in all its dimensions, breadth, length, depth, and height, and to know Christ's love (which yet passes knowledge and remains unknowable) and to find their whole being, not as separate individuals, but as one body, praying, and working, and thinking together, expanded to take in the fullness of what God is, the full complement of the Divine life. To be thus enlightened and enlarged is what St. Paul understands by being a "good Catholic".

Vs. 30. **Now unto Him that is able to do exceeding abundant above all that we ask or think, according to the power that worketh in us.**

Moule: **Unto Him,** that is, the Father, in whose glory all things terminate. As it is of his essence to demand praise, so it is of the essence of regenerate life to yield it to Him.

Sadler: **According to the power that worketh in us.** God has put into us His power, i. e., His Spirit, to work in us, for that is a power that worketh in us, and this Spirit is the third Person in the Trinity.

Vs. 21. **Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.**

Meyer: **In the Church.** The outward domain in which God is to be praised.

By Christ Jesus. The spiritual sphere in which this ascription of praise is to take place; for not outside of Christ, but in Christ, does the Christian praise God.

Sanderson: If any grace come from God to us, it is by Christ; if any glory come from us to God, it is by Christ, too. Unto Him be glory in the Church by Christ Jesus.

Monod: This doxology, which concludes at once the Apostle's prayer and the first part of his Epistle, would be remarkable anywhere, but it is doubly so here. After the grandest promises which human language can express, the Holy Spirit here closes by declaring that all which can be expressed is infinitely below the reality which is in God. But nothing less could answer the vast and undefined need of the heart. All that the mind can clearly grasp and the mouth articulately utter is incapable of satisfying us. And thus this close, so astonishing and unexpected, is just what we needed. But also, if this language, which is infinitely below the reality which is in God, is infinitely above the reality which is in us! To pass from Scripture to our experience seems like a fall from heaven to earth. The Lord teach us how to bring our experience into harmony with His promises.

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THE WITNESS is ten months old. It is a wonderfully healthy child. Its growth has been phenomenal. A great many admire the babe. They predict for it a splendid future—a useful life.

We ask our subscribers to co-operate in a simple plan that will give us a circulation of 100,000 copies before 1917 ends. We cannot do this unless we can show that number of Church families a copy through some personal influence. So we ask you—each subscriber—to select ten friends, and write them that you have asked us to send each of them a copy of THE WITNESS; that you want to send us ten subscriptions, and ask them to join your club. We will send the sample copy. They will answer your letter. You will remit us 80 cents for each dollar subscription.

A simple plan with your personal influence. Many of you can also gather a club in your own Parish.

WILL YOU HELP US THIS WEEK?

Educational Values In Simultaneous Observances

Days or customs which, by common consent, are made the rule for large groups of men, over wide areas, inevitably exercise a vital influence and are a great furtherance of ideas or standards. Independence Day is a good example, and Holy Week is another. There is every reason, from the educational point of view, of taking advantage of all proposals, even though they may be new, for the observance of such days or seasons. One observance which has been steadily gaining in favor is the use of St. Luke's Day, or those immediately near it, especially the nearest Sunday, as an opportunity for special emphasis on Religious Education, and for intercession in behalf of all agencies or interests involved in this field. We are especially glad to note that these intercessions are not limited to the field of Church Schools, but widen out into the thought of the religious needs in all education, and comprehend prayer in behalf of Church Secondary Schools, Colleges and Universities, as well as the training of candidates for Holy Orders. It is well that much should be made of such intercessions in our Church Schools, so that the thought of what Religious Education means, and our evident concern for it, may sink into the minds of children and growing youth.

A similar value attaches to the recognition of the call which has recently come from our Commission which is preparing for the World Conference on Faith and Order. The Commission requests "all who have been baptized into the name of Christ to begin to prepare now for the observance of the eight days beginning with January 18, through January 25, 1918, as a season of special prayer for the reunion of all Christendom, and for the blessing and guidance of all efforts to that end".

In these days, when the struggle for a closer bond of unity and peace among the nations of the world leads men to give life itself for such an extended and unselfish aim, it is fitting that we should make prominent in our educational processes a similar spiritual ideal. We hope that all educational leaders will take especial note of these days, and try to make them telling among those for whom they labor.—The Leader.

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THE CHILDREN'S HOUR

THE HORNETS' NEST

By EVA LEE MATTHEWS

(Continued from last week)

"Come into Heshbon;
"Let the city of Sihon be built and prepared,
"For there is a fire gone out of Heshbon—
"A flame from the city of Sihon.
"It hath consumed her of Moab,
"And the lords of the high places of Amon.
"Woe to thee, Moab!
"Thou art undone, O people of Chemnosh!
ish!
"He hath given his sons that escaped,
"And his daughters into captivity,
"Unto Sihon, king of the Amorites.
"Wherefore, beware, O Israel!
"Art thou greater than Moab?
"Or is thy God greater than Chemish?
"Behold, thou also shall be for a prey.
"In Heshbon, the city of Sihon."

Sihon was seated on a throne just outside of the gate of the city, and his army of mighty men, with shields and spears, were drawn up in ranks before him as the victims for sacrifice marched out before him. The idol had been drawn in a gilded car with white bullocks from the temple, and there on the plain an altar of stone had been built, on which the victims were to be sacrificed. The priests were standing before it, with long, glistening knives, ready to plungs into the heart of their victims. Two and two they were led up to the altar, and Reuben gasped with horror as he saw the smoking blood stain the altar and creep down towards him. He looked up to heaven with a half uttered prayer for help, and he saw a shining cloud hovering over the concourse of people, and heard a deep-toned humming, and almost at the same moment a cry rose from the people: "The hornets! the hornets!" and there was a general scattering in sudden flight from the insects. The soldiers formed a canopy of their shields to protect their king, and hurried him back to his place. The priests, whose bare arms and heads and legs left them singularly exposed to the stings of the hornets, fled shrieking with pain to the temple, and Reuben and Orpah found themselves suddenly free and unnoticed, and they ran as fast as they could across the plain. Where all were in flight, their flight was not perceived, and they gained the mountains, and felt themselves comparatively safe, as they climbed up through a dense forest. They spent the night in a cave, and the next morning found a grapevine loaded with ripe fruit, which satisfied both hunger and thirst, and they then climbed on to the top of the mountain, where they found themselves on a rolling tableland, deep with grass, shaded in places with groves of trees, and where herds of cattle seemed to be feeding. It was towards evening, and as they walked forward they saw a great black bull charging down upon them. He was a terrible sight, foaming at the mouth, with white flecks of foam scattered on his shaggy hide, his eyes red and lurid, and a deep bellow making the air resound about them. Too frightened to move, the two children stood full in his path, looking with fascinated eyes at his charge, when from one side a huge man, over twelve feet in height, dashed in front of the bull and caught him by the horns. There was a brief struggle; then the beast was lifted and thrown again, as if it were a kitten, and it lay helpless on the ground in its death agony, with a broken back. The giant, in turning, saw the children.

"Well, what have we here?" he said, in the Amorite dialect, which Reuben now understood, after his captivity in Heshbon. He had hold of Orpah's hand, and turned to fly, but in two steps the giant had come up with him and seized them both, one in each hand and, tucking them under his arms, strode off with them. The children shut their eyes in the extremity of their fear, and did not open them until he had set them down in the great hall of his palace. It was of a size to suit his own vast bulk, and richly adorned with hangings of striped crimson and blue cloth. He seated himself in a massive chair of iron, gilded and cushioned.

There were many men and women in the hall, but though of the great stature of the Amorites, many of them seven and eight feet high, Og towered above them all, as the forest tree is above the trees of the plain.

"See the pretty little toys I found in my hunt," he said to some of his courtiers. "Did you ever see any one so white as the boy, with his cheeks like cherries. And the girl is pretty, too, though not so milky white as the boy. He must be my little page, and the girl may do for our lady queen to play with. Take them and wash them clean and dress them up to suit me."

So Reuben became page to Og, and was dressed in a crimson tunic, and fringed with gold, and every morning was sent into the giant king's bedroom with a cup of wine as large and heavy as he could hold, which Og would grumble was hardly a thimbleful. The huge bed was thirteen and a half feet long, of iron, gilded, and with a canopy of striped crimson and blue. Reuben would then bring the gilded sandals and lace the leather thongs about the giant's ankles, then attend him as he went into the queen's apartments, where sometimes he could have a chat with Orpah, and sometimes he and Orpah were required to dance for them, for the children seemed singularly light and graceful to the heavy-footed Amorites. Magina, the queen, asked Og about Reuben.

"He is of that new race, the Israelites, who have come up from the desert," said Og; "and they have defeated my half brother, Sihon, in battle. I owe them no grudge for that. I always hated him. But I mean to have Heshbon for my own, and all the cities Sihon owned. These impudent creatures have settled down upon them like a swarm of bees. By the way, they attacked Sihon and his people when almost disabled by hornets' stings. 'Twas a strange thing. The hornets set upon them in a great cloud. Of course, they would have had no chance of victory at all. I have summoned the army, and will march down to Edrei tomorrow."

"I hope you will bring me a girl as fair as your boy," said Magina, waving a fan of peacock's feathers languidly. "'Tis likely there will be plenty of them."

Og took Reuben with him to the battle. The giant king was armed with a huge iron mace, and he lifted the boy upon a high rock, from which he could see the whole plain, but it was too precipitous to climb down, and fifteen feet was too far for him to jump; so he sat there and watched the battle. He could see the army of the Israelites, led by the great captain, Joshua, marching forward, and then come to a sudden stop as they saw the greatness of the opposing force, led by the gigantic Og, towering up above all, whirling his great iron mace above his head, and flinging defiance and jeers at the smaller Israelites, who seem, indeed, as grasshoppers.

Reuben's heart burned within him as he saw the host led by Joshua stop, refuse to go forward, stand as if in uncertainty, and then begin to melt away before the advance of the Amorites. He strained his eyes to see if his father were there. He could not distinguish faces, but he could see the well known ensign of the tribe of Reuben in the van, and in vain Joshua was urging them to rush forward. On the contrary, there was a backward movement. He felt that a panic had seized upon them; a moment more and they would be in flight. He lifted his eyes to see if the cloud above the tabernacle would not lead them on. He saw a cloud, indeed, vast and wide, appear shimmering in the sunshine and moving towards the army of Og, with a deep humming, like the drums of an army.

There was a sudden scream: "The hornets! the hornets! and the wildest confusion followed. There were millions of them. They got under the armor and penetrated to all parts of the body; they fastened themselves in countless numbers on every exposed part, arms, legs, faces. The eyes were almost immediately swelled up to blindness by the sting. Not a man but had at least a dozen hornets upon him. Reuben could hear the shout of Joshua: "The Lord has sent His hornets before us. He is fighting our battle. On, men, on! and complete the slaughter!"

There was a rush forward of the great host, and there was no resistance, only a blind fighting off the terrible stinging insects. Weapons had been thrown away, armor and clothing torn off. Og himself had been totally blinded, and was laying about him with his mace in impotent frenzy, but the sword of Joshua pierced his heart, and he fell to the ground.

So the country of the Amorites was taken, and Reuben's intercession saved Orpah from the slaughter that followed in the cities of Bashan. His father had been killed in the battle, so Joshua assigned him a house in Heshbon, where he lived with his mother and Orpah, as he was too young to take part in the war that followed. He lived to be a very brave and successful warrior and farmer, however, on the borders of the promised land, and Orpah, though of Moab, became a true daughter of Israel, when wedded to Reuben, and the happy mother of his children.

(The end)

Prayer of a Bishop Answered

When the Rt. Rev. Henry C. Lay visited the beautiful hill town of Batesville, Ark., in the year 1866 and organized the small Mission into a Parish, the people had no house of worship of their own. They told the Bishop it was their intention to erect a nice stone building. Recording this in his journal, the Bishop added: "God grant it!" Soon after this the Parish had the misfortune to lose its first Rector. He was accidentally killed. His successor succeeded in having a building erected but it was of wood instead of stone. This change of plan proved to be a good thing as subsequent events have shown. For had stone been employed the limestone which abounds in the vicinity would have been used and the passage of forty-five years would have left the building in too good a condition to have made its removal generally acceptable. About twenty years ago a very fine grade of white marble was found within six miles of the town. It is one of the best building materials known and our government has been using it extensively for its public buildings in the Southwest. The people of the town, however, did not resort to its use. All the denominational houses of worship were built with brick or even with sandstone.

The members of St. Paul's Parish had a fairer vision and wished to glorify the most notable product of their vicinity even if it did cost more than other materials. So the new Church, a gem in early Gothic and ample in size for years to come, is of this very beautiful and substantial material. The undercroft, which has the same area as the upper floor, contains a large auditorium and five other rooms adapted to Sunday School work of the most modern type. There is even a moving picture apparatus. On the upper floor, in addition to the Church proper, there is a study for the Rector and there are rooms for the various Guilds. All the furnishings of the Church, including a pipe organ, are new and of fine material. The marble Altar, credence, font, sanctuary railing, lectern, pulpit, Litany desk, national flag, etc., are memorials. A notable transfer from the old building to the new is the large sanctuary window. This was placed in the former building at the time of its erection as a memorial by the parishioners to their first Rector, the Rev. Charles Albert. Its coloring is very rich. The central figure is a likeness of the Patron Saint of the Parish, St. Paul, and the rest of the space is filled with the historic symbols of the Church. It is a singular fact that all the descendants of the Rev. Mr. Albert, and the fourth generation is nearing maturity, are residents of Batesville or vicinity and are members of the Parish. The service of consecration occurred Sunday, September 9. In addition to the Bishops of the Diocese and the Rector, there were present a number of other clergymen. Half the ensuing week was given over to religious festivities, in the course of which instructions were given on every phase of Church work. An honored visitor was Mr. P P. B. Hynson of Mammoth Spring, the only living member of the original Vestry.

When it is known that this Parish has but 135 communicants; that among them are no men of great wealth; that the largest single gift was under two thousand dollars; and that in addition to building the Church the Parish has met all financial obligations, even over paying, to the extent of one-third, its missionary apportionment; it will be conceded that the Rector and parishioners deserve an unusual amount of commendation.

THE BEST PLAN YET TO INTRODUCE THE WITNESS INTO EVERY PARISH

Among the many methods suggested by the clergy to introduce THE WITNESS, none excels the following plan, because it solves so many problems. Every clergyman of the Church can adopt this plan with confidence.

This Rector ordered 12 copies a week for three months to put on a table near the church door with a notice to "Leave 3 cents and take a copy."

He mentioned the fact from the chancel, and the next week he increased his order to 25 copies—the demand exceeded the supply.

These 25 copies will cost, for three months, only $5.00. They will sell for $9.75. Interest the people and you will get your money back and more. It will be safe for any Parish to order copies equal to one-tenth their communicant list.

During the three months some Guild or individual will make a vigorous canvass for subscriptions at $1.00 a year, and will keep 20 cents commission on each subscription.

We never yet knew a Parish where some Guild did not want to make money. Here is the opportunity. And remember that every family that takes THE WITNESS will be a better worker—with a better knowledge of the Church and a deeper consecration.

We ask the clergy and our other subscribers to see that this plan is adopted in their home Parish, to begin at once.

We must have One Hundred Thousand Subscribers before January 1, 1918.

Fon du Lac Appeals For a Man

DIRECTOR RELIGIOUS EDUCATION URGENTLY NEEDED

At the Annual Council of the Diocese of Fond du Lac last spring this Diocesan Commission on Religious Education was asked to seek a man adequately trained and fitted to be a Diocesan director of religious education, if such a man could be found, at, to begin with, a salary of $1,800 a year. We have been searching everywhere for such a man and as yet have not found him. If possible he should be a priest, but a layman can be used. He must have a thorough training in pedagogy, must be familiar with the Christian Nurture Series, which is the official curriculum of the Diocese, must understand administrative methods in the Sunday School and must know something of rural and small town sociology. In addition to all this he must have organizing ability and believe, without mental reservation, the Christian religion as the Church has received the same. If any one can tell us where such a man can be found in the Episcopal Church we shall be grateful if he will address this Commission at 51 West Division Street, Fond du Lac, Wis.

It seems strange that there should be such a complete dearth of men trained to be directors of religious education in the Episcopal Church. Here would seem to be a chance for some men now studying for the Priesthood to specialize advantageously and for some theological seminary to provide the special training needed.

BERNARD IDDINGS BELL,
Chairman, Commission on Religious Education, Diocese of Fond du Lac.

Week-Day Religious Instruction

MASS MEETING IN CARNEGIE HALL, NEW YORK

Week-Day Religious Instruction will, it is hoped, receive a forward impetus in New York as a result of the mass meeting to be held in Carnegie Hall, November 12th. Plans for this gathering were started in the early spring and are now well matured. The meeting is to be interdenominational in the widest sense, inasmuch as its aim is to secure the support and co-operation of all who are in any way interested in the religious education of the young. Accordingly, not only are all Protestant denominations included but also the Roman Catholics and Jews, both of whom will have a real and valuable contribution to make towards the solution of this most important problem.

The chief object of the mass meeting is to impress the general public with the importance of the subject and thus secure its sympathetic co-operation. The meeting itself promises to be something altogether unique. In the first place it is to be called by a Committee of seventy representative clergy and laity of all communions, with the cordial approval and support of Cardinal Farley of the Roman Catholic Church, of Bishop Greer of the Episcopal, and the Jewish authorities. Cardinal Farley and Bishop Greer, it is hoped, will speak, and in addition, Dr. John H. Finley, Dr. George Albert Coe and Rabbi Magnes.

Music for the occasion is to be provided by the choirs of St. Patrick's Cathedral, the Cathedral of St. John the Divine, and the Jewish Synagogue.

In every respect it is hoped that the meeting will be both helpful and inspiring. Admission will be by ticket, but Episcopalians may secure them free by applying to the Chairman of the Committee, Rev. G. Ashton Oldham, 287 Convent Avenue, New York

A Remarkable Offering and a Splendid Example

The offering made by the Indians at the recent Niobrara Convocation, South Dakota, is the largest in the history of the work. The offering made by the women was largely in gifts of work, and it took from 10 o'clock in the morning until 5:20 in the afternoon to complete counting the gifts. Each gift was laid in the hand of the Bishop by some one specially delegated, together with a list of the purposes to which it was to be devoted. The roll call was picturesque, revealing the presence of Annie Bobtail Horse, Agnes Quilt, Helen High-High-Hawk, Elizabeth Comes-Again, Rebecca Broken-Leg, Emma Good-Weasel, Mary Fire-Thunder, Fanny Hollow-Head, Mary Runs-on-Edge, Nora Jumping-Thunder, Emily Whirlwind-Soldier, and many others. Some of the gifts were large in amount, but the majority were made up of a number of small items. Nevertheless, at the end of the day over $4,416 in gifts had been received and recorded—an unprecedented record.

On Monday morning the men made their offering, and a few additional amounts were brought in by the women. All the gifts made were offered on the Altar at the closing service, which took place at 10:30. The total amount given was $5,623.28. This was a very great increase in the offering of the women, while that of the men practically doubled. These offerings were almost entirely for purposes outside their own congregations, contributions as large, or larger, having been made at home for local needs.

An inspiring service was recently held in St. John's Church, Lancaster, Pennsylvania, in honor of the the men of that Parish who have entered the service of the country in its various branches. The address of the occasion was made by the Rev. George I. Browne, Rector of the Parish, on the "Meaning of the Times." Mr. Browne is Chaplain of the Marine Reserve Corps of Lancaster. St. John's thus far has furnished twenty-eight men for the service, among them the Rector's son, Ensign Davenport Browne, U. S. S. Ddearnaught Delaware. St. John's has also a fine troop of Boy Scouts, consisting of four Patrols. These scouts took part in the service above mentioned. Mr. Browne has been appointed "Alumni Lecturer on Pastoral Theology" at the Berkeley Divinity School for the coming year. This means that he will deliver four lectures, two in the autumn and two in the spring, to the students in the Smeinary Chapel of St. Luke, the Beloved Physician.

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IS PLEASURE AS USUAL, NEW YORK'S MOTTO

Dr. Manning, Rector of Trinity Church Discusses the Question

Any one coming to New York now-a-days is sure to be struck at once by two things: One is the present fact of the war; the other is a kind of ignoring of it. The flags, the recruiting posters, the men in kahki—these are everywhere. But when the visitor crosses the portals of some place of amusement, when night falls, and the seekers after gayety begin their quest, one gets another kind of a shock. For it is all just the same as it was six months ago. The city is "having a good time."

Is "Pleasure as usual" the motto of New York?

The Rev. Dr. William T. Manning,, rector of Trinity Church, says in a recent interview reported in the New York Times, that it is not. The pleasure-seeking is here, and Dr. Manning is quick to point out that there is too much of it. But he does not see in it the cause for discouragement that a casual looker-on might glimpse.

"It is true," Dr. Manning said, "that the whole country is not yet fully awakened to the sreiousness of the great task before us. We do not yet realize the sacrifices which we must make for the cause of justice and freedom. It has not yet been made clear to the people as a whole that sacrifices of certain kinds are actually needed—that they must change their personal habits and give up their personal pleasures.

"It is difficult to make people realize their personal part in a war in which the fighting is being done three thousand miles away. But every one is sure to become much more conscious of this—of the individual's personal part—when our own troops are in action, and when the lists begin to come home of our brave men who have given their lives for our cause. Even now the seriousness of it all is being steadily borne in upon the people by events themselves— the departure of troops, the call of the drafted men. The only thing that will bring it home up to the last point of personal sacficerifice is its becoming an actual reality.

"The country is, however," he added, "realizing more and more what this war is to mean to us. And I believe that there is no city in the land where this is felt more deeply than in New York. This has been steadily manifested by the press; from the beginning our great dailies have stood openly and fearlessly for the right; and the feeling of the community has again and again blazed forth in great public meetings, expressing horror and indignation at the atrocious deeds committed in the name of Prussianism and pledging support to our Government in any and all measures to meet this menace to the world.

"To a casual observer or a visitor it might perhaps seem as though life were going on just as usual. But this is not the case. It must be remembered that there is at all times in New York a great army of visitors from all over the land. These people are in the habit of seeking recreation and pleasure while they are in the metropolis, and it is they who in large part fill our places of amusement and give the outward appearance of gayety and pleasure-seeking. They come here for amusement; their serious work is done at home, and while here they have nothing to do but seek entertainment. Later, this too, may disappear.

"But behind all this now there is the life of the city itself, and here the claims of the war upon us are being felt—not yet as fully," Dr. Manning admitted again, "as they must be and will be, but with ever deepening seriousnes and earnestness. Where ever one turns, there are evidences of this. On every hand one finds not only public agencies for war work, but groups of devoted people privately giving time and strength and money day by day. People without number are modifying their expenditures and voluntarily denying themselves things to which they have been accustomed. In all classes of society one gets a spirit similar to that of the young debutantes who are giving up their coming-out festivities. It appears in every branch of church work; every suggsetion made as to work or giving for the war meets with eager and instant response. We must not forget the way in which New York responded to the Liberty Loan and to the appeal for the Red Cross, and it will respond in the same way when the next appeal comes."

Thus Dr. Manning voiced his conviction that the real New York was by no means a city of callous gayeties.

"The three notes of this city," he continued, "are its energy, its ability, and its unexampled generosity."

He pointed out that the very pleasure-seeking of many New Yorkers was doubtless but one aspect of that same restless energy.

"If you can show New York a real need," he said, "that need will be met. People come here from all over the land seeking help for good causes, and none of them goes home empty-handed. there are bad influences, disloyal groups, and 'dark forces' here as elsewhere, but the city as a whole feels deeply and keenly the tremendous issues of the war. There could be no better evidence of this than the fine spirit in which our troops, including our drafted men,have answered to the call and gone to their posts of duty. We are justly proud of all of them, and New York is filled with men who will be equally ready when the call comes. The true spirit of New York is expressed in our Mayor, who has given us the best city administration we have ever had; who, like the true American he is, has stood openly and uncompromisingly for right and justice in this war, of whom every true New Yorker, whatever his political obligations and affiliations, is at heart proud."

Dr. Manning had been speaking of the general feeling and attitude of the city, and of the ways in which this "real New York" was represented. That this fine response was not yet universal, he admitted.

"Unquestionably there is too much empty and wasteful pleasure-seeking," he said. "It would be good for this city to cut down at once in its extravagant amusement. There is always waste and extravagance there. There are always people who need self-discipline, and, of course, it is true that some of those who need it most will be the last to accept it.

"Yet the underlying feeling and purpose of the city is serious. It is general now. What we should do is to recognize that serious underlying purpose and make it practically universal. We must recognize, too, that there are always a few peoplewho are, and remain, selfish and indifferent. But I feel strongly that we should keep our eyes open to the fact that the basic response of the people of New York to the needs and conditions of the war is serious and fine. The city's pleasure seeking should be cut down. A necessity does exist. But what we should do is to open the people's eyes to that necessity. The matter is simply that it has not yet been brought home.

"But gayety is not necessarily bad. Some gayeties are always bad. But those that are ordinarily sane and wholesome have not necessarily become culpable now. In London, and I think, too, in Paris, at a certain period in the war, the people were publicly advised to continue their amusements to a certain extent and not to give up everything. It was felt at that time that such personal sacrifices were not necessary, and that the effect on people's spirits would be bad. So far as the situation allowed, they were advised to keep up their normal lives and to be ready for sacrifice—not to spend all their energies.

"I feel now that while the waste of money at the present time is a wrong thing, we must not regard money spent on a reasonable amount of amusement as wasted. We have got to leave the regulation of recreation and pleasure to the decision of the individual. And at the same time, every individual among us ought to be putting his life on a war basis, and carefully regulating, not only the use of food but all expenditures to see that there is neither waste nor needless consumption. This is plainly incumbent upon us, I might say, so that we shall have more to give to meet the terrible needs of the war.

"There is," declared Dr. Manning, "no possible excuse for the waste of food. Here is need that has been made entirely clear by Mr. Hoover; He has made it plain for us all that there will not be enough food in the world for ourselves and our allies if we continue to be wasteful and extravagant. Our people as a whole are responding to Mr. Hoover's suggestions, and as those suggestions are made more specific and definite, they will respond more—when they are told to do this, and that, and that, specifically. Naturally, the first suggestions are more general.

"Yes, our people have already shown the spirit that guarantees ability and willingness to make whatever sacrifices may be shown to be necessary. Like the rest of the country, New York is not as fully aroused as it must be and will be, but it knows what is involved, for the whole world as well as for our own country, in this struggle—it is giving itself now in some real measure and it will make all sacrifices that may be required to uphold our Government in its policy of the most vigorous possible prosecution of the war untill decisive victory is won over world, the forces which have assailed the world, and until peace and brotherhood are established—not hallow and unreal, but lasting, because based upon true principles of righteousness and justice."

Retirement of Rev. Arnoldus Miller West Colorado

After nearly twenty-five years in active service in the Missionary District of West Colorado, the Rev. A. Miller, for the past seven years Priest-in-Charge of St. Paul's Mission, Montrose, will retire from active work on October 1st. The Rev. Mr. Ford of Ayer, Mass., will take up the work in Montrose and Olathe. He expects to be on duty the first Sunday in October. He and his wife will occupy the Rectory in the rear of St. Paul's Church.

Rev. Mr. Miller is the only remaining clergyman of the Church who came into the District with the first Bishop, the late Rt. Rev. William Morris Baker. During the Rev. Mr. Miller's time, four Bishops of Western Colorado have passed away, namely: Bishop Barker, Bishop Leonard, Bishop Spalding of Utah and Bishop Knight, Bishop Brewster having removed to the Diocese of Maine. His successor, Bishop Touret, makes the sixth Bishop under whom the Rev. Mr. Miller has served. We are glad to know that he will continue to make Montrose his permanent home. His family has resided here continuously since 1893. He has certainly made himself a useful and prominent citizen of this community, and is known and respected by the people throughout Western Colorado.

He was the pioneer Episcopal clergyman in the Paradox country, in Montrose City and all of the western part of Montrose County. His position as Secretary-Treasurer of the Corporation of Episcopal Churches in Western Colorado he has held continuously since 1908. His term of office will not expire till 1919.

We are glad to know that he will still continue a useful citizen in our midst, and congratulate him on securing a rest from active work, which he certainly deserves.—Montrose Enterprise.

The Confirmation of Bishop Stearly's Election

The process of the election of a Suffragan Bishop as Bishop Coadjutor appears to most of us unnecessarily complicated, says the Newark, N. J. Churchman. It will probably be simplified soon. It was necessary to ask the consent of the Bishops and Standing Committees of the Church for the Diocese to elect a Bishop Coadjutor, without naming any person. All care was taken that such consent should be obtained and that the election should be made in a canonical way. Then it was necessary that the Bishops and Standing Committees should be notified of the election by the Diocese of Bishop Stearly as Coadjutor. When a majority of consents were received, the Bishops were to be notified and the transaction would be complete.

The Summer was not a very favorable time to obtain replies from Standing Committees, but at the present time fifty-one of the sixty-eight Dioceses have given their consent, and one hundlred of the Bishops, nearly all of those who have the right to vote. The majority of both Bishops and Standing Committees had come in on July 2nd, but it seemed well to wait for others to act. We would like to put beside the unanimous action of the Diocesan Convention, as nearly as possible, the unanimous action of the Church, approving of what our Convention did. The required notification of the Bishops goes out at once. The Presiding Bishop has already given Bishop Stearly his proper place on the roll of Bishops, in anticipation of the meeting of the House of Bishops on October 17th, in Chicago.

New York Notes

The Rev. Howard Chandler Robbins, D. D., preached at the afternoon Cathedral service September 30, and entered officially upon his duties as Dean Oct. 7. Every seat was taken, and people were standing in the rear. Dr. Robbins is young for so exalted an office as Dean of the Cathedral of St. John the Divine, not yet having reached the age of forty, and he does not compare with some recent occupants of the pulpit in voice or oratorical manner. But there are some qualities and traits about him that mark him out as having the making of a real Dean, akin to a Dean Hodges, or the former great personalities of St. Paul's and Westminster Abbey, in London. There is the same quiet sense of humor possessed by some of them, and a kindred endowment of intellectual and spiritiual insight. Standing in the beautiful new pulpit, in the ordinary cassock, surplice and black scarf, with no sign of academic hood, he seemed pale faced and rather delicate looking, and there was nothing of the forceful man of the world so often associated with the thought of metropolitan Episcopalianism. But back of the plain spectacles, there was a look in the eye that could easily be associated with mystic and intellectual thought. The sermon was read in an earnest, clear manner, and it held the attention closely. Beginning with references to the poetry of hope, all through there was modest indication of a much-reading, deep-thinking preacher, who in a time of world peril has a message of comfort and courage that may yet find wider appreciation in the form of published books. Herein Dr. Robbins may prove to be a real American Dean, with the finer qualities of the greater English Deans. His high connection and his thorough education will be props in his desirable development.

The city is much interested just now in the municipal campaign. No town has perhaps more radically defective elements in its local politics. On the contrary, no city has so many noble souls who are not afraid to run the risk of stain by jumping into the midst of the whirlpool of party politics, hopeful of clarification. To attend a meeting in Carnegie Hall any time in the last quarter of a century, hearing protests against the tyranny and misdoings of party bosses and vigorous denunciations of corrupt rings within the parties, has, has been the rarest of intellectual and moral treats since the days of Demosthenes or of the Grachii. It is stimulating and hope inspiring to see men high in finance, great in law, or faithful in social service, who could easily afford to stand aside, making heroic efforts to stem the ever dangerous trend toward corruption and vice in municipal government. And, on the whole, considering the vast size of the city, and its multitudinous hordes of ill-trained new races, there is probably more enheartening progress toward good government in New York City during the last decade or so than in any other metropolis of the world. To judge of it fairly, one has to keep in mind the greatness of the task, justifying the use of the metaphor, "Augean".

The eager sympathy of nearly all patriotic and cultured people is on the side of those trying to re-elect the present Mayor, John Purroy Mitchell. He is a tall, pleasing young man of the best Irish blood—a great relief to the other kind. All through his four years of administering the affairs of the necessarily most expensive municipality of the world, he has been generally (and always intentionally) on the right side, so much so as to arouse the fear and hatred of every interest pandering to social degradation. These are getting together to defeat him in the coming election, and, unfortunately, the Republican party, as has happened in other Mayoralty campaigns in New York, so far as its primary machinery goes, furthered their evil hopes by refusing to nominate Mr. Mitchell. That he has been patriotic, and an extraordinary force in getting New York on the side of national preparedness, has, of course, alienated the German vote, so far as that vote has not become primarily American. To defeat him now would be nothing short of a national calamity, rejoiced in by all criminals, Sinn Feiners and pro-Germans. It would also serve greatly to discourage every high-minded young man in politics from speaking out plainly and hopefully concerning delicate topics of public affairs. Mr. Mitchell is one of the men in official life who create a faith that honesty and straightforwardness are not a handicap in continuing a good work for city or State. His defeat would painfully shake this faith.

The Brotherhood of St. Andrew

The Thirty-second Annual Convention, Held in Philadelphia, Last Week a Remarkable and Inspiring Gathering

(Continued from page 1)

of the Holy Communion was conducted by Bishop Guerry of South Carolina, the nave of the great Church of the Holy Trinity being well filled with the men of the Brotherhood.

The service of preparation for the Holy Communion of the Brotherhood conducted by Bishop Gruery in Holy Trinity Church, Saturday at eight o'clock, was attended by a very large number of the men. The Bishop took for his theme, "Consecration," and pointing out how the Brotherhood man must consecrate himself to the uplift of his fellowmen and how he can best do it in his corporate capacity as a Brotherhood man.

On Sunday morning at 7:30 the Corporate Communion was conducted by Bishop Rhinelander. There were more than eight hundred men present and receiving. The hour was one of special consecration.

The great mass meeting of the Convention was that held in the Metropolitan Opera House in the afternoon at three o'clock, when Bishop Rhinelander presided. The large house, seating 5,000 people, was crowded with an attentive and enthusiastic audience. A large number of representative choirs assisted by brass instruments, piano and organ, led the hymns. After a brief service of creed and prayers, Bishop Rhinelander spoke a word of greeting to the Brotherhood. He likened the men at work for the Church at the moment to an engineer. The way had been prepared, the engine provided with the coal and the steam raised, and what was now to be done was to open the throttle and have the engine proceed. He referred to the present world situation and pointed out the place America has in the great struggle and in the time of settlement and how the work of the Brotherhood all tends to preparation for that time.

He then introduced Dr. Freeman, who discussed the first phase of the subject, "Our Country," by speaking of higher standards at home. He said that America is finding her soul in the multitudinous graves of Europe. He then went on to show how in this year the people of this country are discovering the low standards which have existed at home and how the standards can be raised. He pointed out how petty things have occupied the attention of the Christian people. When the world was so full of large problems and sublime ideas he suggested two words as representing the needs of the country, **mobilization** and **evangelization.** The first is impossible without the second. The second is the duty of the Church. The salvation of mankind is the task of the Church. Our place as Brotherhood men should make us patient through Christ.

Dr. Mott followed with a most remarkable address on larger usefulness abroad. Out of the large experience which it has been his privilege to have in foreign lands, he told of the conditions of those lands in foreign parts now at war. He said that it should be the part of American Christianity to assist in the rebuilding of the world. At the great moment of collapse to find some way to take care of the tens of millions of men who shall be released. He laid special stress upon the place of Russia and said that it is the most plastic country in the world and that what it has taken America some hundred and twenty years to accomplish is being accomplished there even more rapidly. He expresed himself as hopeful of the outcome. The Church must come in on the final settlement of the struggle.

The final service drew a capacity congregation to the Church of the Holy Trinity at eight o'clock Sunday night, when the Rev. Dr. Ernest M. Stires, Rector of St. Thomas' Church, New York, delivered the charge to the Brotherhood, comparing the army of the Church Militant to the armies fighting in the battlefields of Europe. The spiritual victory is the greatest of all victories and the Brotherhood is one of the great divisions of the army of the Christ fighting for righteousness.

An impressive feature of this great service was the reading of the roll of members who had passed into life eternal during the year: the great congregation standing during the reading by the Secretary of the Brotherhood at the close of which all joined in the great hymn, "Ten Thousand Times Ten Thousand."

So closed one of the most inspiring Conventions of the Brotherhood of St. Andrew.

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The Witness

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

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MEETING OF THE HOUSE OF BISHOPS

The House of Bishops met at St. James' Parish House, Chicago, on Wednesday, October 17th, with an attendance of over seventy.

The session was opened by the Presiding Bishop, who turned the Chair over to Bishop Gailor of Tennessee, the Chairman of the House.

It was decided to give the aid requested by the District of South Dakota, and to elect a Suffragan Bishop to assist Bishop Burleson in the work of that District.

It seems impossible to divide South Dakota at the present time, as the scattered situation of the Indian work, and the immense amount of work involved seemed to demand assistance, without destroying the unity of the District. The Rev. W. P. Remington was elected Suffragan Bishop of South Dakota.

The Rev. Mr. Remington is Rector of St. Paul's Church, Minneapolis, is a personal friend of Bishop Burleson, and a man of force and energy, devoted to Missionary work.

The Rev. John C. Sage of Keokuk, Ia., was elected Missionary Bishop of Salina. Dr. Sage is Managing Editor of THE WITNESS, and a priest whose work in Iowa has particularly qualified him for this office.

On Wednesday evening, the Church Club of Chicago gave a most delightful banquet at the Auditorium Hotel, at which nearly six hundred Churchmen were present.

The meeting was addressed by Bishop Lines, Bishop Gailor and Bishop Tuttle.

A committee, consisting of Bishop Hall of Vermont, Bishop Lawrence of Massachusetts, and Bishop Gailor of Tennessee, was appointed to prepare the pastoral letter, which is to be published in THE WITNESS.

The matter of the request of the Council of Advice of the District of Utah that Bishop Jones be removed rfom the District because of disloyal acts, and statements made by him during the war, was duly considered. At his request, the Presiding Bishop granted him a leave of absence from the District, pending an investigation of the matter by a committee to be appointed by the Presiding Bishop.

The House felt that it could not decide a matter of this sort without fuller information than it could command.

A motion made by the Bishop of Nebraska, and seconded by the Coadjutor Bishop of Colorado, the Bishops resident in Kansas, Nebraska and Colorado were appointed as a committee to investigate the present lines of division between Dioceses and Districts in these States, and to endeavor to secure a fairer division in these States.

The War Commission, through its Chairman, Bishop Lawrence, made an illuminating report of the work that had been done by the Commission in placing Chaplains, and in equipping them for their work.

Information was requested from each Diocese of every member of the Church in the war, in order that the Commission may keep in touch with them.

Provincial Synod—Province of Mid-West

The principal pieces of business accomplished at the Third Synod of the Province of the Mid-West which met at Fond du Lac, Wis., October 9, 10 and 11, were these:

1. The establishment of a Provincial House of Churchwomen, to meet simultaneously with the Synod, consisting of five women from each Diocese, to whom is to be delegated the consideration of all matters connected with the work of the Church among women and children. The delegates are to be chosen where there is such a body by the Diocesan Houses of Churchwomen, and where not, by the Diocesan Woman's Auxiliary.

2. The authorization of the employment of an Executive Secretary of the Province, at a salary of $3,000 per year and expenses, who shall act, under the direction of the President of Synod and the Chairmen of all Boards of the Province, as Secretary of the Provincial Boards of Missions, Social Service, and Religious Education. It was felt that the whole provisional system is a farce unless there is an executive who can give his entire time to administering and fostering the work along these lines in the Province. The officer was not appointed this year, however, because as things now are the Province has no right to assess the Dioceses and it will therefore be necessary to get each Diocese to appropriate the necessary funds, which will be three cents per communicant.

3. The endorsement of a definition of Christian Social Service, according to which the Provincial Board of Social Service to to determine its policies and its work, is as follows:

"The highest form of Christian Social Service is the establishment of social justice, that is to say, of a condition of life wherein the fruits of industry shall be so distributed that every human being shall have a chance to live a full human life, with due opportunity for preservation of bodily health, the cultivation of mental powers, and the exercise of spiritual fac-

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Bishop McElwain Installed Bishop Of Minnesota

The Rt. Rev. Frank Arthur McElwain, D. D., was installed Bishop of the Diocese of Minnesota in the Cathedral of Our Merciful Saviour, Faribault, Minn., on Wednesday, Oct. 10th, at 11 a. m., to succeed the late Bishop Edsall. The clergy, for the most part, and a large number of the laity of the Diocese were present at the service, which was in charge of the Rev. Dr. Frederick F. Kramer, President of the Standing Committee and Warden of Seabury Divinity School. The procession formed at the Guild Hall, was a block and a half in length, and consisted of the Choir, the students of Seabury, the clergy and Bishops. The processional hymn, "Ancient of Days", was followed by the office of installation. The Rev. Andrew D. Stowe, Secretary of the Diocese, read the certificate of election, the consent of the Standing Committees of the Dioceses and of the Bishops to the consecration, and also the certificate of his consecration. Dr. Kramer presented the Bishop for installation, who answered to the article of faith and obedience, and was duly installed Bishop of the Diocese of Minnesota.

The Rt. Rev. Dr. James D. Morrison, Bishop of Duluth, preached the sermon, taking as his text II Cor. viii:23. The sermon was largely historical, touching upon the life, character and services of the early Bishops of the Diocese, and concluding with hearty congratulations to the people of the Diocese upon their wise choice.

At the close of the celebration of the Holy Communion, the American flag was displayed at the chancel steps, and Miss Wood, at the organ, assisted by Miss Williams with violin, played "The Star Spangled Banner".

The offering was for the War Commission Fund of half a million dollars to be raised for the work of the Church in the Army and Navy.

Immediately after the service, a reception was held in the Guild Hall for Bishop McElwain, followed by a luncheon for the out-of-town guests. Dr. Kramer acted as toastmaster, and a number of delightful addresses were made.

REV. DR. SAGE OF KEOKUK, IOWA, ELECTED BISHOP OF SALINA

The House of Bishops in session in Chicago last week elected Rev. Dr. Sage, Rector of St. John's Church, Keokuk, Ia., as Bishop of the Missionary District of Salina, Kas.

A local paper, in announcing the fact, pays this tribute to the successful work of Dr. Sage in Keokuk. It says:

"Dr. Sage came to the Keokuk Church seven years ago from Dubuque, Ia., and has made a splendid success of his ministry in Keokuk.

"Dr. Sage has been very active in the direction of all branches of Church work in Keokuk. He has organized a social center for the colored people of the Parish, and has brought into considerable importance, the work in the Auxiliaries in West Keokuk, Mooar and Montrose. He has found time outside of his Parish duties to serve in civic bodies, and since his residence here has been identified with many forward movements, both religious and civic.

"Members of his Parish and Keokuk people generally will regret to have Dr. Sage go, if he decides to accept the offer which has been made him, but they will be glad to offer their best wishes for success in a greater field, if he sees fit to accept this new charge. It is a compliment to Dr. Sage, and to St. John's Church, and a testimonial to his splendid work in the Parish and for the Church, that has moved the House of Bishops to elect him to this bigger field."

Dr. Sage is the managing editor of THE WITNESS and has been untiring in his efforts to make this paper fill well its place in the life of the Church.

Dr. Sage has promptly written the following letter of acceptance to the Presiding Bishop:

"I have been visited by a Committee of the House of Bishops who have informed me of my election to be Missionary Bishop of Salina.

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

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

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

Rev. John C. Sage D. D., Bishop Elect of Salina

PRESIDENT WILSON CALLS NATION TO PRAYER

Washington, D. C., Oct. 20.—President Wilson proclaimed Sunday, October 28, as a day of prayer for the triumph of American arms, today. The proclamation follows:

"WHEREAS, the Congress of the United States, by a concurrent resolution adopted on the fourth day of the present month of October, in view of the entrance of our nation into the vast and awful war which now afflicts the greater part of the world, has requested me to set apart by official proclamation a day on which our people should be called upon to offer concerted prayer to Almighty God for His Divine aid in the success of our arms; and,

"WHEREAS, it behooves a great free people, nurtured as we have been in the eternal principles of justice and of right, a nation which has sought from the earliest days of its existence to be obedient to the Divine teachings which have inspired it in the exercise of its liberties, to turn always to the Supreme Master and cast themselves in faith at His feet, praying for His aid and succor in every hour of trial, to the end that the great aims to which we dedicate our power as a people may not perish among men, but be always asserted and defended with fresh ardor and devotion, and, through the Divine blessing, set at the last upon enduring foundations for the benefit of all the free peoples of the earth:

"NOW, THEREFORE, I, Woodrow Wilson, President of the United States, gladly responding to the wish expressed by the Congress, do appoint October 28, being the last Sunday of the present month, as a day of supplication and prayer for all the people of the nation, earnestly exhorting all my countrymen to observe the appointed day, according to their several faiths, in solemn prayer that God's blessing may rest upon the high task which is laid upon us, to the end that the cause for which we give our lives and treasure may triumph and our efforts be blessed with high achievement."

Marquette Calls 3rd Special Convention

For the third time the Diocese of Marquette calls a special convention to elect a Bishop Coadjutor. It will meet at Grace Church, Ishpeming, on November 6.

Convocation of Southwestern Virginia Meets in Covington

The One Hundred and First Semi-Annual Convention of the Convocation of Southwestern Virginia met in Emanuel Church, Covington, October 2-4, 1917. There were in all eighteen of the twenty-nine clergy present. The meeting was characterized as usual with the spirit of brotherhood, devotion and earnest enthusiasm for the missionary work of the Convention.

Each morning at 9:30 the Rev. W. G. McDowell led the Devotional Meeting. His topic was, "We look for a new earth and a new heaven." The addresses made by Mr. McDowell were characterized with deep thought as to the condition of the times and God's promises to those who would be faithful to Him. He urged earnest prayer and careful thought in order that we may apply all of the affairs of today and the past to the condition of the new earth and new heaven, believing that using the old truth and tradition of the Church in the light of the demands of the day, would lead us into that fuller developed spiritual life, which would be the character of the new conditions in God's providence. Many of the clergy took part in discussing this subject, which was of great help to all present.

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THE SECRET OF A QUIET MIND: WEAR ALL THE ARMOR OF GOD; FOLLOW GOD'S PLAN—OBEDIENCE

BY THE VERY REV. FRANCIS S. WHITE

THE TWENTY-FIRST SUNDAY AFTER TRINITY

THE COLLECT

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

"There is no peace, saith the Lord, unto the wicked." When we are young, and as long as we stay immature, "interior peace" does not count for much with us; but as the years pile up, it is a great comfort, and a source of strength and quiet confidence, to have a mind and a memory that can look back and find peace in the retrospection. I fancy that is not given to many souls. The only way that peace comes to human folks is through a knowledge and experience of pardon. "Peace with ourselves, the world and God was the special gift that Jesus bequeathed to His disciples. But the first requisite for peace is pardon." The word which reconciles God and man must be brought home to us. Are you trying to seek peace in penitence? Realize that peace and wickedness cannot go hand in hand. Christ does not give peace as the world does. The world tries to get peace by "forgetting". "O forget it" is a half truth that carries with it much danger to both parties in a sinful transaction. Jesus, in His story of the rich man, says, "Son, remember". "Remember", not for misery, but to stir one to penitence, in order to find pardon through the application of the Blood of Jesus for the sinful heart, by the channels of ear, and mind, and spirit.

Oh! the joy of a quiet, that is a serene, mind! "Go in peace", said Jesus to the woman who had been a sinner, "Thy sins be forgiven thee".

The second requirement for peace is cleansing. Just to be pardoned, just to know that God is willing to forgive, will not take away that restlessness which shows us we are not really possessing a quiet mind. We have to be cleansed. We need the assurance that we are cleansed. Notice that the Collect implies more than mere acceptance of the fact that Jesus died for me and has promised to blot out my iniquities. "Go in peace", says Jesus. Yes, and "sin no more". We are to serve God with a quiet mind. Bishop Hall puts it well: "The sin which disturbs the harmony of our moral being must be done away ere true peace can reign. Passions and appetites must be brought into subjection to the higher reason; the affections must be purified and directed toward worthy objects; the will must be strengthened and controlled, so as to beat in harmony with the will of God, if we would serve Him with a quiet mind. God does not will to surround Himself with a crowd of acquitted criminals, but with a family of redeemed and adopted children. His grace saves both from the **guilt** and **power** of sin. In Baptism we have the forgiveness of sins and a new birth unto righteousness. Absolution is the **setting free** of the penitent from the bonds of evil habit. In Holy Communion we feed upon Christ's Body and Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood." So, to serve God with a quiet mind, we must struggle spiritually, struggle continuously; and in proportion as we realize God's mercy, and experience His grace, will we find peace unto our souls. Interior peace! Does it not sound attractive to you who are bending under your burdens, toiling along the road? Get a sense of sinfulness. Ask God to show yourself to yourself just as He sees you. Ask him to wash away your sins; realize that if they are washed, and you are truly forgiven, your business will be to serve God. Nothing else will seem worth while. Remember what He has done and is doing for you. Struggle not for peace, but for pardon. "Get right with God" may be a very crude way of putting it, but until we do get right with Him there will be no peace, when we remember, there will be no quiet mind to steady us and keep us poised as we go about doing good. Quiet your conscience this day by cleansing your conscience; so will your prayer be more than a pious wish.

THE EPISTLE

My brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.—Ephes. vi:10.

If you desire interior peace you must be prepared to struggle for it. If your soul is so important to God that He permitted Jesus Christ to die for it, you may be quite sure that it is important enough for God's enemies to plot for its possession. This day's Epistle is a battle-cry so strong, so challenging, so impelling, that as we read we can see that it is no child's play to be, and to stay, in possession of a quiet mind; "for we struggle not against flesh and blood", whose power we can measure up, but we struggle against "spiritual wickedness in high places", whose power is a subtle, deadly, fearsome thing. To underrate your enemy's power is a grave tactical mistake. Be sure of your reinforcements. Realize that your strength to fight comes from the Lord and His almighty power. It may seem to be far off and dimly distant, but history proves it is yours to command, provided you do your part. God's peace is not meant for the slacker. Notice, too that we are urged to put on the whole armor of God. To put on the whole armor is a direction which is not pleasing to many Christians. Many of us will put on the parade uniform; but if the sandals are tight, or the sword is too sharp, or the shield too heavy, we think we are entitled to omit that piece of the fighting harness; and I doubt not that such omission is the reason for our being restless, easily upset Christians. Look over that list of armor and see whether you really are carrying the whole of it. Take the "praying always" part, or the "watching with perseverance", or the "supplication for all saints". Surely we have no right to expect to take our stand, nor to take it with a quiet mind, if we have not **taken** all and **done** all that God commands. Notice, too that "the panoply of God" has offensive as well as defensive weapons. To meet the wiles of the devil we must go into our wildernesses, as did the Captain of our Salvation. "That He was baptized for us" means that we must put the Sacraments in the armory of God; that He fasted and prayed means that these are spiritual weapons; that He wielded in the supreme moment of attack the "sword of the spirit", which is the Word of God, impresses on us its power.

"Militant Christianity" is coming to have a new meaning these days. It involves less noise, less talk, less parodies, more quiet, intensive preparation and continuous drilling. It means wearing the fatigue uniform and planning to make every movement count. "The wiles of the devil" is no mere rhetoric. Any repentant sinner will tell you that. "The cleansing of the soul" is no mere theological expression. Any one who has truly and earnestly confessed his sins and heard the assuring words of God's absolution will bear witness to that. The sword of the Spirit is a very real expression to the man who has made the Word of God his constant companion and the object of daily reading and meditation. The quiet mind only comes to the man who "fights the good fight with all his might", and is not content "to do his bit" simply in hymn singing and sermonizing and benevolences.

Do you ever ask any one to pray for you that you may confidently open your mouth to make known the mystery of the Gospel. Why not become an ambassador in bonds, so that, serene in your backing, you can by some means win spiritual battles for others besides yourself?

THE GOSPEL

There was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judæa into Galilee.—St. John iv:46.

"Serve Thee with a quiet mind." That is comparatively easy if the sun is shining, and there are no bitter memories to haunt and harry one's soul. But when some innocent sufferer in your household is at the point of death, then the quiet mind is not possible except for the pull of faith; the stronger the faith the less the worry. Worry indicates a lack of faith. "Come down at once ere my child die" is an indication that the nobleman's mind was set on the way Jesus should do things. Jesus, in His answer to the nobleman, indicates His diagnosis of the man's mental state. Jesus gave the nobleman a test which would show him that heretofore he had not really believed in Jesus, but he was willing to try the Saviour once, and when moved by desperation. Jesus gave him the test of obedience, by which road so many of us learn to believe and to know the teaching of God. Do you recall that when the Capernaum centurion said, "Speak the word only, and the servant shall be healed", Jesus said, "I will **come** and heal him". When the Capernaum nobleman said, **"Come** down ere my child die", Jesus said **"Go** thy way, thy child liveth". Find here a lesson for our souls, as to the cleansing of our souls from the stains of sin. Let us remember that if we are faithful people we will not try to tell Jesus how to raise our souls from the sleep of death, but we will ask Him to speak the word of forgiveness, as He speaks the message of salvation,—by the use of means. Bishop Doane puts it this way: "The faithful people of God today, often needing pardon, and therefore often without peace, will learn from the record of the Epistle to use the appointed weapons of warfare, by which alone the peace of victory over sin can be secured. And the Gospel story will teach them, as the nobleman's faith grows **by** and grows **into** obedience, to use the appointed means of grace by which the merciful Lord will cleanse them and keep them from sin." Note, too, that it is one thing to believe the word that Jesus speaks, but that it is better still to believe in Jesus. In the second instance, the centurion's belief in Jesus was followed by a like belief on the part of the family. Does your belief in Jesus have any effect on your household? Does "household" for you include any one besides your own flesh and blood? Are you interested in bringing the joy of a quiet mind to any one who chances to become part of your household? If our household includes people who seem to have no conscience, no faith, is that not a rather good indication that we may know Jesus' words, but that we are not very well acquainted with the mind of that Master? Think this over. Such an attitude of indifference to our households might be the very reason why we have no joy in our religion, no quiet mind, no confidence in the Lord.

F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
21 S. after Trin.	I Kings 9:26; 10:13 Is. 59	Matt. 12:22-end	Jer. 31:27-end	Heb. 10:11-end
M.	Deut 17:14-end	Luke 7:18-35	Ezek. 37:1-14	11:1-16
Tu.	Wis. 6	7:36-end	37:15-end	11:17-31
W.	Ecclus. 10:1-24	8:1-21	38	11:32-end
Th.	I Kings 10:14-end	8:22-39	39:1-16	12:1-13 12:14-end
F.	Prov. 31:1-9	8:40-end	39:17-end	
S.	I Kings 11:1-13	9:1-17	40:1-23	13
22 S. af. Trinity	11:26-end Ecclus. 36:1-17	Mark 12:18-37	Job 28	James 1

TWENTY-FIRST SUNDAY AFTER TRINITY

The first morning lesson is the story of the visit of the Queen of Sheba to King Solomon. It is not only of historical interest, a story with which every one should be acquainted, but inasmuch as our Lord Himself used the incident as the basis of one of His most solemn affirmations about Himself, would it not seem that a lectionary should include it in its list of Sunday readings?

The omission is one small part of the cumulative proof that the effort to get in a satisfactory outline of Old Testament history between Trinity Sunday and the Sunday next before Advent is our present Prayer Book plan a failure. It cannot be done. No other branch of the Anglican communion makes the absurd attempt. The Queen of Sheba was deeply impressed, not only with the magnificence of Solomon's court, but with his wisdom and his ideal of a king as one to reign in judgment and justice before God. Taking up this, our Lord declared to the Church of His day, "The Queen of the South shall rise up in judgment with this generation, for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." Happy the people who can recognize the wisdom in their own contemporaries. These two passages, then, make up the first and second lessons.

The New Testament selection is particularly in harmony with the Eucharistic Scriptures. The latter part brings out with terrific force the necesity of that inward cleansing prayed for in the Collect, while the reference to the Holy Spirit in the beginning harks back to our Lord's victory over Satan; and this is in line with the Epistle: Be strong in the Lord and let your weapon be, the Sword of the Spirit. It was the Epistle that mainly determined the selection of Isaiah 59 for the Old Testament alternate, since it contains what was the basis of St. Paul's description of the warrior's armour.

In the evening the course reading of Hebrews is continued and the selection deals with the New Covenant fulfilled in our Lord. For the corresponding Old Testament lesson we have selected the prophecy of that covenant by Jeremiah, which, indeed, is quoted in Hebrews. "This shall be the covenant that I wil make with the House of Israel: after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and I will be their God and they shall be my people." Surely this is one of the most magnificent and humanly to be desired promises of God and the omission of it from the list of Sunday lessons in our present Prayer Book Lectionary is simply inexplicable. It has only one superior in the Old Testament and that is in Ezekiel 36; 16-end, the lesson for evening of this very Sunday in the Revised Lectionary, or 37;1-14, Monday's lesson, neither of which finds place on any Sunday in Prayer Book Lectionary.

Everyday Religion

By Dr. James E. Freeman

THE FAITH OF A SOLDIER

"Hold Thou me up and I shall be safe."

That the faith of a soldier should be different from that of other men is hardly to be expected, and yet the very exigencies and extremes of life with which the soldier deals call for and demand something more heroic in the way of faith than is recognized or practiced by the average layman. In days of peace, when the humdrum of life is commonplace, unfortunately religious faith and conviction seem to become matters purely perfunctory, colorless and altogether lacking in any heroic elements. There is something thrilling about the faith of the Crusaders. While it may have expressed itself at times in a zeal that lacked both moderation and intelligence, it was, nevertheless, something that won the admiration and praise of men generally. We are not made strong by pursuing the line of least resistance, and if the muscles of the body become weak and flabby from lack of exercise, may we not believe that the muscles of the soul or the spiritual man lose their vigor and vitality when lightly exercised or used?

Recently we received a letter that describes the average life of an average Christian young man before and since he entered the service. We quote from it:

"He had been made to attend Church all his life. He could not have quite understood it, but now that he does his own thinking he has swung to the other extreme. He doubts everything—God, Christ, the verity of the Bible—and feels that religion and the forms of the Church are emotional, yet, to cap it all, he wants to believe, but not blindly."

This seems to be of a piece with Donald Hankey's splendid description in his "Student in Arms" of the soldiers in the trenches. He speaks of the "inarticulate faith" of the men. He maintains that to many of them the mere forms of religion make little or no appeal, and yet, in the heart of almost every one of them, resides a deep, fundamental religious conviction. He raises the question whether the Church at large has not misunderstood the youth of our generation, and whether it has not sought to interpret religion to them in a language which they fail to understand. The question is a very pertinent one, and must be considered by every thoughtful religious worker. Our observation leads us to think that the strenuous service of camp life, with all its multiform temptations, conduces to more serious reflection and a more urgent demand for the sustaining power and comfort of religion. It is no uncommon thing for a young man or woman to come to a period in life where they have doubts, and indeed very frequently this very period of doubt and misgiving leads to a larger, stronger and finer faith. Even the great Master Himself had His wilderness experience, and out of it, Divine as He was, He came to His mighty tasks refreshed and stimulated, and ready to go to Calvary.

It may be possible that the present testing of the world's faith, through the hardships and sacrifices of its Calvary, is to result in a newer, more understandable and more virile expression of religion in the life of the people. We are perfectly clear that a faith that expresses itself only in perfunctory services is unsustaining and impracticable. On the other hand, we are very clear that a crisis, such as the present one, calls for positive and definite expression of religion, an expression that is not blind, but strong and definite in its trust in the upholding, sustaining and saving power of Almighty God. Perhaps it may not take on the most refined expression, but it must be positive and it must demonstrate itself through conduct. Without such a faith at such a time as this, how hopeless and despairing must be the condition under which our boys go forth to the greatest service they have ever known! It was a soldier in Flanders who, after passing through a long period of doubt, just before he fell in action, learned to lean upon the word, "Hold Thou me up and I shall be safe." Though he fell facing the enemy, he was conscious with his latest breath that the great enigma of life had been solved, and that death was but the opening of the gateway into life, full and abundant. It is such a faith that is universally demanded today to sustain the hearts and minds of mankind.—Courtesy of the Minneapolis Tribune.

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WHAT THE CHURCH TEACHES ABOUT THE INTERMEDIATE STATE

XLI.

THE INTERMEDIATE STATE

All Saints' Day brings with it each year the remembrance of the faithful departed, those who are "fallen asleep in Jesus". Each year adds to the number of those who have "gone before", some who were dear to us who are left behind. Each year the day thus gains a deeper meaning to us.

The heart seeks to know what is their condition. The Prayer Book says that "those who depart hence in the Lord" are "in joy and felicity". As to the life of the world beyond, and its employment, we are not told. Probably the conditions are so different from those here that we could not understand if the questions we would like to ask were to be answered. An adult cannot give to a child any true conception of what it is like to be grown up. Our childish ideas of "grown up" centered around the fact that then we could sit up late at night, and eat what we chose, instead of what we were told was good for us. So no doubt our impressions of what the next life will be like are just as inadequate, and any true conception impossible to convey to us.

NOT HEAVEN OR HELL NOW

But the Scripture will make it clear that the popular conception that after death the soul enters heaven or hell immediately is not true. Instead, the New Testament teaches that there are three worlds in which we live: This present world, which we enter at birth, and leave by the door of death; the next world, which we enter by the door of death, and leave in the general resurrection; and the third world of final reward, or final punishment, which begins after the last judgment. The three divisions of the Church's building, Nave, Choir and Sanctuary, which come to us from the ancient tabernacle built at Sinai by Moses, typify these three worlds, or stages of life.

The New Testament name for the middle world, or the intermediate state, is Hades, which in the King James translation is translated "hell". But since that translation, the word in English has come to hold a different meaning, and therefore, in the Revised Version, Hades is kept, and hell used only for Gehenna, the place of final punishment. When we say in the Creed, "Jesus descended into hell", we mean that His human soul joined all the souls of all the dead, in Hades, or the intermediate state.

The New Testament recognizes a division in that world. The good are "with Christ", "in Paradise", "in Abraham's bosom", in joy and felicity, while the wicked are in misery, waiting for the final judgment and the punishment which follows. So in the parable of Dives and Lazarus, Lazarus is in "Abraham's bosom", Dives in Hades, not Gehenna, yet in a place of torment. The Eastern Orthodox Church has preserved in this the true Scriptural doctrine. The Catechism of the Russian Church, in answer to the question, "In what state are the souls of the dead, until the general resurrection"? answers, "The souls of the righteous are in light and rest, with a foretaste of eternal happiness, but the souls of the wicked are in a state the reverse of this".

Question. Why may we not ascribe to the souls of the righteous perfect happiness immediately after death?

Answer. Because it is ordained that the perfect, by tribulation, according to works, shall be received by the Perfect Man after the resurrection of the body, and God's last judgment. II. Tim. iv:8;II. Cor. 5:10.

Question. Why do we ascribe to the righteous a foretaste of bliss before the last judgment?

Answer. On the testimony of Jesus Christ Himself, who says, in the parable, that the righteous Lazarus was, immediately after death, carried into Abraham's bosom.

ADVANTAGE OF THE DOCTRINE

Besides the advantage that this is the teaching of Scripture, the doctrine of the intermediate state meets our sense of the need for an interval of further development before the time of final reward or punishment. After all, the line between saints and sinners is not clearly distinguishable. "There is so much good in the worst of us, and so much bad in the best of us, that it does not behoove any of us to talk about the rest of us." No one that we know is good enough for heaven, or bad enough for hell. Moreover, the intermediate state offers an opportunity for those who have not heard the Gospel here on earth to hear it there, and to accept or reject Christ. St. Peter seems to imply that our Lord, while His body lay in the tomb, was preaching the Gospel in the other world, even to those men who had been drowned by the flood.

In reaction from the unscriptural mediaeval doctrine of purgatory, the Continental reformers went to an equally unscriptural extreme, and lost the primitive teaching regarding the intermediate state. J. H. Y.

The Life of Prayer

INTERCESSORY PRAYER

In the Sacrifice of Prayer, we consecrate our own God-given power of will to the active service of God's will, and in so doing we bring ourselves into perfect sympathy with the mind of God, and thus find boldness to approach Almighty God in prayer. Our prayers can never henceforth become abject cries of pain, helplessness or blank despair sent up to God on the chance that He may hear; but they will take the form of definite petition. We have put ourselves **en rapport** with the will of God. The result is that the Almighty is pleased to share His dominion with us, so St. James says, "The supplication of a righteous man (energized by the Spirit of God) availeth much". Holy Scripture again and again says that when a man has kinship of will with the Divine, God will respect that will. One might even venture further, and say He will take heed of it in forming His judgment.

Think of the intercessory prayer of Abraham for the wicked cities, "As the men looked toward Sodom * * * the Lord said, Shall I hide from Abraham that which I do"? (Genesis xviii:17.) The Almighty takes Abraham into His Divine counsel. Surely our Lord has done the same to us. "No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard from My Father I have made known unto you." (John xv:15.) Our Lord puts His friends on an equality with Himself. It is an equality of spirit. So Abraham draws near unto the Lord and offers up a prayer for Sodom. The answer is that if fifty righteous are found, the city shall be spared.

Five more times does the faithful servant appear before the Lord, and by his earnest exhortations the number is reduced to ten. When you consider this incident, the fact is apparent that Abraham had a power of his own which he exercised in prayer. Almighty God not only gladly recognized this prayer, but heeded it. God is tender to His servant. He stays His hand until the moral sense of Abraham is satisfied, and he is in accord with God's will.

St. John says, "If any man see his brother sinning a sin, not unto death, he shall ask, and God will give him life"—renewed spiritual life. Your brother is he who is bound to you by the ties of Divine kinship. If such an one is plainly not abiding in Christ, yet not irrevocably fallen from Him, you should pray for him. "There is," St. John continues, "a sin unto death"—surely final impenitence! "I do not say"—the Apostle neither absolutely forbids nor encourages—"that he shall pray concerning this." But think of those who are careless, yea, even fallen into grievous sin, which interrupts the flow of Divine life between the Vine and its branches; for such as these, the Apostle affirms, your prayers may not be in vain. Almighty God has so bound you up into the Body of Christ, that your prayers, united to Christ's intercession, may even now win for another a fresh influx of life, which shall bring forth sorrow and contrition, either in this world or the next. What a duty is laid upon you to open the floodgates of God's mercy by intercessory prayer.

Consider for a moment in your mind. How large a part does intercessory prayer occupy in your daily devotions, especially for the Missionary work of the Church?

War Service Commission of the Diocese of Newark

The Newark Diocesan War Commission has been very active during the Autumn, with Bishop Stearly as Chairman, Rev. Mr. Elmendorf, Secretary, and Mr. Herbert G. Clopper of Summit, Treasurer. The Commission was divided into committees, with the Rev. D. S. Hamilton, Chairman of the Committee on Chaplains and their work in the camps; Mrs. J .W. Danforth, on safeguarding the young people; Mr. Walter Kidde, on following up the soldiers, whether in camp or abroad.

Some thirty of the best business men of the Diocese were called together to collect and direct the use of an adequate amount of money, and it was voted to endeavor to raise within the Diocese fifty thousand dollars for the war work, with first thought for the great camps at Wrightstown and the embarkation camp at Dumont. The Bishops have asked for Parochial War Service Commissions to carry out the plans of the Diocesan Commission as regards the subjects named, also the preservation, posting by the church doors and sending to the Bishops of the names of all in government service, letters from the Parish every month to go to them, and packages whenever possible; also to press everywhere the government request for food preservation. The clergy will be asked, as far as they can, to give a month or more for service in the military camps, whether in our distinctive Church work or with the Y. M. C. A. At Wrightstown and at Dumont our Church work is established close beside the camps, to co-operate with the Y. M. C. A. within the camps. Emphasis will be put upon personal work, and the best experience as regards such ministry will be used. Several of the clergy are already at the camps. Working with the Y. M. C. A. are the Rev. John G. Martin of Clifton, in France; Rev. E. W. Anderson of Jersey City, on his way to Russia; Rev. T. J. M. Van Dyne, at Petersburg; Rev. Hugh D. Wilson, at Wrightstown; Rev. James H. S. Fair of Ambulance Corps No. 33, at Syracuse; Rev. Gordon D. Hoxey, at Spartanburg; Rev. S. G. Dunseath, who gave two months of service at Anniston; and several other clergy have offered their services and are waiting to take duty in the camps.

The Church of the Holy Communion in South Orange gave $1,265 for the equipment of the Chaplains of the New Jersy regiments, and a part has been given for a moving picture equipment for the Chaplain of the First Regiment at Anniston.

the "boys" in the aviation camp at Rantine and the aviation school at the University in Champaign. Church people having sons or friends attending this camp and school are requested to send their names to Mr. Page, who will be glad to minister to them. The Rev. William H. Tomlins is the Priest-in-Charge of St. George's, Belleville, Ill., where the other aviation field in Illinois is situated, and he will be glad to receive the names of any Church boys who are attending that camp. His address is Granite City, Ill.

The Church in the Diocese has suffered a great loss in the removal of Mr. J. H. Holbrook, for a number of years the efficient Treasurer of the Diocese of the Endowment Fund, and of the Orphanage of the Holy Child. Mr. Holbrook has removed to New York City to accept a prominent position in the City National Bank. At a recent meeting of the Standing Committee his resignation was accepted with great regret, and resolutions of thankful appreciation of his work were adopted. The Standing Committee then elected Mr. Daniel G. Saannell of Champaign Treasurer of the Diocese, and Dr. I. W. Metz of Springfield, Treasurer of the Endowment Fund and of the Orphanage.

Church work throughout the Diocese has begun in earnest, and all the Parishes and Missions, with few exceptions, are supplied and actively engaged. The Rev. Lester L. Riley, at Christ Church, Springfield; the Rev. F. D. Butler, at St. Paul's, Alton; the Rev. Raymond M. Gunn, at St. Mark's, Chester; the Rev. W. F. Dawson, at St. Peter's, Chesterfield, and the Rev. G. M. Davidson, at Mt. Carmel, are the latest additions to our working force. The Rectory at Alton has been completely renovated, and many substantial additions made to the comfort and looks of the house in preparation for the new Rector. The Rev. G. M. Davidson has revived the work at Mt. Carmel and Harrisburg, and begun a new work at West Frankfort. A new organ, to cost about $2,000, is being installed in Trinity Church, Mattoon. The Bishop has published his list of appointments for the year, covering the entire field, and expects to visit every Parish and Mission by next June. He instituted the Rev. Mr. Riley into the Rectorship of Christ Church, Springfield, on Sunday, Oct. 7th, and will institute the Rev. Mr. Butler into the Rectorship of St. Paul's, Alton, on Oct. 28th.

The Standing Committee, at a recent meeting, recommended Mr. L. G. McAfee of Lincoln and Mr. George Julius Cleaveland of Edwardsville to be admitted candidates for Holy Orders. Mr. McAfee has gone to the General Theological Seminary, New York, and Mr. Cleaveland to Alexandria, Pa.

THE BEST PLAN YET TO INTRODUCE THE WITNESS INTO EVERY PARISH

Among the many methods suggested by the clergy to introduce THE WITNESS, none excels the following plan, bceause it solves so many problems. Every clergyman of the Church can adopt this plan with confidence.

This Rector ordered 12 copies a week for three months to put on a table near the church door with a notice to "Leave 3 cents and take a copy."

He mentioned the fact from the chancel, and the next week he increased his order to 25 copies—the demand exceeded the supply.

These 25 copies will cost, for three months, only $5.00. They will sell for $9.75. Interest the people and you will get your money back and more. It will be safe for any Parish to order copies equal to one-tenth their communicant list.

During the three months some Guild or individual will make a vigorous canvass for subscriptions at $1.00 a year, and will keep 20 cents commission on each subscription.

We never yet knew a Parish where some Guild did not want to make money. Here is the opportunity. And remember that every family that takes THE WITNESS will be a better worker—with a better knowledge of the Church and a deeper consecration.

We ask the clergy and our other subscribers to see that this plan is adopted in their home Parish, to begin at once.

We must have One Hundred Thousand Subscribers before January 1, 1918.

TWO CHURCH CORNERSTONES ARE LAID

Russian Orthodox Church in South River, New Jersey—Our Clergy Take Part

On Sunday, Oct. 7th, the corner stone of the new Russian Orthodox Church of St. Peter and St. Paul, South River, New Jersey, was consecrated with impressive ceremonies by the Rt. Rev. Bishop Alexander, Bishop of the Russian Cathedral of St. Nicholas, New York, assisted by the very Rev. Sergius G. Suegireff, the Rev. Archdeacon Sevelod, the Rev. John Telep of Perth Amboy, and the Rev. Peter Semasliko of South River. The Rev. Sidney H. Dixon, Priest-in-Charge of the Episcopal Church of the Holy Trinity, South River, and Rector of the Church of the Holy Cross, Perth Amboy, was present in the sanctuary and assisted in the ceremonies. South River and Perth Amboy are communities where the American population is far outnumbered by the constantly increasing foreign immigration. The Russian colony in South River is large and constantly growing. For several years the local Russian Church has been a center of Missionary activity in the neighboring towns and cities, and its clergy have always maintained cordial relations with the clergy of the Episcopal Church. The new building will be one of the largest and handsomest Russian Churches in the State of New Jersey.

Champaign, Ill.

In the presence of a large congregation, on Tuesday, Sept. 26th, Bishop Sherwood laid the corner stone of the Church and group of buildings, Parish House and Rectory, now in process of erection for Emmanuel Memorial Parish, in Champaign, Ill., the Rev. George P. Hoster, D. D., Rector. The Bishop made an address, and was assisted in the service by the Rev. John M. Page and the Rector.

The buildings, when completed, will cost about $45,000. The Church and Parish House are the gift of Dr. and Mrs. J. L. Polk of Champaign, in memory of their three sons, Justice Cicero Polk, Robert Collins Polk and John Lutton Polk, the latter of whom was recently drowned. The Rectory is being built by the Parish. The plans were drawn and the work is being supervised by Architect R. A. Cram of Boston. The material is Bedford sandstone. The Church will seat about 250. The style is old English.

Springfield Diocesan Notes

Osborne Hall, the Church Home for Girls attending the University of Illinois, has opened with a full capacity house this season, and many had to be refused. Our Chaplain at the University of Illinois, the Rev. John M. Page, is doing all that he can for

Keep the Home Fires Burning

The Rev. Dr. David H. Weeks, Rector of the Church of the Epiphany, Niagara Falls, N. Y., quotes in his Parish paper an article by the Rev. Charles D. Broughton of Buffalo, N. Y., which should be carefully considered by Churchmen everywhere:

This thought, "The Need of Maintaining the Home Base", deeply impressed itself upon my mind as I watched this Summer much preparation for war work at Silver Bay, on Lake George, where most of my vacation was spent.

To maintain our work in its highest efficiency abroad means maintenance in a higher efficiency even than it has yet known at home. The problem which is agitating friends everywhere is, "How shall the Church and all religious forces be keyed up to the kind of a high grade service which will be demanded by the soldiers on their return?" In the trenches there are no atheists. Men indifferent or intolerant about discussions of religion are imperative in their demands for a religion that has lift and help. Men are praying more, and in a language unknown to the common prayer meeting. All society has been thrown out of beaten paths and broken loose from ties of habit, friendship and custom that made decency habitual. Standards of right and purity and behavior are being overturned. After the war, all religious agencies must rise to a far higher service for the reconstruction of society. As Donald Hankey says, "All religious agencies must rise to the occasion or commit suicide".

Dr. Weeks urges the members of his Parish to give their very best to the Church this year, that the home base may be kept strong in all its different agencies as a source of inspiration to those who are working far or near.

"Keep the home fires burning
While your hearts are yearning,
Though your lads are far away
They dream of home;
There's a silver lining,
Through the dark cloud shining;
Turn the dark cloud inside out
'Till the boys come home."

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

A troop of Boy Scouts has been organized in St. John's Church, West Hobcken, N. J.

Sunday, November 4, is the Day of Intercession for the Girls' Friendly Society of America.

The work of placing the chime of bells in the tower of Trinity Church, Oshkosh, Wis., was completed October 10, and the first recital was given that evening.

The Annual Meeting of the Alabama Branch of the Woman's Auxiliary to the Board of Missions will be held at St. John's Church, Montgomery, beginning on Tuesday, October 30.

The Cathedral House, Louisville, Ky., is a social center for the soldiers stationed at Camp Zachary Taylor. A committee on entertainment has been appointed, composed of the new Dean, the Very Rev. R. L. McCready, the Rev. Messrs. D. C. Wright, Harry Musson, J. Douglas and J. M. Maxon.

The Trustees of St. Mary's Diocesan School for Girls at Concord, N. H., have secured an option on a five-acre tract of ground to be used as a site for a new school building to be erected, it is hoped, in the near future.

About fifty army and navy boys attended the morning service at St. Mark's Church, Berkeley, Cal., on Sunday, October 14, and were guests in the homes of the parishioners at dinner and had the pleasure during the afternoon of meeting the young ladies of the Parish.

At the meeting of the Brooklyn Clerical League on Monday, October 1, the following officers were elected for the coming year: President, Rev. Duncan M. Genns; Vice President, Rev. John H. Fitzgerald, Jr.; Secretary, Rev. Andrew Fleming, and Treasurer, Rev. Clifton H. Brewer. The next meeting of the League will be held at Holy Trinity Church, on November 5, at noon.

Seventy-five young men from the United States Naval Training Station at Newport were guests of the Church of the Ascension Parish at Fall River, Mass., on Sunday, October 14. They were escorted from the train to the Church and in companies of one, two, three, four, or more, introduced to parishioners who took them to dinner. In the afternoon entertainment was offered in the homes.

The statistical report of the Girls' Friendly Society in America for the past fiscal year shows a total membership of 51,755. There are 41 Diocesan organizations and work in 23 Dioceses without organization, with 903 active branches. Individuals confirmed, 1,656. Total amount of money expended, $62,421.58. Total gifts for Girls' Friendly Society purposes, $21,178.23. Total gifts to objects outside the Society, $52,307.17. Grand total, $135,906.98.

The Scranton, Pa., Republican, in a lengthy editorial, strongly commends the suggestion made by the Rev. Robert P. Krietler, Rector of St. Luke's Church, of that city, before the Civic Bureau of the Board of Trade, that the work of the local charitable institutions should be done systematically and that they should arrive at some understanding which would obviate issuing their appeals to the public at the same time.

The Rev. Menard Doswell, Jr., Rector of St. George's Church, New Orleans, La., expressed the opinion in a recent sermon that "the official title of the minister of the Church should be pastor rather than rector. The rector must be pastor. It is too bad that our Church does not retain the word officially. The pastor is supposed to be the shepherd of the flock, and in that capacity the rector is supposed to enter upon the closest relationship with the members of his parish."

The Very Rev. Richard L. McCready was installed as Dean, and the Rev. Francis W. Hardy as Senior Canon of Christ Church Cathedral at Louisville, Ky., on Sunday morning, October 7, by the Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky. The Rt. Rev. Lewis W. Burton, D. D., Bishop of Lexington, preached the sermon. At the evening service, under the general topic, "The Cathedral," Bishop Woodcock gave an address on "Its Past," and the Rev. D. C. Wright, Rector of St. Paul's Church, spoke on "Its Relation to Sister Congregations."

The first meeting of the Church Sunday School Institute, beginning the session of 1917-18, at Nashville, Tenn., was held at Christ Church, on the evening of October 8. Supper was served at 6:30 p. m. for the members of the Institute and the Rev. Prentice A. Pugh gave a lecture at 7:15 o'clock on the subject, "The Prayer Book and Church Worship." The Institute is composed of all the Church Schools in Nashville.

The Rector of Grace Memorial Church, Wabasha, Minn., has a live bunch of Boy Scouts under his care. The troop numbers nearly three patrols and all are "up and coming." Last Sunday being "Liberty Sunday," they marched with flag in procession behind the choir and someone remarked they acted so well that you might wonder if they had had four years' training at Shattuck. The boys help the local Red Cross organization at all times, and already have secured in subscriptions for the second Liberty Loan, several thousands of dollars.

"The Episcopal Church is the Mother Church of the English speaking race. In America she is making great headway, steadily advancing her true principles and winning numbers to her ranks at home, while she is showing great signs of vitality and health in successful Missions abroad. The course of the Church in America has been characterized by a very remarkable growth. Some in the Church are careless and unworthy, but for the earnest true-hearted she provides a training and privilege not paralleled elsewhere. The gain of the Episcopalians in this country, steady, onward, undeniable is one of the remarkable characteristics of our time." —The News (Roman Catholic).

"Trinity Church Bulletin" is the name of a new Parish paper of fourteen neatly printed pages on calendared paper with an artistic cover, edited by the Rev. Dr. P. C. Wolcott and published in the interest of Trinity Church, Highland Park, Ill. The first number is respectfully dedicated to the ladies of Trinity Parish. In his Foreword, after stating the object of the Bulletin, the editor says. "Now that our country has entered the great war for democracy and the freedom of the world from military and autocratic tyranny, we are all of us busy as we have never been before and we are all pledged to do our utmost to help win the war. We must not forget, however, that more than ever before we need the help and inspiration of religion to enable us to bear our burdens cheerfully and to do our duty nobly, and that however much we do inthe way of patriotic endeavor we must see to it that our religious life does not languish, that the flame burns bright upon the altars of our souls and that the work of the Church is carried on with vigor and diligence. It is only in co-operation with God that we can live unselfishly and win worthily."

The Rev. A. Elliston Cole, Vicar of St. John's Episcopal Church, Bedford, Ind., was married Oct. 9th to Miss Bessie Barlow of New Castle, Ind. The marriage was solemnized by the Rt. Rev. Joseph M. Francis, Bishop of Indianapolis, at All Saints' Cathedral, Indianapolis. Only the immediate families of the young couple witnessed the ceremony. The Rev. and Mrs. Cole will be at home to their friends after Oct. 20th, at St. John's Rectory, Bedford.

Personal Mention

Emmanuel Church, Rockford, Illl., has extended a call to the Rev. Earl H. Merriman of Hinsdale, Ill.

The Rev. Lester Leake Riley was installed as Rector of Christ Church, Springfield, Ill., by Bishop Sherwood on the 7th inst.

The Bishop of Oklahoma deposed from the ministry of the Church, on October 6th, James Edward McGarvey.

The Rev. F. D. Evenson has taken up the work of the Church at Flandereau, S. D., where he was called not long since.

The Rev. John S. Moses, by appointment of Bishop Lawrence and Dean Rousmaniere, has become the representative of the Cathedral and the Diocese of Massachusetts at Harvard University.

At a special service held for a detachment of enlisted men at the Philadelphia Navy Yard, the new Rector of St. Paul's Church, the Rev. Dr. Robert Norwood, was heartily cheered several times in the course of a stirring address denouncing autocracy.

The Rev. Leicester C. Lewis, Professor of Ecclesiastical History at the Western Theological Seminary, will conduct a Quiet Day for the ladies of Trinity Guild, at Trinity Church, Highland Park, Ill., on next Monday, Oct. 29th.

Mrs. H. C. Bolton of Washington, D. C., has resigned as General Secretary of the Girls' Friendly Society of America. The official organ of the Society states that since her removal from New York, Mrs. Bolton has found it increasingly difficult to carry on the work at a distance from the central office, as both the labor of correspondence and the responsibilities of the work done from Washington were beyond her physical strength.

The Rev. Frank E. Wilson, Rector of St. Augustine's Church, Wilmette, Ill., has been granted a leave of absence from his Parish for three months, and is representing the Church, under special appointment, at Camp Grant, Rockford, Ill., where something like forty thousand men are in training.

The Rev. Norman Inwood, who was formerly the Bishop's Secretary, and in charge of the Church of the Nativity, Mineola, L. I., and who went to Bermuda on account of ill health, reports a slight improvement. We were very sorry to see that Lieut. Charles H. Inwood, his only brother, formerly of Altoona, Pa., but a member of the Machine Gun Corps, British Army, was killed in action on Aug. 16, 1917.

The Rev. George Wharton McMullin, Rector of St. John's-in-the-Wilderness, Gibbsboro, N. J., but formerly in charge of St. Joseph's Church, Queens, St. Thomas', Farmingdale, and later on of the Church of the Ascension, Rockville Centre, in the Diocese of L. I., is now about to return and take up the work at the Church of the Nativity, Mineola, and other missionary work in connection with it. He expects to begin his work about the middle of this month.

The Rev. Charles R. Tyner, Rector of St. Luke's Church, Lincoln, Neb., has been accepted by the Y. M. C. A. for overseas work, and will sail for France Nov. 3. Rev. Mr. Tyner has been very successful in conducting Missions, and his going overseas will necessitate the cancellation of several important engagements. The work in France will consist of conducting services and meetings for the soldiers.

The one unfailing sense of comfort is faith in God's love and grace. Only He can comfort hearts and establish them. Indeed, the meaning of all trial is that through it men may be drawn to God, and may find peace under His shadow.

New York Notes

The General Seminary opens this year with the smallest attendance in a generation. Instead of 150, a maximum of other years, there are but 80. This is a good deal of a falling off, but not quite the proportion of loss felt by other Divinity schools.

Dean Fosbroke is very much in demand as a preacher. He preached last Sunday in the Church of the Transfiguration, popularly known as "the little Church round the corner." It was celebrating its 69th anniversary.

The Dean, who came into office last winter, succeeding a line of eminent men like Dean Hoffman and Dean Robbins, is perhaps more scholarly than any of them. Besides a deep acquaintance with present day radical literature, and the ability to accept the truth it stands for as well as reject its absurdities, he is a good deal of a mystic and preacher, much in demand for quiet days and retreats.

His Anglicanism is cosmopolitan,—beginning in England, where he was born, receiving much breadth in the far Northwest in practical helpfulness, and fitting into the Howard and Cambridge intellectual life with a judicious mingling of learning and common-sense Churchmanship. Some who are used to a more local type of Churchliness may at first find it difficult to like a man of such varied powers of expression, and the party men will be often in doubt, but the chances are that young men coming into the ministry under such auspices will have more human sympathy and asperation than under the staider leadership of a former generation of theologians.

Riverdale is a pretty part of suburban New York, just beyond the Harlem River, and the Rev. Dr. Gustav Carstensen has been Rector there for fifteen years, liked by parishioners and outsiders. But a Vestryman, apparently of the Church Club type, objected to him on various scores, especially because he brought a detail of children from a nearby Negro Orphan Asylum to the Sunday services. This Vestryman and his sympathizers made conditions uncomfortable for the Rector, and he has resigned, though supported by very prominent officials of the Parish as well as by Bishop Greer. It does seem as if Churches should be, by this time, beyond warfare of this sort, when the world needs so much the example of religious peace and brotherhood in the House of Prayer.

Nearly all Rectors of the great city Parishes took up the regular autumn work with the first Sunday in October. Two at least are away on account of the war, the Rev. Herbert Shipman, D. D., and the Rev. W. C. Cracker, D. D. Dr. Shipman is of the New York First Field Artillery and Dr. Cracker of the 71st Regiment. New York Infantry. Both expect to be in France soon.

Hardly anybody refers to the religious question in this campaign, on the theory of letting sleeping dogs lie. But in this case the dogs are only shamming sleep. There is ample reason to believe that sectarian bigotry is determined to knife Mayor Mitchell at the polls, because he seemed to interfere with their hopes. It has evidently come to pass in America that it is a reckless thing, if he values his official future, for a young public official to love and defend the secular institutions more than, or as much as, he does the ecclesiastical. Mr. Mitchell had the temerity to try to make the Church recognize its obligation to the city authorities in matters concerning the general welfare. There are those who will use the utmost endeavor to punish him for this fact, which appears so hopefully American to many others. J. S.

WHAT A SPLENDID ACHIEVEMENT FOR ONE YEAR

If THE WITNESS can announce on January first that it has secured a subscription list during the first year of its life of **ONE HUNDRED THOUSAND COPIES!** It can be done if:

1. You will adopt our plan of a "WITNESS TABLE" near the door of the Church, as explained elsewhere.
2. If each present subscriber will try to get ten subscriptions from his or her personal friends living somewhere in the United States.
3. If we have a WITNESS TABLE at your Christmas Bazaar.
4. If you will subscribe for a number of copies as Christmas presents for your friends.
5. If some Guild or individual in each Parish and Mission will make a vigorous canvass for subscriptions.

Reader, What Part Will You Take in This Campaign?

War Commission Active—Much Work Already Accomplished

The War Commission appointed by the Presiding Bishop about Sept 1st met for organization in Washington on Sept. 14th. Its next meeting was on Oct. 2nd, in New York. Since then the Executive Committee has met on Oct. 11th, in Philadelphia, and on Oct. 19th, in Chicago. On the evening of Oct. 2nd a Co-ordination Conference was held in the Church Missions House, New York, presided over by the President of the War Commission, Bishop Lawrence, and participated in by members of the following organizations:

Board of Missions.
Brotherhood of St. Andrew.
Joint Commission on Social Service.
General Board of Religious Education.
Woman's Auxiliary.
Church Periodical Club.
Church Mission of Help.
Girls' Friendly Society.
St. Barnabas' Guild.

A policy of reinforcement is being pursued by the War Commission. It does not propose to take over the war work of the Church, but rather to co-ordinate the various forces already at work, and to distribute the strength of the Church so as to provide for the adequate care of our enlisted Churchmen in all camps and cantonments in America, and with the expeditionary forces abroad. To this end it is seeking, first of all, to provide the regular Chaplains of the Army and Navy with proper equipment. A generous Churchman, Commodor Elbridge Gerry, has offered to provide portable Altars, vessels, ornaments, etc., for all Army and Navy Chaplains who are in need of them, and whose applications are made to the War Commission.

Through co-operation with the various Diocesans, arrangements are being made to provide every cantonment, and, wherever necessary, every camp with volunteer Chaplains, who shall be priests of our Church.

Through co-operation with the Y. M. C. A., the Y. M. C. A. headquarters will be available for the celebration of the Holy Communion and other religious services. In many of our camps and cantonments these priests are already at work.

The Brotherhood of St. Andrew, under the direction of the War Commission, is providing laymen to co-operate with these Chaplains, and has already ten or a dozen splendid men in the field.

The Mission of Help and the Girls' Friendly Society have been assigned the very necessary and delicate work of helping to solve the moral problem which confronts us at every cantonment.

The Joint Commission on Social Service has been assigned the definite work of food conservation, and its Executive Secretary has already established an office in Washington, under the direction of the Food Administrator, and with the guidance of the Bishop of Washington, who is special representative of the War Commission.

All the other organizations of the Church are co-operating splendidly.

On Oct. 20th, the Rt. Rev. John N. McCormick, D. D., Bishop of Western Michigan, sailed for France as the representative of the War Commission, and with the authority of the Presiding Bishop to supervise the work among American Churchmen with Pershing's forces.

A letter is being sent out to all the clergy this week, acquainting them with the plan and scope of the War Commission, and with some of the things so far accomplished, urging their support, and urging also that they further by every means in their power the second **Liberty Loan.**

The Bishops of the Commission constitute a committee, with Bishop Lawrence as Chairman, which presented to the House of Bishops last week a memorial from the War Commission, asking that the House of Bishops include in their proposed pastoral a call to all the clergy and laity to co-operate with the work of the War Commission.

No plea, except a general one for funds, has as yet been issued, but contributions for the work of the War Commission may be sent to Mr. Arthur Newbold, Treasurer, care Drexel & Co., Philadelphia.

Inquiries, offers of service, reports on local conditions, etc., should be sent direct to Bishop Perry, President of the Executive Committee, at the office of the Commission, 14 Wall Street, New York. These offices have been given, rent free, by Mr. Anton Hodenpeyl, so that the overhead expenses of the War Commission are comparatively small.

GEORGE CRAIG STEWART, Sec'y.

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The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain person with plain facts, unbiased by partisan and sectional views.

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THE MEETING OF THE BISHOPS

The most lasting impression left upon one, who attended the meeting of the House for the first time, was the intense patriotism that permeates that body.

This was doubly emphasized by the discussion that centered around the case of the Bishop of Utah.

We are debarred by the custom of the House from quoting the speeches, but not from recording our impressions.

Anyone who listened to the passionate eloquence of the Bishop of Fond du Lac, or the forceful utterances of the Bishop of Chicago, or the clean-cut words of the Bishop of Massachusetts, or the earnest appeal of the Bishop of Pennsylvania, could not help feeling that the mantle of the Churchmen of the Revolution had fallen upon the shoulders of these, their lineal, descendants.

This was ably embodied by the Bishop of Arkansas in the telegram sent to President Wilson:

"Resolved, That this House of Bishops assures the President of the United States and his cabinet of our patriotic support of the government, pledging ourselves to co-operate in every possible way to aid, sustain and protect the brave soldiers and sailors of this great Christian nation, in the heroic effort to destroy the oppression, tyranny and brutality now threatening the world, and to establish justice, righteousness and liberty among all nations."

Regarding the case of the Bishop of Utah, the House did the only thing that it could do, sitting as it was fifteen hundred miles from the sources of evidence, and that was to appoint a commission, who should investigate the facts.

Pending this investigation, Bishop Jones requested that he be given a leave of absence from his field.

The whole discussion, while intense, never deviated for a single moment from the rules of Christian courtesy.

The elections to the Missionary Episcopate resulted in the selection of two men from the West for positions in the West.

The Rev. John C. Sage, the managing editor of THE WITNESS, has been well known to the writer for many years, and when THE WITNESS was conceived it was to Dr. Sage that the editor first turned for counsel and assistance.

Salina is to be congratulated upon this selection.

Conservative, industrious and faithful in anything that he undertakes, he has an unusual capacity for detail and a comprehensive grasp of affairs.

We extend our hearty congratulations to the District of Salina upon this selection.

The Rev. William P. Remington, who was elected to be the Suffragan Bishop of South Dakota, was associated with the editor for several years as a brother Rector in Minneapolis.

In college Mr. Remington was an athlete, and in Church work he may be described as strenuous.

As Chairman of the Committee on the State of the Church in the Diocese of Minnesota, he has presented reports which were most illuminating.

He is full of missionary zeal, a genial companion and a tireless worker.

He will make a good runner-up for Bishop Burleson. Things ought to hum in South Dakota with these two high power cylinders.

The work of the War Commission was ably presented to the House by the Bishop of Massachusetts.

It demonstrated the fact that the Episcopal Church is thoroughly alive to its responsibilities in field and cantonment, and that its Commission is doing faithful service in conserving the interests of the Church, without narrowing those interests to the exclusion of the needs of others.

We know of nothing that will contribute more to the cause of Church unity than the broad interest that the Church is taking in the needs of the soldier.

The Commission proposes to raise $500,000 for this work of aiding the Chaplains in the most difficult task before them.

Definite information regarding the work of the Commission can be obtained by addressing the War Commission, 14 Wall Street, New York City.

PASTORAL LETTER OF THE HOUSE OF BISHOPS

Brethren of the Clergy and Laity:

Our nation is at war in behalf of justice, liberty, and humanity. When these are in danger, the Church's station is at the front.

When the nation has with solemn deliberation entered war, voices which have spoken for neutrality, non-resistance or pacifism are silenced. We hate war, and shrink from its horrors, but we who enjoy the privileges of civil liberty won by the blood of our fathers must, when they are endangered, defend them at the cost of our blood. In the overthrow of injustice and inhumanity is the only hope of a permanent peace. Loyalty demands of every citizen unconditional consecration to the service of the nation.

We thank God that from their homes and Parish Churches have gone the boys and men of the Church, eager to do their duty wherever the nation sends them. We watch them with pride as they are mustered into the Army and Navy.

As the nation is preparing to enter the awful conflict, we, your Bishops, remind you of certain definite duties and opportunities.

1. A nation fighting to keep the world safe for democracy must in character and action be true to democracy. Racial strife, class antagonism, impurity and intemperance wreck civil liberty. Before we can conquer injustice and inhumanity in others, we must first overcome them in ourselves. Our guilt in these respects we must acknowledge with shame. We expect of our soldiers and sailors concentration of thought and action, self-discipline, courage and serenity under stress. We can demand no less of ourselves. In humility and sincerity we must live by the principles for which we fight. National character gives thrust and force to the national army. The war with all its suffering and loss may prove a blessing if it rouses us from the indifference to religion, to spiritual concerns and moral issues, which threatens our very life.

At the source and foundation of the character of this people are Christ and His Church. If the force of arms is necessary to put down willful disregard of the rights and decencies of human life, it is only by the persistent teaching of Christian principles that these can be preserved for ourselves or for the world. We need plain teaching of the Christian religion, with its insistence on the claims of God and the claims of our fellowmen, and on God's present gifts of grace by His Spirit through His Church and Sacraments to enable us to live up to the example and precepts of His incarnate Son, our Lord.

2. The President has well said that this is a war not of armies but of peoples. Every man, woman and child has his place and is enlisted in the cause, the Army and Navy at the front, we close beside and behind them; though they be in France and we in America, we are one with them, bound together in a common cause. Hence everything that we are and that we do will unite in their support. Every man on the fighting line, in hospital or on lonely guard duty, must feel behind and with him the heart, sympathy and action of the people. To express this, we must not only work for the Red Cross, and give generously in money and comforts; we must also be ready to pay heavy taxes cheerfully, and buy Liberty Bonds. It is upon the people's substance that the armies move.

Failures in efficiency there are and will be. Let us withhold criticism until we are sure it is justified. Rivalry for position or fame has no right place in war or in organized beneficence. Force depends on united action.

3. Next to the character and consecration of the people, the fighting power of a nation is in the possession of the staples of life in food and clothing. Upon the economy, simple habits and self-restraint of Christian people the nation has a right to call with confidence. Every housekeeper and child, every man, whether traveling or at home, has his duty so to save food and clothing, money and everything as to provide for our allies and for ourselves. Covetousness and the seeking of selfish gain in the country's time of need should be frowned upon as no less disgraceful than cowardice or rebellion.

4. The War Department is working out a great, and we believe beneficent experiment in warfare. Military discipline used to cut the armies off as much as possible from home and natural associations. Men in abnormal conditions became abnormal. A soldier is still a man. Confident that the normal man is the best fighter, the government is doing everything in its power consistent with military efficiency to keep the soldiers and sailors in touch with society and home, to encourage right associations with the women and girls in the neighborhood of the camps, and to build up the men, physically and morally, through recreation and social and religious influences. While we trust the general high character and awakened moral sense of our soldiers, every officer of the Church and every citizen should see to it that his town is clean enough for the soldiers to roam in and the officials and people should do their part to protect the girls of the neighborhood as well as the men and boys who have come from distant homes.

Grateful for the action of the President and of Congress in restricting the manufacture and sale of liquor, we urge all to support the authorities in enforcing the law, and to set a personal example of abstinence.

5. The War Commission of the Church has been created to marshal the spiritual forces of the Church for efficient action.

We want the Church to follow our boys and men with sympathetic interest and to offer them the Sacraments and pastoral care. Reinforcing the commissioned Chaplains, voluntary Chaplains of our communion, welcomed by the authorities, will keep close to the camps and naval stations, both in this country and in France, and give guidance and spiritual leadership to the men.

Strong laymen also, members of the Brotherhood of St. Andrew and others, engaged for that special work by the Commission, will as Secretaries of the Y. M. C. A., keep in touch with Churchmen. Chaplains will be equipped; the names of Churchmen in the national service will be listed; literature will be sent; duplication of work and of appeals for help will be avoided by co-ordination of local efforts and Church organizations with the War Commission.

Within a few weeks the Commission will ask of the Church five hundred thousand dollars. The Bishops are confident that every loyal Churchman and woman will respond generously to this war call of the Church.

6. Finally, brethren, let us be earnest and constant in prayer, at home and in Church, for God's blessing on what we are confident is a righteous cause; for the President and his advisers; for our Army and Navy; and for our sons, brothers and husbands, first that they may in camp and battle, on leave and in hospital, be faithful and unafraid; then, if God wills, that they may have a safe return.

Let our Churches be open for private prayer, as well as for the regular services, and for others of a less formal character, with opportunities afforded for the mention of particular persons and needs.

Let the opportunity of these days of stress and anxiety be seized for the preaching of the deep truths of the living God, our Judge, and our loving Father, and of His Son, who, in becoming man assures us of His sympathy with the struggles and sorrows of His people.

After war will come peace; let us prepare for it by sustaining a worthy spirit. Christian people will throughout the war hold high the standard of chivalry and of charity. Reparation and not revenge must be the object kept before us. We will control our feelings of resentment, and try to believe the best possible interpretation of the motives and ideals of the people who are fighting us and over whom we shall be victorious.

We will steadily press the education of the young, and prepare them for a better citizenship than ours of today.

We will support and advance the cause of Christian missions with greater and not diminished loyalty and generosity knowing that it is the power of Christ alone that will inspire and enable the nations of the world to work together for peace and righteousness, for human brotherhood and the fulfillment of human life in the Kingdom of God.

GRACE CHURCH, TECUMSEH, NEB., SENDS S. O. S.

Grace Church, Tecumseh, Nebraska, needs at least $500 immediately for much needed repairs, renovation and general "boosting". The little company of the faithful here are doing their best, but they MUST be helped. A Layman of the Presbyterian Church living here, and with intimate knowledge of our work, has started the fund with $200. The prospects of the Church were never brighter. We can put up a great fight if YOU will send us the ammunition. Will you "do your bit"? He that giveth to the poor lendeth to the Lord. If you are satisfied with the security, lay down the cash. Bishop Arthur L. Williams is our reference. Send checks for any amount to the Vicar, the Rev. C. Edwin Brown, P. O. 365, Tecumseh, Neb.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

SIAM

Archdeacon Webber's Letter

(Continued from last week)

BANGKOK

The great and controlling idea, it is said, of the Siamese, is repose, and yet again repose. Energy and voluntary work he cannot understand; in other words, he is through and through lazy. Not so the Chinese.

The oldest street, the Broadway, as it were, is, strange to say, the newest, at least in name—"The New Street"—and is very long, running parallel with the river, though a block away, then, suddenly turning to the left, it goes on and on, having an up-to-date electric car line of three minutes' service. O yes, Bangkok was the first, as far East as this, to have electric light—even before India.

As is usual in the East, the buildings of the foreign banks, etc., are very large, and three, and sometimes four, stories high; in Bangkok, as far as possible, they are on the river front, as is also the hotel, with its pleasing garden, but outrageous price of twelve ticols a day, at which even that genial and free-handed creature, "the drummer", or commercial traveler, as our English cousins call him, rebels but uselessly. I didn't even do that. In all outward meekness I paid my bill for lodging, breakfast and launch from ship to hotel, and fled, glad to escape so easily.

The only Oriental buildings in the city more than two stories high are those belonging to the State.

The street on which business most flourishes is called "The Sampin", about ten feet wide between exposed wares, and perhaps fifteen at night, when the bazaar is closed. Every possible thing one can wish—hardware, brasses, jewelry, rugs, flowers, dry goods, etc.—temptingly invites you, and thus you enjoy to the full your shopping tour, especially as awnings cover you from the blazing sun; for said sun can, in an unwary moment, in which, perhaps, you hardly lifted your sun hat, as it seemed, fell you like an ox, and, mayhap, you know no more for six weeks. In the case of a clergyman who, not understanding the effects of the Oriental sun (always at from 140 to 160 degrees), took off his hat at a service in a cemetery, and then, alas! for weeks and weeks he was ill. As I look up, I see a strip of sunshine a foot wide shining in my door. I wouldn't, for much, go into it bareheaded for even a second.

There are 800 wats on the Buddhist Temple in Bangkok. I'll write about two. First, the Wat Pui, where there is a figure of Buddha, in excellent proportion, 130 feet long, lying on the right side, with head supported in the right hand, the thumb of which is of equel length with the three larger fingers. The face is full, thick-lipped, negroid in expression, and has kinky hair. Once the figure was all covered with gold, now largely peeled off, except from head and face and right hand and arm.

Second, the Wat Chang. The chief thing to see there is the tall, graceful Phra-da-chi, about 150 feet high—generally called a pagoda—and means a good priest's monument. Think of a very stately spire, cone-like down, say, 50 feet from the top, and then symmetrically widening out until you have a base of at least 25 feet square, and you have a general idea. In all the wats of the city, glass or ordinary mosaic work is used both for the steep roofs of the wats and the pagodas, but for this one the decorations are costly Chinese plates, both small and large, once given to the late king. When a plate is more than three or four inches in diameter, it is broken into four parts. A little way off the effect is not only striking, but effectively beautiful. On each of the four sides granite steps rise to the cone part, from which, by a rope ladder on one side, you can climb to the top. The stairs are very steep, and require a hand-rail. No! I didn't go up the ladder, nor yet the last flight of steps, each one eight inches high and three inches wide. Opposite each flight is a magnificent canopied shrine—in one a golden Buddha lost in contemplation; in a second, several priests kneeling before the Buddha; in a third, priests adoring the sleeping Buddha; the fourth was empty, evidently with meaning. The king is very active for Buddhism, and both lectures and writes upon it.

There are at present 1,000 white foreigners in Bangkok, seven being Presbyterian ministers working under the Presbyterian Church of America. Besides their religious work, they have a school of over 200. Their Mission has been in Siam since the days of Judson, some 100 years ago, I believe they said.

The Roman Catholics (French) have several churches, one a large cathedral, nearly completed, where Eurasians go, and another, a big Chinese one, with a beautiful chime. One of their schools has in it 1,000 Siamese, but few conversions, I am told; they have been 250 years in the field.

The Church of England has two clergymen, the one the Chaplain of Christ Church, a very stately building, with a square Norman tower, where congregate all those who profess and call themselves Protestants, demanding a service but once on Sunday as the sun goes down, which, as you know, all over the land, happens the year around not far from 6 p. m., and then it is dark at once. When, last year, a clergyman dared to preach eleven minutes, they sent word to him through his friend, that it must not happen again.

The second clergyman, an S. P. G. Missionary, out now two and a half years, is with his wife doing very real and telling work, both evangelistically and by schools for girls and boys. I had the privilege of both celebrating at 7 a. m. and preaching at 9 a. m. Holy Communion, Whitsunday. Now it is 6:30 p. m., and night falls on the sea, and I'll say good night. With highest and most respectful regards,

Your most faithful Priest,

PERCY C. WEBBER.

A STORY OF JAPAN

By Anna Leman, a Junior in the Prize Essay Contest

The Japanese have no bread nor meat, but they live on tea, rice and fish. The kittens do not know what bread and milk are, but they devour rice, with fish grated over it.

When the Japanese go to Church, they leave their shoes on a shelf in the vestibule. They always leave their shoes outside wherever they go. Once they sat on the floor in Church and school, but now they sit on pews and benches to make them grow larger.

At school they write with brushes. They have a large black stone, on which is a sort of ink, and they rub their brushes on that and write. When they write, they write up and down the page. They make all sorts of funny figures for writing.

The little girls that go to school have to wear skirts over their kimonos. To read, they start at the back of their book and go forward. When the little girls go out to play, they sometimes carry the babies on their backs. The girls jump up and down, and the babies go to sleep, as it quite used to it. The women also carry the babies on their backs.

Some of the games are "The Battle of the Flags", "Flying Kites", and many other interesting games.

One day in each year they have "The Feast of the Dolls" for the girls, and all the dolls are brought out that the parents have saved for centuries. There is a doll house, with shelves, with dolls on them, and each year the little girls get new sets of dolls.

Then comes the boys' day. It is the "Day of the Flags". On that day the shops and stores have flags and many other toys for sale. Their flag has a dragon eating the moon.

The people hardly ever wear hats. They mostly carry paper parasols. The rich people ride in rickshaws, as they have to pay to ride. Men called coolies draw the rickshaws.

The little girls and women both pick tea. They carry the baskets on their backs. They line up and go before a desk, and are paid according to how much tea they have picked.

The Japanese worship images and call them gods. There is a mountain called "Fuji". It is very sacred to them. They have built a temple on it, and they go there to worship.

The Rev. Mr. Welbourn has been in Japan seventeen years. He came back here (to the United States) and visited in different cities, and interested his friends so in Japanese work that some of them went back to Japan with him to help him build his Church. He saw a ten thousand dollar Church in Baltimore, and he went back to Japan and built a duplicate.

When a Missionary goes to dinner with a Japanese, and the lady comes in the room, the Missionary has to slip the cushion from under her and fall on the floor and say, "I meet you for the first time; I am very glad", and likewise to the rest of the family.—The Church Herald, Florida.

New Workers and Progress of the Kingdom in Porto Rico

Important changes have been taking place during the Summer months in the Church's Missions in Porto Rico. In June the Rev. Mr. Whittle arrived to assume immediately the responsibility of the work in Fajardo. The young native lay reader, Josi Flores, who kept the people together so well, is now studying at the University of Porto Rico. Bishop Colmore recently visited Fajardo, and was fortunate in securing the largest residence, and a most desirable one for Church, Rectory and Parish House combined, until a suitable building may be erected for the services.

On the same boat with Mr. Whittle came Deaconesses Crane and McDonald, who have established themselves in Ponce, and have charge of the work at St. Luke's Hospital and have also started a center for drawn work and embroidery, where exquisite work is done. They are at work now on a thousand dollar order from the States. Their aim is unique in Porto Rico, in that the workers get the benefit of the profits.

Miss E. L. Robbins, for three years Superintendent of the Hospital, has recently resigned, leaving a record of excellent work accomplished. It is her purpose to go to France, enlisting as an anaesthetist. She sailed for the States Sept. 19 on the steamship Carolina.

To the Hospital staff has been added another devout Churchwoman, Dr. Barker, dentist, and for many years Missionary in Oklahoma to the Indians. She becomes the dietitian of the Hospital, but is prepared to give efficient service in other ways when called upon.

Rev. L. M. Haughwaset is taking a much needed rest in the States. During his absence, the Rev. Charles E. Taylor, recently assisting in the Mission at Mayoguez, has charge of the Parish.

In Mayaguez, the Rev. F. A. Saylor and wife have already won the admiration of the American colony, and Mr. Saylor is giving the Mission the benefit of his experience in school administration in Honolulu and Sewanee. He is ably assisted by Miss Victoria Gonzales, a Cuban by birth, but educated in the States for such work as she has come to do. Three of the former assistants remain with Miss McCullough, and the Mission in Mayaguez, with such a staff, is bound to make itself felt in the community. The Presbyterian Missions in Mayaguez are also doing excellent work.

The steamer Carolina, arriving October 3, brings the Rev. George V. Dickey of Newport, R. I., who comes to assume charge of the American Church of St. John the Baptist, San Juan. Services during the Summer have been conducted by the Rev. Harvey P. Walter, whose remarkable sermons have greatly impressed those who have attended. Not less than forty have been present any Sunday during the Summer, which is an unusual record. Mr. Dickey comes to a Parish well organized. The women are doing excellent service, they being the first Church organization to do definite Red Cross work. Nearly ninety hospital shirts have been made by this small band, and all lend enthusiasm besides to the very active work in the Federal Building, where surgical dressings are being made by the hundreds every day.

Bishop Colmore sailed October 10 on the steamer Carolina, to remain in the States two months pleading for the funds absolutely necessary for buildings and equipment in Porto Rico. The most excellent staff of workers can do little without the means to carry on their work.

St. John's School reopened with 43 pupils. Two new teachers are added to the staff—Miss Rice, instructor in Spanish, and Miss Mathes of Decatur, Illinois, who is a devoted Churchwoman, and comes to Porto Rico full of the spirit of service and with high recommendations as a teacher.

No one can be utterly selfish and hope to prosper permanently. Society, with all its faults, frowns down at length upon the man who never considers the general welfare. The moral constitution of the world runs athwart the man who worships self. In the very nature of things, selfishness cannot gain enduring satisfaction. We realize ourselves through seeking the happiness of others and so fulfilling the law of Christ.—The Christian Intelligencer.

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.—Phillips Brooks.

THE CHILDREN'S HOUR

THE KING AND THE ROSE

By James Philip de Bevers Kaye, Dean of Topeka

Once there was a great king, who lived in a marble palace and had everything that great kings should have. Around the palace was a large and beautiful garden, filled with all kinds of flowers, and the king and his daughter walked its pathways day after day. Yet they were not quite satisfied, for such flowers as bloomed for them bloomed everywhere throughout the kingdom, even in the peasants' gardens just outside the palace walls. So one day the king made up his mind that there should be in his garden some particular flower that no one else in all the realm might look upon.

His messengers went far and wide into other climes and other lands, and in their search they found a rose most beautiful and fair. This pleased the king, and he ordered it to be cultivated and guarded with a special care, and when he and his daughter walked the garden paths they smiled to think how beautiful it was that they only had such a rose, and that it was walled up with high and solid work of stone from prying eyes.

Now, while roses love kings and kings' daughters, they love humble people, too. Just outside the palace wall was the tiny cottage of a peasant and in this cottage lived a peasant's daughter, whom the new rose thought to be as lovely as the daughter of the king. For one day, when this rose had grown so tall that it could look over the walls, it saw the peasant's daughter, and, seeing, loved her.

While the king and princess slept, gradually, day by day, it crept under the walls of the palace garden, and after a long, long struggle shot up from the earth and blossomed and smiled and gave its fragrance out into the little garden beside the peasant's cottage.

The peasant's daughter loved this straying rose and pressed it to her breast, and the rose's heart was glad, for love is sweet. And so it is that today, in both gardens, the peasant's and the king's, this queen of roses blooms.

The Church in War Time

By Dr. James E. Freeman, Member Church War Commission

All the several departments of the state and of industry, as well as the more closely related activities of home and society have been mobilized, for the purpose of making more effective the great and mighty enterprise in which this government has been enlisted in the prosecution of the world war. Probably never before in the history of this or any other government has such a combination of forces been effected with such facility and rapidity as here in our own country. We have learned great lessons from the powers of Europe, notably from England.

In the mobilization of all these agencies, must not the Church take its conspicuous place? Nay, must it not lead? Surely if ever there was a time when the great spiritual realities for which the Church stands and to which it witnesses should be rendered conspicuous, it is the present. Periods of intense strain call for that peculiar kind of strength and stimulation which a realized and practical religion affords. To those of us who must stay at home and discharge our important obligations for strengthening and upholding the hands of those who serve, the Church and its services, and notably its sacraments, should mean more than they have ever meant before. One feels like crying out at such a time, "Lord, to whom shall we go, Thou hast the words of eternal life." Strange and incongruous as it seems, there are those who, in such a time as this, show less heed for the things of the sanctuary than in days of piping peace. While men in the field are disclosing a greater reverence and a finer devotion to the higher things than they have ever witnessed to before, those at home are disregarding these essentials and giving no evidence of reliance upon the arm of Him without whom all our labors are in vain.

On the other hand, it has been our observation that there is an awakening of interest on the part of many who have been careless in regard to their sacred privileges and obligations, and the knitting together of fellowships that must prove sacred and permanent. If we could but reveal it, we would find that the sanctuary of God in the days that are critical, is a greater stronghold and support than in those calmer and less passionate periods in which men pursue the common routine of life. It is good that this is so. If the pastimes that have superseded the Church and its essential place are not laid aside now, we have little hope or expectation that they will yield their place when once the storm-clouds are past. Apart from the refreshment and inspiration which must be had at home, what a conspicuous and important place must the Church and its great teachings occupy in the life of those, who, detached from home restraints and life's common occupations, are bearing burdens fraught with such grave and imminent perils?

Already the Episcopal Church in America is establishing, through its War Commission, a more intimate relationship with the absent sons and fathers in camp and field. It is proposed to send some of the strongest Bishops and Presbyters to France to minister to the men and to serve as Chaplains Extraordinary. At home, in the forty or more Training Camps, it is proposed to place, from time to time, some of the strongest preachers and laymen of the Church, that they may minister to the men and have fellowship with them in the days of their preparation. This preparation, we venture to believe, in the light of our knowledge of the conditions in camp and field, is more imperative than any other form of preparation or discipline to which the men are subjected. We have said before, that behind the man behind the gun must reside character to resist the multitudinous temptations to which he is subjected, and behind character must reside some permanent, strengthening religious conviction. Plus all this, the Church co-operating with other agencies, notably the Y. M. C. A., and the government, is to undertake to furnish such measures of relief and recreation as its means may afford. If, at the close of the war, the Church of the living God is to have a new birth of power and influence, it must disclose its vitality now. Every man, woman and child who is committed to the things of religion must from this time on become a recruiting agent for the Kingdom of God. I said in my opening sermon that the old conception of placing the entire responsibility upon the shoulders of an exclusive ministry, with the consequent abdication of the people, is fallacious, unjust and unworthy. The Church is a corporation that constitutes in itself a great joint partnership, in which every individual member is a sharer. Partnerships are not maintained with any degree of efficiency where any of the partners neglect their responsibilities and duties. Every Church in this land, with all its multiform activities, would find its capacity and enterprise overtaxed if a reasonable ideal of service were recognized by the people.

Street Preaching in Pittsburgh—The Closing Service of The Season

The closing service of the fifth season of street services was held on the corner of Smithfield Street and Second Avenue, Pittsburg, on Sunday afternoon, Sept. 30th. The attendance proved a record, and the enthusiasm was remarkable. Crowds of men thronged around the Bishop of the Diocese, the Rt. Rev. Cortlandt Whitehead, as he gave them a stirring Gospel message. The Rev. William Porkess, Chairman of the movement, presided, and also gave an address. Other speakers were the Revs. F. O. Johnson and Thaddeus A. Cheatham. Selections were rendered by expert instrumentalists, and Gospel solos were also sung.

These services have been held four months of each year for five successive Summer Sunday afternoons, under the auspices of the Episcopal Churches of the city. The greater number of the clergy have entered into the movement with considerable enthusiasm and activity. It is estimated that during the 1917 season thousands of men have heard the Gospel.

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THE CHURCH CAN HELP THE NATION

So Says Dr. Slattery, Rector of Grace Church, New York City

These are the days when men who love both Church and country ask how the Church may serve the nation. Whatever people may have thought of the ability of the Church to help them in the past, they find the demand of the hour so great—if the war has come at all close to them—that they would be honestly glad if an institution which tries at least to see events as in God's sight could give them inspiration for action, steadfastness in trial, and assurance of an invincible control which makes for righteousness. It is because the opportunity before the Church is stupendous that those who love both Church and country should ask the Church to serve the nation with the best in its power, and should ask the nation to expect from the Church a help which is real.

The Church at its best, while eager to identify itself with all the interests of men, has a certain detachment. Its unworldiness is indifference not to persons but to things. It puts the emphasis not on the passing and the convenient, but on that which in the end is satisfying. Never cynical or despairing, it is inspired by a hope founded on conviction and on life. However the Church in any man or time may fall short of such an ideal, the ideal is there, trying to break through the crust of imperfection. The Church does humbly and sanely look to God for direction, and, with stumbling and faltering words, tells what it hears from Him. John Baptist before Herod, Savonarola before Lorenzo, indicate the clear sight and courage of religion. The Herods and Lorenzos do not like such exponents of religion; but the people are grateful for a sincere word which pierces the conventional and the safe, and seems, through whatever medium, to come from God.

Is it possible to catch any notes of such a message in this time of stress and agony? There are loud voices which use God's name too easily: of these one is at least suspicious. The genuine help comes from the quiet and the modest, who to their wisdom add goodness and mercy; and such live most often where there is little shouting, but intensity of thought and simple effort to express the thought. There is a drift of leadership which the attentive observer can discern through the general Church. One may hope that by describing its qualities these qualities may be emphasized in the leadership of the immediate future.

I

The Church at its best will permit no shrugging of shoulders when the object of the nation in this war is mentioned. We are at war not because our commerce was threatened; not because if autocracy should have won, without our opposition to it, we should have been its next victim; certainly not because we wished land or money by way of reward; but only because we as a nation came one day to see that freedom in the world was at stake, and we cared enough about it to sacrifice, if need be, all that we have and all that we are. We are perceiving anew how much democracy is worth: it is worth dying for, if our sacrifice will save it—and we believe it can.

In the sacrifice which the whole nation is making, our own democracy is to be purified. A fine type of man, in officer's uniform, about to sail for France, said to me a few days ago that he hoped peace would not come till our people had tasted the cup of sorrow and sacrifice, for, he said, we need it; and, bare of self-consciousness, he was standing ready to be himself part of that sacrifice. A speech like that, when its implications are flashed through the mind and heart, catches one's breath; it is the sort of speech which the Church dwells upon and holds before the people. It shows that we are not a commercial, selfish nation; we are to win no indemnity, no land, but we shall gain a sterner righteousness, a more beautiful face. In losing our life for the sake of human freedom, we shall find it in the glory of what has right to stand in the light of the Cross.

The Church can take the best words men say to one another and make them the common talk. The ideal of the noblest may be held boldly before all. From the President to the school boy who declaims his first war message, there shall be but one reason given why America is at war; and the Church will have helped to clarify it and make it universal.

II

The Church ought always to be expected to stimulate the national conscience.

We rightly condemn the Russian bureaucrats who made their country's peril an opportunity to swindle and cheat. We are apt to forget that we once had citizens who, supposedly filling government contracts for which they received full pay, sent to our Indian wards such abominations as tin shovels; and it is not altogether clear that there are not today citizens who would, if they could, take advantage of a world's misery to overcharge for necessary food, to sell defective machinery, and in a thousand other ways to make capital out of a nation's haste. The Church calls to repentance: in these days it ought to call with sufficient voice to make such men hear its scorn though they never may darken a Church's door.

Still others there are whose consciences need to be sharpened. These are not bad men so much as stupid. We condemn the false prophets of the Old Testament who cried, "Peace! Peace!" when there was no peace. We condemn the faint-hearted counsellors of 1864 who attempted to involve our government in compromise with the opponents of its avowed purpose. But we may not be aware how insidious is the argument of men dull, but otherwise good, who would have us today recede from the one purpose for which we are at war, and to be content with what could only be a truce with autocracy. Vigorous words were said by Christ about people who put their hands to plows and turned back. The Church of Christ can have no milder words for those who enter a sacrificial act and, when half-way through, doubt Him so far as to beg to stop, content with an evasion and a compromise. Kant used to say that he could dispose of his enemies; his friends gave him the real trouble. So the nation today has most to fear from the soft-hearted, not quite clear-headed, advocates of half-measures. The Church once more may send out the Divine call, "Repent!" Gentleness without strength is as far from Christ as force without love. The Church must beat its own breast and ask for itself and for all it can reach a straight vision of the truth and the right. And there must be no playing with shadows. The Church here may have the more power because the man who puts peace before righteousness is often sincerely and humbly within the Church's inner influence.

III

A million of the Church to the nation more important than any of these already mentioned is the fixing in the mind of the soldier the dignity of his task. After the farewell to home, after the parade through revering crowds, it may sweep over him that he is leaving long and beautiful years of happiness for a doubtful end. Easy and loving friends will have told him how truly great it is to risk life for one's country, but he will think their words only good nature and kindness. If an institution which weighs its words, which, fearing God, tries to speak as before Him, candidly asserts the worth of a short life uncompromisingly given for the highest sacrifice, then the soldier may indeed be reassured that his exultation at his highest moment was not mockery.

The records of the Church are filled with the praise of the men who count not the cost when a supreme duty shines before him. Stephen, Telemachus, Damien, and their fellow-martyrs all down the ages, are, whether young or old, complete in years, because in each case the man gave his all for what was worth all. It is to be a follower of Christ in a literal sense if a man attain the love which lays down life for friends. As we know that Christ living to old age could not have won for man what He achieved by His uncompromising conflict, ending in early death, so we dare to say to the soldier in this war that, if he die before another summer, he will still have accomplished what long years of ordinary life could not have accomplished. He will have done for humanity and for his own country the utmost that any life could do. The very brevity will but declare its thoroughness. Every hero who takes no thought for his life in the presence of a truth which compels his sacrifice makes it easier for a nation and a world to fulfill its God-given destiny and to rise to its victory.

By words, by glance, by homage, the Church can send the soldier across the sea light hearted and joyful, because there awaits him a work to do for which the longest and most crowded life, giving its utmost, could give no more than he will give, even if he die on the morrow. The nation, taught by the Church, shall have happy warriors:

"Glad did I live, and gladly die
And I laid me down with a will."

We hope and pray that the soldiers and sailors and aviators whom we know shall return to us safe, to lead us into the difficult days of peace, but every man is conscious of his risk. The Church can assure him that this willingness to run the final risk is the gift which he presents to God. And nothing in human experience can surpass it.

IV

The greatest boon which the Church can today bestow upon the world is to give it fresh conviction of immortality. An English soldier is reported to have said that he did not mind dying, only, he added, it is "so permanent." Not by argument, not by pompous assertion, but by the confidence of an interior trust, the Church must proclaim that dying is not permanent.

The common approach to belief in immortality has been along the road of justice to man. We have told ourselves that it would not be fair to man if God put into man's heart ideals and ambitions, and snapped off the current of life when these ideals and ambitions were, by even the best men, only beginning to be fulfilled. The promise men have most depended upon is, "Let not your heart be troubled"; it is, from man's point of view. Now the war has perceptibly changed the attitude. It is clear from books written during the war that there is a new and vivid awareness of God. All sorts of people, people quite outside conventional attachment to religion and the Church, have this new sense of Presence. And within the Church a perpetual conviction is vastly deepened. With this fresh consciousness of God's reality we look at problems, as it were, from His point of view. We see immortality, among other hopes and fears, in a new way—it is no longer man's need of it that we are contemplating; we discover that there is something in the universe which requires man's immortality for the bewildering plans of God.

More and more the serious people of the world are standing with upturned faces. We are all watching and listening. It is a mad conception of the Church which believes that it is content with past records and revelations. In a moment like this, the Church knows itself to be in contact with a living God who speaks here and now; and, in the forefront of the listening, waiting world, are the organized forces of religion. Old hopes are verified, but they are often filled so full of new life that the Church will think it has a new confidence and a new inspiration to give to humanity.

We look down, to find that the noblest men of all nations are willing to die for what is to them truth and right. These men are trained in mind, heart, and soul to live to old age for the good of the community; the causes which God has inspired men to champion they will, if they live, carry forward with superb energy. Tomorrow a huge proportion may be dead. Is that the end? every one is asking. Does God allow men to be equipped for His plans, does He use them up in the early dawn, and throw them away, never to use them? As we have the belief that we are made to cooperate with the Creator, we can never truly believe such waste possible. We look down at the seeming waste; we look up to the onrushing plan of God—and we know, as by revelation, that the brave and the strong, giving all here, shall go on to serve the Master in the spaces which for us are still invisible. They are already, we say, pushing on to greater and happier victories. And we see the heroes here melt into the innumerable company of heroes there, one endless throng of servants of a patient and loving God.

Probably the chief sacrifice of this war falls upon the mothers who see their sons go out into the unknown. They abide at home seemingly far from the conflict. Their very inaction is part of their tragedy; they can only love and pray and wait. But doing that, possibly they may be doing the superlative share of the conflict. The things which are not seen are always more powerful than the things which are seen. If the Church can, with an unimpeachable authority, tell these mothers that their sons sink not even to sleep (not to speak of forgetfulness), but rise again from their earthly warfare to a yet more glorious warfare in the nearer consciousness of the Divine Leader—then the Church may be giving spirit and faith to those whose courage is the deep essential of a righteous and enduring peace.—New York Times.

Chaplain Makes Plea For Army Men

The Rev. L. R. S. Ferguson, Rector of the Church of the Messiah, St. Paul, Minn., and Chaplain of the First Minnesota Regiment of Infantry, with the rank of Captain, gave a stirring and eloquent address on "The Civilian's Relation to the Army" at the Convention of the Federated Women's Clubs of Minnesota, held at Mankato last week. "The young man who goes into the army is of the same class as the young men you invite to your homes, and entertain, and yet the attitude of the community seems to have changed toward him after he puts on the uniform," said the Chaplain. "The young man of the army who is entertained in your homes feels this, he feels that he is an inferior because of this general attitude of the public.

"We have all heard the cry which has gone up all over the land, 'We must protect our women from the soldiers'. I want to say to you right now that we have found it very necessary at times to protect the soldiers from the immoral lepers who are in every community."

YOUNG MEN OF THE ARMY

"Young men who go to make up our regiments are of the same class as you come in contact with every day—they possess the same high ideals as the boy you hold dear to your heart. The armies contain men of the brightest intellect and most perfect manhood. There remains a great work for those who remain at home to do. The Red Cross is working hard, yet the supplies will vanish in time of need like the mists before the sun. Lack of supplies will ensue, and there will be need and want and suffering because of this. Why? Simply because those at home failed to catch the inspiration of the hour, and sat down and folded their hands." He scored the idea the Germans have of German supremacy.

"There is only one race which will dominate the world, and that will not be the Teutonic race, but the Anglo-Saxon race, centered in this country," he said, while his enthusiastic audience applauded.

"We are to be the dominating factor in this great coming democracy."

"It is the strong, the clean, the best young men who go into our armies. Remember, every young man in the American army today is matching his life against your activities. From all over the country the soldier is calling to you, loyal men and women of Minnesota, to put forth your activities against the time of need, and prove that those at home have not forgotten them, and that they are remembered."

He recalled how the First Minnesota had been forgotten upon the border recently, simply because there were no battles, although malaria and other dangers menaced them, and hoped that in the present conflict the soldiers would be remembered. He spoke of the great work the Red Cross must do, taking care of those who went, and the families that were dependent upon them.

"The supplies for these families must come from you," he said. "You must sacrifice as the men who carry the flag into the first line of trenches sacrifice. Those who will not lack loyalty and patriotism, and are guilty of sedition. The young man in uniform is the very best the nation has to give. Take him as he is and place every safeguard you can around him."

GREAT RESPECT FOR WOMEN

"There is not an American soldier who does not pay the greatest deference and respect to womanhood. They live among men, drill with men, eat with men, and life in a camp is naturally rougher than it is where men mingle with women. But when women come there is a change, and every American soldier pays the proper deference and respect to womankind.

"There is one class upon whom war falls the hardest," stated Captain Ferguson, paying a graceful tribute to the women of the nation. "It falls the hardest upon the womanhood, the motherhood of the nation, who give their dearly beloved sons, their own flesh and blood, for their country. In all the world there is no sweeter name than 'mother'. The greatest sacrifices that are being made today are being made by the mothers, wives and sweethearts of those in the army."

Please don't think you can't give a certain sum—which you throw away almost every day, or do not mind paying out for unnecessary things.

An Appetizing Dinner, Small Congregation, Good Story

Archdeacon Waddell covers a difficult field in the Diocese of Mississippi, as is evidenced from the following excerpt from a report made of his visitations last month:

"In the afternoon I went up to Okolona, and stopped at the Hopkins Hotel, where they certainly feed elegantly. I enjoyed the hotel more than I did the Church, for after walking way up there, I found three faithful ladies waiting. We sat out in front and listened to a band playing for the soldier boys—a band concert, to which everybody had gone. The tunes did not impress me as being very appropriate for Sunday. It could not have awakened very much spiritual life in the boys. After waiting a long time, about seven ladies came in, and we had a short service. No offerings."

The Archdeacon possesses a keen sense of humor, and many amusing stories find their way into his reports. At Lumberton he heard a good anecdote, which he repeats in his characteristic style:

"The Presbyterians had a big meeting, with several prominent preachers on hand. A Negro preacher, belonging to the same Church, went over one night for the purpose of catching all the big words that the preachers would use, so that he could give them to his own congregation next Sunday. He got a good many, and used them all, but the one he harped on most and used oftener was 'statu quo'. After the service the congregation gathered around him and said: 'Parson, we didn't understand all dem big words you used tonight. We wish you would tell us what you meant by 'statu quo'. The parson threw himself back and laughed heartily. 'You is the biggest fools I ever see. You don't know nothing.' One of his audience came up close and said: 'I know we don't know nothing, but please tell us the meanin of statu quo'. 'Well, friends,' said the parson, 'the real meaning of dem words is that we are all fools.'"

New Dean of Margaret College

The Rev. George H. Harris, Rector of St. Peter's Church, Paris, Ky., has been elected Dean of Margaret College and Rector of St. John's Church, at Versailles, Ky. The office of Dean was established by the Board of Directors of Margaret College to provide for the situation caused by the removal of the President, Rev. J. M. Maxon, to Louisville. He retains the Presidency of the College. This arrangement, suggested by Bishop Burton at a conference of the clergy of the Diocese and of the lay members of the Cathedral Chapter, was heartily approved, and meets with general satisfaction. Mr. Harris has served as a Deputy to the General Convention from the Diocese, is President of the Standing Committee, is Secretary of the Diocese and of the Cathedral Chapter, an Examining Chaplain and Editor of the Diocesan News. He is a graduate of the University of the South and of the General Seminary. Mr. Harris began his work as Dean of Margaret College on the first of this month, and will assume charge of St. John's Parish November 1st.

Cost of the War Partly Repaid

"The second Liberty Loan will succeed easier than the first; America is aroused now, and it takes much less argument to enlist heart and brain and practical expression in subscription to Government—to country—than the first time. **We are getting familiar with the truth that our all is from God,** and that our neighbor, in the highest sense, is the dear country that He gives to be ours, and we are going to obey the commandment."

"Do you suppose that this excerpt was taken from a religious weekly or from the editorial column of a daily paper?" asks the Rev. Charles E. Jackson of Fall River, Mass. "By no means. It is a **part of the report on conditions in the Stock Market,** from the financial page of the **Boston Transcript.**

"Some time, perhaps, we may be able to feel that the dreadful cost of war in suffering, as well as treasure, has been partly repaid, if it has awakened **a universal sense of human brotherhood** and established **ideals of democracy and freedom** throughout the world."

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THE BISHOP OF UTAH REQUESTED TO RESIGN

Bisop Jones of Utah, according to a dispatch which appeared in the daily papers under date of the 11th inst., has been requested to resign by his Council of Advice, the Cathedral Chapter, and the Vestrymen of St. Paul's Church, Salt Lake City, on account of having uttered alleged seditious remarks in Los Angeles. The report states that it is their conviction the Bishop has forfeited his right to be leader of the Diocese by his unpatriotic attitude and his membership in organizations not in sympathy with the national struggle for human rights and democracy. The Bishop has announced that he will not comply with the request but will put all the facts before the House of Bishops to meet in Chicago.

"The matter of my resignation," said the Bishop today, "lies within my own hands. I do not intend to resign until I have finished my investigation and have presented the facts before the House of Bishops at the meeting to be held next week in Chicago.

"I will leave on Sunday for Chicago. When I arrive there I will put before the House all of the sides of the case for their decision."

The following are copies of the official action taken by the Council of Advice and by the Vestries of St. Mark's and St. Paul's Parishes, Salt Lake City, forwarded to the House of Bishops in session at Chicago last week:

It has become the unpleasant duty of your Council of Advice to address you in an official manner regarding your attitude toward the Government of the United States in its present crisis, and the effect of your utterances upon the Church tn Utah.

It is unnecessary at this time to rehearse the various steps which have led up to this action of your Council of Advice. Your affiliation with various seditious organizations, the shame and embarrassment experienced by the flock committed to your Episcopal care, through persistent promulgation of unpatriotic doctrines, your steadfast refusal to heed the advice and remonstrances of your brother Bishops and your clergy and laity in this matter, and the injurious consequences of your course upon the life of the Church in this State, as well as elsewhere, have convinced your Council of Advice that your usefulness as Bishop of the Church in Utah is at an end. The Council is further convinced that even though the war in which our country is now engaged should be brought to an immediate conclusion, or though your attitude should be reversed, you would be unable to regain the respect and confidence of loyal Americans not only within the Church, but outside, without which no Bishop can be acceptable or successful in the prosecution of his work.

Your Council of Advice, therefore,, deeply sensible of the serious import of this step they now take in its effect upon yourself, but, on the other hand, equally alive to the serious condition into which the Church in Utah has been brought by you, respectfully urge upon you the duty of resigning as Bishop of Utah.

Respectfully yours,
(Signed)
WILLIAM W. FLEETWOOD, President.
GEORGE M. MARSHALL, Secretary.
WILLIAM F. BULKLEY,
J. H. DENNIS
M. L. RITCHIE,
J. WALCOTT THOMPSON.

ST. MARK'S ACTION

The resolution adopted by the St. Mark's Vestrymen follows:

Whereas, Elihu Root, ex-Secretary of State, has said in substance: Before the decision to make war, men may range themselves upon one side or the other of the question; but after the decision in favor of war, the country has ranged itself, and the only issue left for the individual citizen is whether he is for or against his country. From that time on arguments against the war in which the country is engaged are enemy arguments. Their spirit is the spirit of rebellion against the Government and laws of the United States. Their effect is to hinder and lessen that popular support of the Government in carrying on the war which is necessary to success. They encourage the enemy. The purpose and effect of what they do is so plain that it is impossible to resist the conclusion that the greater part of them are traitors at heart to the United States, and are wilfully seeking to bring about the triumph of the enemy; and,

Whereas, The Council of Advice, canonically charged with the duty of advising the Bishop, has officially urged upon the Right Reverend Paul Jones, Bishop of Utah, his duty of resigning as Bishop of Utah:

Now, therefore, the Dean, Wardens and Vestrymen of St. Mark's Cathedral Parish, in regular meeting assembled on the 8th day of October, A. D. 1917, do unanimously approve said action of the Council of Advice, and solemnly declare such resignation, or the involuntary removal of the Rt. Rev. Paul Jones, as Bishop of Utah, to be absolutely essential, in their deliberate judgment, to the preservation and maintenance of the institutions of the Church in Utah:

And further direct that a copy of the foregoing declaration be forthwith transmitted to the Rt. Rev. Paul Jones and to each Bishop of the Church having jurisdiction in the United States.

ST. PAUL'S ACTION

The following was unanimously adopted by the Vestry of St. Paul's Church:

The Board of Vestrymen of St. Paul's Church, Salt Lake City, believe that a Bishop of the Church who, by speech or action, would in any way obstruct the efforts of the Government to destroy the German menace to all that civilization and Christianity stand for, or who even refuses or withholds the most vigorous support within his power to the United States in its present peril, is thereby unfitted for leadership in the Church in any American community.

They therefore declare that the Rt. Rev. Paul Jones, by his unpatriotic, not to say seditious, utterances, and by his failure to manifest the slightest sympathy with the world struggle for preservation of human liberty, has forfeited their confidence, and the confidence of their Parish, in him as chief pastor of the Church in this State, and should resign his position as Bishop of Utah.

THE BISHOP'S QUESTIONNAIRE

What steps do you know of that have led up to this action of the Council of Advice?

Please state the names of any seditious organizations that you know of with which the Bishop of Utah has been affiliated.

Have you reason to believe that the flock committed to the care of the Bishop of Utah has experienced shame or embarrassment through any action of his, and what are your grounds for this belief?

Please state what, if any, unpatriotic doctrine the Bishop of Utah has, to your knowledge, persistently promulgated, and the occasions on which he has done so.

Please state, so far as you know, on what occasions the Bishop of Utah has refused to heed the advice and remonstrances of Bishop, clergy or others; what the advice and remonstrances have been, and by whom they were offered.

What course has the Bishop of Utah taken, that you know of, which has resulted in injurious consequences to the life of the Church.

Please state what injury has been done to the life of the Church, to your knowledge, by any such course on the part of the Bishop of Utah.

Is the inference true that the Bishop of Utah has lost the respect of loyal Americans in and out of the Church, and, if so, upon what facts do you base that inference?

Please state whether you believe a serious condition to exist in the Church in Utah, and, if so, what that condition is.

A number of the Bishop's friends in Utah believe that he is working for an idealistic condition that at present cannot be realized, and although they do not accept his point of view, they hold him in high esteem as a Bishop and personal friend.

We Must Be Loyal To the Church and Her Institutions

A timely and important resolution has been passed by the Executive Committee of the Trustees of St. Mary's School, Raleigh, N. C., in connection with the campaign to raise a Fund of $250,000 "for the improvement and development of the School, for the establishment of some adequate endowment, and to relieve the School of the incubus of the existing building debt. The committee emphasize the importance of pressing with all possible earnestness the effort to raise funds:

"The largeness of courage and enterprise which proposed this effort to make some adequate provision for the demands of the School has greatly encouraged the friends of St. Mary's. There is no object more important and no duty more sacred than that of maintaining our institutions for the training of the young. We are gladly giving our sons for the service of our country. Millions are being spent to prepare them for effective service. We must not begrudge a few thousands for the training and development of our daughters, and their preparation for the more importnat and more sacred duties which devolve upon the women of our land."

The folder issued by the Trustees emphasizes this principle that ought to be stressed at this time not only in connection with St. Mary's School, but also in regard to every other enterprise which the Church properly undertakes. "War hysteria has affected some people and threatened to suspend everything except those things directly connected with the conduct of the war." The Trustees state that "the necessity for the Fund is increased by the conditions growing out of the war"; that "it is a patriotic duty to make adequate provision for our schools, especially at this time"; that "there never has been so much money in the country before"; that "people are learning to give as never before"; and "to make democracy safe for the world we must be loyal to the Church and her institutions".

Provincial Synod— Province of Mid-West

Continued from page 1)

ulties. No merely ameliorative or charitable activities can ever take the place of this fundamental duty."

4. The recommendation to all Churchmen in the Province of the careful consideration of certain "Principles of Social Justice Today" including the decency of living wage as a minimum in industry, collective bargaining, one day's rest in seven, no child labor under sixteen years of age, the right of employers and employees to organize. etc.

5. The calling of all Christians to a simple and unluxurious life in these ommendation that throughout the Province the First Sunday in Advent be kept everywhere as "a day of prayer and devotion and dedication of our people to simplicity in living."

Most interesting reports were made by the Provincial Board on Colleges. As a result Kenyon College was endorsed as an official Church college of the Province and Grafton Hall, Fond du Lac, for girls, and Racine College, Racine, for boys, as official junior colleges, teaching the Freshman and Sophomore years. Other reports of a routine nature were more than usually interesting.

Among the prominent speakers were Bishop McCormick on the War Commission, the Rev. Messrs. Heilman of Camp Custer and Long of Ft. Dodge on work in the training camps and cantonments, the Bishop of Maine on industrial and social problems of the war, Dean Bell on Social Service, Bishop Anderson on ecclesiastical adjustments necessary in war time, and the Rev. Dr. Gardner of the General Board of Religious Education both on his board's work and on Religious Education for Patriotism and Peace.

The Synod opened with a beautiful celebration of the Holy Eucharist in St. Paul's Cathedral Church. The Bishop of Ohio was celebrant, the Bishop of Milwaukee, deacon, and the Bishop Suffragan of Chicago, subdeacon. There was no sermon. Daily Communion, Matins and Evensong were of course a feature of the Synod.

The Provincial Convention of the Woman's Auxiliary met in the neighboring city of Oshkosh as guests of Trinity Parish on Oct. 10. Routine business was punctuated by some very interesting missionary addresses. The attendance was very good indeed. A happy feature of this Convention was the first ringing on the afternoon of that day of a magnificent chime of bells in Trinity Church tower.

On the evening of October 10 the delegates to both conventions were entertained in Oshkosh by the Fox River Valley Churchman's Club, where an excellent menu, simple as the times demand, and wheatless, was followed by addresses by the Bishops of Fond du Lac, Ohio, and Chicago, and by the Rev. Dr. Gardner.

The Synod will hold its fourth session in September, 1918, at Kenyon College, where it will, incidentally, celebrate the 100th consecration to the Episcopate of Bishop Philander Chase.

Bishop Leonard of Ohio was reelected President of Synod, the Rev. Herbert Prince of Chicago, Secretary, and Mr. W. R. Stirling of Chicago, Treasurer.

Convocation of S. W. Virginia

Continued from page 1)

The Right Rev. A. C. Thomson, who was consecrated Suffragan Bishop on September 27th, was in attendance and added greatly to the deliberations by his advice and to the discussions by his wisdom and learning. The sermon he preached on Wednesday night will be long remembered by the members of the Convocation as the expression of the Old Gospel regarding sin and redemption, his times of war, and especially a rectext being, "Think not that I am come to send peace on earth. I am come not to send peace, but a sword." Bishop Tucker was also present, and his cordial fellowship, ripe scholarship and broad experience was a tower of strength as is always the case in the gatherings of his clergy. This was the eleventh anniversary of his consecration as Bishop Coadjutor and many expressions of love and devotion were expressed, the Convocation being mindful of the great work Bishop Tucker had done during the eleven years of his Episcopate. Truly as it was said he had been the elder brother of the clergy and faithful shepherd of the flock of Christ, over which he had been sent to care.

The Rev. C. F. Smith preached a splendid sermon on Monday night, also did the Rev. T. F. Opie on Wednesday night, who preached from text St. John vi:68, "Lord to whom shall we go, thou hath the words of eternal life." This was the Convocation sermon and the theme was well handled by the preacher, showing everything except the Gospel of Jesus Christ had been found wanting.

Both practical and theoretic essays were of great interest. Practical essay read by the Rev. Thomas Howell and the theoretic essay on "The Bible, a history of the progressive revelation of God," was read by the Rev. Thomas D. Lewis. A large number took part in the discussion of both essays, which proved to be helpful.

On Wednesday afternoon the Convocation visited the Industrial Farm and Home for Boys, situated two miles west of Covington, and were delighted with the great work in progress at that institution. Two cottages have been completed and four nearing completion. In these buildings will be housed 120 boys; the foundations are laid for the dining hall and power plant. There was universal expressions of approval and endorsement of this magnificent enterprise on the part of the Convocation.

Annual Meeting of Minnesota Branch Of the Woman's Auxiliary

The 36th Annual Meeting of the Minnesota Branch of the Woman's Auxiliary convened in St. John the Evangelist's Church, St. Paul, on Thursday, October 11th. The Holy Communion was celebrated at 10 a. m., Bishop McElwain being the celebrant. An inspiring address was given by the Rev. Dr. H. M. Ramsey of Seabury Divinity School, Faribault, his subject being, "The Woman's Auxiliary and Citizenship". He said in part:

"It should be one of the chief duties of you women to cultivate the spirit of friendship, to make the acquaintance of people in lonely, isolated Parishes and Missions. They often seem discouraged, and do not know of the Church's large work in the world. They should learn of our heroes at work in foreign fields. Larger knowledge removes discouragement. In relation to world peace, you have a great obligation. If all your energy goes to secular organizations, the hosts of evil will operate increasingly against Christianity. Our devotion must not flag, our gifts must increase. When reconstruction follows the war, shall there be a debauchery of commercialism? What shall be our example to our children? The spirits of men must be repaired. We have been the ridicule of the world because of our money-getting. Mercy, and peace, and honor are fundamental principles of character. Nations are regaining their souls in this conflict, and shall the war be in vain for us? Let us see to it that nothing can be substituted for these eternal things. It is every man's right to live his life high, and the Church must not fail in this crisis. Hatred must give way to love. The Woman's Auxiliary is organized to carry out God's purpose, to care for others more than ourselves. Where new nations arise, can they see the face of our Lord? We must not lose our enthusiasm or diminish our efforts. Let us not hold back; let us yield our wills to His. When He says, 'Come to Me", let us follow Him. Why do we hold back?"

The annual presentation of the Mite Box Offering followed, after which greetings were extended to the women by the Bishop and by the Rector of the Parish, the Rev. Mr. Cross. Noonday prayers for Missions were said by the Bishop, and after the service the women were invited to St. John's Club, where a dainty lunch was served.

The business session opened at 1:45 p. m., in the crypt of the Church, and the reports of the various officers were most encouraging. The Treasurer reported all pledges paid, and the red Mite Box Offering aggregated $1,555, which exceeded the gifts of any previous year.

Miss Mary Smith, the Educational Secretary, spoke briefly of the Pilgrimage of Prayer, and announced that at the culmination of the Pilgrimage the women of the Church everywhere will partake of a Corporate Communion on the Sunday next before Advent. Miss Smith also announced the course on "Missions in the Bible" for study classes the coming year. The annual election of officers resulted as follows: President, Mrs. H. P. Theopold; Vice President, Mrs. Robert Williams; Corresponding Secretary, Mrs. O. A. Spies; Recording Secretary, Mrs. William Gaylord; Treasurer, Mrs. E. R. Prince; Treasurer United Offering, Mrs. F. B. Bass; President Junior Auxiliary, Miss E. E. Yardley; President of the Little Helpers, Mrs. W. R. Terry.

The Rt. Rev. Dr. Joseph M. Francis, Bishop of Indianapolis, has been tendered the appointment of Chaplain of Indianapolis Base Hospital No. 32, to take the place of the Rev. Owen Davies Odell, who resigned. The Bishop has not fully decided whether he can accept the appointment.

"Really religious people are very fascinating. People with no religion are dull. They are like sham bookcases that you think have books in them, and you find just emptiness."—"The Rough Way", p. 171.

Do not let the GOOD things of life rob you of the BEST THINGS.

The truth always irritates one if it is not accepted. The very sight of a church or preacher makes some people mad.

PLEASE DON'T FORGET THE CAMPAIGN IS ON

We must have One Hundred Thousand Subscribers before January first.

We need the co-operation of every live-wire in the Church—both clerical and lay.

We want a "Witness Table" in every Parish Church in the land. Read the center of page three in this issue.

Other ways in which you can help are given in the center of page four.

Now—today—is the time to act. This office will co-operate with you in every possible way, but—

WE MUST HAVE YOUR HELP

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The Witness

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

PUBLISHED IN THE INTERESTS OF THE PROTESTANT EPISCOPAL CHURCH

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CHURCH CONGRESS MEETS IN CINCINNATI, OHIO

The thirty-fourth Church Congress opened with a service of the Holy Communion in St. Paul's Cathedral, Cincinnati, Ohio, on Tuesday, October 23, at 11 a. m. The celebrant was Bishop Vincent; Epistoler, Dr. Carstensen, and Gospeller, Dr. Slattery. The sermon was preached by the Rt. Rev. Dr. DuMoulin, Bishop Coadjutor of Ohio. It was an eloquent appeal for authority and liberty in State and Church.

All the sessions of the Congress were held in the Assembly Hall of the Sinton Hotel, through the courtesy of the management. (The local committee wished to use the Parish Hall of one of the Churches, but was overruled. We would, with great respect to the authorities of the Congress, suggest that local committees in the future have more to say in regard ot local details.)

The appointed topic Tuesday evening being "The American Home as Endangered by Modern Conditions and Agitations", the appointed writer was the Rt. Rev. Charles Fiske, Bishop Coadjutor of Central New York. He commenced by saying that the old American home was gone forever—that the new woman was here, and here to stay, and that it was well; but she (the new woman) must be religious, or else in a short time home, family, civilization and woman herself would be gone.

The Rev. C. G. Twombly of St. James' Church, Lancaster, Pa., was the first appointed speaker. He charged the "movies" with being the great menace of the purity of the home. Mr. Twombly, in his State and city, has given much time and thought to the subject, and all his statements were backed by figures. The terrible danger of the large majority of the pictures shown was their suggestiveness. Federal and State censorship were failures. The only effective censorship was a local one.

Mr. Fletcher Dobyns of Chicago was the next speaker. He wished the Church would take a more positive stand on the menace of the liquor traffic.

The subject Wednesday morning was "The Essentials for Continuity in the Ministry". The Rev. F. A. Wright of Tuckahoe, N. Y., was the writer. While not slighting the traditional view, he said he thought it was more a continuity of the gift of the Holy Spirit. The appointed speaker, the Rev. A. L. Murray of Evansville, Ind., thought it was a continuity of sympathy, while Dr. Delaney of St. Mary the Virgin, New York emphasized continuity of doctrine and also of persons. As some one facetiously remarked, "He that is filthy will be filthy still, and he that is righteous will be righteous still".

Wednesday afternoon the members of the Congress enjoyed an auto ride, visiting the famous Rookwood pottery on the trip.

"The Religious Problem in the American University" was the topic for Wednesday evening, the writer being the Rev. J. M. Page, Chaplain of the University of Illinois. He considered this the greatest opportunity and problem of the Church. He mentioned that 40 per cent of the teachers and 60 per cent of the students who came as Churchmen were loyal to their training. In small communities the work could be better done by the Parish Churches. In the large communities there must be Chapel Corporate Communions and opportunities for social gatherings.

The first appointed speaker was the Rev. Irvine Goddard of St. Paul's Church, Poughkeepsie, N. Y. He spoke of the average student as opinionated and critical, and apt to neglect the spiritual side. Pressure should be brought on Trustees and State authorities to create chairs on "Manners and Morals".

The next speaker was the Rev. Paul Roberts, Chaplain of the University of South Dakota. He pleaded for equipment. His church was so small that it was called the "shoe box", and the stove in the Rectory occupied three-fourths of the sitting room.

Thursday morning the topic was, "Should Christian Marriage Ever Be Dissoluble?" Most emphatically no, said the writer, the Rev. C. F. Wrigley, D. D., Rector of Grace Church, Brooklyn, N. Y. He gave a scholarly and able defense of his position, and for the view of marriage as taught by the Prayer Book. He pointed out that the canon allowing the so-called innocent party to marry again was adopted by the Bishops when the House consisted of four or five members and a correspondingly small number of deputies.

The appointed speaker, the Rev. R. T. Henshaw of Rye, N. Y., struck us as an idealist, claiming that the essential of true marriage was affection; that when that ceased there was no bond; that any whom God had joined together would never separate till death, the inference being that those who were divorced God had never joined together. He deprecated the minister acting as an officer of the State, and said that the sole function of the Church should be to bless those who were truly joined in marriage and had the permission of the State for such union.

Thursday afternoon the members of the Congress enjoyed a delightful reception at the residence of Bishop Vincent.

Thursday evening the topic was, "Are Moral Values in the United States Deteriorating?" The Rev. E. J. Gammack, Rector of Christ Church, Fitchburgh, Mass., was the writer. Dean Edwards of St. Paul's Cathedral, Detroit, Mich., and the Rev. Dr. McConnell (the latter taking the place of the Rev. E. J. Van Etten, absent) were the speakers. Every one of the speakers took an optimistic view. Dean Edwards made an impassioned appeal for patriotism, and said that the right place for the candidates for Holy Orders was at present not in the Seminary, but in the trenches, and by the applause he received, his audience seemed to agree with him.

"The Debt of the Anglican Church to Luther" was the Friday morning topic. The writer was the Rev. Stewart Means, D. D., of New Haven, Conn. He spoke of Luther's influence on the Reformation in England, and said that his hand could be seen in the Prayer Book and Thirty-nine Articles.

Dr. Stewart of Evanston, Ill., pointed out the difference between a reformation and a revolution. In England it was Reformation, that the "ethos" was Catholic, not Protestant. Luther was a Protestant to the core. Nevertheless, the Anglican Church owed him a debt of gratitude for his sledge-hammer blows at the Papacy.

The Rev. Dr. Hester of Brooklyn, N. Y., emphasized that the work of Luther was constructive, not destructive.

The closing session was on Friday afternoon,, the topic being "Religious Conditions in the Middle West, the speaker being the Rev. G. P. Atwater. It was a paper full of wit, thought and information. In order to appreciate it, it must be read. The speakers were Bishop Reese and the Rev. Dr. Craig Stewart. The former said that conditions prior to 1917 were entirely different from what they are today. The response for sacrifice had been splendidly answered. America had found out once more that the way to find life is to lose it. When the soldier returns, the Church must be ready to use this service of help. Dr. Stewart said that the fear of violating Anglican respectability was the bane of the Church today.

Dr. Slattery, in a few well chosen words, closed the Congress. He paid a beautiful tribute to the two Bishops of Southern Ohio, and commended the suggestion of Bishop Vincent, at the opening session, making it, if possible and consistent with true Christian loyalty, a little easier intellectually to come into the Church. He felt that God would use the war to bring about Christian unity.

Remarkable Service in Old Trinity, New York

An Honor Roll of 362 Names of Enlisted Men Placed in the Vestibule

With impressive ceremony, two tablets, containing the Honor Roll of the nine Churches of Trinity Parish, New York, were posted in the porch of the Church last Sunday morning (October 28th). The Rev. Dr. William T. Manning, Rector of the Parish, preached. During the service a fine display of patriotism was shown in the historic church. Three hundred and sixty-two names were listed on the Roll of those gone into service.

Special Collects for the safety and victory of America were read: Following Communion, a procession of clergy and acolytes, at the head of which was carried a large American flag, the processional cross and the two tablets, bearing the names of the Trinity Parish Honor Roll, proceeded to the vestibule, where the tablets were fitted into the wainscoting.

Rev. Dr. Manning, the Rector, preached a notable sermon, from which we shall take extracts for our next issue. Its opening sentences were these:

I. Chronicles xxix: 11.

"The central note of our service here today is decided by the proclamation of the President of the United States, calling upon us to make this a day of special prayer for the triumph of our righteous causes, and for the full victory of our arms and those of our allies.

"It is most exceedingly appropriate that on this day we have officially installed here in this Church the names of those from our own Parish, between 300 and 400 of them, who have already gone from us and from their homes, to give themselves in this great fight for freedom.

"And, in addition to this, we have just completed the second great offering by our people of their means to carry on this struggle—an offering in which New York has taken a part for which every man and woman, and especially our financial leaders and men of affairs, should be thankful and proud. I am glad to see that the false and shameful aspersions upon the very men who have been making the greatest efforts and sacrifices in this matter have been publicly withdrawn.

"May we have no more of such utterly irresponsible and most harmful utterances. And still again today we are asked officially to commence a further and more insistent effort for the saving of food, which is urgently and imperatively necessary in order to win the war."

PRESIDENT WILSON ACKNOWLEDGES THE MESSAGE OF THE HOUSE OF BISHOPS

The White House
Washington,
22 October 1917

My Dear Bishop Gailor,

I am warmly obliged to the House of Bishops of the Protestant Episcopal Church for the very kind action taken at their meeting in Chicago and I hope that you will accept for yourself and for your colleagues this assurance of my grateful appreciation of your support.

Cordially and sincerely yours,

WOODROW WILSON

The Rt. Rev. Thomas F. Gailor, D. D.
Chairman

Ogdensburg Archdeaconry Meeting

The Annual Meeting of the Archdeaconry, Ogdensburg, Diocese of Albany, was held in Trinity Church, Gouverneur, N. Y., Oct. 16th and 17th. The Rev. E. E. Hutchinson of Brushton read an able paper on "Religion and Science". The Missionary sermon by the Rev. John L. Oldham of Watertown was a forceful presentation of the opportunity and the work to be done by the Church in war time.

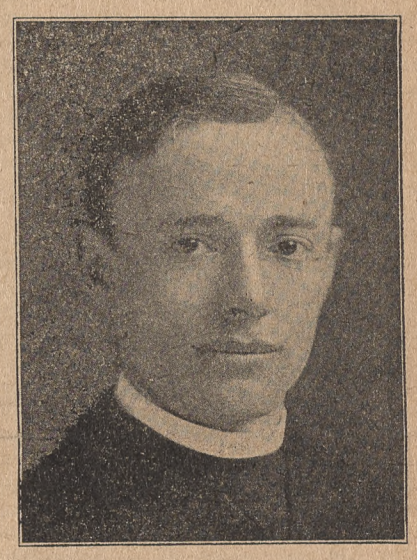
The Ven. Walter H. Larom was nominated to the Bishop to succeed himself as Archdeacon. The Rev. D. C. White and Mr. Levi Hasbrouck were nominated to the Diocesan Board of Missions. The Rev. L. T. Miller and the Rev. W. J. Hamilton, Professors E. T. Flagg and A. C. Ramsay were nominated to the Diocesan Board of Religious Education. The Rev. H. J. Fenwick was elected Secretary, and the Rev. W. J. Hamilton, Treasurer.

The splendid progress of the Gouverneur Parish, under the leadership of the Rev. William A. Braithwaite, was noted by all present. He has been very active in promoting Red Cross and Liberty Bond subscriptions, and is Treasurer of the local Red Cross Chapter.

The Rt. Rev. James Wise, D. D., Bishop of Kansas, will be the special lecturer this year in Pastoral Care at Seabury Divinity School, Faribault, Minn.

The New Suffragan Bishop-Elect of South Dakota

The Rev. William P. Remington, elected Suffragan Bishop by the House of Bishops at Chicago, has been the Rector for several years of St. Paul's Church, Minneapolis, succeeding the Bishop of Eastern Oklahoma, the Rt. Rev. Dr. Theodore P. Thurston, is Chaplain of the Minnesota University Base Hospital Unit, and has made for himself a large place in the religious and civic life of his city, and in Diocesan affairs. He is a native of Pennsylvania, having been born at Philadelphia in 1879.



The Rev. William P. Remington

He received his early education in private schools of his city, and graduated from the University of Pennsylvania in 1900, with the degree of B. S. During this latter year he spent some time abroad with the Olympic team, competing both in Paris and London with the American athletes. Returning home, he taught two years at the Delancy School, and then entered the Virginia Theological Seminary at Alexandria. Prior to entering the Seminary, he was Director of the Junior Brotherhood of St. Andrew, and taught a large class of boys in the Sunday School. Graduating from the Seminary, with recommendations for a B. D. degree upon completion of a thesis, he returned to Philadelphia, and was made a Deacon by Bishop Whittaker at the Church of the Holy Trinity in 1905, and Priested the following year, and was assistant to the Rector, the Rev. Floyd W. Tompkins, until January, 1907, when he accepted a call to become the Vicar of the Church of the Holy Communion. This was a large work connected with the Parish of the Holy Apostles, in a sectoin of the city inhabited by working people. Under his administration splendid progress was made, various Clubs were established and a Vicarage erected. The Sunday School of 300 members was increased to 600, and many important activities were undertaken along social and educational lines.

Mr. Remington began his duties as Rector of St. Paul's Church, Minneapolis, on the first Sunday after Easter, 1911. The Parish has grown in numbers and influence, the whole interior of the Church building has been re-decorated and the chancel refurnished. He was a member of the Standing Committee by the appointment of Bishop Edsall, was Chairman of the Committee on the State of the Church for three successive years, is a member of the Diocesan Board of Missions and of several Diocesan institutions. The House of Bishops has made no mistake in electing him to assist his friend, Bishop Burleson, in building up the Kingdom of Christ in the Missionary District of South Dakota. It would be unfortunate if he should not be able to accept.

ABOUNDING IN GOOD WORKS AND FORGIVING ONE ANOTHER

The Two-fold Character of God-likeness

BY THE VERY REV. FRANCIS S. WHITE

TWENTY-SECOND SUNDAY AFTER TRINITY

THE COLLECT

Lord, we beseech Thee to keep Thy household ,the Church, in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

How fine a thing it is to think of the Church as a household; the old and young, all in one membership or relationship! It seems so club-like or lodge-like to keep the privileges of the household simply for adults—not to bring within the family circle the little infants, the children, the wee ones of God's flock. Thank God that you and your children were not kept out of the Church by some man-made theory of adult Baptism; but also pray God that you will never rest content till you have done your best to have all the little ones in your neighborhood or family brought by Baptism into the household of God.

"Continual godlikeness." Here surely is where the Church needs God's help, for it is hard to be Godlike all the time. Here is where we are, as it were, bidden to think of God's care in the terms of Fatherliness. "I will spare them as a man spareth his own son that serveth him." We are in God's household as both servants and sons. Take the case of a son apprenticed to an affectionate father. Observe how the father on every opportunity "spares" the son, makes allowances for backwardness, slack services, faults of character and escapades; is indulgent to him as he hardly would be to one not of his own blood. Thus writes Goulbourn, and one's mind goes back to David's cry, "O let me have understanding in the way of godliness."

"Free from all adversities." How can we expect this in a world where adversity seems to mean a way to progress? Probably the thought is, a man is only free from adversity when he refuses to be bound or tied by the discouraging side of adversities, but uses them as opportunities for serving God. Isn't it true that many of the seemingly herdest "knocks" we have had have been for our good? Was not the poet right when he coined the phrase, "Sweet are the uses of adversity"?—everything done, everything endured, for the glory of God. Pray this prayer as earnestly in times of darkness as in times of sunshine. Find a special meaning in it for frequent use during these war days.

THE EPISTLE

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Phil. i:3.

As you read this Epistle carefully, you will note that the Collect is an earnest prayer for continual godliness. How much St. Paul expected to find in the Philippian household! "Abounding more and more in knowledge and all judgment, approving (that is, making personal trial of, in practice, the superior or excellent things); pure and unoffended till the day of Christ; filled with the fruits of righteousness"—these surely are the very highest possible aims or attainments of the Christian life.

Notice the words, "fellowship in the Gospel". The ability to continue in godliness, and to stay devoted to the work of being like God is greatly helped when one realizes that he is not "going it alone". To share one another's joys and sorrows is part of the fellowship; to help the stumbling and fallen is still another and a better part, particularly if the fallen one can be made to feel that he is still "one of us". This is a hard thing for human nature to do. Only one who has accepted the Christ of the Gospel can help others feel the power of "the fellowship of the Gospel", because he stays confident that what God begins in the human heart in the waters of Baptism He will carry through till that human heart meets Jesus as Judge. And what God begins in Baptism is the spiritual ability to be like Him through Jesus Christ. What a happy day is that for a man when he realizes that no matter what he has done or how far astray he has gone, while he is in the flesh there is still opportunity for him to be Godlike, and continually Godlike by being devoted to the pursuit of the things which the Apostle mentions in this letter.

THE GOSPEL

Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one has brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgive thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?. And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses. St. Matt xviii:21.

Has it occurred to you, as you have studied the Collects, Epistles and Gospels for these last Sundays in the Christian year that we are praying for pardon and cleansing from sin, for godliness and deliverance from the chains of sin, for growth in the ability to do good works, that we are praying not for the people unbaptized and outside of the Church, but for the members of the household? How anxious Mother Church is that her children should develop and grow perfect in their spiritual lives. Isn't it a pity that so many of us are so easy going and so confident in our religious lives? God help us to waken up before it is too late, and the dread words sound forever in our ears, "I never knew you".

Today's Gospel shows the need of continual Godlikeness. Unforgiveness on our part means a forfeiture of all previous assurances of forgiveness from God.

St. Peter thought there was a limit to man's forgiving ability. Jesus, multiplying it by seventy, showed to the Jew, to whom the number seven stood for completeness, that man, if he was to be godlike, must use no stint or limit to his forgiveness. Notice, too, that God "begins to reckon" with a man. He does not keep silence until the day of Jesus Christ. The idea is that God wants us to repent. As He begins to reckon, so He will go on, until the final reckoning comes. Notice what made the servant forfeit his forgiveness was not only his own unforgivingness, but his cruelty and his pride Then came that man's final fall. Let us remember, before it is too late, "to judge ourselves brethren, that we be not judged of the Lord; to repent us truly of our sins past, and to amend our lives, and be in perfect charity with all men", because there comes a time when the verdict goes out, "Thou shalt by no means come out thence till thou hast paid the uttermost farthing". Bishop Doane says: "This is the simple statement of what in the nature of things is true, that when probation is past, and opportunities are over, men can **do** nothing and **pay nothing** of what was undone, or unpaid, or unforgiven here."

"Deliver him to the tormentors." The Gospel for an age of doubt and slackness is not a true Gospel if it does not let a man know of the tormentors. Not the little ridiculous devils drawn by the satirists of religion for our papers, but those dire, dread, remorseful moments, hours, endless times when remembered cruelties, causes of offense to others, the unimproved moment of entire forgiveness, the frightfulness contained in the word "if", come to torment and place us in a fire whose worm never dies, and whose flame is fierce, because it is the rejected, scorned and flouted love of God.

F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
22 S. af. Trinity	I Kings 11:26-end Ecclus. 36:1-17	Mark 12:18-37	Job 28	James 1
M.	Prov. 1:1-19	Luke 9:18-36	Ezek. 40:24-end	2
Tu.	1:20-end	37:50	41	3
W.	2	37:51-end	42	4
Th.	3:1-12	10:1-16	43:1-17	5
F.	3:13-26	17:24	44:18; 44:3	I Pet. 1:1-12
S.	4	17:25-end	44:4-end	1:13-end
23 S. af. Trinity	20:8; 21:3 II Esd. 8:6-36	Mark 12:1-17	Prov. 45:8-end	2

The first lesson for the twenty-second Sunday after Trinity (I. Kings xi:26-end) tells of the death of Solomon and of the previous stirring up of Jeroboam by the Prophet Ahija to revolt. On account of Solomon's sins, ten tribes were to set up the kingdom of Israel in the north, as distinguished from the kingdom of Judah in the south.

The second lesson (Mark xii:18-37) was adopted as the correlative because, first, of its giving the fundamental law of God (love to God and neighbor), on which the Davidic dynasty rested, and, secondly, because of our Lord's reference therein to His own Sonship in connection with the Messiah, conceived as the son of David (see II. Sam. xii ff).

The Old Testament alternative (Ecclus. xxxvi:1-17) is a prayer for God's Church in line with the Collect, and in particular for unity, which was broken by the revolt, as well as for deliverance from oppressors. An idea which runs through Collect, Epistle and Gospel is perseverance. **"Continual** godliness", says the Collect. "He who hath begun a good work in you will perfect it", says the Epistle. The Gospel tells of a man who never got any further along than accepting God's forgiveness for himself. The story of Solomon is a wonderful illustration of a man who started right, but who did not persevere. But, more than that, it is of the utmost importance for an understanding of the Bible that we know of the division of the kingdom, and what causes, both primary and secondary, brought it about. It was necessary for God to weaken His Church by division in order to keep it from developing along false lines. The history is very suggestive in connection with the development of the Papacy and the rise of Protestantism.

In the evening we begin St. James, and the Old Testament selection (Job xxviii) was made on account of the idea of wisdom. Note, also, how the idea of perseverance comes up again in James i:25 (an echo, apparently, of John viii:31). St. James' sledgehammer blows on Solfidianism are also in line with the Collect. Best of all, the concluding verse is an illuminating comment not only on the Temple and Temple worship, but upon the idea some folks have today about "Divine service" meaning thereby what goes on in Church on Sundays. "Pure Divine service and undefiled before God and the Father", wrote the Apostle, "is to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world", i. e., communion with God, social service and inward purity.

For week day lessons in the morning, we start on Proverbs of Solomon, which we use until the history is resumed the first week in Advent. The Lucan lessons are wonderfully related to the theme of Sonship of the Christ, work and weakness of the Church, social service and perseverance. The Old Testament week day evening lessons give the prophet-priest's idea of the restored Temple of God.

PLEASE DON'T FORGET THE CAMPAIGN IS ON

We must have One Hundred Thousand Subscribers before January first.

We need the co-operation of every live-wire in the Church—both clerical and lay.

We want a "Witness Table" in every Parish Church in the land. Read the center of page three in this issue.

Other ways in which you can help are given in the center of page four.

Now—today—is the time to act. This office will co-operate with you in every possible way, but—

WE MUST HAVE YOUR HELP

The Life of Prayer

By Rev. Harry Ransome

PENITENTIAL PRAYER

St. Thomas Aquinas says, "Prayer is the voice of desire", but the desire must spring from a penitent heart. Desire has too often been the cause of sin. How terribly a sinful desire can wreck the whole of our spiritual life! St. James gives us the psychology of sinful desire: the temptation dwelt upon in the imagination, the longing of the heart to enjoy the object so vividly portrayed, the will working in obedience to the call of the heart, and then the act is committed, the sin is complete.

And the love in our soul, the noblest gift which God has given us when He made us after His own image, is perverted and spent solely upon our own sinful satisfactions. Truly sin separates us from God.

A writer once wrote a popular story, in which a vision of a successful sin is vividly painted before the mind of the perpetrator in all its hideous details and consequences, and he starts back appalled, but too late to arrest its course. Have we not had such moments? moments, alas, after the sin is committed and the passion of desire is subsided. Then the despairing thought comes to us: if only we had the vision before the sin was committed instead of after! How different the result might have been. And what can we say if we are honest with ourselves? "It was not God who made me sin. No, I have sinned by my fault, by my own fault."

And how can we escape from our sin? Not by fleeing from God, but by coming to Him.

King David, or the writer of the fifty-first Psalm, with the hideousness of his sin before him, lifted up his heart in prayer and cried, "Have mercy upon me, O God, after Thy great goodness; according to the multitude of Thy mercies do away my offences". There remained nothing for this erring sinner to do but to throw himself upon the mercy of God, and as he does so, he views his sin against a background of Divine truth and purity, "for I know my transgressions; and my sin is continually before me". He beholds his unlawful sin in its best light to see it at its worst, and God's love is the best light to see it at its best With keen sorrow he realizes that he has perverted God's noblest gift and broken the bond of unity. "Against Thee, Thee only have I sinned and done that which is evil in Thy sight!" And as he thus cries out, the vague wish to be better turns into an act of willing: "Create in me a clean heart, O God, and renew a steadfast, unwavering spirit within me." Purge from my sin with hyssop", even at the cost of suffering, and "restore unto me the joy of salvation, and uphold me with a spirit eager and ready to do right". Then comes the resolution: "So will I teach Thy way unto transgressors, and sinners shall return unto Thee."

Let us learn from this penitent sinner to go red-handed in all our sin to Almighty God. True, the sinful desire is gratified; we can make no excuse for ourselves, and yet in spite of our sin there is a wish to rise above it. Assuredly the battle of life centers around the work of changing vague wishing into willing, and our penitential prayer is the beginning of this battle. And it is a battle which takes place under the eye of the Sovereign.

In this act of prayer we are struggling against the impulsive repetition of other similar acts; we are fighting against the usurped tyranny of bad habit. Thus, in time, penitential prayer may turn into victorious prayer; for prayer such as this aids us when temptation is once more hot upon us to find the strength to set the sinful desire at arm's length, if but for a moment; and as a result, a triumph over the impulsive evil desire is within the region of hope.

And it is well to remember in our struggles and in our prayers we are not alone. The eye of Christ, who beholds the battle going on in our soul, is a compassionate one, for "He Himself hath suffered, having been tempted", and therefore He is able to help us in our present temptations. So, after every sin, let us at once lift up our hearts to Him who, though Himself is without sin, came to take away our sin. Let our imagination, which we have so often used sinfully, picture the Christ upon the cross, dying for us, and as we do so let us say from the depths of a penitent heart, "By Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by thy glorious resurrection and ascension, and by the coming of the Holy Ghost, good Lord, deliver us."

Work of the War Commission

The Rev. Dr. George Craig Stewart, of Evanston, a member of the War Commission of the Church, consisting of six bishops, six priests, and eight laymen, gives the following succinct account of the work the Commission is undertaking: "It will seek to coordinate the various organizations of the Church now definitely at work in all kinds of practical and helpful service to the government. It will seek to reinforce the work undertaken by the various provinces, dioceses, and parishes. It will strengthen, as far as possible, the hands of the Army and Navy chaplains and will make sure that each camp and cantonment has a clergyman of the Church, assisted wherever it may be, by a consecrated layman; these men will bring close to every son of the Church the loving interest and care of our historic communion. A bishop has been sent overseas to take charge of the work among the American forces abroad. The Brotherhood of St. Andrew is splendidly co-operating by putting into the field at once trained laymen to stand shoulder to shoulder with the priests. And besides all this, through co-operation with diocesan authorities the Commission hopes to fortify the work at the parishes and missions adjacent to camp and cantonment."

Do not let the GOOD things of life rob you of the BEST THINGS.

"Really religious people are very fascinating. People with no religion are dull. They are like sham bookcases that you think have books in them, and you find just emptiness."—

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WHAT THE CHURCH TEACHES ABOUT THE LAST THINGS

ESCHATOLOGY

Eschatology is the doctrine of "last things", the teaching about what lies beyond the present world. Strictly, of course, that would include only that which comes at the "end of the world, namely, the advent, last judgment, heaven and hell; but under a somewhat loose construction of "last things", the condition of the dead now, before the last judgment, is included. The next world is taken to include everything which lies beyond the individual in his present state here. That there is a Christian Eschatology, which is part of the Christian faith, is testified by the Creed: "From thence He shall come to judge the quick and the dead". "I look for the resurrection of the body and the life of the world to come". The outlines of Eschatology are found repeatedly in every service of the Prayer Book—Morning and Evening Offices, the Holy Communion, the Litany, the Office of Baptism. The Church evidently considers such doctrine as an essential part of Christian truth.

FEAR OF HELL NOT THE ONLY MOTIVE TO CHRISTIANITY

There has been a tendency recently to minimize this part of Christian doctrine, and to make Christianity apply to this life only, with no reference to a life beyond. Whether there is to be a "hereafter" is by such persons considered utterly uncertain, if not even improbable. This rejection of the common teaching about the next world is in part a reaction from the over-emphasis put on hell by revivalist preachers. Ever since the "great awakening, in which Jonathan Edwards played so prominent a part, "hell fire" has been preached until it might well be mistaken as the only motive for religion.

Such a presentation is an over-emphasis. We do not need a hell hereafter in order to make religion worth while now. The Gospel is a message of joy and peace now as well as hereafter. If the Church teaches a heaven and a hell hereafter, she also insists that they begin here. The sinner has his foretaste of hell now, as the saint of heaven. The Psalmist was right when he said, "The voice of joy and health is in the dwellings of the righteous". The Bible is right in making joy the central thought in right living. (Look up the words joy and rejoice in a Concordance, and see how constantly they appear throughout the Scriptures.) Christianity is thoroughly worth while for its own sake and for the satisfaction which it brings here in this present world. On that ground alone our Lord spoke the truth when he said: "He that loseth his life for My sake, and the Gospel, shall find it".

THE GOSPEL NOT A MESSAGE FOR THIS LIFE ONLY

Yet the Gospel is not a message for this life only—it has a message for the future also. The Church did rightly in putting Eschatology in the Creed, for since there is a life beyond, Christianity would not be the perfect religion unless it had a message concerning that life. One of man's deepest spiritual needs is to know something of what lies beyond death. If Christianity had no such message, it would fail to meet all of human need.

Since there is a future life, man needs instruction as to how to prepare, during this life, for that which is to come. Child training is colored by this world Eschatology; that is, the child must be trained always with a view to that which lies beyond childhood. If there were nothing before him but years of childhood, all he would need to learn would be how to play and have a good time. But since manhood is coming, his training must always have that in view. So Christianity and Christian doctrine must always include the teaching of that which comes after death. This world is the training school for a larger world. Every man must give account to God for the way in which the days have been spent, so that warning of judgment to come is a real part of Christian doctrine. We may "lay up treasure in heaven", and so the way to do that is a real part of Church teaching.

The Gospel is a message for the present world, but no small part of the urgency of its message lies in the fact that Christ is coming again for judgment, and to open the life everlasting to those whom He finds worthy.

J. H. Y.

Everyday Religion

By Dr. James E. Freeman

MISUNDERSTOOD

"Judge not that ye be not judged."

Every now andt again we come across some disappointed and disillusioned human life that has been wrecked upon the rocks, indicated on life's navigation chart as "misunderstood". The average man or woman means to do right. Of course there are those who, for selfish or purely commercial purposes, will sell their souls for a "mess of pottage". We are not thinking of them, but rather of that other large group that in word and deed try to do that which they believe to be right, and yet are victims of misinterpretation and misunderstanding. If we could reveal the skeleton that lurks in many a closet in many a home, we would find it bearing the ominous label, "misunderstood". One of the tragic things about all this is the fact that those who ignorantly or maliciously are guilty of misunderstanding their friends or neighbors, yes, their own immediate kinsfolk, are rarely willing or ready to undo the mischief their misinterpretation effects.

A willful but generously impulsive boy in a household is constantly the victim of misinterpretation or misrepresentation by those of his own fireside, until at length, driven by despair and discouragement, he breaks away from all restraints and plunges headlong into excesses of which he had never even dreamed, with the inevitable consequences—a shipwrecked life and a blasted career. If we could dig down beneath the bravado and callousness of some of the inmates of our penal institutions, we would discover qualities of mind and heart that were fine and noble, but that had been vitiated and perverted through misunderstanding and ungenerous misinterpretation. Yes, and again, if we could get at the poisoned springs of many a domestic tragedy, of which unoffending little children are the saddened victims, we would find that like causes were the insidious and baleful germs that effected the final destruction of the home sanctuary. Perhaps—who can tell? behind the present awful world-struggle that is wrecking nations and undoing the work of generations of Christian civilization, resides this ghoulish spectre — misunderstood. What a situation confronts us! What a mighty cleavage separates the children of earth today. There is an aspect that this form and practice of willful misunderstanding assumes that is both wicked and almost unpardonable. It is that habit indulged in by those whose intelligence should guarantee a fairer method, that discloses itself in accepting superficial impressions or unconfirmed reports, and clothes them with all the evidences of genuineness and authenticity. Men and women have been burned at the stake upon such malicious representations. Scandal in its most malevolent forms has had its birth in minds diseased or perverted through long indulgence in this perverted practice. Now, as never before, there should be a vigorous crusade instituted against such as willfully misjudge and misinterpret the words and deeds of their fellows. Sometimes, in hours of pessimism, we hear and heed the poet's lament:

"Oh, the rarity
Of Christian charity
Under the sun."

And we yearn for the ushering of that day, long deferred, when reputations shall not be made or remade by false judgments, nor the counterfeit pass current for the real.

It takes strength of character to undo a wrong or an injustice; it takes unchallenged manhood or womanhood to repair the breach; yes, it takes something of the quality of Him who hung on the tree to recover the lost sheep, driven afield, perhaps, through our ungenerosity or misjudgment; but before the world shall again be made normal, these qualities must be re-established in the human heart.—Courtesy of the Minneapolis Tribune.

The Epistle to The Ephesians

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XIII.

Chapter 4, Vs. 1. **I, therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called.**

Wordsworth: The Apostle now proceeds to apply to Christian practice the great principles of Christian doctrine which he has been laying down in the first three chapters of this Epistle.

Ellicott: **The prisoner of the Lord.** This denotes the sphere in which his captivity existed, and out of which it did not exist.

Sadler: **To walk worthy.** St. Paul now begins practically to apply the astonishing truths which he has enunciated in the preceding chapters, and the application is still more surprising than the truths themselves, for he teaches that revelations which seem to exalt us to heaven itself are to be responded to, not by lofty thoughts and soaring imaginations, but by self-abasement. We walk worthy of our vocation not merely by entertaining grand spiritual ideas and lofty aims, but by submitting to do lowly duties.

Vs. 2. **With all lowliness and meekness, with longsuffering, forbearing one another in love.**

Ellicott: **Lowliness.** In classical writings this word represents something low in the sense of disgraceful, miserable, but it acquired a new meaning in Christian writings—it means the esteeming ourselves small because we are so, the thinking truly, and, because truly, therefore lowlily of ourselves.

Gore: A modest estimate of ourselves.

Meekness—gentleness. Meekness in respect of God, and in the face of man.

French: It is a grace in advance of lowliness.

Moule: The word imports gentle and entire submission under trial. It rests on deeper foundations than its own, viz: on those which lowliness has laid for it.

Gore: A mildness in mutual relations.

Sadler: **Longsuffering.** The most difficult of Christian virtues, and the one in which the Incarnate Son is most conspicuous; who, when He was reviled, reviled not again.

Gore: An habitual refusal to pass quick judgments on what one cannot but condemn and dislike.

Meyer: **Forbearing one another in love.** It is the practical expression of longsuffering.

Vs. 3. **Endeavoring to keep the unity of the spirit in the bond of peace.**

Ellicott. **Endeavoring,** shining with earnest zeal, using diligence. Supplementary to former verse, specifying the inward feelings by which the forbearance is to be characterized and the efforts by which it is to be promoted.

Blunt: **Unity.** The unity here mentioned is that produced by the indwelling of one Christ in many members of the Mystical Body by the operation of God the Holy Ghost.

Wordsworth: St. Paul here dwells on **unity,** and repeats the word one no less than seven times in the two following verses, such is the stress laid by him on unity; a salutary and seasonable admonition for some in the present age who have little regard for unity in the Church of Christ, and appear almost as eager to break it as they ought to be in earnest to keep it.

Chrysostom: What is this unity of spirit? As in the body it is the spirit holds all together, and makes that to be a unity which consists of different limbs, so it is in the Church. For the Spirit was given for this purpose, that He might unify those who differ in race and variety of habits.

Meyer: This unity is the identity of faith, of love, of sentiment, of hope in the different subjects who are moved by the Spirit.

Ellicott: **In the bond of peace.** The element or principle in which the unity is maintained is **peace.** The Ephesians were to evince their forbearance in love and to preserve the Spirit-given unity in the true bond of union, the "irrupta copula" of peace.

Blunt: The peace which binds together being Christ Himself, who is our peace, who hath made both one. Eph. ii:14-16.

Meyer: In the bond of peace, by which is denoted the ethical relation in which they are to preserve the unity of the Spirit, namely, while peace one toward another must be the bond which is to envelope them.

Bengel: The Spirit is the seal, and therefore together with His mention is joined the hope of inheritance.

Gore: St. Paul's theory of Church unity is like that of a family or race, a unity of blood and life, which exists in spite of all outward differences, and **not** such a unity as is produced by outward government. This idea of Church unity is like that of the New Testament as a whole, and constantly finds expression in the writings of the early Christian fathers, e. g., Hilary of Poiters in argument with the Arians. This is at variance with the Roman view, which claims that the Church is one by submitting to a common authority in belief, worship and government, and makes the unity of spiritual life secondary and subordinate.

The Church is one, first of all, because a common inward life, the Spirit, from a common source, Christ, flows in her veins and makes her to be one body.

Vs. 4. **There is one body and one Spirit, even as ye are called in one hope of your calling.**

Sadler: **One body,** i. e., the mystical body, the Church. This body consists of members all united under one head. (I. Cor. xii.) It is a body both visible and organized, and the unity of this body consists (1) in the Apostolic fellowship (under Christ); (2) in the Sacraments.

Chrysostom: One body, i. e., all the faithful everywhere who ever have been, or are, or will be.

Origen: Charity binds together those who are united by the Spirit, and knits them into the one Body of Christ.

Moule: Here as always the imagery of the body suggests not only union but united energy and operation.

Ellicott: **One Spirit.** The body implies the whole community of Christians, the mystical Body of Christ, the Spirit is the Holy Ghost, which dwells in the Church, and by which the body is moved and vivified.

Augustine: The Apostle teaches us that there is one body; but this body **lives,** does it not? Yes. Whence? From the one Spirit. What our soul is to our bodies, that the Spirit is to the members of Christ, to the Body of Christ, the Church.

Sadler: **In one hope.** What is the hope of your calling? Emphatically **one** hope of our calling is the hope of being raised again in the likeness of Christ's glorious Body. See I. John iii:2.

Gore: Christians are **one** as one body or organization, made up, no doubt, of a multitude of differing individual members, but all bound into one, under Christ for their head, by the fact that the **one Spirit,** which is Christ's supreme gift, is imparted to the whole organization and every member of it; and this common corporate life, where the elements are so different, is made possible by the **one hope** reaching forward into an eternal world, which was set before them. all when they received their call into the Body of Christ.

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We must have One Hundred Thousand Subscribers before January 1, 1918.

Great Men Not Swayed By Every Wind That Blows

Mr. H. C. Hoatling, President of the National Editorial Association, pays a high tribute, through the columns of the Blue Earth, Minnesota, Enterprise, of which he is the Editor, to a well known Churchman, Judge Hector Baxter of Minneapolis. The happy occasion which brought these two genial gentlemen of sturdy Christian character together, and called forth the appreciation, was a dinner recently given on board a private car of the Duluth, Winnipeg & Pacific Railway to the ex-President and President of the National Editorial Association, together with a few friends, and their wives. The Judge boarded the train at Virginia, Minn., for Duluth, and shortly after he was comfortably seated in a day coach, the commercial agent of the road, Mr. A. F. Ferguson, in charge of the private car, requested him to join the party and to preside at the head of the table at the dinner, which was being prepared. The Judge very gladly complied with the request. Mr. Hoatling says:

"One of the most pleasant features of the return to Duluth was the addition to our party of Judge Hector Baxter, President of the Duluth, Winnipeg & Pacific Railway, and General Attorney of the Canadian Northern Railway. Mr. Baxter, with his fund of Scotch wit and stories, kept all in the best of humor. His stalwart character, however, was revealed at the delightful dinner served on board by our host and hostess, Mr. and Mrs. A. F. Ferguson. As we took our seats at the dining table, the Judge remarked that it was a custom of his to offer thanks to God for His beneficent gifts, and gave a grace that was truly a thanksgiving in thought and spirit. Mr. Baxter is one of the big men of this country, one of the captains of industry, but he has not been so engrossed with his cares as to forget the obligations which we all owe to a Divine Providence. In fact, the more intimately one comes in touch with the really great men, the more he becomes convinced that they have reached the heights attained because of adhering to convictions rather than swaying to every wind that blows. There is a realization of the service all owe to those with whom they are associated, to humanity at large. An illustration of the speech is afforded in a prayer offered by another great lawyer, Senator Elihu Root, at the New York Constitutional Convention, no clergyman being present. Senator Root's prayer was as follows:

"'Almighty God, we pray Thee to guide our deliberations this day. Make us humble, sincere, devoted to the public service. Make us wise, considerate of the feelings and opinions of others. Make us effective and useful for the advancement of Thy cause of peace and justice and liberty in this world.'"

The truth always irritates one if it is not accepted. The very sight of a church or preacher makes some people mad.

"Religion IS inconvenient—real religion is."—From "The Rough Way",

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

Plans have been completed for the erection of a new church building at Mobridge, S. D.

Sparks from the Elks' Building fire at Kansas City, Mo., were blown two blocks away to St. Paul's Church, doing considerable damage to the roof before a hose company could extinguish the blaze.

A thoroughly up-to-date nurse's home, containing fifty rooms, has recently been completed by the John N. Norton Memorial Infirmary at Louisville, Ky. The infirmary is a Diocesan institution.

Maunder's "Song of Thanksgiving", a sacred cantata requiring a total of forty voices, will be given by the Choir at St. George's Church, New Orleans, La., on the eve of Thanksgiving day.

Sixteen members of the Bible Class in St. Mary's Church School, Reading, Pa., under the direction of the leader, Miss Zettan Gordon, are raising a Thanksgiving Day offering by securing subscriptions for THE WITNESS.

" I count that Parish a success," says the Rev. T. DeWitt Tanner, Rector of Christ Church, Joliet, Ill., "which is bringing men to a knowledge of God, and where souls are not measured by their earthly wealth, but by their loyalty and devotion to God."

The Southwestern Deanery Convocation of the Diocese of Texas was held at Brenham the second week in October. Sermons were preached by Bishop Kinsolving and the Rev. Clinton S. Quin, Rector of Trinity Church, Houston.

"Our readers will notice", says the official organ of the Diocese of West Virginia, "that we have quoted rather extensively from THE WITNESS, a Church paper which is only eight months old, but which has increased its circulation rather remarkably, and seems to be filling a real want. We commend it heartily."

A pair of brass and oak candelabra seven feet tall, to stand on each side of the Altar, were given to St. James' Church, Sault Ste. Marie, Mich., the Rev. Stephen H. Alling, Rector, by the Thomas Bailey family. The gift is memorial to the late Alfred C. Bailey, and was blessed at the 10:30 service Oct. 21.

The Synod of the Province of Sewanee, which includes the Dioceses of Atlanta, Alabama, Ashville, East Carolina, Florida, Georgia, Kentucky, Lexington, Louisiana, Mississippi, North Carolina, South Carolina, Southern Florida and Tennessee, will meet in Charleston, S. C., on November 13, 14 and 15.

A Conference on Religious Education will be held at St. John's Church, St. Paul, Minn., November 6, 7 and 8. Among the speakers will be Bishop Faber of Montana, Bishop McElwain of Minnesota, the Rev. Charles H. Young of Chicago, the Rev. Dr. James E. Freeman of St. Mark's Church, Minneapolis, the Rev. Wm. P. Remington, Rector of St. Paul's Church, Minneapolis, and Bishop Suffragan-elect of South Dakota, and the Rev. Charles E. Tuke, Rector of St. Clement's Church, St. Paul.

About sixty students returned to Kenyon College, Gambier, Ohio, a Church School, this Fall. The entering class numbers forty-five, making a total attendance of 105. More than fifty students left last year to enter the national service. The shrinkage in numbers is less than was anticipated.

The Annual Meeting of the Woman's Auxiliary to the Board of Missions of the Diocese of Harisburg was held at Altoona, Pa., the second week in October, in St. Luke's Church. Miss Julia C. Emery of New York gave a talk on "New Junior Work". The following officers were elected for the ensuing year: President, Mrs. Paul H. Wirt, Bloomsburg; Vice President, Mrs. John Drinkwater, Williamsport; Box Secretary, Miss Anna Baker, Selinsgrove; Secretary, Miss Laverda Burgart, Altoona; Treasurer, Miss Mary Smythe, Williamsport.

Bishop Wise of Kansas was presented with a purse of $100 by the women of the Church of the Holy Communion, St. Louis, Mo., on Sunday, Oct. 14th, when he officiated at the institution of his successor in the Rectorship of the Parish, the Rev. John Boden. The purse was given the Bishop for Missionary work in his Diocese.

Emmanuel Church, Keyser, W. Va., was consecrated on the occasion of the Convocation of the Eastern Deanery of the Diocese, held in Keyser on Thursday, Oct. 11th. The church was erected several years ago, and the final debt was cancelled in the Summer of this year. Bishop Gravatt had charge of the services, and addresses were given by former Rectors of the Parish, Rev. Messrs. Robert E. Lee Strider and J. Logan Fish of Wheeling.

Bishop Darst of North Carolina says: "Through the blood and smoke of battle I see a vision of a cleansed and purified Church, of a nation standing once more upon the eternal principles for which our fathers died, and for which our sons are dying today. If that vision does not come true, this awful conflict will have been in vain. But, please God, it will come true if you and I and all the other people who name the name of Christ, with unselfish devotion, with high and self-forgetting consecration, throw ourselves into God's plans and work with Him for the coming of the Kingdom."

St. John's Church, Ogdensburg, N. Y., has been presented by its Senior Warden, Mr. Louis Hasbrouck, two valuable lots in the city, to be used for Parish purposes. The Endowment Fund Committee has added to the Fund $3,000 in Liberty Bonds. There are on the Honor Roll of the Parish forty-eight men and two Red Cross nurses who have enlisted in the war. Services are being held regularly at St. John's Mission Church, DeKalb Junction, by the Rev. W. J. Gage. The Parish Troop of Boy Scouts are enjoying a course of lectures on first aid, resuscitation and health by Drs. Lytle, Stearns and Stacy. Boys receiving the highest marks in the examinations will be presented bronze medals, given by Messrs. W. A. Bell, W. G. Kellogg and W. B. Schermerhorn. Mr. C. E. Williams donated the first aid manuals and a Wood's emergency case as Troop trophy.

Miss Elizabeth Matthews, President of the Southern Ohio Branch of the Woman's Auxiliary, in a letter to the members of the Auxiliary in her Diocese, asks the questions: Has not the Auxiliary in the past gained a vision of God's purpose for the world, and a joy in sharing in His work, which will carry us through the coming months with something more than courage? Have we not much to give that others lack?" And she urges the members to "study, give, pray! Surely most of all this last. Who will pray if we do not? May I urge on you frequent Corporate Communions, weekly services of intercession, the forming of Prayer Guilds and groups? We must pray for peace, and one that is God-given—not man-made. Don't let material things crowd out the things of the Spirit. Be of good courage. Hold the line. Prove the Auxiliary to be truly a means of grace to us and to others. Above all, let this Winter be to us the means of our learning the strength of God in our own human weakness. For His strength is made perfect in weakness, and we can do all things through Christ, who strengthens us."

Chicago Parish to Erect New Church

Plans have been completed and bids received, by Grace Church, Chicago, for the new edifice to take the place of the Church destroyed by fire a few years ago. The new building will not only be much more attractive than the old one, says the Chicago Tribune, but will also contain many new features to meet the requirements of the spiritual, social, and physical welfare of the Parish. It is designed in the English Gothic style and will have ground demensions of 172x105 feet, a feature of the exterior being an ornate tower 150 feet high. The ground floor will be devoted to club rooms, reading room, billiard rooms, choir practice room, with forty lockers, comfort rooms, clergy sacristy, and the baptistry.

Personal Mention

The Rev. A. H. Brook, Rector of Grace Church, Boone, Ia., has resigned and accepted a call to St. James' Church, Independence, Iowa.

The Rev. Alfred Nugent Samwell has resigned as Rector of St. George's Church, Pittsburgh, Pa., where he has served for the last three years, and will leave shortly for duty in France.

The Rev. Herbert H. Powell, D. D., of the Church Divinity School of the Pacific, has accepted the Rectorship of Trinity Church, Point Richmond, Calif.

The Rt. Rev. J. D. Morrison, D. D., Bishop of Duluth, observed his seventy-third birthday on October 16th, receiving at the Episcopal residence the felicitations of his friends.

Miss Cordelia Kendall has been elected Matron of the Mary K. Williams Church Home for Orphans at Frankfort, Ky., and will take charge of the Home at an early date.

The congregation of St. James' Church, Texarkana, Texas, has presented their Rector, Rev. Edwin Weary, with a Ford automobile, fully equipped for use in the Parish.

The Rev. Neal Dodd, Rector of St. John's Church, Petaluma, Calif., has been given charge of St. Luke's Mission, Sebastopol. Since the death of the Rev. Mr. Potwine of Santa Rosa, the Mission has been closed.

The Rt. Rev Joseph H. Johnson, D. D., Bishop of LosAngeles, officiated at the laying of the corner stone of the new edifice of St. Luke's Church, Long Beach, Calif., on St. Luke's Day. The Bishop and the Rev. Robert B. Gooden, a former Rector of the Parish, delivered addresses.

The Rev. W. J. W. Bedford-Jones, Rector of the Church of the Epiphany, Los Angeles, Calif., has resigned to accept a call to St. James' Church, LaJolla, in the same Diocese where he will also serve as Chaplain of the Bishop's School for Girls.

The Rev. J. B. Robinson, Rector of Trinity Church, Fulton, Ky., has been appointed highway engineer of his county, succeeding J. P. Keely, who was drafted in the army. Mr. Robinson is a civil engineer and will take care of his new duties in connection with his clerical work.

Rev. W. T. Allan of Ballinger, Texas, preached a very strong sermon lately on the war. He called it "God's War" and so impressed his hearers that some were heard to say they were blessed to have sons to offer to wage it. It was worthy of a wider hearing than a village Church.

The Rev. Charles Rowland Tyner, Rector of St. Luke's Church, Lincoln, Neb., has secured a leave of absence for one year and entered the service of the national Young Men's Christian Association and sailed for France November 3rd.

Mr. Tom G. Taylor, formerly sub-organist at St. John's Cathedral, Denver, Colo., and for the last nine years Organist and Choirmaster at Christ Church and Supervisor of Music in the Public Schools, Canon City, Colo., has been appointed Organist and Choirmaster of St. David's Church, Portland, Oregon. Mr. Taylor entered upon his new duties on the first Sunday in October.

The Rev. Herbert Henry Gowan, D. D., for the past twenty years Rector of Parishes in Seattle, Wash., has resigned and will devote his entire time to his work in the department of Oriental language and literature at the University of the State of Washington. He has been succeeded at St. Clement's Church by the Rev. Francis R. Bateman, formerly Rector of St. Peter's Church, Helena, Mont., who has assumed charge of his new work.

The Rev. William Way, Rector of Grace Episcopal Church of Charleston has been appointed by Governor Richard I. Manning as a special agent to assist in the promotion of the second liberty loan, in South Carolina. Mr. David R. Coker, federal food administrator for South Carolina, has also appointed Mr. Way as one of the special agents for the United States food administration.

Methodist Sunday School Attends A Church Service

On Sunday morning, Oct. 28, the Methodist Sunday School of Bellview, Ky., attended the service at St. Paul's Cathedral, Cincinnati. It was the first time that many of them had ever been in an Episcopal Church, and the teachers expressed themselves as enjoying the service very much.

Report of War Commissions on Army Chaplains

Some weeks ago a bill was presented in the Senate authorizing the appointment by the Secretary of War of one Chaplain for every 1,200 men, the Secretary of War being empowered to distribute the Chaplains at his discretion.

The present law confines the Chaplaincies practically to Regimental Chaplains, thus preventing the War Department from placing the Chaplains in many large organizations which are not definitely regiments. Moreover, the present regiment, on its war footing, is composed of 3,600 men, instead of 1,200, and the need of two Chaplains in each regiment is great.

Representatives of all the Churches appeared before the Senate Committee on Military Affairs, which immediately reported the bill favorably, and the Senate passed it. When, however, it came before the Committee on Military Affairs of the House the session was very near its close, and it was impossible to obtain a quorum of that committee. Hence it failed of reaching the House, but will no doubt be taken up again next December, when Congress meets again.

The Executive Committee of the War Commission is completing its organization and planning with the local authorities for the appointment of voluntary Chaplains at many points.

At Camp Meyers, in Ayer, Massachusetts, which is the concentration camp for New England, there are some 40,000 men, with only one Chaplain, a Roman Catholic. The Y. M. C. A. has nine huts, of which one is manned by representatives of Groton School. The Rev. Messrs Norman Nash and Earl Gate have been working in that hut as Secretaries. They sail, however, some day this week for France. The Rev. Arthur J. Gammack, Rector of Christ Church, Fitchburg, has been a voluntary Chaplain in the camp during the Summer. The Rev. Howard K. Hartew will now take his place, living in the Y. M. C. A. hut. He will have in close proximity to his home 20,000 men.

The Executive Committee of the War Commission met in Philadelphia at the time of the St. Andrew Brotherhood Convention, and took action towards the reinforcement of the work of St. Andrew's Brotherhood in sending laymen as Secretaries of the Y. M. C. A. into the camps, to have special care of the boys and men of our own Church.

The Committee is also making plans for the raising of $500,000. It is the understanding that this sum is not to support all the work of the Church in the camps, but that the Dioceses, Provinces and localities will do their part, and in some Dioceses take full financial responsibility. The War Commission will simply reinforce the work where reinforcement is needed.

WILLIAM LAWRENCE,
Chairman War Commission.

Church School Conference Held in Michigan

The fourth Church School Conference, Southwestern group, Diocese of Western Michigan, was held in Trinity Church, Niles, on Wednesday, October 17th. There was a celebration of the Holy Communion at 10:30 a. m., the Rev. B. F. P. Ivins, Rector of St. Luke's Church, Kalamazoo, being the celebrant. The Rev. Herold Holt, Rector of Trinity Church, Niles, gave an address of welcome. Miss Margaret Cobb of Kalamazoo discussed the topic, "The Organization of Church School." Prayers for Missions were said at 12 noon, followed by a luncheon at the Rectory and social hour. In the afternoon the following topics were presented: "Promoting Missionary Interest in the Church School," by Mrs. B. R. Eaatman of Benton Harbor. "Groth of the School in Devotional Life," by Mrs. H. M. Lee of Dowagiac. "What Teachers should know about Church History," by the Rev. F. O. Granniss of St. Joseph. "Use of Letters to Parents," by the Rev. John Wilkins. "Important Factors in Religious Education" was presented under four heads, "The Home," by Mrs. W. White of Niles; "Good Literature," by Mrs. O. W. Haisley of Niles; "Week Day Religious Training," by the Rev. B. F. P. Ivins; "System in the Religious Life," by Mrs. B. F. tunity was given to ask questions and to discuss the points made by the speakers. Resolutions were adopted recommending the division of the Diocese into three groups and encouraging annual conferences for each group; that the smaller church schools be placed under the supervision of a nearby member of the Diocesan Board who could pay regular visits to such schools; that new fields of Religious Education be opened and space be devoted to this subject in the Church Helper, and more time be given for the discussion of Religious Education at Diocesan Conventions. The next conference wll be held at Kalamazoo.

Onlookers Shed Tears When Flag is Blessed

The Rev. Fred G. Budlong, Rector of St. Peter's Church, Chcago, blessed the flags presented to the members of Base Unit, No. 14, of the Red Cross, in his city, on the occasion of a drill at Grant Park when the men wore for first time their new service uniforms. "This was a very touching ceremony" writes Cinderella in the Chicago Tribune, "where the bystanders frankly cried right into their hankies.

There was the unit spread out in review with its surgeons, its physicians, specialists, nurses, aids, stretcher bearers, ambulance men, cooks, laundry men, kitchen helpers, all uniformed and marching as beautifully as any troops in the field.

Then the Rev. Mr. Budlong blessed and gave the flags, the Stars and Stripes, and a wonderful silk Red Cross, the flag these men will work under when they rescue our wounded from no man's land. There wasn't a dry eye to be seen when onlookers got to thinking what it all meant.

Deaconess Clark at Cleveland Cathedral

Today, with the whole trend of our spiritual and philanthropic activities directed toward war relief work, it is with the comforting sense of meeting, unexpectedly, an old friend that one hears the ever new old story of work in the Mission field.

So at least it must have impressed Deaconess Clark's audience when she spoke before the Woman's Auxiliary in Cathedral Hall, Cleveland, on Wednesday afternoon, October 10th. Deaconess Clark is in the United States on a short furlough, after five years spent in Missionary work in Schang, China.

After a brief resume of her early impressions of and work in Schang, she spoke of the problems—problems of tradition and racial characteristics (and they are legion) met by the average Missionary in the field today. Beyond doubt, the Mission at Schang will be thought of lovingly and prayerfully by every woman privileged to hear Deaconess Clark.

Corner Stone of New Church Laid

On Wednesday, October 10th, the corner stone of the new St. Paul's Church, Brookings, South Dakota, was laid by Bishop Burleson. The Church has been working in this town, which is the seat of the South Dakota State College, for the past twenty-five years, but has made little, if any, progress, because of the fact that the building was a small unattractive wooden building looking just like a country school house, and was over a mile from the college. The new Church that is being erected is a brick building designed by Cram and Ferguson, and is within about six blocks of the college. On the same lot a new brick Rectory is also being erected. This is another step taken by the Church in the solving of the student problem, which is so vital and which has been rather largely neglected for many years. Five years ago the Church in Brookings had property and buildings valued at about $8,000. With the completion of the new Church and Rectory the property will be valued at about $20,000, and a large part of this the twenty odd faithful communicants of Brookings have raised. There will be little debt on the new buildings, but the furniture of the Church has not yet been bought, nor can it be without some help from elsewhere.

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The Witness

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RITUAL

We know of a gentleman who spends his spare time in extolling the beauty of Masonic ritual and condemning the excessive ritual of the parish church, which he refuses to attend because of it.

We know a lady who is most punctilious in the ritual of her dining-room, requires that the servant observe the Epistle side (as it were) in waiting upon her guests and whose dinner is a placing and removing of unused plates, one at a time, to the prolonging of the ceremony.

We know of a clergyman who observes every canon of polite society with most commendable exactness and whose street dress is one of faultless conventionality, who refuses to recognize any canons of good taste in the Chancel.

We know of a Bishop who wears purple conspicuously and a pectoral cross and lashed sleeves and all the rest of the paraphenalia that belongs to the Anglican caste who will not wear purple in the Chancel, nor allow a processional cross to precede his Pectoral one in the procession.

We say that we know these people—To be exact, they are not individuals but types.

What is ritual? It is merely the conventional way of doing things in accordance with the canons of good taste and common sense.

It is the fashion as determined by those shadowy folks who live in Paris or in the Grand Chapter who determine the fashion.

Ritual is more or less variable, changeable and uses different symbols for the same purpose.

The Mahometan who removes his sandals on entering a temple is just as reverent as the American who removes his hat; but the American who might remove his shoes before entering a Church would not be reverent but grotesque.

The rule of ritual is not determined by majorities, for the majority of people do not use the ritual of the dining table nor of the Church. Ritual is and must be the product of those who are vitally interested in having a correct way of doing things.

It is not the concerted action of the mob but the result of human experience in attempting to express high ideals in what would otherwise be ordinary acts.

If you are purely animal in your tastes, eating becomes a process of filling the stomach.

Ritual therefore instead of being a contemptibly material thing, is quite the contrary, a highly aesthetic or spiritual thing. A dog eats to satisfy his hunger. So does a tramp. But a gentleman eats so that he may satisfy something more than mere animal appetite.

Now to say that ritual is elevating in a lodge room or as a badge of one's high office and is not elevating in a Church would seem to be silly.

But what ritual shall we use in a Church?

Well, first of all, I should say some ritual that has a definite meaning.

The man who sits down to the table with his hat on and eats with his knife, while he spraws over the table, is not a paragon of human liberty but an uncultivated boar.

So the man who goes into the Lord's temple with the familiar abandon that he would observe in a hunting camp is not free so much as he is fresh.

So the woman who would go into the Lord's House with a low-neck dress and a bared head is not a leader of fashion, but one who is ignorant of the court usage. The same dame who would fussily prepare herself for the correct etiquette in the court of St. James should show as much appreciation of a heavenly King as she does of an earthly one.

From the beginning it has not been so in good society, that a woman should enter Church clad in a ball-room costume. No! it is not a sin but excessively bad manners.

So when the priest enters the chancel there are some things that are simply bad manners. It may be that his ritual may be as simple as a humble Cotter but, even so, he must not run about the chancel, nor mumble words, nor display an easy familiarity with the King. You note the difference at once between the clergyman who announces—"Hymn 516", and the one who strikes a familiar note by saying—"I will ask the Brethren to join with me in singing to God's praises, that stirring hymn, Onward Christian Soldiers; now all sing up, please!"

The latter is very famiilar, it is true. Much as if the family butler should announce at a formal gathering, instead of "Mr. and Mrs. Jones," "I am happy to say that one of your neighbors, the Jones's have arrived."

Lovely! Tends to put every one at ease, but bad taste in the butler.

Now there is another side to this matter of ritual.

It is all very well for Mr. and Mrs. High-Culture to have a dinner with the correct formal ritual. She has the money and the butlers and the machinery to do it. And what is very elegant and elevating at the High-Culture home, would be pathetically queer in the house of Mr. and Mrs. Selfmade. The more that they attempted the queerer it would be. They would do it so badly themselves, and the guests would make such work of it, that one could hardlly blame Mr. Homebody if he declared he wouldn't go to such a function again. And one of the highest marks of courtesy in entertaining guests is not to abandon all ritual but to accommodate the ritual to the guest that he may feel at home, and this can be done by a tactful host without any loss of dignity or good breeding.

To go into a Parish and demand that a lot of people change the habits of a life time and adopt an elaborate ritual because somebody is sure that such ritual represents the last word in ecclesiastical propriety is to drive out guests and make one's self a laughing stock to one's enemies.

Ritual in the Parish Church should be such an expression of reverence for God and respect for one's self, that it will bring forth from all who attend the feeling that this is none other than the House of God.

But the man who insists that he will not dine with his friends unless they will accept, learn and inwardly digest the ritual that he tells them they must adopt is liable to dine alone and justly. He may have read and learned a good book of etiquette but nevertheless he lacks good manners.

For good manners would put one's guests at ease and then elevate them, by having them anxious to put on the dress coat, and the seriated silver of the banquet hall.

The affectation of good manners is fully as reprehensible as the contempt for them.

After all, ritual can express nothing at dining table, lodge or altar, that the intelligence and training of the people has not absorbed.

Of course it is easier for a man who has made his money in pork to buy an establishment and equip it with all the paraphernalia of good society, than it is for him to radiate the charm that comes to him who is manor born.

So it is easier to buy a set of chasubles and a censor than it is to make their use the expression of intelligent devotion.

STORY OF THE CHURCH

The Medieval Papacy

We have reached the point in the history of the Church, when we can study the Papal claims, for Hildebrand (Gregory VII) was the author of modern Romanism.

Upon what did he base the claim that the Bishop of Rome was the ruler of the world, for to this his claim of supremacy really amounted, for he claimed not only to rule the Church as the successor of St. Peter, but also to rule the kingdoms of this world as the successor of Caesar.

Of course, in the beginnings Christ's Kingdom was not of this world and He drew a sharp distinction between the kingdom of Caesar and the Kingdom of Heaven.

And in its primitive administration there is nothing to show that St. Peter ever exercised any such power as the later Popes claimed for themselves.

The election of St. Mathias to take the place of Judas in the college of the Apostles was not a Petrine appointment. Neither did St. Peter choose the seven deacons, (Acts VI), nor did he preside or give sentence at the Council of Jerusalem (Acts XV); nor do we ever find St. Paul deferring to St. Peter for the exercise of his ministry.

As a document which supports the Roman claims, the Acts of the Apostles certainly omits all reference to Hamlet.

So do the early fathers. It is as Puller says, conspiracy of silence among them as to any supremacy exercised by St. Peter's See over the primitive Church.

The very existence of the Council of Nicaea, of Constantinople, of Ephesus and of Chalcedon are mute evidence that the Church of the first five centuries knew nothing of a vicar of Christ who spoke with infallible authority and ruled with undisputed jurisdiction.

The Modern Roman Papacy grew up from causes within the See of Rome, not from any popular acceptance of her sway.

While in theory men may have held within or without the Roman See, whenever any Pope, like Victor Stephen tried to dominate the Eastern or the African Church he brought down upon himself a sharp rebuke from a Cyprian or an Eastern Bishop which showed that such effort was regarded as an innovation.

But the early Church did hold the See of Rome in great veneration, which is a very different attitude than that of subserviency.

All tyrannical power has its origin in some service rendered, which some unworthy successor has preverted to his own advantage.

Thus the power of the Czars emanates from the services of a Peter the Great, and that of Nero from the labors of Julius and Augustus.

So the autocratic power of a Hildebrand had its origin in the services which the See of Rome rendered the Christian Church.

The early Bishops of Rome stood as witnesses in the very face of imperial power, and from their situation rendered inestimable services to those who came up to Rome from every land.

It was to Rome as the chief city of the Empire that the faithful ever resorted; it was from Rome that they went out to all lands.

At a very early age it was found necessary to organize the Christian Church, along the lines of Roman civic divisions.

The Church borrowed the Diocese and the Province from the Roman Empire, just as we do not cross state lines in forming a Diocese. The Diocese and the Province were Roman designations which the Church picked up and used for ecclesiastical purposes.

The head of a Diocese was a Bishop or Arch-bishop; the head of the Province was the Metropolitan or Patriarch.

The Church did not follow this division slavishly but in a general way.

So that there were patriarchal Sees, venerated because of their Apostolic origin and also because of the importance of the city itself.

Jerusalem was of course a patriarchal See until its destruction by the armies of Titus deprived it of its importance.

Rome was a Patriarchal See as a place where the Apostles labored and where the Imperial Government had its seat.

Alexandria in Egypt and Antioch in the East were the second and third cities in importance in the ancient world, and each had its holy traditions of apostolic labors.

Ephesus was also a place of unusual distinction.

So became Carthage, and later Constantinople for obvious reasons.

Each of the Patriarchs had a Suburbican jurisdiction. That of Rome included a part of Italy.

The Powers of a Patriarch were rather vague. Perhaps, because of its peculiar political character, the Patriarch of Alexandria possessed more real power within his patriarchate than any. All Egyptian Bishops were Suffragans. But neither Milan nor Ravenna was suffragan to Rome.

Moreover, the Patriarchal power was more of an appellate one than it was of legislative or executive rights.

If laws were made in Synods and Councils, and enforced by the Patriarch, it was because the Synod so directed him.

But derived power may easily pass into original power under proper circumstances. Constitutional government may easily become a despotism, providing those who defend the Constitution may be overawed by those who are in possession of the actual power.

So the supremacy of the Pope was an afterthought, brought about by certain political combinations, which rendered it possible for the Patriarch of the West to lord it over his brother Bishops in a way that was unknown to that period, in which questions were settled by General Councils, which were not only independent of Papal control, but, as at Chalcedon, opposed to Papal domination.

It will be our pleasure in the next paper to show the various steps by which an innocent text of Holy Scripture was used as a pretext for absolute power.

As some one has quite aptly remarked, the modern Church of Rome has its foundations upon a text of Holy Scripture which is of the nature of a pun upon the name of Peter.

GRACE CHURCH, TECUMSEH, NEB., SENDS S. O. S.

Grace Church, Tecumseh, Nebraska, needs at least $500 immediately for much needed repairs, renovation and general "boosting". The little company of the faithful here are doing their best, but they MUST be helped. A Layman of the Presbyterian Church living here, and with intimate knowledge of our work, has started the fund with $200. The prospects of the Church were never brighter. We can put up a great fight if YOU will send us the ammunition. Will you "do your bit"? He that giveth to the poor lendeth to the Lord. If you are satisfied with the security, lay down the cash. Bishop Arthur L. Williams is our reference. Send checks for any amount to the Vicar, the Rev. C. Edwin Brown, P. O. 365, Tecumseh, Neb.

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HOUSE OF BISHOPS

Report of the War Commission Appointed by the Presiding Bishop October 18, 1917

When the war was declared, there were two Commissions of the Church relating to the Army and Navy.

1. The Commission on the Appointment of Chaplains, of which the Bishop of Washington is Chairman. He has had heavy work since in sifting applicants for Chaplaincies, and in a large correspondence.

2. The Commission on the Increase of Chaplains and Their Equipment, of which the Bishop of Massachusetts is Chairman. Activities closely associated with the work of the Commission became so numerous and important, and opened up such large responsibilities, that it became clear that if the Church were to do her part in the war and care for her sons, a War Commission with fuller powers should be appointed as an emergency measure, even though there was no canonical authority for such action.

On August 4th, the Presiding Bishop, in a letter to the Bishop of Massachusetts, appointed a War Commission, and assigned "for its charge the watchful care and direction of Church work in connection with camps and cantonments, battlefields and hospitals, Army and Navy Chaplains, and such like matters.

The members appointed met in Washington, September 13 and 14, and organized. The membership of the Commission is as follows:

The Rt. Rev. William Lawrence, D. D., Bishop of Massachusetts, Chairman.

The Rt. Rev. Albion Knight, D. D., of Sewanee, Tenn.

The Rt. Rev. J. N. McCormick, D. D., Bishop of Western Michigan.

The Rt. Rev. Alfred Harding, D. D., Bishop of Washington.

The Rt. Rev. James D. Perry, D. D., Bishop of Rhode Island, Chairman of Executive Committee.

The Rt. Rev. Theodore I. Reese, D. D., Bishop Coadjutor of Southern Ohio.

The Rev. W. R. Bowie, D. D., of Richmond, Va.

The Rev. J. E. Freeman, D. D., of Minneapolis, Minn.

The Rev. W. H. Milton, D. D., of Wilmington, N. C.

The Rev. John Mockridge, D. D., of Philadelphia, Pa.

The Rev. C. L. Slattery, D. D., of New York City.

The Rev. George Craig Stewart, D. D., of Evanston, Ill.

W. D. Cleveland of Houston, Tex.

Whiteford Cole of Nashville, Tenn.

Norman H. Davis of New York City.

Charles D. Dickey of New York City.

John M. Glenn of New York City.

Louis F. Monteagle of San Francisco, Cal.

Arthur E. Newbold of Philadelphia.

Monell Sayre of New Cork City.

The Executive Committee has all the powers of the Commission between the meetings of the Commission, and is as follows:

The Bishop of Rhode Island, Chairman of the Committee (ex officio).

The Bishop of Western Michigan.

The Bishop of Washington.

The Rev. John Mockridge, D. D.

The Rev. George Craig Stewart, D. D., Secretary.

Arthur E. Newbold, Treasurer.

Monell Sayre.

Through the generosity of Anton G. Hodenpeyl, Esq., an office with equipment has been provided at 14 Wall Street, New York City..

Appreciating fully the work of the Chaplains of the Army and Navy, of the Young Men's Christian Association and other excellent organizations, the Commission is clear that as the organ of the Church it has certain definite duties to fulfill, the main purpose of which is expressed in the thought that the Church must, so far as she can, follow up with pastoral care and helpful influences the boys and men of the Church who are in the nation's service.

These duties are expressed in various ways:

1. Many camps and posts, great and small, both of the Army and Navy, are placed in or near towns and Parishes whose clergy are unable to meet the spiritual demands. In many camps there are no Chaplains of our Church. It is clearly the duty of the Church, through the Commission, to reinforce these plans, so far as military discipline allows, with the services of the clergy, so that the men may have personal touch and pastoral care in harmony with their traditions.

The thirteen officers' reserve camps, comprising in the first camp some 40,000 men, who will really make the tone of the new army, had not a Chaplain, except in two or three instances, where an army post already existed.

The Bishops and Clergy of the Church responded to the call for action in those and other camps, and in most large camps there is a celebration of the Holy Communion by a clergyman of our Church every Sunday morning. Indeed, the Y. M. C. A. is gratified that we have, by those celebrations in their huts, given a note of reverence and simplicity to the religious life of the huts. This weekly service, and the pastoral care of a voluntary Chaplain, reinforcing the Chaplain's work, have already become a recognized institution, welcomed by the Chaplains.

A survey of all the camps and Navy posts is now being made by the Commission, in order that it may reinforce the local efforts, for the policy of the Commission is not the substitution of the forces of the whole Church for local forces; these latter are essential to the wellbeing of the work. There are, however, many localities, especially in the South, where the greatest camps will be, where vigorous reinforcement is needed.

2. Besides voluntary Chaplains, the Commission is sending, under the auspices of the St. Andrew's Brotherhood, laymen, who, as Secretaries of the Y. M. C. A., will have for their special field of work the men and boys of the Church, getting to know them, gathering them together, and holding them to their religious habits.

3. Every officer of the Army and Navy, except the Chaplain, is equipped by the nation with instruments for his work. It is high time for the Churches to take a deeper interest in the increases of the number and efficiency of the Chaplains. Congress and the Executive will act when the Churches express their active interest and concern.

The Commission is taking steps to come into personal touch with the Chaplains, to learn from each his needs for equipment, and supply them. The difficulty of transportation of the equipment to France is a problem. The need, however, is greater there than here.

The Commission's Chairman has appeared with representatives of Churches comprising forty millions of people, before the President, the Secretary of War, and the Senate Committee on Military Affairs in behalf of a bill for the increase of Chaplains, so that there will be one to every 1,200 men. The bill was passed by the Senate, but on account of the close of the session failed to be reported by the House Committee. It will be taken up again next Winter. There are today camps with thousands of men and no Chaplain.

4. In order to avoid duplication of work, the Commission is co-ordinating the several general organizations. On Sept. 4th, nine of the strongest general organizations of the Church met, at the invitation of the War Commission, and spheres of work were planned out for each, to be carried through under the general direction and by the financial support of the War Commission. To the Social Service Commission, for instance, has been given the work of the Churches in food conservation. Or, again, the Church Periodical Club has taken up a definite line of action in supplying Chaplains with literature. Service books, too, will be sent to the Chaplains.

The names of all the men in the nation's service, and their military rank and station, will be gathered and kept by a card catalogue system in each Diocesan center, as an aid to parents, Chaplains and Rectors.

Other societies and guilds will take certain responsibilities, the Commission serving as a clearing house and general directing agency of the Church.

5. In this country the influence of home and Church may be closely and directly felt, and the War Department is planning and doing great things in directing and enforcing these influences.

The greatest problem will be in France. Hence the Commission is sending the Bishop of Western Michigan to France to study the conditions, and, by visits through the camps, show the boys and men that the Church follows them with sympathy and help. The Bishop of Erie, who is in France waiting for the coming of the Hospital Base Unit, of which he is the Chaplain, is already actively at work by commission of the Presiding Bishop, meeting Chaplains, officers and men. Although the Commission is already in action, let it be remembered that a million and a half of Army and Navy men, a large proportion of whom have been called on within the last month, are in service. Great camps by the score, smaller camps by the hundreds, are being created throughout the whole country; each one has its peculiar conditions and problems. In asking for the strong support of the Church, the Commission asks for its patience. The work is very new, varied, delicate and great.

After careful consideration and a determination not to ask the Church in these days of heavy and many calls for more than is really necessary, the Commission has settled upon the figure of $500,000 as the sum necessary for the Church to give in order to meet its own peculiar responsibilities. The Commission asks the members of the Church not to give now, but to save and be prepared to give generously when, in a few weeks, the plans for a campaign for this half million dollars is published. By the collection of this one large sum, and the co-ordination of our various organizations under the War Commission, repetition of appeals will be avoided. While the Red Cross, the Y. M. C. A. and the Y. W. C. A., the National Committee for Camp Activities and a thousand other interests are asking gifts for their beneficent work, to which Churchmen and women respond generously, the Church has its great and special work, the spiritual as well as moral and physical care of its own sons. For this, when the call for contribution comes, as it will soon, we are confident that every member of the Church will give with loyalty.

In presenting this report, the Commission asks the House of Bishops to consider the advisability of preparing a pastoral letter on the need of concerted effort to mobilize the spiritual resources of the Church.

WILLIAM LAWRENCE,
Chairman for the Commission.

WHAT A SPLENDID ACHIEVEMENT FOR ONE YEAR

If THE WITNESS can announce on January first that it has secured a subscription list during the first year of its life of **ONE HUNDRED THOUSAND COPIES!** It can be done if:

1. You will adopt our plan of a "WITNESS TABLE" near the door of the Church, as explained elsewhere.
2. If each present subscriber will try to get ten subscriptions from his or her personal friends living somewhere in the United States.
3. If we have a WITNESS TABLE at your Christmas Bazaar.
4. If you will subscribe for a number of copies as Christmas presents for your friends.
5. If some Guild or individual in each Parish and Mission will make a vigorous canvass for subscriptions.

Reader, What Part Will You Take in This Campaign?

Ordination to the Priesthood

On the nineteenth Sunday after Trinity, Oct. 14th, the Rev. Albert Elliston Cole was advanced to the Priesthood in St. John's Church, Bedford, Ind., by the Bishop of the Diocese. The candidate was presented by the Rev. William Burrows, who, together with the Rev. Canon Otte, joined in the imposition of hands. The Bishop was the preacher. The Rev. Mr. Cole has been appointed Vicar of St. John's Church, Bedford, in succession to the Rev. Canon Otte.

Not in vain we seek life's meaning. If we lift our heedful eyes
Voices everywhere enthrall us—the whole universe replies.

The Vermont Clerical Book Club

In 1915 eight of the clergy of the Diocese of Vermont formed a Circulating Book Club for the purpose of buying and reading the newer books in theology and general literature, which they felt they should read, and yet which they could not afford to buy. They each put into the treasury $2, and elected a Director, who should buy and put the books into circulation. A tentative list of books was sent to each member to choose such as he would like to read. When these were all returned, the books were bought and started on their rounds. The rules are simple. Each member is to have a book a month (or two books if these are small), and at the end of the month the book is sent to the member whose name follows in the list pasted in the book. At the end of the cycle, ownership of the books is determined by lot, each member getting at least one book to own.

The Club has grown until now there are two groups of nine each, and the Winter reading is to commence. It is purposed to read this year the following books: Thorburn's "Mythical Interpretation of the Gospels"; Burrough's "The Valley of Decision"; Sandy and Williams' "Form and Content of Christian Tradition"; Mozley's "The Doctrine of the Atonement"; Chandler's "The English Church and Reunion"; Velimirovic's "Serbia in Light and Darkness"; Strong's "Bible in the Church"; Figgis' "The Will to Freedom"; Hardy's "The Mystical Body, the Apostolic Ideal of the Church"; Shappe's "Mysticism, Its True Nature and Value"; Garland's "Son of the Middle Border"; Leslie's "Celt in the World"; Wheeler's "Sixty Years of American Life"; "The Elements of Pain and Conflict in Human Life", being lectures delivered at Cambridge in 1916.

It will be seen that the Club does not confine its reading to theology, but takes in books which are of current interest.

A Vision Realized

Great artists have been few and far between and the world has generally been slow to appreciate them and reward them for their work. Another instance is to be found in our own day and generation and in our own Diocese, says the Maryland Churchman. We have had in our midst one who deserved to rank amongst the great creative geniuses of the world. Some of us has known him and seen his work, but few has realized his true greatness. The Rev. Johannes A. Oertel, D. D. spent part of his life and did some of his work in Maryland. Some of it is to be found in our churches at Bel Air and Emmorton, at both of which places he resided for a time, and some of his best paintings are in possession of the Editor of the Maryland Churchman. Others still are to be found in the Cathedrals at Washington and Quincy, Illinois. Dr. Oertel wrought in the spirit of the old masters and did all his work from the highest motives. His career and his work are strikingly similar in many respects to those of Fredrerick Shields, the great English artist of our day. It was a struggle all the way through to realize a vision of beauty which had dawned upon his inner consciouness and to interpret it to the world.

His conviction was that "art worthy to made the life work of a man with immortal soul and God-given intellectual power should be **teaching** art and not a mere manufacture of the beautiful , his desire and aim to lay all he could do at the feet of his Divine Lord and through his art to preach Christ and tell the story of salvation to the world."

Little Sermon from the Pews

A GOOD SUGGESTION BY A LAYMAN

An earnest layman in Gethsemane Parish, Minneapolis, offers the following excellent suggestion, which is worthy of serious consideration by every one who "professes and calls himself a Christian":

"The Church has been often called a family. If this is an established fact, the obligations should be identical in the Church and in the family.

"How would it seem for adult members of a family to sit back and allow the father, for instance, to furnish all the necessities, and the balance of the family take the good things as a matter of course? It is a queer thing, but there are those in the Church who do not consider one of the fundamentals of that body—that is unselfish support. They come to Church on Sunday and expect to find the music of an order to attract; the building must be thoroughly comfortable, and as to the Rector, he must be bright and his sermon instructive and to the point.

"All this takes money. This fact is woefully forgotten by many. Think these matters over carefully and ask yourself whether you are doing your bit as you should, or whether you are letting the other members of our good Parish shoulder the burdens for you.

"We have the Liberty Bond. Why not the Church Bond?"

Church Attendance Increased Ninety-Eight Per Cent

A simple yet very successful plan has been adopted by the Rector, Wardens and Vestrymen of St. Clement's Church, St. Paul, Minn., to stimulate a greater interest in the evening service. The best thing about the plan is that it distributes the responsibility for that service amongst all of the parishioners. A pledge has been asked from each member of the Parish to attend evening service at least once each month and make an effort to bring another person also. As a result the attendance at the Sunday evening service has been increased 98 per cent in three weeks, and the Rector, the Rev. C. E. Tuke, is receiving every day signed pledges of attendance from the people. They are making such pledges just as they have made pledges of money for Church extension, just as they have made pledges of loyalty to the nation in these timesof stress. This is practically an Every Member Canvass for souls, for the best way to help others is to bring them within the hearing of the Gospel of Jesus Christ. A letter was issued to the members of St. Clement's Church, signed by the Wardens, Vestrymen and Rector, asking for their co-operation and a further expression of their loyalty in this pledge of attendance. The following is a copy of the pledge:

ST. CLEMENT'S MEMORIAL CHURCH

"I was glad when they said unto me, 'We will go into the House of the Lord.'"

Church Attendance Pledge

In order to stimulate Church Attendance and Christian Service, I agree to attend at least one Sunday evening service each month, and to make an effort to bring at least one person with me.

Name.....

When you have signed this card, please return it to one of the Vestry or mail it to the Rector.

Quits Business to Enter the Ministry

A splendid example of a lively faith and steadfast purpose has been manfiested by Mr. Charles Bailey, Junior Warden of Trinity Church, Trinidad, Col., who for many years has earnestly desired to prepare himself for the sacred ministry, but only recently, through the kindly offices of Bishops Irving P. Johnson and Frederick F. Reese, and the hearty co-operation of his Rector, the Rev. Donald R. Ottman, has the way been opened. Quick to seize his opportunity, Mr. Bailey closed his insurance business of many years standing, resigned his position as Secretary of the Elks Club and of the Fair Association, arranged for the care of his family, a wife and four children, whom he was compelled to leave behind, and set forth for the University of the South, Sewanee, Tenn., where he is now pursuing a course of study in preparation for Holy Orders.

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THE FLOWER OF LONG AGO

A traveler in a far country went one day to a place where men were digging deep down into the ground. As he watched them he asked what it meant and they told him that underneath all this dirt that he saw was a buried city. Hundreds and hundreds of years ago men and women and children lived in the city, and there were beautiful houses and great parks, and streets just as you see in the cities today. They had gardens of flowers and butterflies and birds and bees, just as we have them now.

The traveler was very much interested and he waited and watched them many days while the men carted the dirt away, and at last the houses began to appear, and the streets and the places where there had been gardens and parks. In the houses they found many things which showed how those men and women lived so many, many years ago. Dishes and vases of earthenware and curious pieces of hard clay on which there was strange writing, telling how men thought and felt and what they did. These clay pieces were their books, for they had no paper or printing press in those days.

One day while the traveler was going thru one of the houses he found a vase and in the vase were some flower seeds that perhaps some boy or girl had put there ready to plant the next spring. He was glad to find them and wondered if they would grow should he plant them, so he put them carefully away and when he went home to the country where he lived, far across the sea, he planted them in his garden. The soft rains fell upon them and the sun gave them warmth and soon little green leaves began to push themselves up through the ground. After a little time buds appeared and one bright day when the traveler woke up in the morning, there in his garden, was a bed of the prettiest red flowers you could wish to see.

I cannot tell you the name of the flowers for no one knows the name, not even the traveler who found them. They were different from any flowers he had ever seen. He wondered very much about them, and the other flowers in the garden wondered too—so they thought they would ask them.

Now this will seem very odd, they did not even know their own name. One of the flowers spoke up and said: "We really have forgotten, it is all so long ago, we can only remember that one day a pretty little boy came into the garden where we lived and said, 'Why here are lots of seeds, I think I will put them away and then we can have another lovely garden next year.' I remember he put us all into a vase and we went to sleep—such a long, long sleep—and when we woke up we were in this beautiful garden. But I have never seen a flower like you before, wont you please tell me your name?" The flower answered: "My name is Poppy, and since you have no name, and you are to be one of my friends, I think I shall call you 'The Flower of Long Ago.

A Brotherhood Convention Echo

Colonial Church is looked upon as more of an ornament than a working asset, unless it be, as has sometimes been the case, "worked" by an energetic sexton as a fertile field of incidental revenue. Christ Church, Philadelphia, is a wholesome exception. As an ornament it is unsurpassed. It is probably the most beautiful ante-Revolution building in America, and its historical associations are of the highest interest and charm. But, in addition, it is as helpfully busy in social service and institutional work as any Parish in the land, in proportion to its financial income. Back of it has been erected a modern Parish House, architecturally harmonious with the old church, and in it are housed clubs and classes and social opportunities for the local population, and for the girls and others who must work in its neighborhood. The builders of the ancient fabric would have no reason to be ashamed of Christ Church, Philadelphia, in its modern Christian activity.

The Rector, the Rev. Lewis C. Washburn, D. D., is himself a social service factor of the first degree. He looks on himself as bound to be a sort of a Cicerone to all visitors making themselves known, and if one wants an acquaintance with the City of Brotherly Love in all its aspects, old and new, it is but necessary to show his desire to the restless and well informed Rector of Christ Church. In perhaps a too brief space of time he will find himself getting first hand information, not only of the old church, but of every alley in the slum districts, and of every agency used to make material and moral things better. The writer of this will never forget a night following one evening service of the Brotherhood of St. Andrew Convention in Holy Trinity Church. At 10 p. m., under the guidance of Dr. Washburn, he was whirled by automobile from the fashionable Rittenhouse Square, past the big but sometimes corrupt City Hall to the shabby red light section, with the Galilee Mission as its redeeming center. Inside and outside that famous rescue institution was inspected, and the stirring speeches of its pastor, Mr. Hall, and others, were listened to while we sat among the red nosed and dirty men who made up the congregation, one of them lying at full length in a corner after a drunken fit. It is as true a work among fallen men as one could wish for in a very imperfect civilization.

After the Galilee Mission, we visited the distant Inasmuch Mission, of which Dr. Washburn is also a Trustee. All was darkened here for the night, and a quiet walk along the corridors of sleeping white and black men was an impressive experience of what might be the dangerous underworld if let alone. A walk afterwards in nearby alleys and streets, which used to be as near hell-holes as the one time name implied, but now, through the influence of the Inasmuch Mission are well lighted and clean, and so orderly at midnight that not an uncouth sound was heard nor an ugly sight seen.

After the Inasmuch visit, a walk past the Bohemian Clubs and restaurants just back of the stately homes of aristocrats, left one impressed with the fact that here was a city of much varied human interest, and that at its ancient centre of Christ Church was a Rector whose sympathetic touch reached out to all extremes.

Somewhere, as the wee sma' hours following midnight began to be ticked off, we called at a model police station, where the officers recognized the reverend guide as a friend. A sight of the cells, with their sleeping victims, and a look at the basement tunnel, where official revolver practice took place, sent us home to the Rectory convinced that it is a strangely mixed world, capable of much good or evil, and that what it needs most of all is a friendly and pastoral hand, which it sometimes gets, but by no means often enough.

A Brotherhood Convention does much good if it stirs up a heartfelt desire to increase the number of brotherly fathers in God, and it can oftentimes do this better by inspection of what is being done than by listening to what is said, however eloquent and helpful that may be.

J. S.

Remarkable Work in The Rosebud Country

On Sunday, October 7th an important conference took place in Winner, South Dakota, at which the Churchmen from the entire Rosebud Country were present. the country includes these counties; Gregory, Tripp, and Melette, and being west of the Missouri River, with railroad lines running only into Nebraska, they are set apart from the rest of the District in such a way that it has seemed best to form a separate archdeaconry of them. For nine years the Rev. W. B. Roberts has been in this field. For different parts of that time there has been a man to help him, but for the most of those years he has been alone serving a district about as large as the state of Connecticut in which there are some fourteen towns to be taken care of. More than sixty Churchman gathered from the various towns in this section of the country and the conference was felt to be a success in every way.

On Sunday there was a celebration of the Holy Communion at which Bishop Burleson preached, and in the afternoon the conference was called to order by the Bishop in Trinity Mission Guild Hall.

Mr. Roberts reported that during the past nine years the membership of the Church in the Rosebud has increased ten times over, and in order to effectively take care of this growingly important field he felt that it should be set apart as a separate archdeaconry that the work may be better consolidated. The matter was finally left in the hands of the Bishop who will make known his decision in the near future.

One of the pleasing parts of the Conference was the presentation to Mr. Roberts of a new 1918 Buick roadster to take the place of his Ford which has travelled over the county for a good many years in all kinds of weather and richly deserves a rest. The Gregory County, S. D., News says: "The friends of the Rev. W. Blair Roberts played a nasty trick on him recently when they contributed a fund to purchase him a handsome new Buick roadster to take the place of the famous and familiar Ford runabout which has done more gadding in the Rosebud than any twenty other cars and is at last in pretty much the situation of the 'wonderful one-hoss shay.' The presentation of the car was made at the Episcopal Conference in Winner before Bishop Burleson and a large gathering of Rosebud churchmen, to whom Rev. Mr. Roberts is everything that a faithful priest and loyal friend could be. We expect the going will be easier and the trips fully as frequent and as long, but we'll gamble on it that it will be a sad parting when Blair Roberts says goodbye to the 'animile' which has carried Old Glory over so many thousand miles of Rosebud roads, good, bad and indifferent, but always getting there somehow."

Soldiers Confirmed

Several weeks ago one of the soldiers in the regular army asked the Rev. Dr. Freeman, Rector of St. Mark's Church, Minneapolis, whether it would be possible for him to be confirmed before he left for France. Dr. Freeman states that through the courtesy of Bishop McElwain, plans were made and a special confirmation was held in St. Mark's Church on Monday evening last. In many respects it was one of the most impressive services we have ever witnessed here. It was held just at the close of the day, and while the great building was flooded with the golden light of the setting sun a man in khaki and another about to enter the army service, together with a husband and wife whose fireside had recently been bereaved by the death of their only child, stood before the Bishop and received at his hands the ancient rite of confirmation. It was all so delightfully simple and beautiful, and Bishop McElwain made a brief address to the four candidates that we venture to believe they will never forget. Few people passing St. Mark's on Hennepin avenue would have thought that within the temple two soldiers were taking the oath of allegiance to the great Captain of their salvation.

Former Tutor of Kaiser Wilhelm Dies in Minnesota

The Rev. Ezra P. Chittenden, Ph. D., who was canonically connected with the Diocese of Quincy,, and had retired from active service, died at Waterville, Minn., on Wednesday, Oct. 10, aged 61 years. He received his education in schools and universities of Europe and this country, which conferred upon him several degrees. He was ordered Deacon in 1886 by Bishop Whipple, and advanced to the Priesthood the following year by Bishop Gilbert. He was the founder and some time President of the Kearney Military Academy, Kearney, Nebraska, and later the Rector of St. John's School, Salina, Kansas. From 1891 to 1896 he served as Rector of St. Paul's Church, Winona, Minn; was Assistant Rector for some time at St. John the Evangelist's Church, St. Paul, and at Gethsemane Church, Minneapolis, and instructor at Seabury Divinity School, Faribault. He was the author of "The Pleroma" and "The Life and Example of St. Andrew".

A wife, a son ,three sisters and a brother survive. The funeral took place from St. Andrew's Church, Waterville, on Saturday, October 13th.

A report in the daily papers states that in 1879 Dr. Chittenden, then in the Theological College of the University of Bonn, outlined the course of instruction for the Kaiser, who was then Crown Prince, and one of his fellow students. As it was contrary to precedent for a foreigner to tutor a member of the royal family, Dr. Chittenden's instruction was given at second hand through the official royal tutor, Herr von Arnim.

Dr. Chittenden often told of the Kaiser in his student days, saying that the German Emperor, now the most hated man in the world. was, in college, popular, democratic, and one of the ablest scholars. He was thoroughly educated in every branch of learning allied to military science, said Dr. Chittenden, and found his chief interests in such studies.

In an interview shortly before his death, Dr. Chittenden said that even as a college boy, the Kaiser sincerely believed that the official acts of a king were inspired by heaven, and that he had gone into the war firmly believing in the justice of his cause, and that a king could do no wrong.

New Field Secretary for Chicago Social Work

The Rev. J. B. Haslam, who has been appointed Field Secretary of the Social Service Commission of the Episcopal Diocese of Chicago, brings to his work an experience both practical and theoretical, gained on the West Side of the city, where he was in charge of the Cathedral of SS. Peter and Paul; and also at Nashotah House, Wisconsin, where for five years he was lecturer on sociology. For the last three years he has been Rector of Christ Church, Streator, Ill. He is a member, as well as Field Secretary, of the Commission.

The Social Service Commission consists of twelve members, clerical and lay, appointed annually by Bishop Anderson. Its duty is to co-ordinate the activities of the various organizations existing in the Diocese in the interest of Social Service, and to keep in touch with local social, industrial and civic needs and conditions for the information of the Bishop and clergy for the benefit of the community. Its office is in Room 1814 Heyworth Building.

Starve the Garbage Can

The Rev. Charles Herbert Young, M. A., Rector of Christ Church, Chicago, makes the following interesting statement in his Parish paper, showing how every trifle counts in saving:

"There are," he says, "500,000 families in Chicago. If each family wastes only one ounce of meat (trimmed from the cut or left on the plate) each day, it amounts to 34,375 pounds of food that should have been saved. In one year these ounces will amount to 10,312,500 pounds.

"We waste butter, too. A pound of butter will make about 60 pats, as now served in restaurants. If all of the scrapings in the average family amounted to merely one pat in a day, only a quarter of an ounce, the total waste for the city is 9,166 pounds. At the present price of butter, this represents a waste of nearly $4,000 a day of valuable food fat.

"Facts of this sort are what have caused Mr. Hoover to urge so strongly upon our people the need for being careful. Our allies are suffering from lack of food. We ourselves are paying the highest prices known for many years. Every family can do a genuine part by exercising care and checking what seems to be merely a trivial waste. It is better to starve the garbage can than to leave people hungry."

Food Conservation and the Churches

By request of President Wilson, who fears that it would be disastrous to the Liberty Bond campaign to have the Food Conservation campaign come in conjunction with it, thus distracting public attention by having two great matters pressed upon it at the same time, the date of the Food Conservation pledge has been postponed one week, or from Oct. 28th to Nov. 4th. The weekly report card campaign is, therefore, changed to begin Nov. 4th, continuing until Dec. 30th.

The responses which the Food Administrator has thus far received from the American people have been most encouraging. The secular press, the trade press and the religious press have all been enlisted in the spread of information. The nation-wide campaign for signers to the pledge card has been planned on a broad scale, and under the direction of the State Food Administrators, the householders will be thoroughly canvassed during the week of Oct. 28th to Nov. 4th. Store windows have appealing conservation cards. All sorts of local organizations are helping to press home upon the people the truth that food conservation is not a fitful fad, but a fateful fact, with vital issues dependent upon its practice.

But the one thing now to be emphasized is the program that the Food Administration has asked the Churches to carry out. This begins when the pledge card campaign leaves off on Sunday, Nov. 4th. It is the follow-up that will make the pledge signing mean something definite and practical. What is this program? The placing of a sample weekly report card in every family in Church and congregation; securing the filling out and return of such a card to the local committee or pastor of the Church on each Sunday, or by Monday afternoon; the summarizing of the family cards on a return card to be mailed to U. S. Food Administrator at Washington Tuesday; the continuance of this work for eight weeks, or up to Dec. 30th.

This is simple and practical, and can easily be done if all our pastors and people realize that it is essential, a plain patriotic duty. It entails some work, but no sacrifice. It not done, it will leave the Christian Churches almost alone among the organizations of the country as unwilling to respond to a call to service of great importance to the country in a day of crisis.

The Church has been chosen for this service by the Food Administration as the one permanent and far-reaching organization that can put such a home program through. We surely will not fail to meet the trust imposed upon us.

How to work out the simple details each Church will decide. The weekly report card only asks for three answers: How many wheatless meals? How many meatless? How many wasteless? That is all. The standard suggested is seven wheatless, fourteen meatless, twenty-one wasteless. A very little work for each household, but a total that will tell the Food Administrator what the people are actually doing, and guide him in plans for the future.

We commend this matter to all our readers. It is not a movement dissociated from religion. It affects our life as a people. It has in it the improvement of moral and social conditions. It looks forward to reconstruction days, after the war, when grave economic problems will force themselves upon us. There is every reason why, as Christian citizens, we should take food conservation to heart, and do our part in making it a national reality. Let the pulpit speak to the people on Oct. 28th, telling of the plans, then on Nov. 4th let all our families begin to report for themselves. As Mr. Hoover says: "This is one thing in which all the people can enlist." This is truly a test of democracy to prove whether it can defend itself by voluntary and sacrificial service. And this is a fair challenge to the Christian Church to aid in a great cause which involves the welfare of our country, our allies and the world.

Southern Ohio Notes

A letter has just gone out from the Bishops of this Diocese to the five hundred men who have enlisted in the Army or the Navy or the Aviation service of our Government from this Diocese. This list of five hundred men has been secured from the Rectors of the various congregations. The work of ministering to the soldiers who are within the Diocese has already been fully provided for. A Chaplain, with complete equipment, is stationed both at Camp Sherman, near Chillicothe, Ohio, and at the aviation field near Dayton. Ministering to the soldiers at the Columbus barracks is a more difficult proposition, because the men are there but a few days; but the Churches at Columbus are doing what they can for these men. Besides the five hundred laymen who have gone from this Diocese into our country's service, there are several of the clergy who are now enlisted either as Chaplains or as Y. M. C. A. workers. There are a number more who are waiting the opportunity to enter this service.

A meeting of the Church Club of Columbus was recently held in Trinity Parish House, and was addressed by Bishop Hulse of Cuba, who spoke most interestingly of his work.

Christ Church, Xenia, Ohio, recently paid in full the debt which had been resting upon their new church building for some years, and the church was consecrated on the seventeenth Sunday after Trinity. Bishop Reese officiated, assisted by the Rev. E. T. Jillson, the Rector. Mr. Jillson also has charge now of All Saints' Church, Wilmington, Ohio.

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WHO'S WHO IN THE CHURCH

Democratic Ways of Bishop McElwain Endears Him to His Diocese

Bishop McElmain of Minnesota

"A second Bishop Gilbert" is the phrase that is being used to characterize the Rt. Rev. Frank Arthur McElwain, says the Minneapolis Tribune in the introduction to the following excerpt from an appreciation, which appeared in that paper after his induction into his office as Diocesan Bishop of Minnesota:

"Like the beloved Bishop Coadjutor who aided the pioneer Bishop Whipple in his later years, the newly installed Church head, as Suffragan Bishop for the past five years, has come to be known and loved for his approachability and his sympathy. Rural communities and city Churches have come to look forward to the visits of the slight, spiritually-minded man, whom every man feels that he can talk to, and whom every man feels a better man for having talked to.

"Spiritual upbuilding, rather than the intricacies of Church organization will be the chief interest of the new Bishop. If this is cared for, he believes, the other interests of the Church will be cared for, too.

"'If you desire to know something of my ideal of the office of a Bishop,' he said in his speech of acceptance of his election, 'I would refer you to the sixth chapter of the Book of Acts. A difficult administrative question vexed the primitive Church. In dealing with it the Apostles said, "It is not meet that we should leave the Word of God to serve tables. We will give ourselves to the ministry of the Word and to prayer". It was spiritual leadership that they gave the world then. It is spiritual leadership that Church and age crave now. My prayer is that God will give me grace to give you such leadership.'

KEEN BUSINESS JUDGMENT

"Withal, the new leader of the Episcopal Church in Minnesota is said to have keen business judgment, and to value the judgment of business men in Church affairs. His administrative ability has been shown as Rector of Shattuck Military School. He found the School, when he came to it, deeply in debt. He left it in the best condition that it has ever been in, in an administrative way, and above the impress of his business management upon the institution has been the impress of his personality upon the boys, and upon the spirit of the teachers there.

"The Church in the small town has been the peculiar field of Bishop McElwain, and as Suffragan Bishop he has visited much in the rural Church communities. 'But of necessity my work will now have to be given more largely than formerly to the problems of the cities,' the Bishop says.

"Care for the upbuilding of the rural Missionary Churches, both for their own sakes and as feeders for the larger urban centers, has received the attention of the new Bishop, who approves of the plan, suggested tentatively of giving some of this Missionary work to the Rectors of Parishes in the larger towns, a plan that already is in practice in Red Wing, Rochester, Austin and Mankato.

"A peculiar intimacy with the field of his work and the needs of the Diocese has been made possible for the new Bishop through the fact that he has been connected in a personal way with each of the three men who have preceded him. As a student in Seabury Seminary under Bishop Whipple and Bishop Gilbert, he first became familiar with Minnesota conditions, and later in association, first as Rector and then as Suffragan, with the late Bishop Edsall, he has been in close touch with the administrative developments for which the latter was notable.

ALUMNUS OF SEABURY DIVINITY

Minnesota has been the field of practically all of Bishop McElwain's ministry. He is an alumnus of Seabury Divinity School, Faribault, having received the degree B. D. in 1902 and the degree of Doctor of Divinity in 1912. His previous college work was done at Trinity College, Hartford, Conn., from which he received his B. A. degree in 1899 and his M. A. degree in 1902. Trinity has also conferred upon him the degree of Doctor of Divinity. The new Bishop was ordained Deacon in June, 1902, and Priest in February, 1903. He became an instructor in Seabury Divinity School in 1907. He was chosen Rector of Shattuck Military Academy for Boys in 1914.

"Bishop McElwain was elected Suffragan Bishop of the Diocese of Minnesota in May, 1912, and consecrated in October of the same year. His election to the office of Diocesan Bishop to succeed the late Bishop Edsall came in May of this year.

"The Bishop's father, James F. McElwain, and his mother, Mary Stewart McElwain, are now with him at the Bishop's house, 2642 Portland Avenue, and a little daughter, Mary, has entered the Clinton School. The son, Frank Arthur McElwain, is a student at St. James' Academy, Faribault. The loss of his wife, who died December 20, 1916, is said to have deepened much the sympathetic understanding of the man already known for his quick human feeling."

Oklahoma Convocation

The Annual Convocation met this year in October instead of in May, on the 2nd, 3rd and 4th, in Oklahoma City. The Bishop's address, in reviewing conditions, was necessarily in a minor key. Five clergy of our small force are lacking, important fields are without services, and competent men are hard to find. Also, lay co-operation is less effective. Many of the Missions in towns that are stationary, or losing population, have shrunken, and because of the lack of workers, services are irregular and few.

On the other hand, statistics show an improvement in many things over last year. Plans were suggested, afterwards worked out, for doing our share of "war work". There is one large training camp in Oklahoma, Camp Doniphan, at Fort Sill. We are trying to do our share in looking after the religious and welfare work among the thousands there.

These plans, and the work of the Woman's Auxiliary, occupied most of the time of the Convocation. The usual officers, committees and delegates were elected and appointed, lists of whom would not be of interest.

Plans were made for the meeting of the Provincial Synod here in January, and the commemoration of the Bishop's twenty-fifth anniversary at that time.

News From the National Capital

The Washington Clericus held its first meeting of the season on Tuesday, October 16th, with about forty members present. The Rev. Canon J. W. Austin has been elected President and the Rev. George F. Dudley re-elected Secretary. A very scholarly paper was read by the Rev. J. J. Dimon, Rector of St. Andrew's, on "The Subjective in Religious Thought". The paper elicited a very animated discussion. The subject of the "Billy Sunday" meeting, soon to be held in Washington, was brought up, but no unity of action was taken. A suitable minute was adopted concerning the recent death of the Rev. Dr. George H. McGrew, which appears below.

The City of Washington is now crowded with soldiers and sailors and Government employes. It is estimated that there are at least fifty thousand more people here than ever before. Houses are in great demand, and the hotels and boarding establishments are all full to overflowing. A spirit of patriotism is everywhere in evidence, and our Parishes are doing their "bit" to make the world safe for democracy.

The work on the Cathedral is going on steadily, and the sanctuary tower may now be seen from many parts of the city. Special services are held every week in Epiphany Church, the Rev. Dr. R. H. McKim, Rector, for soldiers and sailors, and the beautiful Parish House is thrown open to them. At St. Paul's, the Rev. Robert Talbot, Rector, there is posted up in the vestibule an "Honor Roll", containing the names of the thirty young men from this Parish who have joined the colors. These names are read at the Intercessory Celebration on each Wednesday morning.

There are some men who command at once the respect, admiration and affection of those with whom they come in contact, and the Rev. George H. McGrew, Doctor of Divinity, was pre-eminently among their number. Ever since his coming among us in 1906 we were charmed with his gracious, strong, genial personality, which marked him at once as one of those highest of God's creations, a Christian gentleman. He was one of those rare combinations of spiritual and intellectual power, and almost childlike simplicity. We can find many loved him, few who did not know him, and none who did not admire and respect him.

Our thankfulness that we were privileged to be his associates during the last years of his earthly ministry enlightens our sorrow at his going on before us; and in extending the sympathy of his brethren of the Clericus to his beloved wife and children, we are sure that even in their desolation and loneliness there shines the bright light of thankful remembrance of him as husband and father, which illumines the path leading onward and upward to the glorious reunion in the eternal presence of our God.

Rev. G. F. DUDLEY,
Rev. C. E. SMITH, D. D.,
Rev. C. P. SPARLING,
Committee

Sixty-fourth Anniversary of Grace Church, Pittsburgh

Sunday, Oct. 7th, marked the reopening day of Grace Church, Pittsburgh, and also the commemoration of the sixty-fourth anniversary. An extensive scheme of remodeling and decorating had been put into effect, necessitating the closing of the Church for two months. Attendances at all the services were large. The Bishop of the Diocese sent a written message to the Senior Warden, who read teh same at the morning and evening services. In this letter he expressed the regret in not being able to be present, but congratulated the Parish on the remarkable progress, spiritually and materially.

At the morning service, the Rector, the Rev. William Porkess, preached a special sermon on "The Legacy From the Past". In the evening, the visiting preacher was the Rev. John R. Wightman, D. D., President of the Standing Committee of the Diocese. In both sermons of the day conspicuous reference was made to the long and efficient work of the late Rev. Dr. Robert John Coster, eighth Rector of the Parish, covering a Rectorship of thirty-seven years. A tablet has recently been erected in the vestibule of the church to his saintly memory.

Items From Western Michigan

The Rev. William Heilman, Rector of St. Luke's Church of Ypsilanti, Mich., who secured a year's leave of absence from his Parish in order that he might become the representative of the Episcopal War Commission at Camp Custer, arrived in Battle Creek on October 2nd to take up his duties.

Before Mr. Heilman's appointment, the Rector of St. Thomas' Church, Battle Creek, the Rev. Walter J. Lockton, had already made extensive preparations for caring for the soldiers.

Mr. Lockton secured the names of a large number of the early arrivals at camp.

Saturday night suppers are being served by the women of St. Thomas' in the basement of the Church. These dinners are served at a nominal price and are very much appreciated by the soldiers, restaurant facilities in Battle Creek being very much overtaxed by the unusual demands which are made upon them by the large number of soldiers who are given leave on Saturday.

A residence which belongs to St. Thomas' Parish and is located next door to the Church was offered at a very low rental by the Vestry to the War Commission for use as a soldiers' club house.

On October 5th, Bishop McCormick, who shortly sails for France to do work on behalf of the War Commission wherever American soldiers are located abroad, was given a farewell dinner by the Men's Club of St. Mark's Cathedral, Grand Rapids.

At the request of Bishop McCormick the needs of the work at Camp Custer were presented, and the Men's Club decided to renovate and furnish the club house which the War Commission is opening in Battle Creek, the idea of the Men's Club being to make the club house as attractive as the homes from which the men come.

Mr. Lockton and Mr. Heilman are locating a considerable number of the Churchmen from Michigan and Wisconsin, and, as time goes on, there is every indication that the representation of the Episcopal Church in this Cantonment will be considerable.

The clergy and other friends of men who have come to the camp are requested to send the names and addresses of soldiers to Mr. Heilman. It is necessary that the Company and Regiment to which a man belongs be ascertained before sending his name to the representative of the War Commission, as it is not yet possible to locate any man unless the command to which he belongs is known.

New Jersey Notes

DEDICATION FESTIVAL OF ST. LUKE'S PARISH, WESTVILLE

Following its annual custom, St. Luke's Parish, Westville, the Rev. Howard E. Thompson of Woodbury, Rector, observed its Dedication Festival on and near St. Luke's Day.

The first event was the reopening for its seventh season of the successful Men's Club of the Parish. The Club was addressed by the Rev. Karl M. Block, Chaplain at Camp Dix, Wrightstown, N. J.

On St. Luke's Day there was a Corporate Communion of the Parish at 6 a. m., and in the evening a social reception. On the Sunday in the octave the Rector preached his annual parochial sermon at the late Eucharist, and addressed a large congregation, principally of men, at a patriotic service in the evening. The Festival Offering was sufficient to remove all current indebtedness.

MEMORIAL GIFTS AT CHRIST CHURCH, WOODBURY

Christ Church, Woodbury, the Rev. Howard Morris Stuckert, Rector, has recently received memorial gifts of a sanctuary lamp and five windows. The lamp is the gift of Mrs. Rutherford of Philadelphia, in memory of her parents, William Milligan, a former Vestryman, and Helen his wife. It is constructed of finely wrought brass. One window, the picture of the glorified Christ, is given by the children of Tyler R. Blake, a former Vestryman, and Clara his wife. The other four windows, memorials, are given by Mr. and Mrs. T. H. Warren, Mr. and Mrs. George Iwerson and Mr. and Mrs. Frank Allen, all of Christ Church Parish. They are portrayals of St. Benedict, St. Augustine, St. Francis of Assisi and St. Thomas Aquinas. At a solemn service of benediction of these memorials the Archdeacon of the Diocese officiated, assisted by the Rector and the Rev. Howard E. Thompson, Registrar and Secretary of the Diocese. The sermon was preached by the Rev. Henry M. Medary of Philadelphia, and many other priests were present.

Budget of News from Bishop Page's District

The Fall work is opening up with increased enthusiasm on the part of the clergy and laity of the Missionary District of Spokane, and it is hoped that the coming months will witness definite progress in all the branches of Church activity.

The Yakima Deanery had a very successful session at Grace Church, Ellensburg, last month, at the close of which W. A. Sharp, the lay reader of Roslyn and Cle Elum, was ordained Deacon, being presented by the Rev. Floyd J. Maynard, the Rector of St. Michael's Church, North Yakima, who also preached the sermon. The Rev. W. A. Sharp came from England to Ellensburg about twelve years ago, and has rendered singularly effective service as Sunday School Superintendent, Church Treasurer and Organist. He has taken charge of work whenever called upon, and filled in at Roslyn and Cle Elum for several months at a time. He has proved himself a devout Catholic Churchman, and his years of faithful service and much self-sacrifice, together with a clear consciousness of a definite call to the work of the ministry, has naturally led up to his ordination.

The Rev. John G. Robinson, the Rector of St. James' Church, Pullman, and Editor of the Church News, has resigned his duties, having accepted a call to become assistant at the St. Paul's Cathedral, Detroit, and takes up his work there early in November. The reverend gentleman originally came to Spokane to spend his vacation, and ended by remaining in the District for some years, and has accomplished splendid work, both as Rector and Secretary of the District. The Bishop and the clergy regret to see him depart, but congratulate the brethren with whom he will be associated in Detroit.

Several changes are taking place in the District, and quite a few new faces will be in evidence at the next Convocation. The Rev. B. A. Warren of the Dalles commences duty as Rector of St. Paul's Church, Walla Walla, in November. The Rev. Montgomery Budlong, who was recently ordained Deacon at Boston by Bishop Babcock, acting for Bishop Page, is to take up work also in the near future. An interesting appointment is that of the Rev. Gilbert Laidlaw, B. D., at present the Rector of St. Paul's by the Lake, Chicago, who at a self-sacrifice is taking up the Rectorship of St. James', Pullman, Wash., and will take up his duties the first Sunday in November. Mr. Laidlaw was associated with Bishop Page at Fall River, Mass., and also at St. Paul's Church, Chicago, and thus they have worked together for many years. He is to be the new Editor of the Church News, and doubtless will prove a worthy successor to the Rev. J. G. Robinson. The Rev. J. Claude Black has gone to his new work at Marshfield, Ore., and his work at Chelan is at present being cared for by the Rev. Henry J. Gurr, a former Rector. The Rev. C. A. Bragdon, D. D., of Prosser and Mabton, having reached the age, is the first clergyman in this District to retire under the provisions of the Pension Fund scheme.

The Okanogan Deanery held their Fall meeting Sept. 22nd and 23rd, and several interesting and instructive addresses were given, dealing mainly with the work among the Sunday Schools. Bishop Page attended, and Mrs. Page spoke on "Woman's Work in the Church and in the Sunday School". The place of meeting was in the new Church at Omak, a Church which is reported to be making most satisfactory progress.

Bishop Page would be glad to hear of any good Church bells which could be donated to any of the country Missions needing them.

Clericus Organized at San Antonio

At a meeting of the clergy of San Antonio, Texas, held in the Parish House of St. Mark's Church, a Clericus was organized, composed of the clergy of the city and surrounding towns. Bishop Capers was elected President; the Rev. George Belsey, Vice President; and the Rev. Benjamin Bean, Secretary-Treasurer. The clergy listened with interest to an address given by the Bishop, covering the field of action of the Church in San Antonio and the various Army camps, and the clergy all responded to the call for loyal, united support in the scheme presented by the Bishop for the efficient and systematic working of the field. An interesting address was also made by Chaplain Reese.

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The Witness

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

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STIRRING WORDS BY REV. DR. MANNING

On the Occasion of Placing Tablets in the Vestibule of 362 Names of Enlisted Men from Nine Churches of This Parish

The President's proclamation, and these calls to all of us for service, bring three things before us:

1. Here in the midst of comfort and of luxury—3,000 miles from the actual fighting and the actual suffering—we do not yet even begin to realize what this war actually means to us.

In the face of the awful need and the tremendous task before us, our lack of realization, our unconcern, our wastefulness, is simply appalling to those who come back from the other side. I can understand the feeling of one of our American boys at the front, who wrote the other day, "Tell them that the man who wastes food now ought to be taken out and shot". You and I have got to realize, and make others realize, more clearly what this war means.

We are not engaged in this war merely to help France and Britain, or only because of our devotion to right and justice—we are in it, also, for our life and safety. We are fighting a power which, if it could, would do exactly the same to us and to our homes that it has done in France and Belgium, and wherever it has had opportunity. We are fighting a power that is utterly without scruple—who has cast aside every pretence of honor, of chivalry, of decency—a power who is as cunning as it is mighty—as ready to gain its ends by false and deceitful propaganda in the name of peace, as it is to put captive women in front of its advancing regiments, to dishonor the Red Cross flag of mercy and to fire on defenseless sailors in their open boats. This power is still immensely strong, and we as a people have got to do a great part—perhaps a greater part than we have yet deemed to be possible—in subduing and overthrowing it. It is a fight between the powers of darkness and the powers of light. It is the world's veritable Armageddon. It is a battle between Christ and Anti-Christ.

2. Vague and far away as this battle has seemed, it is going to be brought home to us. It is being brought home. It will soon be real to all of us. It is real now to those of us who have the men of our families on the soil of France, or soon to go there. It was made real to us by the view of our brave soldiers and sailors on the Antilles, sunk without a chance to defend themselves, as the unseen torpedo crashed into them. It is made real to us here by the thought of those already gone, whose names hang on that roll, and of others among us who stand ready to go.

All honor to those who have so given themselves. They have proven themselves worthy sons of America. God bless and guard and keep them every one.

3. We who have to remain at home, at any rate for the present, must be worthy of the brave and gallant men who go. We must make this war a personal matter to us, as it is to our soldiers and sailors. We can fight for our country without going to the front. We must work and strive and pray with every energy that is in us. The one business of America now is to win the war. We must give our time. All private and personal interests and concerns now must take second place. We must give our work. The first claim on all of us now is work that will help win the war. We must give our money. Of what use or value would our money be to us if Prussianism should triumph. We must give our whole life. It is a life-struggle for us. Our life and future as a nation is at stake. We must be ready for all sacrifices. We must do our work each in his own place better than we have ever done it before. We must keep the currents of business flowing. We must keep the life of the nation strong and true and steadfast. We must keep the home fire burning for those who are fighting at the front. Some of you may know the story of Harry Lauder, which I heard told the other day. The news came to him that his only son, the pride and hope of his life, had been killed at the front. Aged and shaken, he went to the minister of the Church which he attends and said:

"It will be one of two things now—drink, or else I must give my life in the cause for which my boy died."

"Of course," said the minister, there must be no doubt as to which it is to be."

They knelt and prayed together,

Richly Merited Recognition of Dr. Sage

The election by the House of Bishops, of the Rev. John P. Sage, D. D., as Bishop of the Missionary District of Salina, to succeed Bishop Griswold, now Suffragan Bishop of Chicago, was a richly merited recognition of an able and earnest priest who, by reason of his training and experience, is peculiarly qualified to assume the leadership in the difficult and important field to which he has been called. Although he is the Rector of a Parish which would command the whole time and tax to the full the energies of the average priest, he has found time out of his otherwise very busy life to personally accomplish a notable work in the towns and Missions near Keokuk, Iowa, to take an active part in the social and civic affairs of his community, to do his "bit" for his Diocese and the General Church, and to serve as Managing Editor of THE WITNESS. He was a student at the Western Theological Seminary with his two friends, the late Bishop Edsall of Minnesota, and Bishop Keator of Olympia, who had given up a promising law practice and dissolved their partnership to enter the ministry. Dr. Sage was ordained Deacon in 1819 by Bishop Leonard of Ohio. He spent the term of his Diaconate in the Diocese of Ohio, where he had charge of work at Willoughby and Toledo, was transferred to the Diocese of Chicago and advanced to the Priesthood by Bishop McClaren, serving as Missionary in charge of St. Michael's Church, Berwyn, and later as Rector of St. Luke's Church, Dixon, Ill. He succeeded Dr. Keator, when elected Bishop of Olympia, as Rector of St. John's Church, Dubuque, Iowa, in 1902, and has been the Rector of St. John's Church, Keokuk, Ia., for the past eight years. He edited the Iowa Churchman for a number of years, raised a fund of $50,000 for the Endowment of the Episcopate, represented the Diocese twice in the General Convention serving at the last Convention as Chairman of the clerical deputation, and has received in conventions of his own and other Dioceses large votes for the Bishopric. We congratulate Salina on the prospect of having Dr. Sage for their Bishop.

IOWA PASTOR PLEASED WITH THE ELECTION OF DR. SAGE

The East Dubuque (Iowa) Register says that the House of Bishops, in electing Dr. Sage Bishop of the Missionary District of Salina has acted well. "It has placed at the head of its Missionary work a man thoroughly imbued with the spirit of Missions, a man whose capacity for work is so great that most men would break under the strain. He has a sympathetic understanding of the needs of the Missions as they concern the welfare of the Church.

"While Rector of St. John's Dubuque, Dr. Sage established Missions at West Dubuque, Iowa, and East Dubuque, Illinois. He also had charge of the Missions at Bellvue, Elkader, McGregor and Prairie du Chien. About five years ago he accepted a call to the Rectorship of St. John's Church, Keokuk, made vacant by the retirement of Dr. McElwain.

Dr. Sage was for many years Editor of the Iowa Churchman, a monthly publication devoted to the interests of the Church in Iowa, which, during his Editorship, was in the front rank of Church papers in interest and literary excellence.

"His greatest achievement was, however, the raising of an endowment of $50,000 for the support of a Bishop Coadjutor in Iowa.

"Dr. Sage has many warm friends and admirers in East Dubuque, to whom the news of his elevation to the Bishopric is a source of much gratification."

BISHOP LONGLEY INSTALLED AS BISHOP COADJUTOR OF IOWA

Sunday, November 4, was a high day at Trinity Cathedral, Davenport, Iowa. Two services of great importance to the Diocese and Parish were held. The first was the installation of Bishop Longley as Bishop Co-Adjutor, and the second was the blessing of the new Parish House erected at the cost of sixty thousand dollars.

The installation was a beautiful and impressive service. Bishop Tuttle, the presiding Bishop, was unable to be present on account of the illness of his son Bishop Kinsolving, of Texas, took his place and preached the sermon. The Standing Committee of the Diocese attended in a body, and many of the Diocesan clergy were present.

At the close of the service of installation, the presiding Bishop gave the Bishop Co-Adjutor this Blessing:

"God, Whose grace hath called thee to this office, be thine aid, and grant thee thine heart's desire, endue thee with judgment, knowledge, bounty, purity, lowliness, and patience, stablish thee in righteousness and holiness, and evermore grant thee His peace. Through Jesus Christ our Lord. Amen.

"The blessing of God Almighty, the Father, the Son, and the Holy Ghost, descend and abide upon thee now and for evermore. Amen."

The whole congregation then went in a body to the Parish House, connected with the Cathedral by a cloister, where the solemn blessing of the new building was made by Bishop Morrison, the Bishop of the Diocese.

At the evening service, Bishop Longley was the preacher.

On Monday evening the whole Parish came together as a family gathering. After supper, several addresses were made by the Bishops, the Dean and others.

Tuesday night was "Men's Night." The Hon. George F. Hany of Des Moines was the principal speaker.

On Wednesday, the Parish had its Sunday School Rally. Bishop Wise of Kansas made one of his characteristic addresses on Sunday School Teaching.

It was a week long to be remembered, and a week of encouragement to all those who under the leadership of Dean Hare are trying to do a great work for the Church in Davenport.

WE MUST SEND THE GOSPEL

When destruction is rife is the time for the forces of construction to gather and press forward. While we are concentrating thought and strength in the support of our nation in the war, we must also uphold the spiritual forces upon which the nation and the world depend.

These are the days of all others when we should uphold and carry through the missionary work here and throughout the world. Now, and in the reconstruction of peace, the principles of the Christian faith will be the foundations upon which the nations and civilization depend. War came because Christianty has never been really applied to national and international life. War will come until the Christian faith and ethics have been applied. Therefore support the missions of the Church! WILLIAM LAWRENCE.

Dean White Resigns to Serve in Army

The Very Rev. Francis S. White, Rector of St. Mark's Pro-Cathedral, Grand Rapids, Mich., has tendered his resignation to the vestry in order that he may continue as special Chaplain, under the Young Men's Christian Association, at Camp MacArthur, Waco, Texas, and go with the Michigan troops when sent to the front in France. The vestry has not as yet taken official action on the resignation. The Rev. Lincoln R. Vercoe, curate, is at present supervising the activities of the Parish. It will be remembered that Dean White recently declined his election as Bishop Coadjutor of Marquette.

and shortly after he went to France to give concerts for the troops, but first to visit his son's grave.

When he arrived, the troops received him with a great demonstration. They cheered him as he passed along between their ranks. When he reached the quiet spot where his son lay he found the grave marked by a little cross and covered with a British flag. He knelt, and then lay down on the grave and sobbed and shook with a grief that could not be controlled. After a time he got up and said: "I am ready. Show me where the concert is to be."

"But," they said, "you can't do it. You must not try! You are in no condition to sing to the men now."

He said, "Yes I am—I am ready to do anything that will give any help to our boys in the ranks."

And he gave the concert without a tremor. That is the spirit in which you and I are now called to do our part in the war.

Date Fixed for Bishop Sumner's Marriage

The wedding of Miss Myrtle Mitchell of Negaunee, Mich., and the Rt. Rev. Walter T. Sumner, D. D., Bishop of Oregon, is to take place on New Year's Day at the Cathedral of SS. Peter and Paul, Chicago, where the Bishop was ordained a priest in 1904, and made a Bishop in 1915. Bishop Anderson will officiate.

A Correction

By a very strange error, which no one can explain, there appeared a news item in our columns, in the issue of October 27, commending the Episcopal Church in this country, and crediting the item to a Roman Catholic paper. The credit was an error.—Publisher.

The Dean-Elect of the Dallas Cathedral

The Rev. J. H. Randolph Ray, Rector of the Parish of St. Andrew's, Bryan, Diocese of Texas, has accepted the unanimous election to become Dean of St. Matthew's Cathedral, Dallas, to succeed the Rev. Harry T. Moore, Bishop Coadjutor of Dallas, and until recently Dean of the Cathedral. Mr. Ray has resigned his present cure, to take effect the Sunday after Christmas, and will assume his new duties at the Cathedral on the first Sunday in January.

The Dean-Elect was born in Mississippi of an old Church family, and was educated in Virginia and Columbia University, where he studied law and pursued an extended course in post-graduate work. In 1911 he was graduated from the General Theological Seminary, and made a Deacon that same year by the Bishop of New York, and ordained priest by the same Bishop the following year in the Cathedral of St. John the Divine. From 1911 to 1914 he was curate in the Church of Zion and St. Timothy, New York City, and from 1914 to the present time he has been Rector of the Church of St. Andrew, Bryan, Diocese of Texas, and has had charge of the work among Church boys at the A. and M. College of Texas at that place, an institution of some 1,500 students. He has also included in his work the Mission of St. Philip, Hearne, Texas.

A Farewell to Bishop-Elect Mikell

On Sunday, October 28, at 7:30 p. m., a splendid and impressive service was held in Christ Church, Nashville, Tenn., as a farewell to the Rector, the Rev. H. J. Mikell. The sermon was preached by the Rev. H. C. Tolman, D. D., of Vanderbilt University. All the city clergy were in the chancel and took part in the service. The Church in Nashville suffers a great loss in Atlanta's gain, for Dr. Mikell has been a leader in civic as well as in Church work.

St. Marks "Cathedral Monitor", Salt Lake City, Utah, for Oct. 21st is printed in blue, with "The Star Spangled Banner" on the front page, headed by the flag in colors, and the following slogans on either side, "A Loan for Liberty, and for Liberty Alone"; "Bonds NOW or Bondage LATER".

GOD-MAN'S REFUGE AND STRENGTH THE AUTHOR, THE CENTER, THE END OF ALL GOODLINESS

BY THE VERY REV. FRANCIS S. WHITE

THE TWENTY-THIRD SUNDAY AFTER TRINITY

THE COLLECT

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen..

"Refuge and Strength." Every soul needs these two great supports in life. Each of us has in contemplation some sort of refuge for himself in the day of trouble. Each of us has his ultimate source of strength. Possibly too that refuge and that strength we have named "God";but when people talk with us about that refuge and that strength, we might find our definitions would be good descriptions of things temporal, rather than of God, like money, or friends or position, or family to whom we would look for refuge and for strength in the days when our self sufficiency is gone. The Collect bids us realize that God who is love and righteousness and peace is after all the only safe refuge and strength of a man. With these ideals and definitions of God in our mind we can have a stability of character on which others in turn will rely as the days go on and people grow to know what we really are. And what is it that will best show people what we really are? It is not our devout prayers? Not all prayers nor all who pray are devout. It is the spirit of the prayer that counts, and the man who prays with the spirit as well as the understanding is the man who has taken our Lord for his example and pattern.

I can do no better than tell you what Bishop Hall has written down as the points of perfection which one can imitate, and thus learn how to pray devoutly. First we must learn how to withdraw from the world. External solitude helps here. To have a quiet place is a great help. That is one reason why all Churches should be open at all times so that people who have no place in which to be quiet at home, can go to learn how to be still and know who God is. Try every day to be alone with God. Then attitude has a great deal to do with devout praying. Perhaps I should say posture. Posture may indicate reverence, or a lack of reverence. When our Lord went into Gethsemane He kneeled down. To kneel or to stand in the presence of God helps one to realize before whom he is drawing to make conversation that shall edify.

Earnestness is the third point of perfection to strive for. It is of vital importance to be desperately in earnest in our prayer life. Here is where most of us fail, we do not wrestle with God in prayer. Many of us if asked to pray are not only stammering, but actually dumb. How can we be earnest unless we have intense desire? How can we be in earnest unless God is really acknowledged by us as our Refuge and also our Strength? God will hear us if we are in earnest. Earnestness is the great point of perfection to imitate.

Perseverance is the fourth point to imitate. Men must learn to pray and not to faint. Three times did Jesus in Gethsemane keep repeating the same prayer. In our requests for virtues we are apt to grow discouraged if they do not seem to come at once. Perserverance is the mark of the man who is in earnest in the prayer life. To such a man prayer time is not a matter of convenience. He keeps at it in spite of all temptations to neglect it or give it up.

Lastly, devout prayers show that the one who utters them has filial resignation and trust. He is not trying to bend God's will to his will, but wishes to lift his will to God's, and so become the instrument for doing that will of God which he prays shall be done on earth as it is in heaven.

THE EPISTLE

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. iii:17.

Those who pray devout prayers make good leaders; and such leaders while not able to say as St. Paul did by word of mouth, "be imitators of me", still do say the same thing by force of their examples. Let us never forget that it is our examples that count, and let us also remember that by our examples we may become "enemies of the Cross of Christ." What a terrible phrase that is! To what soul searching it should stir us! Enemies of the laws of self control, and obedience, and self sacrifice for which the cross stands. Traitors to the love of God. People who have forgotten or never knew that "conversation" in this place does not mean words, but "citizenship". Our citizenship is a heavenly thing; not to be slighted nor neglected nor perverted any more than our earthly citizenship; and carrying with it a burden and responsibility to which it is possible for us to be traitors; to become men without a country, without a refuge, without a strength. Solemn and soul searching thoughts are these Let us study our lives very thoroughly as the days of Advent approach in order that we may find out where our actions are leading, not only ourselves, but others, and from the heavenly citizenship into which we were born by baptism draw power from the Christ to live the life that is worthy of Him, and the traditions and commands of His Kingdom. After all, this heavenly citizenship is an everlasting citizenship, because it can last forever, and also it can be forfeited for ever. Now is the time to make your choice. Now is the time to show that you are a friend of our Lord's, and would not willingly and willfully do anything, or consent to anything that would place us in the ranks of His enemies.

Vile body is translated a "body of humiliation". Humility has been called "the livery of heaven". Men get it by realizing that their sufficiency is of God, and not of their own selves; that God will in His time change this earthly body through humility in such a way that it can become more and more like the glorious body of Jesus.

Read this Epistle often, and ponder frequently on the phrase "Enemies of the Cross of Christ". And pray God that neither by thought, word or deed may you ever become an enemy of His. Realize too, that if you have ever been in the class of His enemies, it is possible to get into the class of friends by turning away from the old paths, swearing a new found allegiance, and learning how to pray devoutly, thus keeping your citizenship a truly heavenly one.

THE GOSPEL

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us, therefore ,What thinkest thou? Is it lawful to give tribute to Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render, therefore, unto Caesar the things which are Caesar's; and unto God the things which are God's. When they had heard these words, they marvelled, and left him, and went their way. St. Matt. xxii:5.

God has not favorites. In His Kingdom men are acceptable and pleasing to Him; but in the judgment character is the thing that counts . The person of a man, the place and fame of a man, these have no influence with Him who judges character by the laws of truth. How neccessary then for us to qualify in the things He requires in character, and to make sure that He is behind all in which we are putting our trust. Let us realize that judgment and mercy go together, and that peace is only united with righteousness; otherwise our religious life will lack backbone and vitality, and we will find ourselves continually debating with ourselves the question whether or not things are "lawful". God's laws are not grievous but they do demand loyalty and obedience and the exercise of judgment.

"Whose is this image and superscription?" This question is asked to make men realize that back of all life is God. Back of men's policies and ideas of government, in fact, back of all earthly and temporal claims, must be the sense and acknowledgment of that truth and order which can proceed only from above if it is to be eternal in its effect on character. There should be no antagonism between duties civil and duties religious and ecclesiastical. Tribute is to be paid: that is the eternal principle. Obligations must be met. This is a code of honor. "Tribute to Caesar, is to be paid in Caesar's things with Caesar's money. Things that are God's cannot be paid to Caesar. Our allegiance may be divided in the distribution of its tribute. It cannot be antagonized or confused. Daniel administering faultlessly the affairs of four several kings, and Daniel fearlessly refusing divine honors to any but God, is the type of the man "rendering to all their due", and in detail some things are to be paid only to God—as worship and implicit obedience; some things to God and the world, money and time. Nothing to Caesar only". He is only a citizen of heaven who realizes that he is God's child in the state, doing in and for the state those things which will be right in the sight of God who alone judges righteous judgment.

Let us think of the penny as the body of a man, all he controls, all for which he is responsible as a steward. With this thought, "that all things come from God and that it is of His own that we give Him", will we be able to solve the entangling questions which arise when material and spiritual duties seem to conflict. For all that we do or say or think we must one day give an account to God, even of the things which bear Caesar's stamp. This is a steadying thought and helps to keep us God centered in ourselves, which is the only true way to live after all.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
23 S. af. Trinity	Prov. 20:8; 21:3 II. Esd. 8:6-36	Mark 12:1-17	Is. 45:8-end	I Peter 2
M.	Prov. 5:1-18	Luke 11:1-13	Ezek. 45	3
Tu.	6:1-19	11:14-28	46	4
W.	6:20; 7:3	11:29-end	47:1-12	5
Th.	8:1-21	12:1-12	47:13-end	II Peter 1
F.	8:22-end	12:13-40	48:1-20	2
S.	9:1-12	12:37-end	48:21-end	3
24 S. af. Trinity	Ecclus. 44 Deut. 15:1-11	Matt 19:16-29	Habakkuk 3	I John 1:1; 2:6

One of the problems in the construction of a Lectionary is how to deal with the closing Sundays of the Trinity Season, since we may have anywhere from 22 to 27 of them, according to the date of Easter. It is necessary to supply readings which will be worth while, and yet which may be omitted without serious loss, or which will get read at some other time. (The same principle applies to Sundays after the Epiphany.) In the arrangement of our Old Testament historical course, which runs throughout the mornings of two years, we have put the story of Solomon's death and of the stirring up of Jeroboam to revolt, which just preceded it, on the twenty-second Sunday after Trinity, so that it would get read (or might be read). That leaves five Sundays to be provided for, and that we have undertaken to do by the use (that is, for first lessons, morning) of a summary of Old Testament history from Abraham to the death of Solomon, taken from the book of Ecclesiasticus, on four of these Sundays; and by a chapter from Proverbs, that book being associated with the name of Solomon, and relating also to the duties of kings, on the other Sunday, the 23rd. The second lesson, which gives the parable of the vineyard, and of the Son, of whom Solomon was a type, and also our Lord's teaching on civil government—render to Caesar the things that are Caesar's, but of course the coincidence of using material which is also the Gospel for the day, was an accident and a blunder which will require rectification.

The Old Testament alternative, a prayer for God's mercy upon His Church, was selected as in line with the Collect for the day.

In the evening we have the second chapter of I. Peter, that book being placed chronologically after St. James in the New Testament historical course. It is a chapter that rather curiously, in view of the topic of the story of Jeroboam's rebellion, exhorts to submit to the civil authority, while the Prophet Ahijah actually fomented the rebellion. Secular obedience has its limits. The latter part of the chapter deals with the topic of redemption from a point of view that seems to have been almost lost sight of, viz: redemption into service and not from it. Failure to recognize this is the weakness of the Reformation theology. Christ is, in His death, at once our redemption and our example (compare John 10). Redemption, too, is the theme of the Old Testament lesson. Noteworthy, in view of Mr. H. G. Wells and his "God the Invisible King", is the union of the God of creation with the God of redemption. The religio-ethical note is also strong, as in St. Peter: "In the Lord have I righteousness." Both selections are in line with the Collect's prayer for the Church, while St. Peter brings together in one chapter the topics of state and the Kingdom of God, which are dealt with respectively by Epistle and Gospel. Weekday course readings of Luke, Ezekiel and Peter are continued, and Proverbs begun, for reasons already given above.

Correction:—In the issue of Oct. 20, the Sunday morning lesson should have been given as Matt. xii:22-end, not 32 to end.

PLEASE DON'T FORGET THE CAMPAIGN IS ON

We must have One Hundred Thousand Subscribers before January first.

We need the co-operation of every live-wire in the Church—both clerical and lay.

We want a "Witness Table" in every Parish Church in the land. Read the center of page three in this issue.

Other ways in which you can help are given in the center of page four.

Now—today—is the time to act. This office will co-operate with you in every possible way, but—

WE MUST HAVE YOUR HELP

A Liturgical Treasure

The Diocesan Library has just acquired a new treasure, says the Maryland Churchman, in the shape of the excessively rare London reprint of the Proposed Book of Common Prayer. This edition of that ill-starred volume was probably prepared for the examination of English Churchmen. It bears the imprint, "Philadelphia, printed: London, reprinted for J. Debrett, opposite Burlington House, Piccadilly,, MDCCLXXXIX." Wright, in his Early Prayer-Books of America says that the copies of this reprint appear to have been limited to fifty.

The book was originally the property of Mrs. Sarah Gouldsmith, great-grandmother of the late Joseph Rasin Foard, and was presented to the Library by his widow, Mrs. Virginia Lee Foard, on the eve of her departure for France to take up Red Cross work. Mrs. Foard has thus carried out a wish expressed by her husband that the book should eventually rest in the Maryland Diocesan Library.

The Life of Prayer

THE PRAYER OF PRAISE AND THANKSGIVING

Prayer, which is the uplifting of the heart to God, is of many kinds and the simplest form of prayer is wonderment or reverence, the English equivalent of the Latin word miraculum.

We can see God in the simplest flower, the richest sunset, or hear Him in the quiet music of the flowing brook. One may stand upon some Alpine pass and look down upon the valley below or upward to the snow-capped peaks beyond, and be stirred out of the depths of one's own nothingness as one looks upon the evidences of God's greatness. Then it is that the finite mind yields itself to the majesty of the Infinite in wonderment and awe.

The pages of Holy Scripture are full of this form of prayer. In the book of the Psalms it abounds. "O Lord, our Governor, how excellent is thy name in all the worlds; thou hast set thy glory above the heavens. I will consider thy heavens, the work of thy fingers: the moon and the stars which thou hast founded." And this prayer of wonderment finds a fitting expression in heaven, for the angel Michael seems to bid us hearken to the cries of wonderment and reverence which rise up before the throne on high.

But, if wonderment does not smoulder to extinction, it must grow into conviction and flame into life and faith is born; and out of faith springs the prayer of praise and honor, for the soul of man is enkindled with a sense of God's unfathomable goodness.

Whatever grievous national faults may be brought to the charge of the Jewish people, they cannot be reproached with a lack of praise and honor to Almighty God. Everything around them raised their minds to God. The Benedicite, which we are assuming is of Jewish origin, comes to our mind. There God is praised not only by the sun and moon, the dews and showers, the ice and snow, but even the frail birds of the air do Him honor; while the priests and the servants of the Lord, unite with the spirits and the souls of the righteous in praising and magnifying Him for ever.

Also when we return to the revelation of St. John the Divine, we find the voice of praise and honor resounding through the courts of heaven, "after these things I heard, as it were, the voice of much people in heaven saying Alleluia! Salvation and glory and power to our God." The splendid praise of the Church Triumphant mingles with the praise of the Church Militant to Him who is Almighty.

The prayer of Thanksgiving must follow quickly upon the spirit of wonder and praise. As we think of the goodness of God, the thought of the pslamist comes to our mind, "O Lord, my God, how excellent is thy name." And the praise and wonder out of which faith is born passes into an expression of the deepest love and devotion. "What is man that thou art mindful of him?" God loves not merely the world but he loves me who am such a trivial part of it. The personal relationship of God comes over us with overwhelming force. The message of God to Israel out of the mouth of the prophet Isaiah comes to each one of us at a personal message from God our Father. "Hearken unto me. . .ye which have been borne by me from the belly, which have been carried from the womb; and even to old age. I am he, and even to hoar hairs will I carry you. I have made and I will bear; yea, I will carry and I will deliver."—Isaiah 46:3-4. Surely as our hearts are drawn upwards to God our Father we are constrained to cry, "We bless Thee for our creation, preservation and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory."

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BAPTIZED BUT NOT CONFIRMED

By the late Bishop Hugh Miller Thompson

The great mass of people in Christian lands are baptized in infancy. It has been the purpose of the Christian Church, from the first, to take into her arms the children, following herein the Master's example. She learned her lessons at His blessed feet, and forbids them not, because she accepts His words, that "of such is the kingdom of heaven". She is a training school to teach His love and faith, to watch over and educate and train, by precept upon precept, the children whom He has committed to her charge.

Therefore she makes them Christians to begin with. All Christian duties, all Christian obligations, are upon them by election, because by God's good pleasure, and the sovereign council of His own will, they have been born into a Christian land, and so elected for Christian duty and a Christian life.

These baptized children are members of Christ's Church, in the full, unlimited meaning of the term. They are the Church's most sacred charge. Above all she is bound to guard and watch for them. As the State guards sacredly the rights of its infants, as it recognizes their full citizenship and protects them most zealously by Courts and Judges, just because they are helpless, although it does not yet demand all a citizen's duties, nor admit them to exercise all a citizen's privileges, so the Church guards the rights of her minor members, and brings them to full growth in the Christian life, guards them the more sacredly because they are so helpless.

Her plan is, when they have come to the years of discretion, when they know good and evil, when they have learned where they stand, and what is the issue of their choice, to gather them about her, with the dew of youth and hope yet fresh upon them, with the world on which they soon must enter lying yet untried before them; to gather them about her and ask them now once more, as once the act was done in love and faith by others for them, to renew it for themselves; solemnly to release those bound for them, solemnly to acquit the Church, and confess she has done her duty for them, and to confirm, in their own names, the pledges of their Baptism, and to ask God to confirm His grace and goodness here, at the dawning, before the toiling and the fighting begin.

It is thus that Confirmation—or the laying on of hands—becomes the central fact in his Christian history.

But we must speak to many a baptized man and woman as if they were not baptized. The vows of their Baptism hang loosely about them. A pious father or mother brought the child to the font, and the heart swelled as the sacred dew of the consecrated water glistened on the little face, and the soul went out in one great sob of prayer that he might indeed be God's child forever.

But the world came, and the world's work, and the world's pleasures. The vows were not assumed in their time. The burden was refused, under the foolish thought that refusing responsibility annihilates it. Youth passed, and the baptized child became a baptized man, living unworthy of his baptism, trying to forget it, trying to deny it, as far as he could, to wipe off his soul the consecration of his God.

He is a deserter, a traitor to the holy cause. As far as he can, he has gone over to the enemy. He repudiates his Christian name, and denies his father's faith and his father's God. The freshness and purity of a Christian youth has changed into a cold, hard, worldly, or sensual manhood. The child of God is trying to turn himself into a child of the devil.

To such an one, as to an unbeliever, or worse than an unbeliever, the old preaching comes: "Repent, for the kingdom of heaven is at hand." To him belong the first principles yet: repentance from dead works, faith, the doctrine of Baptism (which he has forgotten or denied), of the laying on of hands, of the resurrection from the dead, and of eternal judgment. These, the foundations, he has not yet laid. The only one he has laid he has striven to tear up again. He is to look to his steps as a man who has wandered far from the road, and as a man bound, under eternal penalties, too, to know the road, and where the road leads him, as well as others.

We meet them by scores, in all our congregations, these baptized men who make a mock of their Baptism, deny their God, refuse their Christianity. These are the saddening souls over whom pastors weep; over whom only the lost spirits rejoice, the souls that know the way and will not take it; the souls that faith and love and prayer gave to Christ, and which now insist on repudiating the covenant and giving themselves to ruin; the sad, pitiful, mournful souls, who refuse their princely state, and sit eating husks among the swine, when they should sit at the King's table as the heirs of heaven.

We cannot say to these, "Arise and be baptized!" Better were it for them, perhaps, if we could. But they have left that behind. Baptism has been a brand upon them, and not a blessing, all these years.

We can say, "Arise and be confirmed!" Turn to the Lord, with penitence and faith and humble prayer, and renew the broken covenant. Recall the meaning of Baptism and its solemn vows. Gather up the fragments of a meaningless life, of broken resolutions, failing purposes, decisions that decided nothing, and let the man begin his youth again, and come with childish heart to God, and ask the Father to take back a son that has disgraced and shamed His name.

Alas! that is the strange place that Confirmation has come to occupy too much in these evil days. It is not the festival of obedient and faithful sons, going forth in the Father's name, and with His blessing, but the hour of welcome, glad indeed, but saddening to stained, exhausted, soiled and tattered prodigals. It is not the bright, joyful re-enlistment of freshness, youth and hope, but the broken and sorrowful return of a heart that has strayed far away, and comes back worn out, disappointed and ashamed.

And yet the laying of hands remains God's free gift, the assurance of renewed acceptance and renewed help. The wanderer can return if he will, the sinner can repent of his sin, the baptized sinner as the unbaptized. Fallen from the heights of grace, he can climb again, and the step before him now is the step to the chancel rail,—"Do ye here renew the solemn vow and promise which ye made, or which was made in your name, at your Baptism?" "I do." And then the assuring words, the words by which alone any sinner or any backslider can hope,—"Our hope is in the name of the Lord." So a new life may build itself, by God's mercy, on the failures and the ruins of the old; and let a man remember that "now is the day of salvation.

Two Chaplains Seek Holy Orders

Bishop Kinsolving, of Texas, visited the large cantonment of soldiers at Camp Logan, Houston, recently, where, he says, "I found among the Chaplains a real live Bishop of this Church and two or three priests, and singularly enough, one Chaplain of another religious body who wishes me to receive him as a candidate for Holy Orders, and still another who has applied to my examining Chaplains for examination, so that at the proper time he may be ordained either by his own Bishop, or by someone appointed by him, possibly in France, if his regiment is ordered to the front this winter.

Everyday Religion

By Dr. James E. Freeman

In the first petition of the Lord's Prayer we have these words: "Thy kingdom come, Thy will be done on earth as it is in heaven." This is both a prayer and a statement of Christ's mighty purpose. One might almost say that it comprehends the whole purpose, which is—the setting up of a kingdom of righteousness here on earth. Dr. Lyman Abbott well says: "The Church and its ministers for nineteen centuries have been praying: 'Thy kingdom come, Thy will be done on earth.' They should preach as they have prayed. Too long have we been trying to prepare men on earth for a kingdom in heaven." We sometimes think that much of our religion might be characterized as "watchful waiting." We put forth our largest efforts for the ultimate redemption of men in a hereafter, and we fail to place the accent where Jesus placed it. His Gospel is a present-world Gospel. The redemption of mankind from those things that are hurtful to body and soul means the ushering in of God's kingdom now. In its highest conception, this kingdom is not—

"Some far off divine event
Towards which the whole creation moves."

There is no doubt about it, that the call to a religious life is based too largely upon future rewards. These rewards are like an insurance policy—they mature only upon the death of the insured. In this conception, the premiums we pay are in the form of certain self-imposed disciplines, devotional exercises, etc. How many accept the religion which Jesus Christ taught and exemplified, as a means of health, happiness and a better present world? All through his ministry, the Master declared that he came to set up a better world-kingdom, or, to employ the President's language "to make this a safer world in which to live." What a splendid conception the Kingdom of God presents when we conceive of man as a partner with God in a great world-betterment scheme. Such a conception makes us think of the maxim submitted by some one: "I shall pass through this world but once. Any kind word that I can say or any kind deed that I can do, let me do it now, for I shall not pass this way again." This petition in the Lord's Prayer really sets forth the high purpose of life. It asserts that we are kingdom-builders. Never has there been a time in the world's history when it needed more this ideal conception of a kingdom of righteousness. If all of us who profess to believe in such a kingdom were to get busy with its promotion, we would have less time for contentions as to forms and methods, and we would give ourselves more unreservedly to the prosecution of those things that really mean a better and more wholesome life here on earth. God evidently designed this world to the vestibule to a larger and better world. We are all looking forworld to be the vestibule to a larger and better world. We are looking forfuture, perfect kingdom. Let us hasten it, buy making the world here correspond in some degree to this supreme ideal.—Courtesy of the Minneapolis Tribune.

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

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

The Epistle to The Ephesians

By B. W. Bonell

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XIV

Vs. 5. **One Lord, one faith, one Baptism.**

Meyer: There are **not** several Lords, but one, who is Lord of all believers, even Christ; not several kinds of faith, but **one** faith, inasmuch as all place their confidence upon the atoning death of Christ, on account of which they are justified and obtain salvation; not several kinds of Baptism, but **one** Baptism, namely, into Christ.

Ellicott: **One Lord,** namely, Christ, placed prominently forward as the Head of His one Body, the Church, and the one Divine object toward whom faith is directed, and into whom all Christians are baptized.

One faith. As there is one Lord, the one faith is not only a subjective recognition of this eternal truth, but also necessarily involves a common objective possession of it.

Sadler: The faith once delivered unto the saints, the one faith professed at the one Baptism. This one faith, the common faith which God has revealed to our faith—that the individual faith of each one of us should apprehend it and hold it fast, and be united to God by its apprehension.

Blunt: One faith has always been held by the Church to be a sacred deposit which cannot be altered or added to in any of its essential features.

Ellicott: **One Baptism.** Commentators have dwelt upon the omission of any mention of the other great Sacrament, the Holy Communion. It may be accounted for by the fact that there is this fundamental difference between the Sacraments. The latter is rather the symbol of the union; the former, from its single celebration and marked individual reference, presents more clearly the idea of unity, the idea most in harmony with the context.

Meyer: Mention of the Lord's Supper would have disturbed the threefold of the elements adduced, and have broken through the whole rhythm of the passage.

Vs. 6. **One God and Father of all, who is above all and through all, and in you all.**

Ellicott: **One God and Father,** climatic reference to the Eternal Father. Observe the distinct mention of the three Persons of the Blessed Trinity in verses 4, 5, and 6.

Meyer: Observe the climatic advance, the Church, Christ, God, and at the same time the climax in the Divine Triad, Spirit, Lord, Father.

Moule: The ultimate source of spiritual unity. Baptism seals faith, faith unites to the Lord Jesus Christ, Christ reveals the Father as "the only true God' (John xvii:3), with whom He, one with His Church, is eternally one'

Ellicott: **Who is above all and through all, and in you all.** The three classes are no synonymous formulae, but the propositions mark with scrupulous accuracy the threefold relations in which God stands to His creatures.

Meyer: **Above** denotes transcendence, **through** immanence **in** operative indwelling.

Gore: This common union with and under Christ in the Spirit is not anything less than union with the one and only God and Father, who is over **all** as the one head, **through all** as the pervading essence, **in all** as the active life. Thus their unity is the deepest and most ultimate conceivable; it has a width and range from which no one can be excluded, while it has a closeness and cogency like the unity of blood.

Vs. 7. **But unto every one of us is given grace according to the measure of the gift of Christ.**

Ellicott: **Unto every one,** individually. In the general distribution of gifts, no single individual is overlooked; each has his peculiar gift, each can and ought to contribute his share to preserve the unity of the Spirit.

Sadler: Though it is abundantly true that all members of the Church have a gift of the Spirit to enable them to be, and to continue, and act, as members of Christ, yet here the Apostle seems to refer to those who have ministerial gifts—gifts for the edification of the body. This we gather from verse 11, all between verses 7 and 11 being the exposition or application of a prophecy.

Wordsworth: **Grace** is from God, and His gifts are proportioned not according to the measure of the recipient, for God's grace can make men capable of receiving what otherwise they could not receive; but they are distributed according to the measure of God's free bounty. They are to be regarded as such, "lest any man should boast", as if he himself were in some respect the cause of the graces which he received from God.

There are diversities of gifts, but it is the same Spirit who bestows them as He wills, and they are all given for one end, namely, the edification of the Body of Christ, and they are to be exercised for that end in a spirit of unity, humility and love.

Ellicott: **According to the measure of the gift of Christ,** i .e., in proportion to the amount of the gift which Christ gives.

Sadler: This seems to mean that Christ, who alone received the gift absolutely without measure, distributes the Spirit according to the faith, powers and capacities of each one. See the parable of the talents.

Moule: **According to the measure,** i. e., not indefinitely or confusedly, but as the great Master, Christ, adjusted, measured, His mighty gift to His sovereign allotment of each servant's work. All was mere bounty, free gift, but all, also, profound design, manifold in detail, one in end.

Gore: Whatever each one possesses is simply the gift of the Divine bounty or grace, given to him by a definite act of bestowal, varying merely in kind and degree according to the sovereign will of the Lord, the only giver; and it is, therefore, to be used in His service and for His ends.

Vs. 8. **Wherefore he saith, When he ascended upon high, he led captivity captive, and gave gifts unto men.**

Ellicott: **He ascended on high,** the reference being obviously to Christ's ascent into heaven. The quotation is from Psalm lxviii, which probably is a hymn of victory in honor of Jehovah, the God of Battles, of high originality and composed by David on the taking of Rabbah.

Sadler: This passage from Psalm lxviii is evidently quoted because it is the most striking prophecy in the Old Testament of the Messiah receiving from men, and that on his ascension into heaven.

Wordsworth: **He led captivity captive.** In His triumph, He led captivity captive, i. e., a great troop of notable captives to grace His victory. These were Satan and sin and death, who may also, perhaps, be called captivity in the abstract as having captured others. Rev. xiii:10.

Ellicott: **Gave gifts.** Since the Apostle was speaking of God's gifts by Christ, it was quite competent to him, for brevity's sake, to speak of Christ's giving those gifts which at His ascension he received in order to give, and this is the common use of the Hebrew verb which often signifies "to fetch", i. e., for the use of another.

Gore: The exalted Christ is the source of all gifts in His Church, and He bestows on men various endowments in such a way as to maintain among them a necessary relation.

Sadler: **For men.** Both in the Hebrew and in the Septuagint the original meaning is in the Adam or man, i. e., in human nature. He received the fullness of the Spirit not in His Divine, but in His human nature, and He received it not for Himself, but that He might impart it to His brethren.

THE BEST PLAN YET TO INTRODUCE THE WITNESS INTO EVERY PARISH

Among the many methods suggested by the clergy to introduce THE WITNESS, none excels the following plan, because it solves so many problems. Every clergyman of the Church can adopt this plan with confidence.

This Rector ordered 12 copies a week for three months to put on a table near the church door with a notice to "Leave 3 cents and take a copy."

He mentioned the fact from the chancel, and the next week he increased his order to 25 copies—the demand exceeded the supply.

These 25 copies will cost, for three months, only $5.00. They will sell for $9.75. Interest the people and you will get your money back and more. It will be safe for any Parish to order copies equal to one-tenth their communicant list.

During the three months some Guild or individual will make a vigorous canvass for subscriptions at $1.00 a year, and will keep 20 cents commission on each subscription.

We never yet knew a Parish where some Guild did not want to make money. Here is the opportunity. And remember that every family that takes THE WITNESS will be a better worker—with a better knowledge of the Church and a deeper consecration.

We ask the clergy and our other subscribers to see that this plan is adopted in their home Parish, to begin at once.

We must have One Hundred Thousand Subscribers before January 1, 1918.

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

Trinity Church, Logansport, Ind., has completed plans for the erection of a new Parish House to cost $6,000.

At a Bazaar given by the Woman's Guild of Mt. Calvary Church, Camp Hill, Pa., Oct. 26th, the waist measurement of each person attending was taken and a charge made of a cent an inch.

"It is not often," says the Church Militant, "that a woman is elected Treasurer of a Parish year after year. But that office was held by the late Miss Ryerson, in Christ Church, Plymouth, Mass., with conspicuous faithfulness and ability, and with several different funds to care for, some of them quite large. The people of the Parish recognized her fitness and appreciated her devotion.

St. Michael and All Angels' Church, Baltimore, Md., which reports 1,500 communicants, has a list of 97 men on the Honor Roll who have entered the service of their country in the war. It is an interesting fact that 59 of the men are confirmed and were formerly Sunday School pupils. twenty-five are confirmed who never attended Sunday School, four are not confirmed, but are members of the Parish, and nine are connected with Church families.

Owing to the proclamation of President Wilson, appointing the 28th of October as a day of prayer, Dean Rousmaniere of the Cathedral Church of St. Paul, Boston, postponed the commemoration of the Fourth Centennial of the Reformation to Sunday, Nov. 4th, when the Rev. Henry B. Washburn preached at the morning service on "The Spirit of the Reformation". We have begun the custom", says the Dean, "observed at the Chapel at West Point, of singing a verse of 'America' at the presentation of the alms. We shall sing the first verse of the hymn as it is printed in our Hymnal."

A Mission of the Orthodox Church of Russia has been started in St. Andrew's Church, at Ludlow, Mass., by the Rev. Michael Chervinsky, pastor of the Russian Orthodox Church of St. Nicholas, Springfield. The pastor preached a sermon in Russian recently, says the official organ of the Diocese of Western Michigan, in which he spoke of the strong tie between the Anglican and Russian Churches. During the service the Rev. Edmund R. Laine, Jr., Minister-in-Charge of St. Andrew's, was vested and in the chancel.

A new font, made of Caen stone, with a carved oak cover, has been placed in All Saints' Church, Norristown, Pa., in memory of Miss Elizabeth Swift. It was dedicated by Bishop Garland on Nov. 2nd. The Rev. Edward R. Noble, Rector, says it was a great satisfaction to have this beautiful memorial erected and dedicated before a year expired since the death of Miss Swift, and before the erection of the new Altar and reredos for which she herself so generously provided the funds.

The seventh series of oratorios is being given fortnightly at St. James' Church, Brooklyn, N. Y., under the direction of William C. Bridgman, Organist and Choirmaster. The six oratorios selected for the series are Rossini's "Stabat Mater", Handel's "Samson" and "The Messiah", Mendelssohn's "Elijah" and "Hymn of Praise", and Parker's "Hora Novissima". Twenty-five soloists will be used in these productions.

A reception was tendered the Rev. Charles H. Arndt, Rector of Christ Church, Germantown, Pa., and Mrs. Arndt, Oct. 25th, the occasion being the twenty-fifth anniversary of Mr. Arndt's association with the Parish as Curate and Rector. He was appointed Curate in 1892, and was elected Rector upon the resignation of the Rev. Dr. Falkner. With the exception of one year spent abroad, on leave of absence, at the American Church in Nice, France, Mr. Arndt has been at Christ Church for twenty-five years.

The Boy Scout Troops of St. Paul's Church, Paterson, N. J., under the direction of the Rev. A. W. Kierulff, collected $42,850 in subscriptions for the second Liberty Loan, from Oct. 22nd to the 27th. Twenty-four of the boys will receive service medals from the Government through the Scout National Headquarters. There are eighty-six members of the three Troops formed in St. Paul's Parish by Mr. Kierulff. There is also an active Chapter of the B. S. A. in the Parish. Four Juuiors attended the National Convention of the Brotherhood held in Philadelphia.

The Office of Institution was used by the Rt. Rev. Granville Hudson Sherwood, Bishop of the Diocese of Springfield, at St. Paul's Church, Alton, Ill., when the Rev. Frederick Dutton Butler was formally recognized as Rector. The sermon was preached by the Rev. Henry Watson Mizner of St. Louis, who gave most impressive counsel to the parishioners and priest. His profound interest in the future of St. Paul's was unmistakable. The Senior Warden, Mr. James M. Maupin, on behalf of the Vestry and congregation, formally presented the keys to the Rector. Conspicuous among the decorations of the Altar and Church were the memorial flowers on the pew of Mrs. John E. Hayner, whose physical presence among the people of St. Paul's is sadly missed, but whose spiritual influence and blessing will ever be felt. The service was concluded with the celebration of the Holy Communion.

Personal Mention

The Rev. J. L. Ware, a Deacon and Senior in the Philadelphia Divinity School, will serve as assistant to the Rev. Charles H. Arndt, M. A., Rector of Christ Church, Germantown, Pa

The Rev. John S. Moses was advanced to the Priesthood on All Saints' Day by Bishop Lawrence at the Cathedral Church of St. Paul, Boston. Mr. Moses is a member of the Cathedral staff.

The Rev. James F. Kieb, who recently celebrated his tenth anniversary as Rector of Christ Church, Green Bay, Wis., is broken in health and has resigned. The Parish made splendid progress under his leadership.

The Rev. Lewis Bliss Whittemore and Miss Helen Marie Crowford of Hartford, Conn., were united in marriage at Christ Church, that city, on Oct. 23rd, the Rev. Edwin J. Van Etten officiating. Mr. and Mrs. Whittemore will reside in Pittsburgh, Pa., where Mr. Whittemore has accepted a call as assistant at Calvary Church.

The Rev. Russell Bowie, D. D., Rector of St. Paul's Church, Richmond, Va., who was recently granted a leave of absence in order that he might accompany the McGuire Ambulance Base Unit as its Chaplain to France, has been extended a call to the Church of the Incarnation, New York City.

The Rev. Joseph H. Spearing, sometime Headmaster of Sewanee Academy, residing for the past few months in New Orleans, has been appointed locum tenens of St. James' Church, Baton Rouge, La., during the period of the war, while the Rector, the Rev. J. G. Buskie, is serving as Chaplain of the First Louisiana Regiment.

The Rev. Edwin S. Lane was elected Rector of St. John's Church, Philadelphia at a special meeting of the Vestry held on October 23rd, to succeed the Rev. George C. Richmond, who has been suspended from the ministry for two years. Mr. Lane has been Minister-in-Charge of St. John's the past year.

Mr. George C. Hitchcock has been appointed Chancellor of the Diocese of Missouri, to succeed the late Mr. George F. McMaster, who died last September, who had been Chancellor for eighteen years. Mr. Hitchcock has been a communicant of Christ Church Cathedral, St. Louis, for several years, and by his appointment becomes a member ex officio of the Cathedral Chapter.

Mr. Charles A. Bennett, a student in the Philadelphia Divinity School, was ordained Deacon and the Rev. Alfred Q. Plank, Deacon in charge of St. Paul's Church, Minersville, Pa., was advanced to the Priesthood by Bishop Talbot on Thursday, October 25th, in Trinity Church, Pottsville, Pa. The Rev. Harry H. Bogart, Rector of St. Michael's Church, Birdsboro, presented Mr. Plank, and the Rev. Howard W. Diller, Rector of Trinity Church, presented Mr. Bennett and preached the sermon.

Japan's Most Destructive Typhoon

Dr. Rudolph B. Teusler, Director of St. Luke's Hospital, Tokyo, has just returned to this country. He left Japan a few days after the destructive typhoon which swept over the country early in October. In an interview at the Church Missions House Dr. Teusler said:

"Perhaps the most destructive typhoon that has ever visited Tokyo in its entire history took place during the night and early morning of October 1st. We who live in Tokyo are well accustomed to severe storms, and the wind has to climb well up around one hundred miles an hour before we even call it a "real typhoon". But the storm on October 1st was unprecedented, and the destruction both to life and property terrific. As most of our Mission property in Tokyo is down on the river front, in Tsukiji,, we were in the center of the worst swept district in the city. I have never experienced anything like it.

The storm began about 11 at night, and by 1 o'clock the roar of the wind and the torrents of rain, accompanied by the crash of falling timbers and breaking glass, were deafening. By 2 o'clock the whole of Tsukiji was flooded and under three feet of water, owing to the backing up of a tidal wave from the bay. The scene from my second story window, illuminated by constant flashes of lightning, was like looking over the sea from the decks of a ship. The water rose until it covered the lower halls of St. Paul's School and the hospital. At 5 o'clock the next morning the people were going about Tsukiji in boats. Everywhere fences were flat and trees blown down. By 7 the water had receded, thanks to the quick drainage afforded by the large canals in that section of the city, but across the river in Fukugawa Ward and the lower lying districts of Tokyonthe water remained. When I left Japan, nearly a week later, the authorities were still digging and pumping to hurry its removal.

"One of the most tragic happenings of the storm was the perishing of 300 people on a small island in the bay near Tokyo when the island sank into the sea, with the complete loss of all who were on it. Exclusive of this loss, the death list in Tokyo reached about one thousand before I left, and two thousand were rendered homeless. Sixteen thousand fishing boats were lost off the coast of China, the principal district whence nearly all of Tokyo's fish supply comes. This deprived the poor of the city of one of their chief articles of food. The damage to the rice and agricultural products in this district alone amounted to about $3,000,000. The loss to property in Tokyo was about $7,500,000.

"Our own Mission property suffered very severely. Roofs were ripped off, the sides of several buildings blown in, and many rooms in St. Paul's School and St. Luke's Hospital wrecked from falling timbers and chimneys. A careful estimate of the damage was made under Bishop McKim's direction, and when I left the immediate damage and loss to our property was put at $10,000. The work of reconstruction had to be begun at once, as the buildnigs in many places were completely unroofed and open to the weather. One of the operating rooms in St. Luke's Hospital was entirely destroyed.

"Fortunately, no lives were lost in Tsukiji, but just across the river, on the islands immediately facing our Mission property, between two and three hundred lives were lost, and practically the whole population of the islands, amounting to about fifteen thousand people left homeless. Many of the charity patients of St. Luke's Hospital come from these islands, which form one of the busiest manufacturing districts in the city.

"All the charitable organizations in Tokyo at once did their best to relieve the suffering, and thousands of pounds of hot cooked rice were distributed from great iron cauldrons, which were kept boiling on the street corners in the most afflicted parts of the city. We have never before had such floods and suffering in Tokyo, and it will take months before the material damage to the city can be repaired."

Bishop McKim and Bishop Tucker need immediate help in repairing the damage. They ask that generous gifts be sent quickly to Mr. George Gordon King, Treasurer, 281 Fourth Avenue, New York, marked "Special for Japan Typhoon Fund".

New Jersey Notes

NOTABLE MEETING OF CONVOCATIONS

The new Army cantonment at Wrightstown was the scene of a significant assembly on Thursday, Oct. 25, the occasion being a special joint meeting of the Convocations of Burlington and New Brunswick. All parts of the Diocese were represented by clergy and laity, besides the attendance of representatives from the Dioceses of Newark and Pennsylvania, and from other cantonments. Bishop Matthews presided. Archdeacon Shepherd was present to offer and urge the resolutions presently to be quoted. The Rev. Karl Morgan Block, Civilian Chaplain at Camp Dix, and Priest-in-Charge of the new St. George's Church there, welcomed the guests and explained the important plans and purposes of the Diocese at this point. St. George's Club building is to be added to the Church building, and in all that is planned the Dioceses of Newark and Pennsylvania are equally co-operating.

An elaborate program for the occasion mentioned was remarkably well carried out. The morning schedule included an address on our duty to the enlisted men, by the Rev. James A. Montgomery, D. D., of Philadelphia; descriptions of the work at Camp Dix, Sewell's Point and Monmouth Park; an address on the financial problem, by Mr. H. G. Clopper, Treasurer of the Wrightstown Fund, and a notable address by the Bishop in support of a War Council for the Diocese.

The afternoon theme was "How the Diocesan Organization Can Help", and pledges of such assistance were made in short and pointed speeches from the Diocesan Altar Guild, Woman's Auxiliary, Junior Auxiliary, Girls' Friendly Society, Church Periodical Club,, St. Andrew's Brotherhood, Social Service Commission, Cathedral Foundation, and the Diocesan Board of Religious Education.

As a concrete result of the day's proceedings, the following resolutions, introduced and supported by Archdeacon Shepherd, were unanimously adopted:

Whereas, The Bishop has clearly stated his wish that all the forces of the Diocese, in addition to carrying on their special work, should be mobilized, with a view to meeting war conditions; and,

Whereas, This is more imperative, inasmuch as the Government has placed at Wrightstown one of the great cantonments, where 40,000 soldiers will be trained at Cape May, a Naval base, with three camps under the spiritual care of a United States Naval Chaplain, one of our own clergy; at Monmouth Park, Camp Vail, and at Princeton, an aviation camp: therefore be it

Resolved, That it is the sense of this Conference that the policy of the Bishop should be heartily endorsed and supported, and that he be asked to appoint a War Council for the Diocese.

Resolved, That the work at Camp Dix, Wrightstown, under the Rev. Mr. Block, at Cape May, under Chaplain Paugh, and at Monmouth Park, under the care of the neighboring clergy, and at Fort Mott, Salem, and at Camp McClellan, Anniston, Ala., be commended to the prayers and efforts of all the people of the Diocese.

Resolved, That the Diocese undertake to raise at least $50,000 this year for construction work, equipment and current expenses, in order that spiritual and social work may be maintained at these encampments, and for the War Council of the General Church.

Resolved, That the various Diocesan agencies (names given) be asked to lend their influence in every way to the carrying out of this undertaking, and to arrange a place for the presentation of this work and the setting forth of this policy, at any public meeting which may be held or arranged under their auspices.

Resolved, That the Christian Knowledge Society, the D. B. R. E., and the C. P. C. be requested to undertake, as far as they are able, the furnishing of Bibles and Prayer Books, religious instruction, and such magazines and literature as may be needed at these encampments.

Resolved, That the Diocesan Altar Guild be asked to help provide such vestments and ornaments as may be needed in the fitting out of chapels for reverent worship.

The Lower Division, New Jersey Branch of the Woman's Auxiliary, met in Holy Trinity Parish, Collingswood, the Rev. John Wallis Ohl, Rector, on Wednesday, October 31st. About 200 women were in attendance, the business meeting being presided over by Mrs. A. S. Phelps, President of the Branch. The Bishop, the Archdeacon and a number of the clergy were present.

War relief work was much discussed, and special pledges for it were made by the several departments. Addresses were made by the Rev. Karl M. Block, Chaplain at Camp Dix, and Miss L. M. Hammond of Shanghai, China.

Harrisburg Notes

The Archdeaconry of Harrisburg met in St. Paul's Church, Harrisburg, on October 15th. With few exceptions, all the clergy connected with the Archdeaconry were present. The Rev. Harold E. Schmaus of All Saints', Paradise, was elected Secretary-Treasurer. The special features of the occasion were an article by the Rev. E. H. Oxley, Rector of St. Andrew's Church, Cincinnati, Ohio, on the movement of colored people from the South to the North, urging that steps be taken on the part of the Church looking toward their moral and spiritual uplift, and an address by Miss Newbold, who is as present the only representative of the Diocese doing Missionary work in any foreign field. She is from Japan. The prospect is that at least two young women from the Diocese will go with her to Japan when she returns.

The Rev. Frank R. Allison has been relieved of his charge in Mansfield, Tioga, Lawrenceville and Mt. Pleasant, and has been appointed to the charge of Kulpmont, Coal Run and Natalie, in the coal region. He began his work the first of this month.

About 12,000 soldiers are encamped in the training camp at Gettysburg, in this Diocese. Among them are many of our own Churchmen. The Rev. Charles S. Kitchin has been appointed by the Bishop to look after them on the part of the Church. He occupies a tent on the grounds, and devotes his time to fellowship with the men. On a recent Sunday the Bishop held a special service with the men in the Church of the Prince of Peace in Gettysburg. There were with him on the occasion the Rev. Messrs. William Hooper, the local Rector; William Dorwart of Nativity Church, Newport, and Archdeacon of Harrisburg; Rev. Herman J. Keiser, now a Lieutenant in the camp; Charles Kitchin, Chaplain; Willoughby Parchment of St. Augustine's, Harrisburg, who is ministering to the colored camp attendants and Gilbert S. B. Darlington, Lieutenant in the U. S. Navy. The Church is open for services daily and the Parish House is open every evening from seven to eleven o'clock to the soldiers and their friends.

The Rev. Floyd Appleton, Ph. D., of St. Paul's, Harrisburg, visits and ministers to the soldiers in the aviation camp at Middletown. Some of the men attend St. Michael's Church in that place, which for the present is being served by Dr. Appleton.

Rev. William Dorwart, Archdeacon of Harrisburg, has two sons in the camp at Gettysburg.

The Rev. Daniel Wilmot Gateson was instituted as Rector of Trinity Church, Williamsport, by Bishop Darlington on Oct. 9th. The sermon was preached by the Rev. Flavel S. Luther, Ph. D., LL. D., President of Trinity College, Hartford, Conn. The Rev. Mr. Gateson celebrated the Holy Communion, assisted by the Rev. Charles N. Tyndel, Rector of Christ Church, Williamsport, who read the Gospel, and by the Rev. Frederick O. Musser, Archdeacon of Williamsport and Rector of St. Paul's Church, Bloomsburg. Mr. F. N. Page, Senior Warden, read the Acknowledgment. At the close of the service luncheon was served in Trinity House.

Newark Notes

The Rev. A. W. H. Thompson of Newark succeeds the Rev. Hugh D. Wilson of Passaic in the Y. M. C. A. work at Camp Dix for two months.

The Autumn meeting of the Paterson Archdeaconry was held at St. George's Church, Passaic, on Oct. 15th, and was well attended by the clergy in the afternoon and the clergy and laymen in the evening. The subjects presented had to do with the duty of the Church as regards the war. Both the Bishops were present. The Rev. Carl Stridsberg was elected Secretary to fill a vacancy.

The new Parish House of Christ Church, East Orange, standing at the rear of the Church and connecting with it, is fast approaching completion.

The Rev. John S. Haight has accepted the Rectorship of Calvary Church, Bayonne, and the Rev. Mr. Winslow of Ohio has accepted the Rectorship of St. John's, in the same city.

The Rev. D. W. Graham and the Rev. J. F. Hamblin entered upon duty at St. John's Jersey City, on October 1st.

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EDITORIAL

What a wonderful latent power this war has disclosed.

In less than six months the nation has mobilized a million men, equipment, mobilized hundreds of auxiliary forces, and transported hundreds of thousands of men to France.

Behind all these wonderful achievements, lie three things: An efficient motive, a proficient method and a sufficient purpose.

What motive was efficient to produce this immense activity?

Some would say the loss of justice and liberty.

A good motive, but not an efficient one, for men who were unrelated in the bonds of constitutional government would never have accomplished this result.

They could have unbottled floods of oratory and induced individuals to enlist, but it would have been a lame result compared with the marvelous results that have been achieved by the fact that we are a nation whose citizens are united in their love of country and devotion to its commands. The efficient motive was the love of country.

If anarchists could have their way and destroy all government, and, therefore, that elusive thing we call patriotism, they might live but they would lose one of the most potent forces that the world possesses, which could not be replaced.

A mere academic love of justice without the centralizing power which the flag symbolizes would be as impotent as the Socialist Government of Russia is today. Everybody might have the same purpose, but there would be the lack of a proficient method. And what is that proficient method? Is it not the sinking of individual opinions into an unqualified obedience to what our representatives command?

The President is a mere man. So are Messrs. McAdoo and Hoover men of little more than ordinary ability, yet the whole nation merges its individual opinions into the judgment of a small body of men who represent the whole.

There may be better generals in the making than Pershing, but even though they know a better way, they submit to his judgment in all things. True that he takes their advice, but true also that they accept his decisions.

And beyond this there is sufficient purpose.

And that purpose is that the organization which we call the U. S. A. may be preserved.

Other purposes, to relieve Europe and to punish crimes, may contribute, but the real purpose, as in the Civil War, is the preservation of the Union which is threatened by the danger of a Prussianized World.

The motive is love of Country.
The method is that of Constitutional Government.
The purpose is the life of the Union.
Now what lesson can Christians learn from this?
Is it not the value of an organized Christianity?

The divisions of Christianity do not prevent men from individually living the Christian life, but it prevents them from being the efficient force in the war against evil that the Master intended the Church should be. "Upon this rock I will build My Church and the gates of hell shall not prevail against it." Was not the establishment of the Roman hierarchy but the beginning of that form of Constitutional Government which was essential for the efficiency of the Gospel in dealing with men?

Christ used all legitimate agencies to advance His Kingdom, and as Constitutional Government can be a tremendous agency for good among men, He not merely used it, He introduced it to the world.

The organization of the primitive Church was the first real Constitutional Democracy that the world knew, and it was so successful in battering at the doors of imperial privilege, that it succeeded in the first three centuries in opening the door of advancement to peasant and to prince alike, and forcibly demonstrated that God is no respecter of persons. The world is only loathe to see in the Gospel this true principle of Constitutional Democracy as set forth by a Church fully organized in a way to recognize the rights of its humblest members.

But now what do we have?

It is true that the individual is still animated by the love of Christ and finds his inspiration in its dynamic power, but the body politic has no longer that tremendous force, which St. Paul also recognized, the love of the Church which is Christ's body, and we see the sad result in the lack of loyalty to the institution which He founded, which pervades our Nation.

It is no answer to say that scheming men monopolized that body; and that 400 years ago Luther nailed his theses to the Church door.

As Erasmus said, "It is no way to cleanse a vase, to first shiver it into several pieces." The Reformation did protest against tyranny as did the Girondists in France and the Socialists in Russia, but neither Girondists nor Socialists complete their work by the destruction of evils; this merely begins the work of reconstruction.

The Church has a great opportunity in this war, but is met with the embarrassment of its sectional character in the selection of Chaplains and in their ability to reconcile divisions.

The Y. M. C. A. is settled upon as the solution of the lack of corporate unity in the Church. But the Y. M. C. A. as a Church is an ecclesiastical faction established to take the place of an impotent Church.

It is a necessary organization and is doing its best to act as the clearing house for the competitive institutions which support its work,—and in time of war it is more. It is a specialist, an agency to do a particular work for which its organization adapts it; but in time of peace it cannot replace the Church nor does it aim to do so.

At present we are like the twelve tribes of Israel, each denomination having an attachmnt to Israel, but each jealous of its tribal form.

We must face some kind of federation, as the lesson of this war, in which each tribe may preserve its identity, perhaps, but we want something better than sectarian heroes, who like the judges of the twelve tribes spring now from this tribe, now from that, so that after all "each man does that which is right in his own eyes," and the Philistines take their daily toll from this lack of cohesion.

But if there be such a federation, it must not be to the extinction of the tribe of Judah, which preserves untouched the traditions of the past.

The Temple remains intact with its priesthood derived from Christ, and even if there be but a small remnant, that remnant must not be despised.

We believe that the hour is approaching when the Prophets of Israel will see that the Temple of Jerusalem is not without value in the development of Church life. If that time approaches the Priests of Jerusalem must be ready to do their share to heal the breach.

THE STORY OF THE CHURCH

THE MEDIEVAL PAPACY

Hildebrand made the Papacy what it is, indeed he made it a good deal more than it is today.

He made it not only a great Ecclesiastical office, but he also laid the foundations for a great imperial office;—a kind of a royal high-priesthood, in a resuscitation of the ancient Hebrew idea, or to be more accurate, in a reviving of the power of the Caesars and creating a new Roman Empire in which the Crucified One should assume the kingly crown of His fallen foe.

It was the happy simile of the sun and the moon which exactly described the real relationship between Pope and Emperor. The Pope having the spiritual power was like the sun sending his beneficent rays throughout the world; while the Emperor deriving his light from the sun, could shine in the darkness of this world's night just so long as he was willing to reflect the light of the greater luminary.

And in the famous scene at Canossa, where the great Pope kept the great Emperor out in the cold for several days before he could deign to see him, we see how successfully this idea of the Papacy had been conceived.

But manifestly Hildebrand could not have made such a remarkable product out of new cloth. The material for the fabric must have been preparing for many generations.

What were the steps which lead up to this pinnacle of Hildebrand's?

Let me trace them in order that you may see the secular origin of what proved to be a very secular office.

1st. There were the tests about St. Peter. There is nothing in the contest to show that the other Apostles regarded St. Peter as the infallible vicar of Christ, and nothing in the writings of the first four centuries to show that the primitive Church so regarded these texts, but the texts were there.

2nd. There was the early organization of the Church into Dioceses with Bishops, and Provinces with Archbishops, and Metropolitan jurisdictions with Patriarchs, and among them (alone in the Western Empire) was Rome, the imperial seat.

3rd. There was the division between the East with Constantinople, and the West with Rome, as its metropolitan see, and the consequent drawing together of the Eastern Emperor with the Pope at Constantinople; and the Western Emperor with the Pope at Rome; and the consequent rivalry between these two Ecclesiastics, each claiming more than the other would allow. At Rome it found its closest affinity in the relations between the youthful and enthusiastic Gratian and the Pope Siricius—(about 375 A. D.). Gratian was the first of Roman Emperors to refuse the office of Pontifex Maximus or High Priest of Rome,—a pagan office which the predecessors of Gratian had been willing to receive, but which Gratian passed on to the hand stretched out to receive it.

Who more worthy to be Pontifix Maximus of Rome than the Christian Patriarch. It was to Gratian that the Pope appealed for enlarged jurisdiction and it was the imperial largesse to grant more than his holiness had asked. The Pope asked for all of Italy, the Emperor threw in all of Gaul.

It was from this reign of Gratian that the first authentic Papal Decretals (or judicial decisions) came.

4th. It was to Pepin and his family, Mayor of the Palace to whom the Papacy was next indebted.

The Pope gave to the family of Pepin the kingly crown of France; the family of Pepin gave in the Donation of Pepin, and later in that of Charlemagne (800 A. D.) the Papal states wrested from the Lombards. This was the beginning of the temporal sovereignty of the Bishop of Rome, the highest potentate left in that ancient city.

5th. It was by the weakness and dissensions of the grandsons of Charlemagne that the Papacy assumed powers that could not be resisted, and there were then produced the two great forgeries upon which Papal rights rested for nearly a thousand years; viz., the Donation of Constantine, which annulled the value of Pepin's gift and carried the temporal power back to the generosity of Constantine; and the Forged Decretals which carried the Papal judicial decisions back to St. Peter himself. Forgeries that were necessary for the fabric to have foundations, which foundations were removed by the pitiless criticism of historical scholarship just before the Reformation.

6th. The subtle genius of a line of able prelates, of whom Nicholas (880) was the most conspicuous, who slowly undermined the rights of Archbishops and Bishops by taking out of their hands the vested rights of centuries.

7th. The Feudal System with its pyramidal scheme in both Church and State, requiring in the Church a topping stone to correspond with the imperial power; and which resulted in putting under the Papacy, a far more able and united army in Monks and Ecclesiastics, than the Emperor could summon in ambi-

The Papacy, as it existed in Feudal times, was a very different Papacy from that of the Primitive Church. In tious princes and turbulent barons. the Primitive Church we find that the Bishop of Rome held the first place in honor, freely conceded by the General Councils, but not a place based upon St. Peter's supremacy, for that was distinctly refused by the 28th Canon of Chalcedon.

In the Mediaeval Church, we find a Papacy based upon Imperial aid and colossal forgeries which claimed a supremacy, well nigh infallible.

It is a far cry from the one to the other, but to the unguarded, it is easy for Roman Apologists to confuse the language of honor in the early Church, with that of the supremacy claimed in the middle ages. But honor and supremacy are not the same; the latter was the product of civil conditions in the middle ages, which seemed to demand a counter for imperial power. We do not dispute the value of much that the Papacy did in those times, but we claim that it was a feudal thing, and not a primitive one. That it had its use in the time that it flourished, but with the decadence of feudal rule, the necessity of the Papacy ceased, and like the divine right of Emperors it is passing with the new order, as having no place in the essential character of the Church.

Hope never hurt anyone, never yet interferred with duty, nay, always strengthens to the performance of duty, gives courage, and clears the judgment.—Macdonald.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

WHAT WE ARE TRYING TO DO IN ALASKA

(Taken from the Alaskan Churchman)

Our Church ministers to all classes and kinds of people.

Our congregations include both the most intelligent, the best educated, the most prosperous and the poorest, the most "unfortunate", the man struggling to overcome his lower nature, the disappointed miner, busy business men", doctors, lawyers, teachers and other laborers.

Numerous people find in our Church a spiritual home, fresh strength and inspiration, comfort and joy and the peace of God.

Our services are bright spots in the midst of dreary and dull lives, its disappointments and sorrows, as well as its prosperity and joys—for man needs the Church's worship and service to express his happiness in personal blessings, and his rapture in beholding the wonders and glories of nature, as well as he needs the strength and peace of that worship and work to sustain him in his trials.

Our Church is a constant house of prayer, a continuous powerhouse, Sunday and every day, and your Missionary goes from house to house daily, inviting the people to the Church's services, answering as best he can the endless questions about religious matters, sowing the seed here and tending it there, correcting an error reasserting the old faith, which some people fancy has been discredited, and constantly carrying on a campaign of education and propagation—a work which does not fail to have its fruits, a work which results in attendance on the services and instructions, until, in the course of time, these inquirers and seekers after God find a home in their Father's House, and become our most devout and faithful people.

We are trying to minister to large numbers of people who are constantly coming to Alaska from all over the country, some of whom stay for a while, others who have been here for twenty years. We are trying to keep these true to their Lord, and train up their children in the house of their Heavenly Father.

We are trying to convert people who have never known Christ, many who, in the States, never came in contact with the Church, and have now been led to love her as their spiritual mother.

We are trying to hold to their faith and allegiance many who have come to Alaska—the most sincere, earnest, splendid men and women, who, however, have gotten the idea from the cheap literature of the day, that the Bible is out of date, the Christian religion discredited (!), that Churchgoing is no longer necessary, or that Christianity itself is a "failure" (!)—instead of seeing that some so-called Christians failed because they didn't have enough working capital; and these find in our Church, to their surprise and joy, that such things are not necessarily so, and that they not only can (as the great philosopher Eucken says) still be Christians, but must be Christians, if they or the world is ever to be anything worth while.

We are trying to furnish a haven for many fine people who have come to Alaska and have been grieved to find that the religious body in which they were raised has abandoned or watered down the old faith—substituting a "sacred" concert for the worship of Almighty God, substituting a preaching which never mentions the great fundamentals of the Incarnation, the Atonement, or the Church for which our Lord gave Himself, and substituting for the communion of saints a fellowship which consists merely in a social club. These people, hungering after faith, and spiritually pained to see our Lord and His Church betrayed or patronizingly apologized for, find their way into our Church, and there are many of them who drink in again the old story of Christ's love and grace, and we see them and others growing in knowledge and grace and developing and becoming saints and valiant soldiers of Christ.

We are furnishing a home for the and woman who, but for the Church, would go to pieces; a helping hand to others who would be carried away by the current of the disgusting, demoralizing materialism of the age, the worldliness which is a denial of the spiritual. We are furnishing a powerhouse for the men and women who are the salt of the community, the light of our part of the world, a witness to the power and strength of the Church's Gospel.

We are vindicating the reality and supremacy of the spiritual, and we are teaching people the power of prayer, the beauty of worship, the joy of service for the community and the world, and we are helping to awaken this tired old world to the fact that the Church looks forward to a day of victory over all evil, a day of triumph, when all mankind shall acknowledge and know our Saviour and King—after it has come to its senses as a result of the present war (as many have come to their senses) and learned from it that not our boasted (Christless) civilization, nor our wonderful science, nor education, nor ethical culture, etc., will secure peace and happiness, but only the principles of the Gospel of Christ, truly preached, truly received and truly followed.

THE CHURCH AT CAMP SHERMAN

There are some 2,500 officers and about 40,000 men gathered in Camp Sherman, near Chillicothe from the States of Ohio, Western Pennsylvania and West Virginia. In the Ambulance, Signal and Hospital Corps there are men from all parts of the United States. Many of these men are members of the Episcopal Church. St. Paul's Church, Chillicothe, has been entertaining the men of the camp in a happy, social way every Saturday evening, and Sunday mornings many find their way to the Parish Church services. The fine and successful work of the Church has been so much appreciated that a representative of the Federal Commission on Training Camp Activities has himself undertaken to secure funds from Churchmen in the State of Ohio for the enlargement of St. Paul's Parish House, in order to extend the privilege of these social evenings to more of the men. It is to be hoped that he will succeed in this worthy endeavor. St. Paul's Church, however, is three miles from the camp, and although many men find their way into town for these social evenings, and some for the Sunday services, the local Rector and congregation could hardly be expected to meet in any adequate way the extraordinary demands of a great camp three miles distant.

Bishop Vincent, therefore, in the middle of the Summer, made arrangements for the transfer of the steel portable Church from Washington Court House, where it was no longer needed, to Camp Sherman, and requested Rev. F. L. Finchbaugh, Rector of Calvary Church, Clifton, to take charge of the work as voluntary Chaplain.

Services are held in the Camp Church every Sunday morning at 8 and 10 o'clock. Some 300 cards have been posted in barracks and other buildings announcing the Church services. The Chaplain is found among the men on the drill grounds and in the barracks, and every occasion is utilized to make known the fact that the Church and a clergyman are in the camp to minister to the men. This has been all the more easy, because up to a short time ago there was no official Chaplain in camp, and now there are only two, and these Roman Catholic priests.

As yet the Sunday morning service has not exceeded 50 men in attendance, but there is little doubt that in a short time the 200 chairs will be occupied on Sunday mornings. The hospital, with its daily quota of invalided men, furnishes a splendid opportunity for pastoral visitation; and the booklet, "Hymns and Prayers for Soldiers and Sailors", handed by the Chaplain with the compliments of the Episcopal Church, to the man on his back, with time to read and think and pray, serves as a permanent companion, and often as a connecting link with the Church. The 150 names of men in camp already sent to the Chaplain by parents and clergymen, with the request that he give them pastoral oversight, are some indication of the opportunity and privilege at hand for the Church.—Church Messenger, Southern Ohio.

THE CHURCH AND THE NATION

I do not believe that I am mistaken in saying that of all the ardent workers and supporters of the United States Government in this great crisis the clergy of the Church have been most active and devoted in their loyalty and their labor. They have been conspicuous for their untiring efforts to create and encourage the spirit of patriotism not only in their own congregations, but they have gone out into the country districts and surrounding villages over the State and have made patriotic addresses in various public gatherings. They have been deeply interested in the work of the Red Cross, and have ministered to the soldiers in the camps wherever it has been possible for them to do so. There has never been the slightest thought of personal gain or selfish motive in this service. The Church has taken its positive and progressive attitude, officially, in this war, and there can be no question as to the desire on the part of the Church, in all sections of the country to render every assistance within its power to the administration and to the nation in this supreme sacrifice of life and property for the preservation of our country and her sacred institutions.—Bishop Beecher.

THE SOWER WENT FORTH TO SOW

The work at St. Mark's Industrial School, Birmingham, Alabama, was started twenty-four years ago without a single dollar in the treasury. Chairs were rented, and the Prayer Books and Hymnals were borrowed from a Parish Church in the community. From this humble beginning the work has grown steadily, and today there are 147 communicants and 318 pupils enrolled in the School, with eight teachers. From a rented room it has grown to a property valuation of $48,000. Eleven grades are taught in the School, with industrial features throughout. The boarding department is self-sustaining. — The Texas Churchman.

WHAT A SPLENDID ACHIEVEMENT FOR ONE YEAR

If THE WITNESS can announce on January first that it has secured a subscription list during the first year of its life of **ONE HUNDRED THOUSAND COPIES!** It can be done if:

1. You will adopt our plan of a "WITNESS TABLE" near the door of the Church, as explained elsewhere.
2. If each present subscriber will try to get ten subscriptions from his or her personal friends living somewhere in the United States.
3. If we have a WITNESS TABLE at your Christmas Bazaar.
4. If you will subscribe for a number of copies as Christmas presents for your friends.
5. If some Guild or individual in each Parish and Mission will make a vigorous canvass for subscriptions.

Reader, What Part Will You Take in This Campaign?

Protests Against Clause in the Prohibition Law

A resolution was adopted by the annual Convocation of the Missionary District of Oklahoma, held in St. Paul's Cathedral, Oklahoma City, the first week in October, protesting against the Oklahoma "bone-dry" law because it makes no provision for the manufacture or importation of sacramental wine. The resolution says:

"The law is an infringement upon religious liberty guaranteed American citizens by the Constitution. Those who would observe the law are constrained either to modify an ancient practice which they believe to possess Divine sanction, or for its continuance, according to centuries of Christian usage, must resort to methods of evasion and subterfuge incompatible with a wholesome respect for the law. We protest against this action of the state that places its law-abiding citizens in that equivocal position. In the long run such action is bad for State and Church."

A Committee was appointed to aid in securing such an amendment of the present act as may, without detracting from its value as temperance legislation, "leave all Christian people free to observe the greatest Christian rite according to the dictates of conscience."

Importance of Religious Education and its

The Rev. Dr. William E. Gardner, General Secretary of the General Board of Religious Education, in a communication presented at the Synod of the Province of New England, held in Boston Oct. 23 and 24, says:

"The Provincial Board has demonstrated its value in the Church's life. We have discovered that there are educational tasks which cannot be done by a General Board or by a Diocesan Board. The Summer Schools for training Sunday School teachers are best promoted and administered by the Provincial Board. The Rector in a college community welcomes the call and co-operates with a Province-wide plan for impressing the students, and some of the examining Chaplains have already met and discussed Provincial standards in examining candidates for the ministry. Many Dioceses and Missionary Districts can never have an Educational Secretary, but they can help in the support and profit from the direction of a provincial Secretary. The Provinces of Washington and Sewanee maintain salaried Secretaries. These men have interpreted the educational program of the Church, and have shown Diocesan leaders how to adapt what was at first condemned as 'theory' and 'a paper program', thereby bringing help to the local and discouraged Sunday School teacher, to the Rector struggling with the indifference of the students of a college town, and to the Diocesan Board, which had not seen the grave responsibility of nurturing the youth of the Diocese."

Dr. Gardner states that the General Board faced a deficit of $2,032, Oct. 1st, distributed in unpaid salaries and bills, and presents an apportionment table showing that the smaller Dioceses are carrying the larger Dioceses, and the South and West are paying the apportionment better than the East. In 1916 the percentage of receipts from the various Provinces was as follows:

	Per Cent.
Province of New England	49
Province of New York and New Jersey	32
Province of Washington	36
Province of Sewanee	97
Province of the Mid-West	88
Province of the Northwest	73
Province of the Southwest	71
Province of the Pacific	43

"The educational work of the Church in Province, Diocese or General Board can never advance and command the respect of the State," well says Dr. Gardner, "until it is financed by a system of self-taxation on the part of the Dioceses. During the coming years this subject must command the attention and the respect of the Church. Bishop Lawrence has already called his Diocese to this new point of view. In his last Convention address he said:

"'We all assume as one of the first duties of citizenship the support of a state and national educational system. Whether our children go to the Public Schools or not, we gauge the benefit, not by what we personally get out of it, but by its usefulness to the whole democracy.

"'The time is coming, I believe, when we shall assume the same thing in Religious Education. It is now one of the first things of Churchmanship to support such a system of education throughout the whole Church as will lift it to a higher plane.'

"We therefore urge in every Provincial Synod this year an earnest consideration of an adequate system of financing education in Diocese, Province and General Church; and as this subject is considered, may all loyal Churchmen bear in mind that all the well-known communions of the Christian Church raise and spend far more money for education than we."

Council of the Russian Church at Moscow

The Russian Archbishop, Evdokim Meschersky, Metropolitan of the Holy Orthodox Church for North America, who visited Springfield last year with his Cathedral Choir, is now in Moscow attending a Council of the Russian Church. This Council is a most important and interesting event, not only because of the war and the dark clouds which hang over Christendom; not only because of the upheaval in Russia, and all the great questions as to the part the Orthodox Church shall play in the future national life and development; but also because the national Orthodox Churches of the Orient are to be represented in it.

There has just been made public a letter from Archbishop Evdokim, addressed to the Episcopal Church in this country. It is in many ways a remarkable document and may be the herald of a most important event in Church history.

The Archbishop writes: "In the presence of the whole Russian episcopate, I shall with feelings of great joy, testify how, throughout all America you prove yourselves to be our true friends, that you everywhere stand by us brotherly, that you everywhere aid us and defend us, that you in your forethought and anxiety beseech us to send Orthodox priests to places of which we had no knowledge of the existence of our Orthodox people."

It may be that the great, splendid, liberty-loving and friendly Episcopal Church shall to send this Council her questions and her proposals.

On the field of battle we already are bound in union against the enemy of all freedom, all Christianity, all mercy and culture. Our alliance we sealed with blood and with thousands of deaths of innocent, suffering martyrs for us and our liberty.

It is high time to think of our unity, not only upon the battlefield of blood, but at the altar of God, where dwells eternal righteousness, eternal freedom, where the Lord enlightens by the light of his eternal truth every corner of our soul, our whole life and the life of the world."

The Moscow Council is likely to continue in session for four months.

Luther Honored at the Cathedral in New York

At the Cathedral of St. John the Divine, New York, on Sunday afternoon, October 28th, a service was held in commemoration of the four-hundreth anniversary of the nailing of the ninety-five theses by Martin Luther to the door of the castle church at Wittenberg. Baptist, Congregational, Lutheran, Methodist, Presbyterian, and Reformed Church ministers participated in the service. Dr. Junius B. Remensnyder of St. James' Lutheran Church and Dr. Howard Duffield of the Old First Presbyterian Church read the lessons. The Rev. Dr. Lelghton Parks, Rector of St. Bartholomew's Church, preached the sermon and Bishop Greer said the Benediction. Dr. Parks stated in his sermon that the Roman Catholic Church of today was far different from that against which Luther fought, and that Catholicism as well as Protestantism owed a great debt to the Reformer. He lamented the fact that the celebration of the quadricentennial found the nation of Luther engaged in an attack upon the world, but expressed the hope that "after God shall have scattered those who delight in war, a penitent Germany will emerge from the dust of conflict and dedicate its talents for organization and scientific research to the benefit of mankind."

Three Vestrymen Enlist

Three vestrymen of St. Paul's Parish, Brunswick, Me., have enlisted in the National service, Prof. Herbert C. Bell of Bowdoin College, now in Washington as a lieutenant in the adjuntant-general's department of the national army; Capt. Arthur F. Brown, a staff officer at Camp Ayer, and Philip W. Meserve, assistant professor of chemistry at Bowdoin, who is shortly to receive a commission as instructor in the use of gases in modern warfare.

Miss Leonora Blanch Williams, a communicant has recently presented to the Parish a costly oak reredos furnished with eight lights. It is gothic in character, with canopy over the altar cross, tabernacle, and two gradines, and painted panels with decorations of Easter lilies and Passion flowers. A sanctuary lamp and sanctus bell were presented to the Parish at the same time by Miss Williams.

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Ringing of the Harebells

Sometimes when the sun has gone down behind the hill to his night's rest, and the still, dim twilight is stealing gently over garden and meadow and field, if you will be quiet and listen, you may hear a low soft strain of the sweetest music ever heard, like the vesper hymn from some distant, holy church. As it rises and falls, and swells and dies away with the gentle wind that blows o'er dale and vale with light caressing touch, you will wonder whence such heavenly music comes and whither goes.

Anon,the music changes to a merry peal and cadence sweet. It ripples, sings and dances like the fountain of the faries hidden in the distant hills. And again like chimes of vesper calling to a service in some sacred aisle of prayer far, far away. The heart and soul are filled with perfume rare as of the evening Jasmine.

And yet, 'tis neither vesper song nor bell of church. How often have I listened to that whispering strain that seemed to tell of other lands and other times. The faint, sweet music of the Blue Harebells that comes upon the gloaming soft, when all the world's at peace. The harebells rung by fairy hands at even-time announce the fairy feast.

Cornerstone of Parish House Laid at Circleville, Ohio

"I lay the cornerstone of this house to be devoted to the upbuilding of the body and mind of our youth and fellowmen, that there they may grow in faith with the fear of God, and that brotherly love may forever florish and abound, and that this place may always be dedicated to their service and to the glory of God."

With these words the cornerstone of the new Parish House of St. Philip's Church at Circleville, O., known as the Emery Memorial, was laid on Sunday afternoon, October 7th, by the Rt. Rev. Theodore Irving Reese, D. D., assisted by the Rector, the Rev. David McDonald, the clergy of Circleville and from other cities.

The procession was headed by the Bishop, the cross bearer, Irwin Johnson, and the vested choir, and members of the choirs of other churches. In line also were the vestry, the clergy of Circleville, Mayor John C. Goeller, Chief of Police John Myers and other officers.

The Boy Scouts camps, one and two, acted as guards of honor.

Addresses were made by Bishop Reese and W. T. Trump, superintendent of the Circleville public schools.

Deprecate Attack Made on Bishop Rhinelander

The attack made upon Bishop Rhinelander of the Diocese of Pennsylvania by the Rev. Fordyce H. Argo at the trial of the Rev. Dr. George C. Richmond, who was suspended from the ministry of the Church for two years, has called forth the following reply from a number of Philadelphia clergymen, addressed to the Bishop:

"We have read with great regret the public attack upon you in connection with a recent eccesiastical trial. We observe with further shame and surprise that the imputations have not been confined to you, but have impugned the memory of your deceased predecessor. We are convinced of the falsity of the assertion and do not believe they are widely credited. We are confident that we express the sentiment of the vast majority of the clergy and laity of this diocese in deprecating such public exploitation of grievances, and the present seems a fitting occasion to declare our conviction that the Diocese in Pennsylvania is loyal to you as its ecclesiastical head.

"We beg you to accept this assurance of our unfeigned sympathy and support. Floyd W. Tompkins, rector of Holy Trinity; Elliot White, rector of St. Mark's; Louis C. Washburn, Old Christ Church; George L. Richardson, St. Mary's West Philadelphia; John B. Harding, St. Mark's, Frankford; Charles S. Hutchinson, rector of St. Clement's; James De Wolf Perry, Germantown; George Herbert Toop, Holy Apostles; Samuel Upjohn, St. Luke's, Germantown; James B. L. Nisbett, vicar Christ Church Chapel; John Mockridge, rector of St. James and Carl E. Grammer, St. Stephen's Church."

Churchmen Increasing, Romanists Decreasing in Hawaiian Army

The Rev. H. L. Winter, Chaplain of the 1st U. S. Infantry, at Schofield Barracks, Oahu, Hawaii, in a letter to The Texas Churchman, states that the recent War Department orders concerning liquor, make it impossible to purchase wine for Communion, and, because of the almost impossibility of that the celebration of the Holy Communion will be discontinued. The Chaplain also gives the interesting information that "The vast majority of officers are Churchmen.

A majority of enlisted men seem o be Baptist, Methodist, Presbyterians, etc. Up to a year ago, there was a tremendous foreign element in the ranks of the army. The vast majority of these were Romanists, hence the grounds for the Roman claims of so large a representation in the army. The Church representation in the ranks was probably the smallest minority. But with the influx of intelligent American-born citizens in the New Army, the percentage of Romanists is visibly decreasing, and the percentage of Churchmen increasing correspondingly. The Army Chaplains are distributed as follows, up to last May: 15 Roman Catholics' 14 Churchmen, 11 Methodists, 8 Baptists, 7 Presbyterians, 4 "Christians," 4 Congregationalists, 4 Lutherans, 1 Unitarian, 1 of the Dutch Reformed, 1 Universalist, 1 of the United Brethern, 1 Adventist.

Canadian Church Sold for Prohibition

As the result of an inquiry on prohibition conducted by the Editorial Board of the Council for Social Service of the Church in Canada, Temperance states that a report has been issued that sums up its work as follows:

"Prohibition laws in the six provinces that have enacted them are working well; but the measure of their success is in exact ratio to the determination of the authorities to enforce them. While provincial Prohibition is good, Dominion Prohibition would be infinitely preferable. The benefits gained from these laws are almost incalculable and the very thought of going back to the old system is out of the question. In a word, the Church of England in Canada is solid for Prohibition."

The questions sent out to the clergy asked for information regarding such matters as conviction of drunks and vagrants; evidences of secret drinking; increase in use of drugs or of medicines containing alcohol; closing of hotels; importation of liquor; existance of "blind pigs."

The report says that Prohibition removes temptation from the young and stops the casual drinkers."

"To shield young boys by removing the open bar and the saloon from their sight is of inestimable value," says the Canadian Churchman on commenting on the report. "Many of us have seen this proved under other temperance legislation and know from actual experience what the removal of the open bar means to a community. A generation hence we will wonder how the barroom and saloon were ever tolerated."

Scranton Parish to Cooperate With the Christian Forces of That City

The Rector of St. Luke's Church, Scranton, Pa., the Rev. Robert P. Krietler, after thoughtful consideration of all the benefits to be gained from such a movement, has decided to cooperate with the Christian forces of that city and has pledged St. Luke's for a definite share in what is known as the "Indianapolis Plan of Evangelism." Under this plan the Parish will do everything possible to fall in with the general program outlined for the fall and winter. The following is the outline up until Easter:

October, the month of rallies. This month is devoted to arousing every department of Church activity—Sunday School, Young People's Societies, etc.

November and December, months of training. These months will be devoted to publicity; city-wide cottage prayer-meetings and special classes for instruction in special work.

January, the month of revival. All this work has been preparatory for this month. The week of prayer will be observed and on January 6 every co-operating church will begin simultaneous work.

February, the month of instruction. February 3 will be "Go-to-Church Sunday."

The Lenten Season. Every church will be asked to make much of the Lenten Season, and that every church conduct a simultaneous work during the week before Easter.

Religious Census. Under the city-wide movement for the stirring up of our religious forces, there will be a religious census taken during the last week in October.

Anniversary of Boston Cathedral

The fifth anniversary of the Cathedral Church of St. Paul, Boston, Mass., occurred on October 7th. In a letter to Dean Rousmaniere, Bishop Lawrence says: "I cannot let this anniversary day pass without sending to you, the Clergy and the people of the Cathedral, this message of congratulation and gratification upon the helpful and great work that has been done during the five years.

The Cathedral under your leadership has amply justified itself, it has become the Church of the people; its open door receives men, women and children to their comfort and inspiration.

A few days ago one of the leading Hebrews of Boston, a man of public spirit and deep religious feeling, expressed his keen interest in the work of the Cathedral, saying that its teachings struck the real thing in life.

Grateful as we are for the past, we have before us now and in days of coming peace, great opportunities to lead and help in the moral and spiritual work of the city of Boston."

Wisconsin Clergyman Does His "Bit" in an Unusual Way

The Rev. Robert C. Ten Broeck of St. John's Military Academy, Delafield, Wis., formerly of Minneapolis, Minn., has recently been doing his "bit" for the country by making an extensive survey looking toward the conservation of various products, foodstuffs, labor, and in the cost of doing business, which he submitted to the Governor of Minnesota and the Public Safety Commission, together with valuable practical suggestions, based upon facts obtained as a result of his investigation, showing the possibility of an immense saving in coal, pine, tin, soap, products from garbage and sewerage, canning, money, waste paper, corn, labor, food, etc. His investigations have received favorable recognition from the Federal Public Safety Commission. In the introduction to his report, the Rev. Mr. Ten Broeck has the following to say for himself:

"Sprung from a family active in every war since the discovery of America, wherein the defense of the country has come up, especially in the American Revolution, yet prevented by my profession from going to the front, ashamed to be drafted, eager to volunteer to GIVE my life and services to my country, not to SELF, I have acted altogether without compensation or commission."

Who Would Take a Vacation Under Such Circumstances

The Rev. Caleb Cresson, Jr., Rector of St. Paul's Church, Oaks, Pa., and Rural Missionary for that vicinity, did not take a vacation this year, because of the unusual opportunities for service during the Summer, owing to a large increase in the population, due to visitors and a "hikeing camp" at Betzwood, which drew a large number of Army men, for whom the Rector held special services. There are over sixty miles of country roads and over twelve square miles of territory within his Missionary jurisdiction, over which for some time have been little or no organized pastoral preaching or Sacramental ministrations. There is only one resident minister besides the Rector within this whole district. Through the courtesy of Major Francis T. Metcalf, and the co-operation of the camp men, there have been large attendances at the camp services. The little white Altar was placed on the camp ground near headquarters, the white-surpliced celebrant, with red stole, the respectfully attending multitude of earnest, eager and enthusiastic patriots, singing together and participating in the worship, made an impressive scene. "Who would be absent on a vacation," asks the Rector, "when one can thus minister?"

Writers of Endless Chain Prayers Should be Prosecuted

"And still the ancient prayer keeps bobbing up!" exclaims the Rev. David B. Matthews, Rector of St. Paul's Church, Brockton, Mass., in his Parish paper. "The written threat that 'all those who break the chain will meet with some misfortune' sounds very serious, but we have thrown so many in the waste basket, thus breaking the chain, that misfortunes galore should have been visited upon us. The only "misfortune" that the writer can recall just now is that one day he missed a train to Boston where he was invited to a dinner, but inasmuch as he was very tired he was rather glad he missed the train, and so he went home to bed. And later when he found the dinner was simply a money-raising scheme he concinded his missing the train was not a misfortune, but a blessing in disguise. So in the name of common sense break the chain. I really believe that writers of endless chain prayers ought to be prosecuted for using the mails unlawfully.

Parish Receives Large Legacy

Mr. Utton, administrator of the John E. Pine estate, Winsted, Conn., reported to the Vestry of St. James' Church, that city, that the various legacies had been paid and the residuary estate made over to the Parish in accordance with the terms of the will. Mr. Pine left $2,000 to the Endowment Fund of the Church, to be designated as the John E. Pine Trust Fund. By a vote of the Vestry, there was added to this Fund $23,000, making the Pine Fund for Parish Endowment $25,000. The balance of the residuary estate, amounting to about $28,000, was placed in a special Discretionary Fund, to be used as the Vestry shall later determine for Church building or endowment, the interest from which shall be added to the principal. It will thus be seen that the Parish received from the Pine estate the Rectory property, valued at $7,000, and $53,000 in securities and cash.

Pray for the Success of Our Arms

At the late service on Sunday morning, October 28th, in Trinity Church, New York, tablets with the names of 400 members of the Parish serving their country in the present war were carried in the procession and hung on the walls of the vestibule. The Rev. Dr. Wm. T. Manning complied with the request made by the President in his proclamation that his countrymen observe the day in solemn prayer for the success of our arms in the war. In the course of his sermon, Dr. Manning said: "There is only one issue that any of us have time to think of now, and that is the issue of winning this war for ourselves and the world. Here in the midst of ease and comfort, 3,000 miles away from the actual fighting, we do not yet begin to realize what this war means to us. Our wastefulness is appalling to those who have seen war conditions with their own eyes. Every American in the army, navy or any other branch of the service, or at home, should consecrate himself or herself to the great task of humanity and civilization, the work of overthrowing the spirit of anti-Christ, which has worked and is still working for desolation to serve its own selfish purposes."

Mrs. Maud Ballington Booth at St. Mark's, Minneapolis

St. Mark's Outlook, Minneapolis, Minn., states that Mrs. Maud Ballington Booth, who for over a quarter of a century has been regarded as the "Angel of the Prisons," honored St. Mark's by speaking at the evening service on Sunday, October 21st. Mrs. Booth (brought up in the Anglican Church and still devoted to it) in one of the most forceful and graceful addresses we have listened to of late, told the story of her large experience and the redemptive work her mission to the prisons has effected. The Church was crowded to its capacity with a reverent and attentive congregation, and it is our conviction that her refined and altogether helpful address gave a new and enlarged vision of the possibilities of reform work with prisoners to all who heard her.

One single story is worthy of being repeated here. She entered the Pullman sleeper one night en route to Chicago, when she met in the aisle a man of large build, who, upon seeing her, reached out both his hands and said: "I have waited for nine years for this privilege. You may not remember me, little mother, but I was in the State Prison of —— when you came to me many years ago and talked to me about the possibilities of reforming my life. You were the first one who had ever so addressed me, and from that moment I determined, with God's help, to lead a clean and honorable life. When I was discharged, I sought and obtained a position, was subsequently married to a Christian woman, and I now have a home that is happy and useful. I want to tell you that tonight you can go to sleep and feel perfectly safe, for I am the engineer of this train, and while you rest my eye will be on the track, and I will promise to bring you safely to your journey's end. I must be off now, for my engine will be backing down presently for its run. I can never forget what you did for me, and I have waited for these long years to tell you so myself."

With this he was off and on the following morning Mrs. Booth was safe at her journey's end. The big, ex-criminal in the cab of a mighty engine had learned the signals of the King's highway.

The Rev. Dr. Freeman spoke with deep feeling of the privilege of having Mrs. Booth in St. Mark's, and the whole service was one of fine inspiration.

A Capital Idea

As a Missionary on tour in this country, may I call the attention of your readers to a most excellent Missionary custom that has just come under my observation?

On the night of All Saints' Day I was in Worcester, Mass., and there in All Saints' Church, the mother Parish of the city, they have an annual service on the evening of All Saints' Day for all of our congregations in the city. The combined Choirs unite in the short service and sing Gaul's "Holy City", and there is always an address by a Missionary. The offering goes to the Missionary for his expenses and his work.

If the object of sending the Missionaries around speaking is to get their message heard by as many of our people as possible, I would commend this Worcester custom. There must be many such special services in cities throughout the country, when the general duty of the Church could be made known to the Church of those cities. I was tremendously impressed with the service last night, the large congregation and the Missionary possibilities.

The same custom might be applied to Woman's Auxiliaries. Not long ago I went especially to a city to speak to one Woman's Auxiliary. As my hostess remarked, "Why weren't the ladies of the other two Churches in the city invited, too"? A Missionary meeting or a tea for all the Woman's Auxiliaries in such a place would not only give the Mission work a wider hearing, but also make the various Parishes realize the common purpose of all their work.

If Parishes would in some such way unite they would help the Board and very much encourage the traveling Missionary.

J. ARMISTEAD WELBOURN,
Of the Japan Mission.

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Mobilizing for War Service

Reprinted from The Churchman for July 7, 1917

The Brotherhood of St. Andrew has not been slow to recognize and respond to the exceptional opportunities presented by war conditions. Hundreds of Brotherhood men and large numbers of other Churchmen are gathering in military camps. By their side are thousands of young men who will need now as never before, and will more cordially welcome, all the steadying influences which the Christian religion can supply. The Brotherhood's twofold vow of prayer and service is of special appropriateness and special urgency under these conditions, and the Church may well be gratified that definite measures are to be taken to marshal the resources of this excellent organization for the duty thus presented.

The Brotherhood's president, Mr. E. H. Bonsall, in a letter to Bishop Tuttle as presiding bishop, has submitted for his approval a comprehensive plan for service in behalf of those who have been called to the colors. After consultation with various leaders of the Church and with the officials of the Y. M. C. A., of whose Council on National War Work Mr. Bonsall is a member, the Brotherhood has resolved to employ four or more secretaries, as rapidly as the funds in hand permit; these secretaries will go into the Government camps for the purpose of getting in contact with Churchmen, organizing in each regiment a group of men who by their lives will be outstanding witnesses for clean living and strong Christian manhood and who will also act as centers of influence for personal work among the men in the camps. The secretaries will work in co-operation with the chaplains and with the Y. M. C. A. workers, and will be regularly recognized by the Y. M. C. A. in order that they may have a proper status under the Government regulations.

The Brotherhood secretaries, Mr. Bonsall states, will endeavor to get the men in the camps in touch with local Churches and will provide them with copies of St. Andrew's Cross and other literature. Effort will also be made to obtain as rapidly as possible the names and addresses of all Churchmen who have entered the training camps and in so doing to bring together fellow-Churchmen in the same military community. In this way fellowship and concerted action will be promoted. The General Board of Religious Education is also endeavoring through its far-reaching organization to secure the names and addresses of all Churchmen who are taking military duty; and doubtless the Board will be ready to co-operate with the Brotherhood in this important undertaking.

It is as Mr. Bosnall points out in his letter to Bishop Tuttle: there seems to be no one agency in the Church whose particular business it is to represent the Church in this war work. The Brotherhood is exceptionally well fitted to undertake it and ought to be given the right of way. It would not be an experience peculiar to the Church if in the face of the sudden exigency which finds the whole nation unprepared a multitude of agencies were to be instituted to do for the men in khaki what the whole Church wants to have done; and the resulting duplication of effort and the overlapping of plans would inevitably result in waste and confusion.

Why cannot the Brotherhood of St. Andrew, working with and under our army chaplains, be recognized as the one logical point of contact between the Church at home and the Churchmen in the field? It would impose upon the Brotherhood a task that would try its organizing resources and it would require a measure of financial support far greater, perhaps, than Brotherhood members themselves can provide. But the many generous Churchmen who have enabled the Y. M. C. A. to accumulate $3,000,000 for its war work will not allow any sane and sensible program of this worthy organization within their own Church to fail for want of the $10,000 which the Brotherhood is endeavoring to raise, or the $100,000 which it will need and ought to have if its work is to be thoroughly and effectively done.

The Brotherhood has before it the opportunity of its lifetime. If it can measure up to the needs of the great task before it—and we believe it can—the Church will be behind it with the needed measure of sympathy and financial support.

The first important step taken by the Brotherhood in this War Work has been the appointment of Mr. B. F. Finney, formerly Southern Secretary, Co., Philadelphia, as Treasurer of the to the position of Chief Secretary for Army and Navy Work, and Mr. Arthur E. Newbold, of the firm of Drexel & Special War Work Fund now being raised to support this new department. Mr. Finney's address will be at the National Headquarters of the Brotherhood, and Mr. Newbold's address will be at his office, Fifth and Chestnut Streets, Philadelphia.

Meeting of Girls' Friendly Society

The Thirty-first Annual Meeting of the Central Council of the Girls' Friendly Society in America was held at Utica, N. Y., Oct. 18-23. A series of intensely interesting and helpful conferences were conducted by leaders, and a number of strong addresses were given covering the work and objects of the Society. The War Emergency Committee, composed of Miss Cornelia E. Marshall, Chairman, Mrs. Harold Brown, Mrs. Morton Lewis, Miss Edith M. Hadley, and Mrs. John McGann, presented a plan, which was unanimously adopted by the Council, for a comprehensive work for girls in the principal centers of population, under the direction of a General Committee and Organizing Secretary, with Field Secretaries in each of the eight Provinces of the American Church. Over three thousand dollars were subscribed for the support of this work. It is the purpose of the Society to lend its moral and active support in upholding and maintaining the ideals of the Patriotic Leagues of the country, and to co-operate with all other organizations engaged in work of a similar character. Special attention was given by the Council to the urgent need of a protective work for girls during the period of the war. Miss Mary M. McGuire, Executive Secretary, in a communication to THE WITNESS states that "for forty years of its existence the G. F. S. has stood for purity, dutifulness, faithfulness and thrift—virtues which have been recognized as desirable for the individual, but which have made little appeal to the popular imagination. Under conditions brought about by the war these virtues have suddenly been recognized as of vast importance to the welfare of the nation, and the Church, through its War Commission, has asked the Girls' Friendly Society in America to see what it could undertake as part of the vast amount of work needing to be done."

Work of Actors' Church Alliance Suspended

Owing to the unsettled condition of the country, and the fact that the Secretary, the Rev. Walter E. Bentley, sooner or later expects to be sent by Lord Northcliffe as a Chaplain to the front, it has been deemed best to suspend the activities of the New York Chapter of the Actors' Church Alliance, states the official organ of the Alliance, Church and Stage. The work of the national organization will be continued in so far as the work of the Chaplains is concerned, and it is hoped that the annual Shakespeare service will be held as usual at the Cathedral of St. John the Divine, in New York, but the usual monthly services and other meetings, and the publication of the quarterly paper, will be discontinued. Thus, after almost nineteen years of continuous service in bringing the Church and theater closer together and bridging the chasm of misunderstanding which has existed for centuries, the Alliance, temporarily, lays down its arms and bids its members a pleasant farewell.

ST. JOHN'S CHURCH, LINDEN HILLS, MINNEAPOLIS

The Rev. Elmer N. Schmuck, Rector

The opening of the new St. John's Church, Linden Hills, Minneapolis, marks one of the most notable steps in the growth of the Church in the Twin Cities. From a small beginning as a Summer Sunday School, the congregation has grown, particularly under the pastorate of Mr. Schmuck, until St. John's is one of the very strong Parishes of the Diocese. The Church structure, just completed at a cost of $36,000.00, with its grounds and Rectory represents a value of about $50,000.00.

The new Church is in a way one of the finest Church buildings in the city, designed by Hewitt and Brown in the English rural "perpendicular gothic," built of Mendota blue limestone in broken ashlar style, with Bedford stone trim, covering 36 by 116 feet and seating 400 in the nave. A full basement accommodates a modern kitchen and Sunday School rooms suitable for Parish gatherings and Guild meetings.

On the North side of the Church is a beautiful Chapel with its own Altar, heated separately from the Church itself, and here will be held the week-day and Lenten services.

The interior finish and all the furniture is of oak, with an oak paneled ceiling. Indirect lighting is used throughout the edifice. An outstanding feature of the architecture is the beautifully designed tower that gives to Linden Hill its most prominent landmark.

The services at the opening of the Church were as follows: 7:00 a. m. celebration of the Holy Communion, Bishop McElwain, celebrant; 10:45 a. m., Service of Benediction. At this service there was a celebration of the Holy Communion when the Rector celebrated and the Bishop preached a striking sermon, taking for his theme, "The Church, a Witness to God in the World." 3:30, Baptism service, when six children were baptized by the Rector; 8:00 p. m., Evening Prayer and Festival Service. At this service a large number of the clergy of the Twin Cities were present and a very helpful sermon was preached by Bishop Burleson of South Dakota. Bishop Burleson took for his theme, "The Great Work of God."

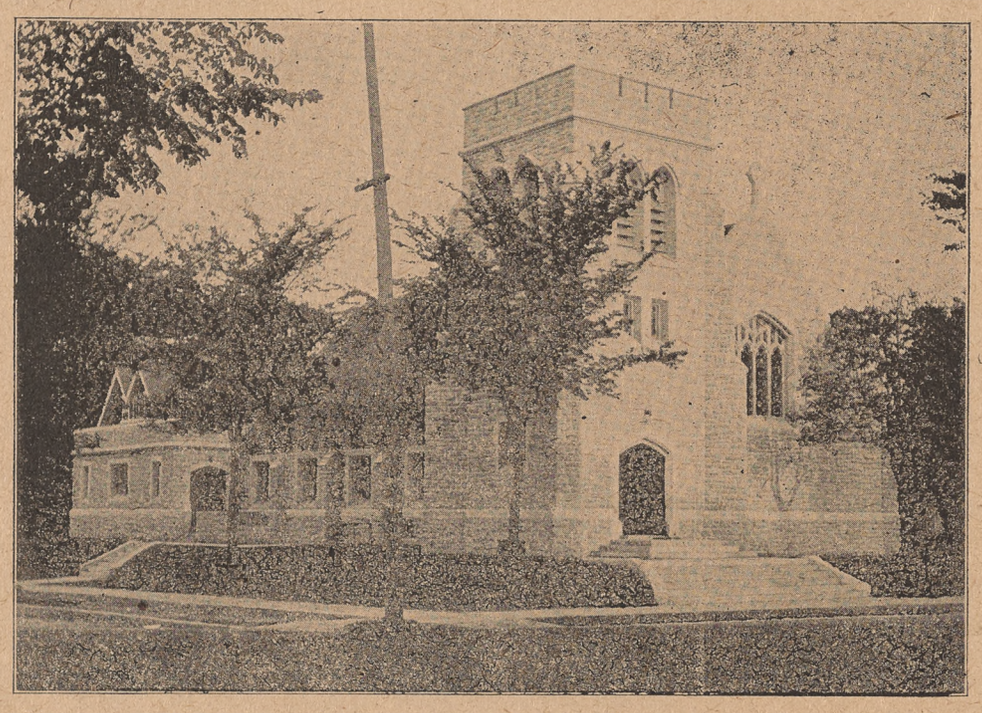
The Choir of thirty voices, under the direction of Mrs. Saxby, Organist and Choir director, rendered all the services during the day in a manner befitting the occasion.

The Rector of St. John's

Mr. Schmuck is a graduate of Seabury Divinity School and after serving the Church at New Ulm and Owatonna, both in the Diocese of Minnesota, he took charge of St. John's, June 15, 1911. During the six years that have elapsed since that date the communicant list has grown from 75 to 220, the Sunday School has greatly increased in numbers and efficiency, a beautiful Rectory at a cost of $6,000.00 has been built, and the Mission became a Parish last fall.

St. John's is the second Church built under the direction of Mr. Schmuck. The other, St. Peter's, New Ulm, was built just after Mr. Schmuck left the Seminary.

In connection with this it is interesting to note that within a few days of the benediction of the new Church, Mr. Schmuck declined an invitation to go to Rock Island, Ill., as successor to Bishop Sherwood of Springfield.



Rev. H. P. Seymour Dies in France

The Rev. H. P. Seymour, Rector of Christ Church, Piermont, N. Y., for the past seven years, who sailed for France a month ago as Field Secretary of the Y. M. C. A., died somewhere in France as the result of a fall on Wednesday, Oct. 24th, according to a brief cable message received by Bishop Greer. The Bishop states that Mr. Seymour had been so anxious to go to France that he did not wait for his name to be reached on the list of appointments as a Chaplain, but enrolled for Y. M. C. A. work.

Mr. Seymour was born in East Orange, N. J., in 1869, was a graduate of Hobart College and the General Theological Seminary. He was Missionary in charge of the Churches at Port Henry and Mineville, N. Y., when a Deacon in 1897-8, served a year as assistant at the Church of the Transfiguration, New York City, and a year in charge of Holy Cross Mission, Brooklyn, was Rector for two years of the Church of the Incarnation, Dallas, Texas, and for three years was on the Cathedral Staff for Missions, Portland, Me, and for several years Archdeacon in the Diocese of Maine. He was a member of Sigma Chi Fraternity, the Society of Colonial Wars, and the Sons of the American Revolution.

Mens' Club Savings Association

The Men's Club of the Church of St. Michael and All Angels, Baltimore, Md., recently formed a Savings Association for the benefit of parishoners and to promote the sale of Liberty Loan bonds. Each member was expected to subscribe for at least one and not more than five bonds and will be required to make a weekly payment of $1 on each bond. When the bonds are paid for in full they will be distributed to the individual owners. The purpose of the organinzation is to encourage thrift and the saving habit, and to make the savings available for patriotic objects.

Items from Southern Virginia

The Rev. Charles S. Vest, who for two years has been connected with the Chatham Episcopal Institute has taken charge of a large Missionary field in James River Valley, with residence at Columbia, Fluvanna County. While his work lies in the District of Virginia. it reaches into Southern Virginia, in the Counties of Powhatan and Cumberland. Mr. Vest will have charge of St. John's, Columbia, Grace, Bremo Bluff, Ascension and Palmira, all in Fluvanna County, and St. Paul, in Goochland County. It is a great Missionary field and necessitates traveling 20 to 50 miles to the various appointments, and during good weather it is Mr. Vest's intention to open up other points through this district.

He is rebuilding the Rectory at Columbia, putting in all modern improvements and making it one of the very best of Rectories. The laymen of this Parish are standing solidly behind Mr. Vest in working this large district, and their interest has been manifested by large congregations on Sunday as he has been around to meet the various appointments. He is the only clergyman of the Episcopal Church of the James River Valley from Albemarle County to Richmond.

Such men as Mr. Vest, of which class are many in old Virginia, are doing untold service to the Church in building up the rural districts, sending a strong rural population forward to be supporters of the Parish and Institute. All praise to the men of such militant spirit, and may their tribe be increased, and we believe, should the rural Parishes be thoroughly cultivated, that there would be a great increase of candidates for the ministry, as well as aggressive work for the Kingdom of God.

St. Stephen's College, Annandale, N. Y.

St. Stephen's College opened for work on Sept. 21st. Of course, in common with all other educational institutions, the number of students is diminished. Some 14 or 15 of those who were undergraduates last year and who would otherwise be back, are serving their country in one branch of the service or another. Also the size of the entering class was somewhat reduced. However, we have about 35, with the possibility of more to come, and a valuable compensation for the loss of quantity is the quality of the new men, who are well prepared, and of the stuff the College needs.

The faculty also has been somewhat depleted by removals and by absence on active service. Amongst the new students there is one from Boise, Idaho, one from Nebraska, one from the Diocese of Western Missouri, and some from the Mid Western States. It is perhaps significant that there arrived on the campus, curiously enough at the same moment, two men, one from Missouri and one from Maine, both sons of Methodist ministers, and each of the fathers with an eye toward the Church.

The Annual Meeting of the Board of Trustees in New York on October 9th was the best attended, the most interesting and enthusiastic which has been held for a long time. So far from being discouraged at the outlook, there was a feeling of hopefulness and determination to make progress. The present condition of the College was fully discussed, and the possibilities for the future were regarded as encouraging. Some new ideas were projected, and as a result effort will soon be made to have St. Stephen's recognized as an integral part of the educational system of the Province. Many new friends are being made for the institution because of the heroic character of the work it has done in the past, and the courage and success with which it has faced its innumerable difficulties and discouragements.

The customary matriculation exercises took place on All Saints' Day, when the sermon on the Choral Eucharist was preached by the Rev. Dr. Newton, Rector of Hyde Park-on-the-Hudson, New York.

The Rev. John Lloyd, Rector of St. John's Church, Wausau, Wis., has been elected and has accepted the call to St. Mark's Church, Chicago. The Rev. Mr. Lloyd is a graduate of Trinity College, Dublin, Ireland, and is coming to St. Mark's after a pastorate of five years in St. John's Church. He will preach his first sermon as Rector of his new Parish on Sunday, Nov. 4th. Our best wishes go with him in his new work in the service of the Master of men.

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The Witness

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

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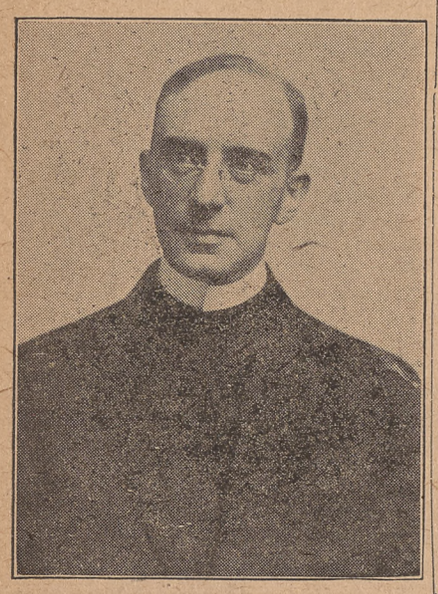
REV. DR. MIKELL CONSECRATED BISHOP OF ATLANTA, GA.

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

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



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

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

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

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

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

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

Bishop Mikell had been Rector of Christ Church, Nashville, Tenn., for nine years, and a large delegation from that Parish attended the consecration service, as well as did a number of the clergy of that Diocese.

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

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

CHURCHES OF NASHVILLE SAY GOOD-BYE TO DR MIKELL

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

"All of the Episcopal Churches in the city united in the farewell service for Dr. H. J. Mikell, who leaves Nashville to take up his duties as Bishop of the Diocese of Atlanta. On the request of the Clergy of the city, who were present in the Chancel, Dr. H. C. Tolman, of Vanderbilt university, delivered the farewell sermon. With charming eloquence Dr. Tolman explained the meaning of apostleship, its consecration and dignity, and paid a splendid tribute to the piety of Dr. Mikell as a priest, and to his success as a prelate. The scene was affecting when at the conclusion of his discourse, Dean Tolman pronounced his blessing on Bishop-elect Mikell and bade him farewell.

Dean Tolman said in part:

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

TELLS OF CONSECRATION AND DIGNITY OF APOSTLESHIP

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

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

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

APOSTLESHIP EXPLAINS THE DIGNITY OF POWER

Apostleship explains the dignity of life; it tells us we are God's ambassadors and Christ himself gives us our credentials, 'As the Father sent me into the world, so send I you.' These words mean that when men come in touch with our lives, they come in touch with the Lord Jesus himself. The bells of old St. Michael in Charleston, S. C., have three times crossed the sea. They were broken in the Revolution, but each piece was carefully gathered and all were sent to England where they were melted and recast in the same foundry where they were originally made. Again they crossed the ocean and were put in place in the heaven-pointing spire where, perfect once more, without the loss of a single note, without the lowering of a single tone, they ring out their celestial music. How often our minister has taken the broken hearts and the fragments of broken lives and recast them in the flame of infinite love that they may join the symphony of the music of the skies."

TO BE WORLD APOSTLE IS GREATEST WORK

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

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

Dr. Tolman in bidding Dr. Mikell farewell, used the fullness of meaning which is contained in the Greek word chaire, "farewell," and "rejoice."

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

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

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

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

A SIMPLE MESSAGE

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

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

Rev. Wm. P. Remington Accepts his Election

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

November 6th, 1917.

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

Rt. Rev. Sir:

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

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

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

Respectfully yours,
WM. P. REMINGTON.

New Awakening in the Brotherhood of St. Andrew

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

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

The New Lectionary

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

Clergymen who have not received a copy of the last General Convention Journal will receive it by return mail by remitting 25 cents to cover postage. Copies of the Constitution and Canons, in separate form, are furnished on a remittance of 40 cents.

HENRY ANSTICE, Secretary.
Church Missions House, 281 Fourth Avenue, New York.

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

BY THE VERY REV. FRANCIS S. WHITE

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

THE COLLECT

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

"Absolve, set loose Thy people." It is God's desire to loose us from the habits of sin. He will do this if we cooperate. God's forgiveness is only won by our cooperation. "Loose the bands, oh Lord, untie us and set us free." This is the cry which Mother Church wants us to have in our hearts, and on our lips. We have tied ourselves up with habits of sin. To be set free we must offer to help God. We should chiefly want to be set free, not from the punishment, but from the power of sin. This is the Key to the power of Absolution. Our offenses! No one who reads this but has his list of offenses, his burdens caused by his own frailty, and making him offensive to his Maker, and in many cases to his neighbor. How can his Maker set a man free from offensive things? Only by giving him the power to keep his feet in straight paths. God will release a man from the eternal penalty due his offenses, but how can He give a man back the days on which those offenses were committed? This is one of the penalties which God does not take out of a man's life. His sins will show him up; if , however he is truly sorry for his sins with a firm purpose to commit them no more, then there is the assurance that God will wipe out the offense as far as spiritual punishment is concerned. In the wiping out, or the setting free, the pardoned man walks again as a son of the Father, not as a criminal marked "forgiven." It is wonderful when men can feel the same way toward their brothers that their Father does toward them. Let us pray earnestly to be delivered from our offenses. There is a wonderful sense of freedom to one who in confessing has yielded his will to cooperate with God's purpose. "Forgive the guilt, blot out the stain, heal the wound, prevent the mischief, break the bond of my sin—this is the prayer of the true penitent," says Bishop Hall. "It is this that I am looking for in the Sacraments," continues the Bishop, "whereby I am taken out of the weakness and corruption of my fallen nature and made partaker of the sanctified and life giving Humanity of the Incarnate Son—that my sinful body may be made clean by His all holy Body, and my sin stained soul washed in His most precious Blood". "Is this the Blessing I look for in absolution—to be pardoned **and delivered** from my sins, set free again to serve God in the liberty of His children, loosed from the bonds of those sins which by my frailty I have committed?"

"Bountiful goodness!" not "bargaining goodness." God's forgiveness goes further and deeper even than our repentance. For man he has set a rule "Forgive us as we forgive others." For himself if the sinner but turn in earnestness, no matter how vile or bad he has been God says "Today thou shalt be with Me." Repent, confess, thou shall be loosed from **all."**

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

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

THE EPISTLE

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

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

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

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

THE GOSPEL

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

To be forgiven, to be freed, to be loosed, we must do our share. We must come and touch the hem of the garment. We must come worshiping, and make our intercessions. Bishop Doane wants us to notice that this day's Gospel teaches us the power of God, and the frailty of man. "To God's power the child is only asleep; yet to the powerlessness of man she is really dead. To God's power the hem of Christ's garment has power to cleanse a disease of twelve years' standing, which to the powerlessness of man was incurable. So the power of God is essential to the cleansing of sins, which only the **weakness** of man makes so strong in their hold on us." Again note that we must have believing obedience to be released, unbound. The servants were unbelieving, the hired mourners were scornful but the child's father believes and prays, and the child is loosed from the bands of death. So the parallel story of the woman in St. Luke's Gospel shows how the humility, the courage, the determination of the woman showed the difference between the touch of carelessness and the touch of faith. Healing came by the touch, but Jesus said, "Thy faith hath made the whole". What are Sacraments without faith? How clear the story makes it that faith, plus means, is the proper combination. Christ touched through His appointed means—faith acting in their obedient use. Absolution is not to be had for the mere asking. There must be, as Bishop Doane says, struggle to overcome difficulties, the remonstrances of unbelief, the laughter of scorn, the sense of impossibility, shame, fear, hopelessness. There must be entire faith. There must be obedience to see Christ in the hem of the garment, in the common, material things in which Christ walks the earth today; in the things that are near the dust in their commonness, and reach down to the dust of our sinfulness and prostrate penitence; in the Sacraments of pardon and the absolving voice. And while the unbelieving multitudes that throng and press the Lord are unhelped and unhealed, the single soul is "of good comfort", is "made whole" and "goes in peace". All the virtue in absolution is from God, and yet there is virtue in the hem of His garments, even in the mortal sinners who absolve in His name; so that by the ministry of reconciliation the Lord absolves the people from their offenses.

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

F. S. W.

The Church Idea

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

Now, then, if He did not write or bequeath a book, how did He provide for the spread and preservation of His teaching? He said that He had not come to earth merely for Israel, that He had other sheep which were not of this fold. How were they to hear and know that voice calling them? He chose certain men as His Apostles, He trained them for work by intimate fellowship with Him; to them He showed Himself alive after His Resurrection, "by many infallible proofs," to them He gave power to go into all the world, "making disciples of every nation," upon them He sent God the Holy Spirit to lead them into all truth. They formed the congregation of Israel, the Body of Christ, and to them were added as many as were being saved. In other words just as God chose a tribe and made of it His chosen people, so Christ chose twelve men and made them His Church, His Ecclesia. Now it is an interesting thing to note that none of these, except three, wrote anything. Most of the New Testament was written by St. Paul, and to Christians instructed in the Christian religion, and on subjects in which they needed more instruction.

There is no evidence in history or the Bible that any group of so-called Christians could take whatever they pleased of the Faith and form a voluntary organization. There was always a Christian Church, later to be called the Catholic Church.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
24 S. af. Trinity	Deut. 15:1-11 Ecclus 44	Matt. 19:16-29	Hab. 3	I John 1:1; 2:6
M.	Prov. 22:17- end	Luke 13:1-17	Dan. 1	2:7-end
Tu.	23:1-18	13:18-end	2:1-23	3
W.	23:19-end	14:1-24	2:24-end	4
Th.	24:1-22	14:25; 15:10	3:1-23	5
F.	24:23-end	15:11-end	Song, v. 1-34	II John
S.	25:1-20	16:1-18	Dan. 3:24-end	III John
S. next before Advent.	Ecclus. 47 Isa. 11:10; 12:6	Heb. 11; 12:2	Jer. 33	Matt 22:1-14

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

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

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

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

Atlanta, Ga.

Editor Witness, Hobart, Ind.:

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

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

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

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

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

Deans of Seminaries Training Station

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

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WHAT THE CHURCH TEACHES THE LAST COMING OF CHRIST

XLIII.

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

BASED ON CHRIST'S OWN WORDS

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

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

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

MANY "COMINGS"

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

CHRISTIANITY A RELIGION OF OPTIMISM

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

A FINAL COMING

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

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

J. H. Y.

Everyday Religion

By Dr. James E. Freeman

MOBILIZE

"That they all may be one."

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

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

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

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

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

The Life of Prayer

THE LIFE OF PRAYER

The Comfort of Prayer

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

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

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

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

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

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

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

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

Thinks He Can Do More Good Fighting Than Serving as Chaplain

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

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

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

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

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

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

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

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

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

Baptism

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

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

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

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

How can any parent keep his child from Holy Baptism?

God

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Personal Mention

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

West Texas Notes

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

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

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

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

New York Notes

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

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

Tennessee Notes

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

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

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

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

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

Newark Notes

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

The Bishops of New Jersey, Pennsylvania and Newark, with the Chaplain at Camp Dix, Wrightstown, N. J., the Rev. Karl Morgan Block, have offered to the War Commission representing the Presbyterians, Methodists, Baptists and Congregationalists a place on the farm which our Church Commission has rented at Wrightstown for a desired administration building, and the use of our Chapel for religious services. The ground about the reservation is held at a high price and is very difficult to obtain and our offer is much appreciated.

Three Ordinations

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

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

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

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

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

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

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

War Work of the G. F. S.

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

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

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

In the Ministry Seventy Years

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

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

Unprecendented Suffering in Armenia and Syria

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

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

The House of Bishops adopted the following resolution:

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

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

Advertises Church Services at the Movies

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

"The most important business of the human race is to get its religion right."

No worship means life's business **a stupendous failure.** To talk to God—to listen to God talking to you—that is worship.

ST. JOHN'S EPISCOPAL CHURCH
Sunday Worship:
A. M.—7:30 and 10:45
P. M.—7:30, Still Pictures

STILL PICTURE TALKS
Every Sunday, 7:30 p. m.
Next Sunday:
An Old Sheik.
A Wife's Jealousy.
A Lost Boy.
When the Sun Stood Still.
Strong Men and Beautiful Women.
ST. JOHN'S EPISCOPAL CHURCH

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A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain person with plain facts, unbiased by partisan and sectional views.

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PRIESTS AND POLITICIANS

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

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

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

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

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

But stop a bit!

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

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

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

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

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

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

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

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

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

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

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

What would make a priest wake up and do things?

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

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

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

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

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

Moreover, priest and politician have a lonesome position.

As a County Treasurer once said to a prominent business man in a great city, "who knows or cares whether my office is run well or badly? Who ever drops in to see?"

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

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

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

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

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

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

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

THE STORY OF THE CHURCH

THE MEDIAEVAL PAPACY

From Gregory VII. to Boniface VIII.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Church at Waco, Tex. Holds Sociables for Soldiers

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

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

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

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

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

REPORT

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

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

PUBLICITY

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

PUBLICATIONS

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

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

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

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

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

GENERAL CONVENTION NOTICE

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

Report No. 3.

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

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

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

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

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

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

A similar tract in Italian.

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

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

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

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

10,000 Swedish Tracts, 1,000 Swedish Tracts (English edition), 5,100 Italian Service books, 2,000 Armenian Letters of Greeting, 100 Swedish Hymnals and 300 copies of Swedish Evening Prayer.

CO-OPERATION WITH THE RUSSIAN CHURCH

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

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

GIFTS

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

PROPOSALS AND PLANS

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

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

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

THE DAFFODILS

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

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

Suddenly, I could scarcely believe my eyes, they dropped their ribbons, and with the merriest laugh, away, away they went. Up to the gate, out of the garden, not a daffodil was left. I followed as fast as I could, afraid I had lost them entirely. Over the hill they went, accross the meadow and through the woods, down to the running, bubbling brook, their bonnets all waving, their yellow hair flung to the breeze. Then into the water they went with many a shout and many a laugh and scream. I thought they must surely be drowned. When I came near they scampered away, nodding and laughing and singing with glee. They ran so fast back through the meadow and trees that I could not keep up with them, and when I reached my garden, what should I see but each daffodil maid in her place. And when I objected to such frolics and play, they cried out in the greatest merriment: "It is spring, don't you know, and daffodil maids must run and be gay."

Church Work Among Deaf Mutes

Personality has been defined as "capacity for fellowship". In no movements does personality count for quite so much as in those of a religious character. In 1877 the late Rev. Austin Ward Mann, unique among the Christian Missionaries of the world, sadly crippled in body, trained in mind and heroic in spirit, commenced Missionary work among the deaf mutes of the great Middle West, a territory which some one described as "all out of doors". After nearly thirty-five years of this "silent ministry", he died at his post, with the harness on, in January, 1911. While ascending the stairway at the Union Station in Columbus, on one of his trips, he was overtaken with heart failure, and soon passed to the well earned rest and repose of the saints. He was known to every deaf mute in America, and to many in foreign lands. Up to the time of his death no attempt had been made to organize the deaf mute work in the Middle West, and under an administration so wisely and carefully managed, there was not great need of organization. Besides, it gave the founder of this work opportunity for initiative which he might not otherwise have had. Mr. Mann made regular reports to each of the Bishops in whose Diocese he ministered, and kept records, models of Church bookkeeping, to which those of us who have seen them can testify. He was his own Board of Missions, Secretary and Treasurer, and financed his own work, toward which the General Board of Missions and the Boards of the Dioceses in which he labored made appropriations.

Upon the death of Mr. Mann, in order to conserve and enlarge upon the work which he had begun, and to relate it more closely to the Church, it was necessary to organize it. To this end, effective from July 1, 1911, six Bishops, those of Pittsburgh, Southern Ohio, Lexington, Indianapolis, Ohio and Michigan, entered into a formal agreement to jointly maintain Missionary work in their respective Dioceses, under the name of the Mid Western Deaf Mute Mission. An executive committee of one clergyman and one layman from each Diocese, with the Bishop of Ohio as Chairman, was chosen, and a Secretary and Treasurer appointed, with headquarters in Cleveland. The Rev. Brewster R. Allabough of the Diocese of Pittsburgh was secured as the General Missionary, and to use the words of Bishop Whipple about one of his Missionaries on the frontier of Minnesota, "He is a man who will stand without hitching", a worthy successor to the Rev. Mr. Mann. A loyal Churchman, a tireless worker, methodical and accurate as an administrator, and a devout spiritual leader, he commands the confidence of the entire Church. Two years ago the Diocese of Western Michigan was added to the Mid Western Deaf Mute Mission, and something more than a year ago the Dioceses of Pittsburgh and Lexington withdrew in order to identify themselves with deaf mute work in their respective Provinces. In territory and population, it is the largest organized Missionary District in the world, and yet the General Missionary travels over it many times each year. There are some 700,000 deaf mute adults in the United States, perhaps one-fifth of whom reside in the Mid Western Deaf Mute Mission. And it is an interesting fact to which the Province of the Mid West is not alive that, outside of the Roman Catholic, ours is practically the only Church doing any systematic, organized work among the deaf mutes in this great territory. Indeed, owing largely to the well known ministries of the Rev. Mr. Mann, and the Rev. Mr. Allabough, and that we are in the field, the Protestant Churches seem to be looking to us in a very large measure to do this work. We have, therefore, a very solemn opportunity, which brings with it an obligation of equal solemnity, neither of which we are adequately meeting.

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

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

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

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THE NATIONAL CATHEDRAL AT WASHINGTON, D. C.

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

PART I.

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

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

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

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

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

The funds for the purchase of Mount St. Alban were given by many different people, and, through the generous gift of Mrs. Julian-James, the final payment was made on Thanksgiving Day, A. D. 1905. Immediate steps were taken to secure suitable designs and to raise funds for building purposes, and the first portion of the Cathedral, the Bethlehem Chapel of the Holy Nativity, was opened on St. Philip and St. James' Day, A. D. 1912, this happy result being largely achieved by the strenuous labors of the second Bishop of Washington, Dr. Harding.

The designs of the National Cathedral are the combined work of Dr. George F. Bodley, the great English Gothic architect, and Mr. Henry Vaughan of Boston, Dr. Bodley's pupil and associate, who has built some notably fine Gothic Churches in this country. Bishop Satterlee, after protracted study of English and Continental Cathedrals, after much consideration and discussion with architects, Bishops and others interested in and versed in Church building problems,, and with the advice of the Cathedral Chapter and a special committee of five experts, drew up a long and detailed statement of his ideals and ideas for the fabric of the Washington Cathedral. The actual drawings of the architects are in large measure the actual working out of Bishop Satterlee's ideals, and the architects themselves acknowledge that the plan is really the Bishop's. The design is of English Gothic at the period that most experts pronounce it to be at its best, viz: the early decorated mode of the Thirteenth Century. The plans were formally accepted in June, 1907, have been given wide publicity, and have met with universal consideration and much interest and approval. Both Dr. Bodley and Bishop Satterlee were soon called to their rest, but Mr. Vaughan drew up and completed the working drawings for the Bethlehem Chapel, and before his death, on June 30th of this present year, he had finished models of both the exterior and interior of the Cathedral, and drawings of the fabric as a whole, including the details of the Sanctuary and Choir, so that it will be possible to carry out the whole structure in accordance with the visions and ideas of the founders. The model of the exterior is on view at Mount St. Alban. The purpose of these models is partly to provide an embodiment and realization in miniature of the great Cathedral, partly to enable the Chapter to determine what changes should be made in details in order to improve the whole, partly to secure the benefit of constructive and suggestive criticism from experts, partly to guide the architect and Chapter in the building operations, and partly to present to the public a clear idea of the great undertaking in hand, and so win their interest and contributions.

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

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

A good many leaders in the Church seized opportunities during the Convention to speak to the Bishop and the Dean of their admiration of the Cathedral as planned, and their interest in this great undertaking to place this witness for Christ and this dynamic centre of the Church at the Nation's capital.

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

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

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

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

A Cathedral is intended, first of all, as the Bishop's Church par excellence, where he has the supreme control of the worship and of the work and endeavors to set a norm and standard for the conduct of the services and work throughout his whole Diocese. The Cathedral is at his disposal at all times for ordinations and special services, and the pulpit is always open to him and to those whom he may invite. Its clergy and officers are either appointed by him, or with his full approval and consent, and they form a staff of clergy and specialists in Christian education, in the conduct of Missions and of charity, and also of worship and the devotional life of his Diocese.

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

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

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

(To be concluded)

Opening of Club House for Soldiers

Camp Custer, Battle Creek, Mich.

Rev. William Heilman, War Commission Soldiers' Pastor.

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

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

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

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

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

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

The Synod of the Province of Washington

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

The Origin of the Star Spangled Banner

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

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

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

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INTERESTING FACTS REGARDING GIRLS' FRIENDLY SOCIETY

STANDS FOR PURITY, THRIFT, AND HIGH IDEALS

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

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

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

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

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

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

Printed for an Associate in Western New York.

The Distinctive Character of the Girls' Friendly Society

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

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

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

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

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

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

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

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

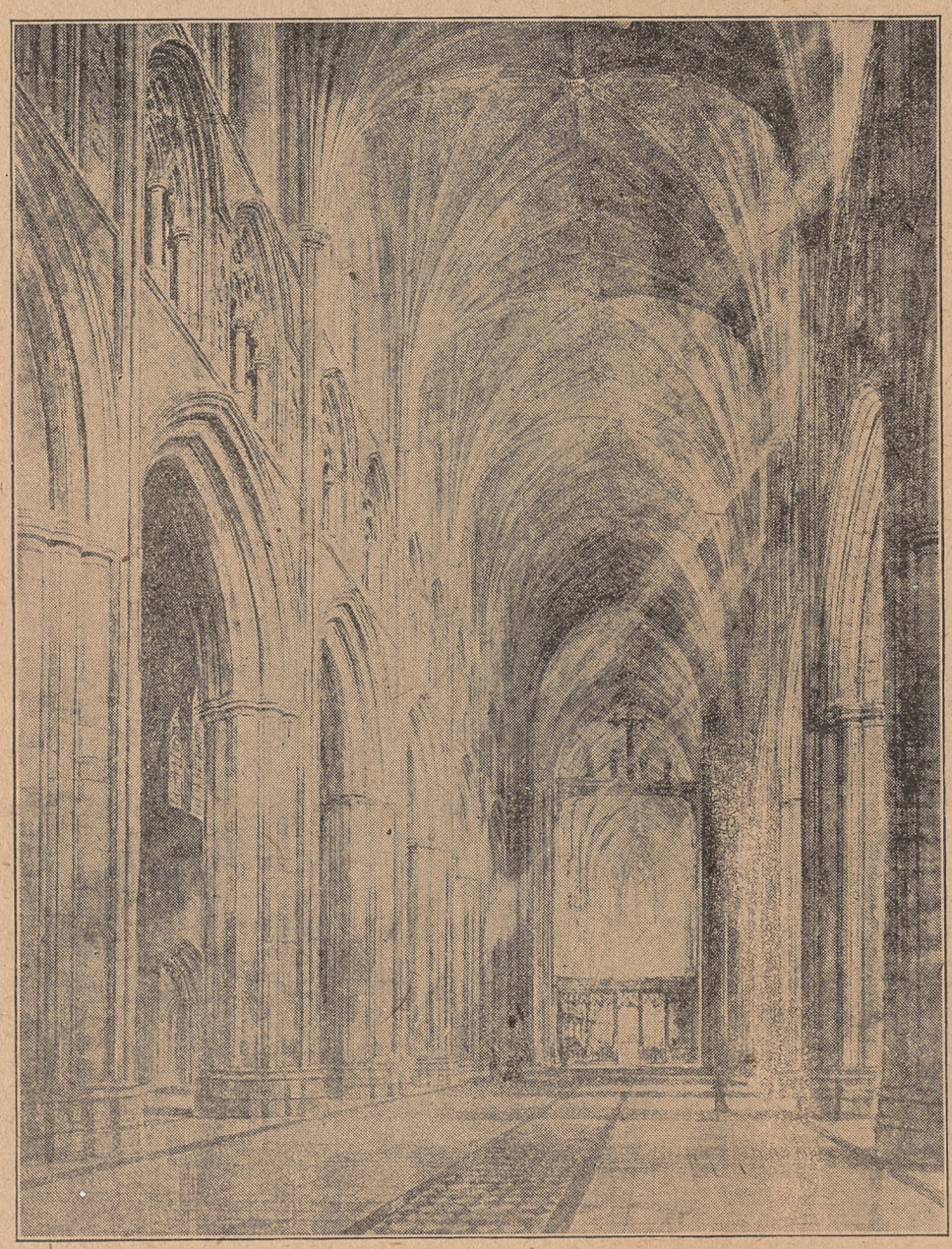
In the first place, you will not only find the Candidates in the sewing school and Junior Auxiliary, the Members in Mission Bands and Chancel Guilds; the Associates in the Woman's Auxiliary and the Daughters of the King, but you will find the same sort of work done in these societies, being carried on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

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

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

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

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



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

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

Printed for an Associate in Western New York.

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

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

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

OUR BOOK TABLE

SOME COMMENTS ON BOOKS OF INTEREST

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

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

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

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

They who are specially interested in groping in the fields of mental science will find in this book of Judge Troward much that is both interesting and suggestive. "The Law and the Word" are matter and thought, the reign of law and the mystery of personality. To a plain and generally clear discussion of this our author brings for its elucidation human experience and scientific knowledge. We are not sure that this book will clear up the doubts of the unconvinced, though it undoubtedly suggests many problems in this realm of investigation which demand serious thought.

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

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

This is a love story, but something quite more than this. The hero is a young parson, and the heroine is a strong character groping her way from agnosticism to clearer light. The book is full of incident, and the sleepy Southern town where the scene is laid is utilized in all its varied characteristic peculiarities to lend charm to the narrative. Humor and plot are excellent, while the denouement, though not unexpected, is dramatic. This story is not only worthy of a place with "The Dare Devil" and "The Melting of Molly", well known products of Miss Daviess' pen, but is far more vital in its timeliness.

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

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

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

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

This prodigious worker produced, during his long life of seventy-six years, 1,183 meritorious artistic productions. He worked in all branches of his profession—steel engraving, drawing, modeling, carving in wood, painting in oil and water color, and in each executing, with unusual facility, portraits, landscapes, figures, animals and still life, and through it all he realized his visions, and was always a faithful and useful priest of the Church.

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

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

BOOKS RECEIVED

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

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

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

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

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

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

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

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

Inter-American Acquaintances, by Charles Lyon Chander. The University Press of Sewanee, Tenn.

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

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

What Is God? by Solomon Cohen.

Jesus Is Coming, by W. E. B. Fleming. H. Revell Co. and the Moody Bible Institute of Chicago.

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

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

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

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

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

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

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

Missionary Institute At San Antonio

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

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

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

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

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

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

A. W. S. GARDEN, Archdeacon.

Consecration of Christ Church, Millville, N. J.

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

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

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

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The Witness

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

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BISHOP-COADJUTOR ELECTED FOR MARQUETTE

Rev. R. L. Harris, Rector of St. Mark's, Toledo, Elected Bishop-Coadjutor of Marquette

R. L. Harris, rector of St. Mark's Church, was elected Bishop Coadjutor of the Episcopal Diocese of Marquette at a special Diocesan Convention in Ishpeming, Mich. Tuesday.

Mr. Harris was unanimously elected on the first ballot.

A committee of clergy and laymen was appointed by the convention to come to Toledo and urge his acceptance. The present Bishop of Marquette, Rev. G. Mott Williams, D. D., is seriously ill in the East, and has just announced his relinquishment of all Episcopal duties, so the new Bishop Coadjutor will have entire control of the Diocese of Marquette, all authority having been handed over to him by the senior Bishop.

It Is Large Diocese.

The Diocese of Marquette includes all the northern peninsula of Michigan, covering 21,000 square miles, The new Bishop will have charge of 60 to 70 Parishes and Missions.

He will occupy the Episcopal residence in the See city of Marquette.

Rev. Robert L. Harris is well known in the Church on account of his successful work in Cincinnati, Wyoming and Toledo. His name has been mentioned several times before in connection with the Episcopate.

During his rectorship in Toledo the membership has been more than doubled and over $60,000 in old debts have been cleared.

Mr. Harris is a graduate of Kenyon College, holding the degree of Bachelor of Arts and Master of Arts. He has served on the Kenyon Board of Trustees from Kentucky, Southern Ohio, and recently was elected to represent Ohio. He represented Ohio at the last General Convention of the Episcopal Church at St. Louis. He is a Trustee of the Toledo Red Cross and has been prominent in patriotic work. He is a member of the Patriotic Committee of 100, also of the Speakers' Bureau of Red Cross, Liberty Loan and Food Conservation Boards.

He is chairman of the war activities committee of the Social Service Commission of Ohio.

Mr. Harris will reserve his decision until such time as he is familiar with the conditions that are in the Diocese of Marquette.

Season of Special Prayer for the Reunion of Christendom

The following bulletin has been issued, under date of November 2nd, by the Commission on World Conference on Faith and Order:

The suggestion made by the Commission of the American Episcopal Church on the World Conference on Faith and Order that the period, January 18 to January 25, 1918, should be observed throughout the world as a season of special Prayer for the Reunion of Christendom has met with cordial approval. Many letters have come from Christians of every Communion and in every quarter of the globe promising their cooperation and expressing new and deeper interest in the movement for the World Conference because, as they say, the need for the visible unity of Christians is becoming day by day more manifest. The day the first draft of this Bulletin was written, such letters were received from a Methodist Bishop in the United States, an Anglican Bishop in India, a French Roman Catholic priest in China and a Roman Catholic lady in France. Two or three days after, came letters from a Danish pastor in Copenhagen, a minister in Holland, an Anglican Bishop in South Africa, a Congregational minister in Australia, a Norwegian missionary in China and a number of others in China, England, the United States and elsewhere. Another interesting fact is that, in the six days of the week before last, four letters were received by the Secretary of the Commission, asking for literature on the subject from Chaplains in the trenches, two of them Roman Catholic—one French and one Italian—one clergyman from Australia and one from England, each letter saying that, in the trenches, the question of Christian unity is vital.

Many requests have come to the Secretary, Robert H. Gardiner, Post Office Box 436, Gardiner, Maine, for a short Manual of Prayer for Unity which has been issued by the Commission and which he will be glad to send to anyone who asks for it.

The Commission has not attempted to indicate any special way in which the Week of Prayer shall be observed, for circumstances vary so much in different places. In some places there will doubtless be public union services; in others, each congregation will have special services of its own. There will be a number of small private prayer groups formed and very many individuals will observe the week in their private devotions.

It is believed that this is the first time when the whole Christian world has joined in observing the same period of prayer for the same purpose.

Two Confirmations By Bishop Brent

At two visitations, one in July and one in September, Bishop Brent has confirmed 38 persons, chiefly men and boys, at St. Stephen's, the Chinese congregation in Manila. Communicants now number 125, while the number of baptized is 120. St. Stephen's is one of the few congregations in the Church anywhere having more than 100% of its communicants as regular subscribers for Church support. As against 89 communicants, 109 persons are giving to the support of the Parish and it is expected that this number will soon be increased to at least 120. So far this year the congregation has spent over $1,000 for repairs, improvements and Church work. It is expected that plans will soon be taken up for the erection of a new building. The present structure was erected in 1902 before Bishop Brent reached Manila and served for several years as the home of the white congregation.

"Surely the Captain may depend on me" may not be the best thing to say before others, but, rightly meant, it is a noble self-commitment. Dependable people!—their price is above rubies. The world would be a dreary place if there were not some Christians who need no prodding or watching, who can be told and then trusted.—Selected.

Death of a Chicago Priest

The death of a well known priest of the Diocese of Chicago, the Rev. Harola W. Schniewind, D. D., Rector of St. Bartholomew's Church, Chicago, occurred at St. Luke's Hospital, that city, on Wednesday, Nov. 14.

Death of an Aged Priest

The Rev. Robert Meech, D. D., Rector Emeritus of Christ Church, Pittsburgh, Pa., entered into Paradise on Sunday, Nov. 4, at the advanced age of eighty-four years. He was born in Albany, N. Y., where he grew to young manhood and received his early education. He attended the Williams College Law School, and was admitted to the New York State bar when 22 years old. He practiced law for a short time and matriculated at the Berkeley Divinity School, from which he graduated and was ordained Deacon in 1886, and advanced to the Priesthood the following year by Bishop Williams, and became Rector of Christ Church, Hartford, Conn. Forty- five years ago he accepted a call to Christ Church, Pittsburgh, and was Rector of that Parish for thirty-one years, retiring from active service fourteen years ago. Dr. Meech was a son of Henry Trowbridge Meech, a descendent of an old Massachusetts family, and Adelaide Hendrickson Meech of Albany, who was a descendent of the Hendrickson family, early settlers of Albany.

Son of a Canadian Rector Dies in the Service of His Country

Flight Lieutenant Harold Wilkinson of the British Army died recently in England from wounds received while flying low over the German lines near Ypres for the purpose of taking photographs of the enemy's works. He was a Canadian, the oldest son of the Rev. Fred Wilkinson, Rector of St. Peter's Church, Toronto. When the war broke out, he was a student at Toronto University, and was looking forward to studying for the ministry after the completion of his University course, but, like so many other Canadian boys, he considered it his duty to enlist in the service of his country.

His body was shipped back to Canada, and buried in St. James' Cemetery, Toronto. Among his papers was found a card on which the following lines were printed. As they had been an inspiration to him, so they may be to many in these dark days.

EMMANUEL, GOD WITH US

The steps of the way we know not,
But our Leader we know full well.
Our hands are in His, we fear not,
In the depths of His peace we dwell.
He knows where He leads us, we know not,
But we trust in His love each day.
Our hearts are His own, we fear not,
For the way is the Lord's highway.

A brother of the late Lieut. Wilkinson is still in France, also serving in the army, and has won the military medal.

Bishop Fawcett Resigns as Chaplain

The Rt. Rev. Edward W. Fawcett, D. D., Bishop of Quincy, has resigned as Chaplain of the Fifth Illinois Infantry, in training at Camp Logan, Houston, Texas. The Bishop has been with the regiment ever since it went to Houston.

MEETING OF THE EXECUTIVE COMMITTEE OF BOARD OF MISSIONS

MEETING OF THE EXECUTIVE COMMITTEE

The Executive Committee of the Board of Missions held its regular meeting on November 13th.

Among the important things done was the appointment of the following missionaries: Miss Eltinge Brook as a United Offering worker in the District of Spokane. Miss Frances Young as a worker at the Hospital of the Good Shepherd, Fort Defiance, under the United Offering. The Rev. A. E. Frost, was appointed for service in the Philippines, in accordance with the request of the Bishop.

Provision was made for the training at the New York Training School for Deaconesses for Miss Stella Lundelius and at the Deaconess School, Berkeley, Cal. for Miss Alice Z. Howe.

Bishop Rowe was authorized to employ Thomas Reed as assistant at the Mission at Anvik.

Approval was given to the Bishop of Porto Rico to sell the Episcopal Residence in Rio Piedras. His action appointing the Rev. George V. Dickey as Treasurer of the District was also approved.

Bishop Huntington was authorized to draw upon that portion of the Hongkew Lease Rentals credited to Anking to complete the fund now needed for the erection of a house for women workers in Anking.

In view of the emergency in Mexico an appropriation up to $3,124 was made to enable Bishop Aves to assist the Mexican Clergy in meeting the unusual high cost of living. This was made as a special grant to help tide over the present situation.

The resignation of Miss Anita Boone, from the District of Shanghai was accepted. Approval was given to the remodeling of the former residence of the late Archdeacon Thomson for use as a business office for the China Mission.

The Bishop in charge of Haiti was given permission to employ in the field Miss Lydia Ledan.

At the request of Bishop McKim Miss Eleanor Verbeck was reappointed missionary in the District of Tokyo.

An appropriation of $$639 was made for repairs needed on the former St. Luke's Rectory, Manila, P. I.

As the Woman's Hospital, Wuchang, had to be clossed until the new building is ready the Bishop of Hankow was given permission to use the accumulated appropriation made for the year 1917-18 for this Hospital, to furnish the Chinese Nurses Home connected with the Hospital and buy other necessary material.

In accordance with the request of Bishop Colmore the Rev. A. R. Llwyd was appointed as missionary to the District of Haiti.

The Mission Field

Bishop Graves, of Shanghai is anxiously concerned about the failure of the Board of Missions to secure American Clergy for posts of leadership in the Church's work in China. Writing to the Secretary of the of the Board he says: "The Church certainly does not realize the position in which we stand in this respect. Now that our Chinese clergy are so well educated, only the best men are of any use to us; men who can organize and who can be the teachers and advisers of the Chinese. In comparing notes with Bishop McKim recently I discovered that he feels exactly as I do. When we first realized the state of things we were dismayed, but each of us has come to the conclusion that all we can do is to improve the education and preparation of the native ministry, and that we cannot depend upon the Church at home for the men we need. If one had only half a dozen men of the right sort one could be relieved of all anxiety. Thank God the Chinese clergy are daily improving and taking more responsibility. There is not a man in this District that I cannot count on to do his share of the work. Whether the Church can be roused to the peculiar needs of a certain number of picked men for China, I do not venture to say, but I no longer look to the home Church. That is one of the saddest confessions a Bishop can be called upon to make. We have passed the point where one feels inclined to blame any one for the present state of things, and we know that the Board is willing to send the right men if they volunteer, but the Board and the Church ought to understand how we feel and face the situation."

Three years ago, Mr. S. T. Y. Seng, was sent to this country by Boone Library, Wuchang, to take a course in Library Administration at the New York Public Library. Through the kindness of the director and other friends, Mr. Seng was given every possible opportunity to equip himself for library work. Since his return to China, Mr. Seng had been giving lectures to groups of Chinese on Public Libraries and has been assigned by the government Educational Association, to hold an institute for library training. Later he is to give lectures in other cities, Peking, among them. In this way Boone Library is rendering a great service by spreading abroad in China the idea of the public library.

Boone is still practically the only public library in China. There are collections of books in some Chinese cities, but the library idea, as we know it, is an entirely novel one to most Chinese. This is best illustrated by the fact that the Chinese character for a library signifies a place for the hiding of books.

Boone Library is now sending another young man to this country for study. Dr. Anderson, the Director of the New York Library, has assured the Boone authorities that Mr. Hu will be admitted to the Library without any charge. "If he is anything like Mr. Seng," Dr. Anderson says, "We will consider ourselves fortunate in having him."

Even a lay missionary teacher in China has to be a person of versatility. One of our teachers in asking for a helper for one of our preparatory schools says:

"With regard to the essentials and requirements for a teacher for our boy's boarding school, it is highly desirable that he be able to teach everything, be a good football and athletic coach, play the organ and train a choir and have some knowledge of medicine. He should be able to teach mathematics, physics, chemistry, English, history, physiology, anything the Chinese teachers can't. He must take all the responsibility of all departments in the school and where such responsibility is delegated to any of the Chinese staff, he must see to it himself that the work is done. Also he must be a good disciplinarian. In other words the upper super-man is none too good for the job."

Mr. John W. Wood, 281 Fourth Avenue, New York City will be glad to communicate with young unmarried laymen willing to consider teaching work in China and Japan. They need not consciously possess all the qualifications outlined above.

STIR UP YOUR WILL TO GOOD WORKS

Use the Opportunity Nearest to Hand and Reap the Reward in the "Days to Come"

BY THE VERY REV. FRANCIS S. WHITE

THE SUNDAY NEXT BEFORE ADVENT

THE COLLECT

Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord.. Amen.

"What shall the harvest be?" "As a man soweth so shall he also reap." Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny. "While we have time, then, let us do good unto all men." What shall the harvest be? Let us see to it that the harvest shall be the fruit of good works; for by these shall we be judged, as we read in the Sermon on the Mount, and in the last book of the Testament, where St. John writes: "I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

So we see our Mother Church closing the Christian year with an appeal to God the Holy Ghost, the Lord of Life, to stir us up. To stir up our minds by way of remembrance; to stir up our hearts by way of hope; to stir up especially our wills by way of a consecrated faith. Stir up our wills! God will inspire us, enlighten us, plead with us, but He will not **force** our wills. **We** must determine whether we will welcome and act upon His stirring impulses, or whether we will neglect and quench them. It is a matter of the will whether or not we will work out our own salvation. So the last point in the round of the Christian year finds us praying for a consecrated will, in order to make our earthly orbit something more than a mere religious treadmill circle. God the Holy Ghost is again going to stir us up through the cycle of Christian doctrine, as shown in the birth, life, death, resurrection and ascension of Jesus and the coming of the Holy Ghost. Are the coming months of commemoration of these Gospel facts going to mean any more to us than the commemorations of those facts in the Church year just ending? That depends on our wills, and also on how much we desire to have the kind of rewards that God gives His children.

"PLENTEOUSLY REWARDED"

What kinds of recompense do you expect for being a Christian? Mostly, it would seem that many folks have the old Jewish and the new Christian Science idea that God's rewards will be in things temporal. As Dean Hodges tersely puts it, many a man acts as though he thought the Beautitude should read, "Blessed are the pure in heart, for they shall have one hundred thousand dollars." God's rewards are in kind. If we do not forget that truth, we will find a new incentive in each Christian year. God gives grace for grace. The reward of being merciful is the ability to be more merciful. The reward of a pure heart is a greater appreciation of God. The reward of patience is a more wonderfully patient character. "To him that hath shall be given, and he shall have more abundantly." In the wonderful words of Isaiah, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint".

Let us, then, make good use of this week, and pay particular attention to the "stir up" part of the prayer, seeing to it that God is given full and free entrance to our memories, in order to stir us up to thankfulness for past mercies and to repentance for past sins; and let us give him free entrance to our imaginations, that we may see in bright colors the opportunities for being and doing good; and especially let us yield to Him our wills, that He may work through our wills those good things He wills His world should have.

THE EPISTLE

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. —Jer. xxiii: 5.

"Behold, the days come." In this sentence, twice repeated, we are reminded of God's plan and what should be man's response. How much of God's revealed plan do we try to know? Is our appreciation of that revealed plan and our insight into its workings any keener and clearer than they were a year back? If not, have we the courage to look back and find out the reasons why? God's plan is that all men should come to a knowledge of Him in the face of Jesus Christ. And a further part of the plan is that man shall grow to calling God, "The Lord **our** Righteousness", learning the value and inspiration of common as well as personal possession of God's life and love. The Epistle stands as a great warning to those who teach and preach that Jesus has done all to save us, and that we have nothing to do but to accept His sacrifice by an act of faith. The Epistle is a warning to us to remember that many whom the Lord brought out of Egypt perished in the wilderness; and to remember further that many who came out of the north country were scattered, and their city destroyed, because they did not see in Jesus **the** Righteous Branch, the King who was to deliver them from sin, satan and death. So the Epistle, as much by what it suggests to those who read and study all the Scriptures, as well as by what it says in this portion, tells us, in the words of Bishop Doane, that "this is truly 'stir up' Sunday and not 'sit down' Sunday", for those who are tempted to rely on **feeling** justified, and finding spiritual satisfaction in what Jesus has done for them, without any effort by prayer and good works to appropriate that righteousness of Jesus Christ to their own souls.

"Behold, the days come", "and they shall dwell in their own land". "I am the master of my own fate." We must **will** to dwell in the land God has intended us to dwell in. Whether our environment is a help or a hindrance is not a question of environment, it is a question of will. "No one can make us sin if we do not want to sin." "Want" in this aphorism is a weakened form of "will", or a form of "weakened will", if you please.

"The days come." There are two advents for each of us—the advent of opportunity and the advent of judgment. He is a wise man who bends his will to make the most of the first advent, which carries salvation with it, so that the second advent will judge him righteously and commendingly. "The days come." They bring their reward with them. Each day tells us of God's plan, and in each day we can learn, if we will, to find the words which the Lord wants us to say about that plan. The days come when we will be compelled to dwell in the land our wills have chosen to dwell in. Is it not the part of wisdom and peace to see that our wills are consecrated to the task of dwelling in a land where the rewards of good works are plenteous? And is it not the part of wisdom to recognize that to get the fruit of good living we must live the good life? And can the days of such good living begin too soon? Think this matter over carefully for the days of the new Church year are almost at hand; and bring your will freely and fully to the inspiring touch of God through Book and Rite.

THE GOSPEL

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.—St. John vi:5.

"This he said to prove him." God is always working His purpose out. What He says "proves" us, "tests" us. So the Gospel for this Sunday comes to test us. Are we like Andrew or Philip? When God asks us test questions, as He does in the affairs of every day life, do we begin with the difficulties or the opportunities? Philip saw the difficulty involved in the purchase of so much bread, and the distance to the source of supply. Andrew saw the boy and his lunch basket right on the edge of the little group gathered for conference. But both Andrew and Philip left the Lord out of their reckoning. Isn't that a perfect picture in miniature of the way we followers of Jesus still do things? One of us worries over the expense, another of us over the quantity, and in the meantime all we have to do is to get the men to sit down in the presence of Jesus, and then begin with what is at hand, first letting Him bless it and break it, and then letting Him use us in the furtherance of His plans. Pray for the ability to see little opportunities for consecrating the smallest things by the Master's blessing to the use of all with whom we come in contact. Do not overestimate or underestimate difficulties, but look out for the things close at hand, and learn to leave some things to God in the working out of your problems. He will carry them through if you will give Him a chance.

"To every man as much as he would." Here is the thought of the Collect again to the front. God's gifts are proportioned to our wills, not our wants. "The **more** the will the **larger** the gift." This is as true in religion as in art and science, or any other department of life. Let us remember that in the final day the measure of our attainment shall be to each one "as much as he would". God will fill us according to our capacity to hold and retain his gifts. It is in our power to decide whether our fullness shall be with less or with more.

"Gather up the fragments, that nothing be lost." It has always been God's will that men should learn not to waste. It is a sin to waste. It is a sin not to take care of the fragments of opportunity, of grace, of time, of energy and of will, and to take them with us in the ship of our life to the other shore. In this fragment of the Christian year that is left, let us see what there is at hand that we can do to set matters right so that when Advent comes it will find us with a conscience void of offense toward God and man. Let us set our wills on making the rest of this Church year as productive as we can possibly make it. Let us resolve to be content with nothing less than to do the works of Him that sent us into the world to help fill all things living with plenteousness. Let us go ourselves and bring others with us to that Prophet who blesses, who feeds, who satisfies and who, in the end, will, if we be faithful, call us to enter into the rest that remaineth for the people of God. F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
S next before Advent	Ecclus 47 Micah 3:9; 4:7	Heb. 11:1; 2:2	Jer.33	Matt. 22:1-14
M., 26	Eccles. 7:11-end	Luke 22:1-38	Mal. 1 2: 1-10	24:1-14
Tu., 27	8	39-end	2:11-end	24:25-28
W., 28	9	23:1-32	Gen. 12:1-9	24:29-end
Th., 29	10	23:33-end	Ezek. 47:1-9	I Cor. 4:1-16
Fri., 30, S. Andrew	Nu. 10:29-end	John 1:29-42	II Esdra 2:33-48	John 12:20-41
Sat., Dec. 1	Eccles. 12	Luke 24:32-end	Isa. 1:1-27	Matt. 25:31-46
Sun., Dec. 2	I Kgs. 11:43; 12:24	John 17:1-24	John 1: 1-2t	Mark 13

Prospect and Retrospect. The first lesson is one of the review chapters on the history of the Hebrews which we have traversed, and covers the reigns of David and Solomon, introducing the division of the kingdom, which will be our subject next Sunday. David is praised for his services, and Solomon condemned for his lapse from the wisdom of his early years. "How wise wast thou in thy youth?" Later: "Thou didst stain thy honor and profane thy couch." (Rem. The use of the Revised Version is important, especially in verse 20, where "*they* were grieved for thy folly", that is, Solomon's descendants, instead of Solomon himself, as in the Authorized). The second lesson is also a review of Israel's past, as illustrating the great principle of faith, which, again, it is to be hoped, will be given to the people in the Revised, that they know what faith is; not "evidence" and not "substance", but "conviction" and "assurance". In order to give that forward outlook which is in harmony with the season, and which alone justifies our looking backward, we have added the first two verses of chapter 12. The Old Testament Alternate contains prophecy both of punishment and of deliverance, or rather of salvation through judgment—a message the prophets often deliver, but which Lectionaries usually conceal. Jerusalem was to be ploughed as a field, but also, in the latter days, they should sit, every man under his vine and under his fig tree, and none should make them afraid.

In the evening the lead is taken by the parable of the wedding feast, which also glances backward and forward. It is something more than a parable. It is a condensed history of the Church of God on earth up to and inclusive of the judgment. It is a story of grace used in joyful service, but also of grace refused by one set of men and grace abused by another. It is applicable to thousands of people today both in and out of the Church. Incidentally it fits the case of thousands of immigrants who have accepted, and many who have come here, but have refused to accept the wedding garment of American citizenship, and have dishonored themselves and shamefully treated this country by their ingratitude and disloyalty. The accompanying Old Testament lesson is a prophecy of God's deliverance of His Church. He will cleanse and pardon it and make of it a joy and praise and honor in the earth. The reference in verse 11 to the voices of bride and bridegroom helps to make of it a good correlative for the second lesson. Amongst the points of contact with the season and day may be mentioned God's faithfulness in nature, which we more and more observe with the passing years (Jer. 33:20 ff), as a pledge of God's fidelity to His Covenant, supplementing the power of God above nature in the Gospel, as the name of the Church, "The Lord our Righteousness", supplements His name as given in the portion of Scripture appointed for the Epistle. This is a name for the Church which should give rise to no controversy.

The Life of Prayer

By Rev. Harry Ransome.

THE HINDRANCES TO PRAYER

Prayer, we have seen, is the lifting up of the human heart to God; it is the reaching out to a fuller life of love which is the open door into the mystery of life. To speak, therefore, of the hindrances of prayer would seem, on the surface, to be beside the mark. And yet, in a very real sense many of us have experienced hindrances in our individual life of prayer.

Our Lord's promise in answer to prayer is overwhelming: "Therefore, I say unto you, all things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them."—St. Mark xi:24. We have but to ask in faith to receive. Could any promise be more bountiful?

Perhaps we have taken advantage of our Lord's gracious words and made our bequests known to Almighty God—and waited for the answer. But have we always received the answer we expected? Has the impending trouble, for example, that we have prayed so earnestly over, been averted? If it has not, has there ever arisen in our mind a half-formed doubt of the efficiency of prayer, or that there is a sense of unreality in our Lord's promise?

If so, does the fault lie with the Lord or with ourselves? Let us see. We knew very definitely and very positively before we prayed what we wanted, and we went in our trouble to God who is Almighty to grant our request. This is not wrong; we ought so to pray. Nevertheless in our prayer were we trying, somehow, to bend God's will so that it might run in accord with our own desire? If so, was there any spirit of consecration in our prayer; was there any self-surrender to the love and wisdom of Almighty God?

At times when we are discouraged at what seems to be a lack of Divine response to our prayers, would it not be helpful to seriously consider the spirit and tone of the prayers which we are offering up to our heavenly Father?

Another hindrance which we experience in prayer is distraction or wandering thoughts which almost kill the joy of praying. Thoughts permissible at other times intrude themselves and draw our mind from God.

Sometimes it is a good thing to bring our distractions into our prayer. In telling our Heavenly Father of our distractions we may lay our heart bare before him. Often distraction arises from lawful occupations and duties or it may be the penalty we are paying for a lack of habitual concentration in our ordinary duties of life. Whenever our distractions arise from our duties let us lay our work under the eye of the Lord. We also want to remember that prayer is no lazy man's task, it calls for strong concentration of the will. Almighty God judges the sincerity of our prayers, not so much by the sweetness which we may find in praying, as by the fervor of our intention expressed in our will as we refer all our desires to Him. This is true especially of times when we feel least inclined to pray yet force ourselves to do so by an act of the will.

Probably another reason for our discouragement in prayer is our thoughtlessness. We do not live sufficiently in God's Presence. The sense of His Presence is not with us; too often He is the God of far distance rather than a Presence ever near in time of trouble. We need to cultivate the Presence of God in our lives; we need to bring Him into partnership with us in our daily routine of work. To allow Him to be crowded out of our mind by the pressure of the day's work instead of letting Him share in the work is a mistake. The mistake arises too often not from any indifference to the claims of Almighty God, but to the failure of cultivating the sense and reality of His nearness.

There are times when we are attracted by a work of art; it captivates us. Ultimately our thoughts flow out to the master mind—the creator of this work of art which we admire. Why cannot we in the same natural way begin to cultivate a sense of God's Presence? Behind all our work and the incidents of the day, let us see the mind of God working in and through them. This thought of His close immediate Presence in the midst of our daily life will take the power out of many of our temptations, and when we enter into the formal act of prayer we shall do so naturally, simply and easily, because we are conscious of ever living in the Presence of Him who truly loves us.

THE END.

Teachers Training School in Texas

The Board of Religious Education, Diocese of West Texas, under the active management of the San Antonio Clericus, will institute a training school for teachers of San Antonio, says The Church News. The course will begin in December and will last approximately ten weeks. The course will be arranged to cover the required work of the General Board of Religious Education. Examinations for the diploma of the General Board will be conducted and certificates and diplomas will be issued by the Diocesan Board. The course will be arranged to cover three years.

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Everyday Religion

JESUS CHRIST, THE WORKMAN

This was the critical comment of the neighbors in Nazareth when their fellow-townsman, Jesus Christ, undertook to teach them in the place of public worship. The man who had plied his craft day by day among them they could not and would not accept as their teacher. They had not yet learned "the highest dignity of thought is consonant with the greatest humility of circumstance."

It was no mere accident that Jesus was a carpenter. Every Hebrew lad had to learn a trade, and it was in part for this that the Romans despised them as a people. Christ entered into the fullness of our life's experience. He passed over the same paths and through the same trials, that His sympathy might be coterminous with every phase of human life. We all understand the language of the toiler. There is a commonness about work that makes us all kin. We believe Jesus of Nazareth to have been a rugged, strong, virile toiler, in the great workmen of service. He stands as the simple peasant, the lowly workman, the world's Master, in the humble environment of Nazareth. Genius regards not the limitations of time or place.

The carpenter of Nazareth, by His whole teaching and life is appealing to our modern times for the recognition of the larger fellowship of our common human interest. The very selection by Christ of the role of workman, is suggestive of his desire to emphasize the intimacy that must ever exist between the high and the lowly, to make evident His recognition of the law wherein occupation can make no distinctions or discriminations. It is a self-evident fact, that the large concerns of the world are with the people who work. Jesus Christ gave to labor a dignity and distinction it had never known before. He is the high exponent of the gospel of work. Let us always remember that work is not money-getting, it is world-bettering; it is not drudgery, it is discipline. Without it we rust. As oxygen to the lungs, so is work to character. Even salvation itself is not attained through some weak and languid and insipid kind of faith. Faith plus works, is the dictum of the Christ. The very fact that this age is peculiarly one of large commercial enterprise, makes all the more imperative that a God who is a Son of Industry should rule and control it.

We believe that the carpenter of Nazareth is speaking to His world today as He has never before spoken to it. We need His sacred presence now in all the teeming marts of trade. We demand the practice of His precepts in all the great centers of industry. There is a crying need for the Workman of Nazareth in those places where the atmosphere of toil is heavy with the enervating miasma of greed and selfishness. Yes, we want, in a world that is tired and worn with competitions and strifes, the presence of this Master and Lover of men. If into the field of carnage and strife we pray for the advent of the Prince of Peace, then into that far wider field of action, strewn with the tired forms and exhausted figures of a vast army of men and women, who are struggling for the barest needs of subsistence, we need to pray for the return of that simple form whose lowly occupation relates Him to every concern of life. It is not some figure made remote by our Sunday worship of it. It is not some Christ of theology or creed; it is a living, acting, realized Master that the world is yearning for. A Workman, laboring with us where life is tense and its discipline hard, we supremely need now and must have, a Christ of the common people and hence of all people.—Courtesy of the Minneapilis Tribune.

Spiritual Side of Food Conservation

The Religious Press Section, Public Information Division United States Food Administration, Washington, D. C., has issued its first Bulletin to "furnish clergymen timely, authetic material wherewith to keep before their congregations one of the greatest issues of the war—that of food saving." The Bulletin has a circulation of 100,000 copies and the initial number emphasizes the spiritual results which must follow in the wake of food conservation.

"At first glance, the announcement of Food Administration information by the clergy may seem to be largely a matter of the body, and there may be some question as to conflict with spiritual things. But the very fact that so many religious faiths are united in co-operation with Food Administration is itself sufficient proof that a spiritual issue is at the bottom of it all. Roman Catholic and Protestant, Jew and Gentile, leaders in all religious organizations, are enlisted at Washington under the Food Administration, working to the common end of helping the country through its war crisis—a crisis far more spiritual than material. The forces that have brought these men into co-operation for the first time in the Nation's history are likewise bringing together in industry and trade and all the diverse groups and classes of our national life other men who have also been isolated from their brothers. The grain buyer and the small merchant, the miller and the large manufacturer, the laborer and the capitalist, all find that war unites them in a common purpose. In the new service which they are called upon to render to the Nation they drop differences of business and opinion, because they find that they have often been working separately to the same ends.

This service, to which the clergy of every faith are called, is one of necessity and direct value to the country, and also one which, when properly understood, should involve no doubt or hesitancy. It is an educational service for purposes that touch the spiritual well-being of the country no less than its material well-being.

The war need for food this winter is an immediate need. It calls for moderation in living from every citizen in the country, that our allies may be supplied with the wheat, meat, sugar, fats, and other concentrated foods necessary to keep them fighting for democracy. But beneath and beyond this immediate necessity there is a greater purpose—that of modifying permanently the habits of 100,000,000 people, a large number of whom have been living extravagantly and thoughtlessly, and who must now, through changing of world conditions, come to a sounder economic basis.

Who shall separate body and spirit in a question of such magnitude?

With the wasteful scheme of American living that has grown up during the past generation there has gone a spiritual indifference only too familiar to the clergyman. In the new American ideals that we hope will come out of the war material economies must go hand in hand with spiritual quickening.

What readier channel of approach can be found in teaching things of the spirit to a generation that has swung too far on the material side than this teaching of everyday frugalities for a great spiritual purpose?

The war is the greatest spiritual adventure of humanity in a hundred years. We have been drawn into it, and food conservation is part of our inescapable war duty. As we perform every part of our duty in these momentous times, so shall we reap our spiritual results."

Chorister Admission Service

The Chorister Admission Service marked a real step in the history of the Church of the Ascension, Fall River, Mass., says the editor of the Ascension Herald. In the processional the choir boys marched in their cassocks only, their cottas lying along the altar rail, where, at a point in the services after an appropriate selection of Psalms and the Lesson, the boys, both those who had for some time been singing and those who were just commencing their work, stationed themselves. The choir-master, Mr. Thomas W. Ramsden, thereupon presented the lads to the Rector, the Rev. C. E. Jackson, who, after a few questions and admonitions, received them by name individually into the "Choir of the Church of the Ascension." They were then clothed with the "white linen ephod" by the choir-master, assisted by the Curate, the Rev. J. C. Poland, Jr. And the Rector made a short address to the boys from the Sanctuary, congratulating them and impressing upon them the wonderful opportunity that was theirs thus to be able to contribute to God's service. Mr. Poland preached the sermon and made emphatic the point that training in worship is a valuable part of every child's education; that such training is found in the service in the Choir Stalls. He closed by expressing the hope that some of the boys would at length feel called to the greater service of the Ministry in the Church.

The Epistle to The Ephesians

By B. W. Bonell

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XV.

Vs. 9. **Now that He ascended, what is it but that He also descended first into the lower parts of the earth?**

Ellicott: **Now that He ascended.** The prediction of His ascent, a prediction which is only applicable to Christ evinces still more clearly the truth and correctness of the Messianic application of the words just cited.

Wordsworth: **Descended first into the lower parts of the earth.** The meaning appears to be that at His death Christ descended into the lower parts of the earth, His human body being laid in the grave, and that His human soul separated from His body by death, went into the place appointed for departed and disembodied souls. This sense also seems to be most in harmony with what follows concerning Christ "filling all things."

Blunt: During the three days and nights when He was in the heart of the earth (St. Matt. xii:40) i.e. in Hades, He there proclaimed the good tidings of salvation to the souls of the departed (St. Luke xxiii:54), liberating all who accepted the glad tidings from the power of Hades (1 Cor. xv:55), and leading the first fruits of its captives in the bonds of His own love to the place whither He Himself ascended (St. Matt. xxvii:53—Acts i:9).

Vs. 10. **He that descended is the same also that ascended up far above all heavens, that He might fill all things.**

Chrysostom: **He that descended.** He descended into the lower parts of the earth; beyond which there is none other, and He ascended far above all other things to that place beyond which there is none other. This is to show His Divine energy and supreme dominion.

Ellicott: **Far above all heavens.** There is no necessity to connect this with the seven heavens of the Jews, for the words have only a simple and general meaning and are well paraphrased by Pearson thus: "Whatsoever heaven is higher than all the rest which are called heavens, into that place did He ascend."

Ellicott: **That He might fill all things.** There is no reference here to a different and ubiquitous coporeity, but to a pervading and energizing omnipresence. Christ is perfect God and perfect and glorified Man; as the former He is present **everywhere,** as the latter He can be present **anywhere.**

Meyer: The filling of all things was the intended aim of Christ in descending to the uttermost depth and rising to the uttermost height, because He had first, like a conqueror, to take possession of his whole domain, i.e. the whole world from Hades to the highest heaven, in order now to wield His kingly sway over this domain, by virtue of which He was to fill the universe with His activity of sustaining and governing, and especially of providing all bestowal of grace. This was to be the all embracing task of His kingly office, until the consummation indicated in 1 Cor. xv:28.

Vs. 11. **And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.**

He gave some: The original is He Himself gave some—emphasing the fact that all ministry springs from Him personally. Our Blessed Lord gave **Apostles** to reveal His will, **Prophets** to explain the mysteries of the Faith. **Evangelists** to propagate this faith—missionaries. **Pastors** and **teachers** to instruct others in the Faith.

Wordsworth: God the Father gave Christ as Head of the Church, and Christ the Son of God, our Head, being seated in glory at God's right hand, gave the gifts of the Holy Ghost and gave Apostles, etc. Thus all gifts in the Church flow to us by the Holy Ghost, through the Son, and from the Father.

Wordsworth: **Apostles.** If, as the Church of Rome affirms, the doctrine of the supremacy of the pope as the visible head of the Church is the (res summa Christianitatis) it is incredible that St. Paul in describing here the fundamentals of the Church should have made no mention of that doctrine.

Gore: Each "gifted" individual becomes himself a gift to the Church. He is gifted, not for his own sake, but for the Church's sake, for the perfecting of the saints.

Thus the Church, as St. Paul conceives it, is a body differentiated by varieties of spiritual endowments imparted to definite officers, for the fulfillment or functions necessary to the life and development of the whole body.

Moule: The word Evangelist occurs thrice in the New Testament; here, Acts xxi:8, and II Tim. iv:5.

Frequent War Sermons and Militant Hymns Not Advisable

"Sermons," says the Newark Churchman, "will now express thoughts suggested by the War or have to do with duties which the War brings us. Every thoughtful preacher or reader finds in the Holy Scriptures new meaning today. There are applications of texts and passages of the Bible never perceived before. Old sermons have very little value now, for they have been made for conditions which no longer exist. A good sermon must help people under the circumstances of the time, to live and to do their work. A sermon ought to help its hearers to carry their burdens, to perform their duties, to live a better life through the week which follows the Lord's Day. The note of inspiration and helpfulness ought to be in every sermon, and there never was time when they were more needed than today.

It is not necessary, however, that the War should be always the main subject of the sermon. Some of the most effective sermons get at their subjects and their hearers in indirect ways, by flank movement instead of direct attack. The people are reading so much about the War, day by day, that, because of the horror and strain of it they have to stop reading. They do not come to Church to have their feelings worked upon or to be excited. The first purpose of preaching now is not to arouse excitement or intense feeling, but to comfort and help sustain, through a time of anxiety which is felt in every home. Out of the treasury of God's Word messages are to be brought to help people in great anxiety, in dread of what may be coming upon the earth or coming to them and their families. There ought to be a gentle, sympathetic note in every sermon so that our people may be comforted in all their tribulations with the comfort wherewith we ourselves are comforted of God. Other than War and military hymns should be used. Preachers who are using the terrible things which are happening in the world for striking, dramatic and rhetorical discourses to seize attention, and arouse feeling are not meeting the need of the time. From the sources of confidence, hope, patience, consolation and courage in the Holy Scripture we ought to draw messages for our people, and we are to remember that such hard experiences may lie before us as we have not dreamed of and for which we must be prepared. The preacher has a great office now in the service of the people and of the community.

Alas, How Shall We Do?

The Rev. Dr. Frederick F. Kramer, Warden of Seabury Divinity School, Faribault, Minn., contributes the following pungent article to the School Bulletin, under the above caption, which is worthy of wide publicity and serious consideration by the Bishops and clergy of the Church:

After five years of teaching in a Divinity School certain facts have impressed themselves upon my mind. These facts, co-ordinated with my experience of twenty years as a Parish priest, lead me to make certain deductions. The first deduction is, that our Seminary training does not produce a finished product. Three years is too short a time to do this, even if our curricula were the best possible for the purpose. The second deduction is, that an added year to the divinity course would not solve the problem. In the first place, a larger corps of instructors would be required than our Seminaries are able to provide, and secondly, the work done would still be purely theoretical and academic, to such an extent that when put into practice, the results would warrant neither the time nor the expense.

Simply stated, the work of our Seminaries is to make Ministers of the Gospel according to the principles of the Protestant Episcopal Church, to prove to our candidates that the Episcopal Church is a Catholic Church, and that her ways are the best ways of Salvation. We take three years to do this. Incidentally, we teach our candidates a number of things, useful and essential in carrying on the work of a priest. When our men are graduated and ordained, they have stored up in their minds, in proportion to storage capacity, a mass of poorly digested facts and theories. They go either up or down according to the workings of fate. As deacons they are nominally under the oversight of a Bishop, and only nominally. The Bishop has not time to train them in practical things, and so he either promotes, in the case of a man who has made good, or transfers in the case of a failure. As priests they are thrown completely upon their own resources, and the Bishop is not concerned about them at all, except when they cause him trouble by making trouble in a Parish.

The fact is that the Priests of the Church are masterless men. They are thrown upon their own resources and know it; but what they do not know is, that in order to succeed they must have the power to succeed within themselves. Knowledge is power. In the case of the priesthood it is the knowledge of how to do things. This demands the acquisition of facts best suited to solve the problems in hand. It means study.

But we all know that, as a class, the clergy are intellectual slackers. What little study is done is along the line of sermonizing. Literature, art, sociology, science and economics are almost wholly neglected. The deeper meanings of the Bible are never discovered, and the problems of life are seldom attacked. I know clergymen who talk about the labor problems with the mental acumen of a hod carrier, and discuss national questions with the luminosity displayed by a Bulgarian immigrant. What shall the Church do to remedy the practical inefficiency of the clergy? I offer the following solution of the problem for the serious consideration of our Bishops, for they are our leaders, and the onus rests on them.

Every Priest should be examined annually for ten years after his ordination, by the Examining Chaplains of the Diocese, on some of the following subjects: Theology, sociology, economics, politics, literature, science, reading, and preaching, or any other subject which to the mind of the Bishop would be helpful to the Priest.

The Seminaries turn out good material, but it needs working over before the highest efficiency can be gained. The army keeps its young officers under training until they pass the examinations for higher ranks.

The young Priest becomes a masterless man at his ordination, that is, he becomes his own master, and is permitted to blunder on, led astray by his own ignorance and inexperience. The Bishops should at least give their clergy the same oversight and prayerful consideration that they give to the laity.

It is the practice in the Roman Church for Priests to come up for examination each year for seven years after their ordination. Upon the result of these examinations their preferment depends. We all admire the efficiency of Rome. Are we too proud to imitate her methods?

This article is a plea for our Seminaries and a plea for our young Priests. Neither are given a fair show in public discussion. The whole difficulty lies, as I have tried to point out, in our lax system, which allows a Priest to become a free-lance, and places no responsibility upon the Episcopate to supply an efficient ministry.

A Blue Monday Tonic

"Did you ever see a working man drop his duties at the blowing of the dinner whistle, and run for his lunch?" asks the Rev. John H. Griffith, Editor of the North Carolina Mission Herald. "Well, that is the way the Editor of this humble sheet does on Monday morning when The Witness comes to his desk. After the duties of Sunday are over and the 'rest' of the night has been enjoyed, The Witness serves as his 'Blue Monday Tonic.' We wish it were possible for every reader of The Mission Herald to take The Witness, for it is just full to overflowing with wholesome Church information, such as is calculated to make 'good Church folks'—as we say down here in East Carolina." The Editor is of the opinion that the Church papers generally should give more attention to the children and makes a strong plea for a Sunday School weekly,"which can be put into the hands of the children at a very nominal price," and says he believes The Witness "is the one to do this great work."

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

The Woman's Guild of Trinity Church, Pierre, South Dakota, invested $300 in the Liberty Loan.

Bishop Thomas of Wyoming held a conference with the clergy of his Missionary District at his residence in Cheyenne, on Nov. 7.

The Church of the Ascension, Chicago, celebrated the sixtieth anniversary of its foundation during the octave of All Saints'.

The Annual Meeting of the Diocesan Assembly of the Brotherhood of St. Andrew, Diocese of Newark, will be held on Sunday afternoon, Dec. 2, in Trinity Church, Newark, N. J.

A handsome set of candelabra have been presented to Grace Memorial Church, Wabasha, Minn., by Mr. John B. Magee, in memory of his father, who died April 9, 1909, at the age of ninety-eight.

An old theatre, later used as a Boy Scout Hall, at Hartford, Ind., has been taken over and fitted up for St. Luke's Church, where services were held for the first time on Sunday, Nov. 4.

The Winfield, Kan., Courier says: "Bishop Wise is one of the great preachers of the West, and has already acquired a strong hold on the admiration and regard of the people of Winfield. Under his able and enthusiastic leadership the Episcopal Churches of Kansas will take on new and added activity and growth.

The Mission which was to have been conducted in Holy Trinity Church, Bellefontaine, O., by the Very Rev. S. B. Purves, Dean of St. Paul's Cathedral, Cincinnati, beginning on Sunday, Nov. 7th, was indefinitely postponed, owing to the coal crisis in that section.

The corner stone of the new St. Clement's Church, Brooklyn, N. Y., was laid on Sunday afternoon, Nov. 4, by the Rev. Cameron J. Davis of Trinity Church, assisted by the Rev. Messrs. Charles H. Smith and G. H. Gaviller. The church will be built of red tapestry brick, with white stone trimmings.

The Mission of the Holy Apostles, lately started in temporary quarters at 4949 South Sawyer Avenue, Chicago, reports good progress. Bishop Anderson visited the Mission on Nov. 18 and confirmed a class of six. They have already in hand a fund of about $1,700 for building purposes. There are men in this Mission who "do things".

The club house established at Battle Creek, Mich., by St. Thomas' Church for the soldiers in training at the camp near that city was formally opened on Saturday evening, Nov. 3. The Rectory adjoining the Church was taken over for the club house and furnished by the Men's Club of the Parish.

Bishop Capers of West Texas states in his diary that on the occasion of a recent visitation to Trinity Church, Junction, Texas, a majority of the congregations, morning and evening, had come from long distances. One faithful member of the Church, with two little children, had driven in her buggy sixty miles to attend the services.

The second meeting of the Men's Club of Trinity Cathedral, Cleveland, Ohio, was held Nov. 15. The meeting was an unusual one, it being an occasion to welcome Dean Abbott, who so recently returned from England, and also to greet Dr. Meldrum and the Men's Club of Old Stone Church. Dr. Meldrum was the speaker of the evening, his topic being "Scotland and the Scotch".

All Saints' Church, Bay Side, N. Y., celebrated its twenty-fifth anniversary on Sunday, Oct. 28. The Rev. Charles A. Brown, Rector, preached at the morning service, and reviewed the history of the Parish. Addresses were made at the evening service by the Rev. Dr. St. Clair Hester of the Church of the Messiah, Brooklyn, and the Rev. Dr. George R. Van de Water of St. Andrew's Church, Manhattan.

There is in one of the cemeteries not far from Newark a grave only identified as "Single grave, section No. 2, block 1, row 5, grave 51". Here lies, saved from interment in the Potter's Field, the body of a young English Churchwoman, ministered to in her last days by the devoted Chaplain of the Newark City Mission. He writes: "I have written to her father in England, stating the general circumstances, and omitting much that he need never know. It is a case of a hard struggle, misplaced confidence, a very lonely world, and the hospital, with what we charitably designated as rheumatism (starvation). We have scores of such cases in a general way, but few, if any, involving so much pathos."—Newark Churchman.

The new Parish House at Deaver, Wyoming, is nearly completed. It is to be used for services as well as social purposes until the growth of the town and community shows what sort of a church is needed. Deaver is the center of an irrigated district thrown open by the Government this Fall, and the people who drew land in the Fall have till Spring to settle on their homesteads. Already a dozen or more have erected their cottages, and in the town there are a score or more new houses. For nearly a year the Rev. Haupt has ministered to the government employes on the construction works and is as yet the only minister making this point. He has a number of construction camps five and six miles away where he could make good use of books and magazines.

The new Home for the Aged and Blind of the Church Charity Foundation was recently dedicated at Brooklyn, N. Y., by the Rt. Rev. Dr. Burgess, Bishop of Long Island. The Choir of the Cathedral of the Incarnation, Garden City, rendered the music, and a number of the clergy of the Diocese participated in the service. Bishop Burgess and the Rev. Dr. Swentzel of St. Luke's Church, Brooklyn, gave addresses. The Bishop dwelt on the spiritual side of the work and its power for good. He spoke of the friends of the Foundation, whose faith and loyalty had made the new building possible, and in tender and affectionate words referred to Mrs. James A. Hewlett, a valued member of the Woman's Board, who had entered into life eternal a few hours before the service of dedication.

Mrs. Deis, wife of the Rev. Frederick G. Deis, Ichang, China, in a letter published in the Parish Visitor, St. Luke's Church, Evanston, Ill., states that out in China they are feeling the war prices terribly. Butter is $1.25 a pound, coffee $1 a pound and sugar 18 cents a pound. "Milk, flour, vanilla, baking powder, cocoa, dried fruits and canned goods are all beyond us." The principal service in the Mission is from 8 to 10. The Chinese, having no clocks, come in when they think it is time. So the service begins with Morning Prayer and a brief sermon, followed by the Holy Communion, and by that time the slowest, latest ones have arrived, and the service progresses without interruptions. "But we don't have any breakfast," says Mrs. Deis, "till a quarter past ten. At first I thought I should fade away, but as the Chinese first meal is at eleven, we have to adjust ourselves more or less to them."

Does Not Believe in Short Cuts

The Rev. E. W. Todd, Rector of Trinity Church Oshkosh, Wis., is of the opinion that "short cuts" are likely to be dangerous and backed up his opinion in a recent sermon by citing the example of the children of Israel who took forty years to reach the promised land. They could have made a short cut, but the Philistines were like the German people of today—prepared for war, and turned the Israelites away. Mr. Todd showed that an army, to become efficient, must train for a long period. There are no short cuts to victory. There are also no short cuts to true Christianity. It means a life of service."

Personal Mention

The Rev. Paul James is planning a church at Sunrise, Wyoming, one of the largest mining camps in the country.

The Rev. William H. Darbie of Stevensville, Md., has accepted a call to St. Luke's Church, Seaford, Del.

The Rev. Charles P. Burgoon, Rector of Grace Church, (South) Cleveland, O., has accepted a call to St. Paul's Church, (East) Toledo, Ohio.

The Rev. Uriah Symonds, who has been Rector of Grace Church, Port Jarvis, N. Y., for nearly thirty-two years, has resigned, to take effect, the Sunday after Christmas Day.

The Rev. E. A Hamilton, Rector of St. Mark's Church, Anamosa, Ia., has accepted a call to Emmanuel Church, Petoskey, Mich., and will begin his new work about Christmas time.

The Rev. Dr. Bowie of St. Paul's Church, Richmond, Va., has declined the call extended to him by the Church of the Incarnation, New York City.

The Rev. Jackson H. R. Ray, Rector of St. Andrew's Church, Bryan, Texas, has tendered his resignation to take effect on January 1st, next. He has accepted a call to the Deanship of St. Matthew's Cathedral, Dallas, Texas.

The Rev. C. Canterbury Corbin should now be addressed at 132 Horton avenue, New Rochelle, N. Y. He is priest-in-charge of St. Simon's Chapel in that city and also has the over sight of St. Clement's Mount Vernon, N. Y.

The Rev. C. E. Coles, Rector of the Church of the Ascension, Springfield, S. D., has received word of the death of his brother, Lieut. Coles, serving with the Australian troops in Flanders. This is the third brother who has lost his life on the field of honor on the western front in Europe.

The Rev. Mr. Rowland Philbrook has several thousand dollars subscribed toward a church at Glenrock, Wyoming, one of the new towns in the oil fields near Casper, which he hopes to make $15,000 before he begins construction. It is one of the coming towns of the state.

Mr. H. W. Raymond of St. Simon's Church, Chicago, has been appointed by the Brotherhood of St. Andrew a secretary for religious work in the army. He goes into camp about Dec. first. Mr. Raymond has been for years a member of the vestry, a Director of the Brotherhood and at one time Superintendent of the Church School.

Archibald Arthur, organist and choirmaster for many years in Brooklyn, N. Y., died on Sunday, November 4th in his sixty-seventh year. Mr. Arthur was born in Brooklyn, and had served successfully at St. John's Church, the Church of the Redeemer, St. Ann's and All Saints' Churches.

The Rev. Edmund Randolph Laine, Jr., Rector of St. Andrew's Church, Ludlow, Mass., will succeed the Rev. John W. Suter, Jr. as associate Rector of Christ Church, Springfield, Mass., January 1st. Mr. Laine is a graduate of Clark University, Worchester, and of the General Seminary, and is associate editor of the Massachusetts Diocesan paper, "The Pastoral Staff."

The Rev. W. C. Pugh, formerly Rector of St. Matthew's Church, Sunbury, Pa., has accepted a call to the rectorship of the Church of the Advent, Kennet Square, (E. Lansdowne, Pa.,) and has begun his work in that Parish. He succeeds the Rev. Thomas J. Taylor, who will be ninety-two years old November 30th and was in charge of the Parish for a number of years.

The Rev. Edwin J. Van Etten, formerly Rector of Christ Church, New York City, was installed as Rector of Calvary Church, Pittsburgh, Pa., on Sunday, November 4th. The Wardens and Vestrymen tender Mr. Van Etten and his assistant, the Rev. L. B. Whittemore, a Parish reception on the following Wednesday evening. The Rt. Rev. Dr. Whitehead, Bishop of the Diocese, and the Rev. Dr. McIlvaine, the retiring Rector, were in the receiving line.

The Rev. John H. Griffith, Rector of St. Mary's Church, Kinston, N. C., and Editor of The Mission Herald, has been asked by the American Red Cross Society to be one of its official lecturers in its Southern Division with headquarters at Atlanta, Ga. Mr. Griffith has accepted, but his Red Cross duties will in no way interfere with his parochial residence and duties.

The Very Rev. Bernard I. Bell, Dean of St. Paul's Cathedral, Fond du Lac, Wis., has been granted a six months' leave of absence in order that he may serve as a civilian Chaplain at the Great Lakes Naval Station, Chicago. St. Luke's Church, Evanston, Ill., has very generously provided for the salary and other expenses of the Dean while he is serving as Chaplain.

The Rev. Robert R. Morgan has resigned the rectorship of St. Stephen's Church, Mount Carrel, Pa., to take effect Sunday Nov. 25. His physician has ordered for him absolute rest and quiet for at least a year. Mr. Morgan began his work in Mount Carrel and Centralia Nov. 2nd 1909, as lay reader. He was ordered deacon in 1910 and priest in 1913. During his residence in Mount Carrel. The property has been enlarged by purchase of additional land adjoining the church lot, the Church has been enlarged to double its former seating capacity, a debt on the rectory of $3000.00 has been paid off, the rectory removed to a more convenient location on the acquired ground, a pipe organ has been secured, the Parish house has been remodeled and supplied with bath and game rooms as well as assembly rooms, the communicant list has increased from 47 to 210. The property is entirely free from debt.

Investigate and Act

"Young men of seventeen to twenty," says The Leader, "will soon be filling the workers' places vacated by those who have gone to the war. Even they will not fill the vacancy, for there is more work, not merely workers. Business will soon be calling for every lad of sixteen. They will find themselves out in the world-life unexpectedly soon. Even schools and colleges will not be able to hold them back. When they go, will they take firm-set character with them? If not, there is peril ahead.

Both psychology and experience teach us that sixteen is not ordinarily a settled age. What can we do to meet the emergency? For there lies in this situation a very real emergency to be met. Parents at least will realize it, if teachers do not. Clergy and the teachers and leaders of boys must take time to strengthen their influence over those who are now the younger lads. For in general, the religious work of the Church with boys is weaker than that with girls. Here is a very real danger. Who are the boys of thirteen to sixteen in this Parish? Are their homes effective in character building? Is there some one who will devote himself to this special task? Cannot the Parish leaders and teachers of boy life at this period be drawn together in council on the matter? Investigate and act!"

A Query

To the Editor of The Witness:

"We expect of our soldiers and sailors concentration of thought and action, SELF-DISCIPLINE, courage, and serenity under stress: *** For "the fighting power of a nation is in (its) possession of the staples of life; food and clothing. Upon the economy, simple habits and self-restraint of Christian people the nation has a right to call with confidence", so states the Pastoral Message of our House of Bishops in these stirring times.

Why is it then that in spite of all the energy expended toward Conserving Food—the mere suggestion to discontinue refreshments at Guild meetings meets with frowns and the protest "no one will come?" Our women have responded nobly to the demands of the Red Cross, perhaps because it is a big thing, which is all the more reason for getting down to "brass tacks" in the lesser.

When our common civilization seems to be crumbling away—when love, honor, integrity and justice seem to be melting before our very eyes—is a cup of tea and a Nabisco the only inducement to serve the Church?

The soldier at some menial task far in the rear may not be awarded a medal for distinguished bravery, nevertheless he is as necessary as the soldier who wins a Victoria Cross. So self-discipline in our little sphere of activity is necessary. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Very respectfully yours,
E. C. SELMEISER.

City Authorities Grilled by the Clergy of Seattle

The Rev. E. V. Shayler, Rector of St. Mark's Church, and the Rev. W. H. Bliss, Rector of Trinity Church, Seattle, Wash., called attention, in recent sermons, to lax conditions in their city and made strong pleas for a general municipal house-cleaning. "We are reaping what we have sown, and we can expect no less," said the Rev. Mr. Shayler. "We have sold our municipal soul, and we cannot profit if we win the whole world of wealth. In times of peace we allowed the theories of the street speaker and the songs of the I. W. W. to mold men's minds. In times of war the national government endeavors to correct the evil fruits thereof. In times of peace we allowed the foes of industrial peace to organize every craft into a drive against industry, and now in times of war one strike treads upon the heels of another. Control of our city council is in the hands of men who legislate for a class. The need of all the people is forgotten in order to placate the labor leaders.

"My heart is full of compassion for every man who works with his hands, and while I would be the last to decry the right of the worker to unionize against capital that is greedy and Godless, I must prophesy that an economic situation will soon be developed which will make previous efforts appear to be child's play.

"The statement that we need more men to police our city is not all the truth. We need more man rather than more men—more man in offices, executive and judicial, more man in business, in home, in church. Moral courage is the supreme lack of the hour.

"There are other enemies than those that hurt the body—I mean those that hurt the soul, Canon Bliss said in the course of his sermon. Shall we not pray that our boys be kept from these. And yet, do we pray such a prayer—and do not strive to bring the answer? Shall we ask God to protect our boys from the shot and shell that may shatter their bodies and yet allow vice to infest our hotels and rooming houses, waiting to catch these boys in the hellish net? How long, I ask you, will a Christian community continue to tolerate a city administration that makes no adequate effort to protect the army from the deadly virus that is poisoning its life?

"The fortunes of war and the consequent sorrows we can face, but what must be our shame and dishonor if the deadliest wounds that come to our army shall be received in the very community that professes to hold them dear. I beseech you in God's name to pray that the Divine Being may inspire the heart of the Christian people to rise in their strength, and to make impossible this great crime against our boys and then and only then dare we ask that they be kept safe amid the dangers of war."

THE WASTE OF FOOD

Brewers Destroy Six Million Loaves of Bread a Day

THE WASTE OF EFFICIENCY, OF MAN-POWER AND MONEY

THE DISEASED-RUINED MEN AT THE FRONT
Caused by Vice Financed by the Liquor Traffic

THE KAISER'S HOPE
See pages 22-25, November "Temperance"

The Pending Bills in Congress Seeking to Remove These Evils all Make

TEMPERANCE SUNDAY

NOVEMBER 25

A Day for Prayer, Heart-Searching, Self-Denial

Give Your People the Facts, Give Your C. T. S. the Financial Support Necessary for its Great Task.

Church Temperance Society
Rt. Rev. Frederick Courtney, D. D., Pres.
William Jny Schieffelin, Esq., Ph. D., Treas.
Rev. James Empringham, S. T. D., Gen'l Supt.

214 Metropolitan Tower, 1 Madison Ave., NEW YORK CITY

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The Witness

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OUR THANKSGIVING

Our President has asked us as citizens, and our Church requests us as Christians, to set aside Thursday, November 29th, as a day of Thanksgiving to Almighty God for the blessings conferred upon us as a nation.

How are we going to respond to this double call?

If we are loyal citizens, we should do what the President tells us and assemble to thank God for our mercies and to pray God that we may be delivered from the perils that confront us. If we have any pretense of being soldiers of Jesus Christ, we should be eager to express our gratitude to God in His Holy Temple.

If we are slackers to both God and Country we will say with the rich fool in Holy Writ, "Soul, thou hast much goods laid up for many years; take thine ease, eat drink and be merry."

The obligation of gratitude is an elemental instinct of our nature, which nothing but a self-centered paganist can neglect.

To go on taking from anyone, even our Father, without making such expression of our gratitude as should be acceptable to our Father, is to play the pig, and to confess that we are no better than professional paupers, who take because in need, but who return no thanks because they have the soul of a pig instead of the heart of a child.

To eat a big dinner merely is to take some of God's bounty without gratitude.

If we have any religion at all; if there is any instinct beyond the purely animal appetites; that day, on which Church and nation unite in asking us to give thanks together, should be observed.

And even in this ago of awful wars! A war that is the result of ignoring God in the interests of business, science and diplomacy! A war that has been precipitated by a nation that has dethroned conscience and whose glory is in its shame! A war that we have entered reluctantly and yet determinedly! A war that has been more shocking in its inhumanity than any other because the principal combatant has ignored all principles of Godliness in its prosecution! Even in this age of awful war we have much for which to thank God.

And first let us thank God that truth and mercy and justice are not dead in the earth, but that millions have arisen to give witness with their lives, in the arena of human martyrdom, that the brutal Prussian military juggernaut shall not crush decency from the earth.

We should be thankful that manly valor and knightly courage will proclaim liberty throughout the earth, and that this nation has declared that principles are more than goods and that liberty is dearer than life to the peoples of the earth.

And next we should be thankful not only that we have the honor, but also that we have the treasures in men and munitions with which to come to the defence of nations that have been insolently trampled and shockingly maltreated by the sickening malice of baffled rage. God has put the instruments into our hands by which this murder of infants shall be restrained and by which this breed of lying spies shall be dethroned.

And moreover we should be thankful that God has given us a President who will not allow the dictates of revenge to carry us into the same excesses which we deplore. War is not nice, no nicer than the surgeon's knife, but if it is to be used and not misused, it must be guided by the firm and kindly hand, which is not afraid to cut, but is never provoked to slash beyond the limits of necessity.

Thank God there is no braggadocio of revenge in the hand that is directing us through these perilous days.

And we may thank God that the nation is a solidarity behind the operator who wields the surgeon's knife, and that the element which has paralyzed Russia and made her ineffective, cannot terrorize us into a passive submission to its own lawless force, which uses and has used every evil means to achieve not peace, but the anasthesia of delusion, for peace is a constructive force, which these elements that cry for peace, in defiance of their country's call, so sadly lack.

And upon this national day of prayer, may we look forward in anticipation to that day when we may "heal the brokenhearted, preach deliverance to the captives, and set at liberty them that are bruised."

Surely this nation has entered this war to accomplish that acceptable year of the Lord, with such forces, material and spiritual, that we find at hand with which to do the task.

THE STORY OF THE CHURCH

THE END OF PAPAL SUPREMACY

It was a little over two hundred years from Hildebrand to Boniface VIII, and it embraces practically the 12th and 13th centuries.

During this period the Papacy rose to high position of power, not only over the Church but over the States of Europe.

Innocent III humbled king John, who gave England as a gift to the Papacy, while Henry III was such a humble vassal of Rome that England gained the name of "The Milch Cow of the Pope."

In the defeat and execution of the youthful Couradin (1268), the Papacy saw the proud Empire of the Hohenstaufen humbled to the dust.

At the Second Council of Lyons (1274) the Papacy formed a brief acknowledgment (for political reasons) from the Eastern hierarchery of the Papal claims, which was repudiated by the Greeks as soon as the political emergency had passed.

But these same years that had marked the ascendancy of the Papal power, had also produced two remarkable documents which had their influence upon the succeeding events.

In England, the barons had wrested from the wretched John, that bill of baronial rights known as "The Magna Charta," which, while of doubtful value in the rise of popular liberty, was of inestimable value as the precurser of other bills aimed at the Papal despotism.

Its purpose was to set up the rights of barons, not the people, but it struck clearly at the root of Papal supremacy and paved the way for Bills of Priemunire and Provisors by which the English Church was freed.

In France, under that most Saintly of all kings, Louis IX, there was put forth the "Pragmatic Sanction," which became the Charter of Liberties of the French Church. It was a remarkable document for the time and throws an interesting light upon the regard with which as Saintly a king as Louis (Canonized by Rome) regarded Papal aggressions on Church and State.

This Pragmatic Sanction was put forth by Louis in 1269 and provided that no tax should be levied by the Pope without national consent; that Bishops and other Ecclesiastical officers should be elected by the people without Papal interference; and that prelates should enjoy their full rights according to the Canons.

The election of Boniface VIII was a sly anl illegal performance.

In the election of Celestine V (1294), the Cardinals had selected an inoffensive hermit for the high office, and it was by the ambitious intrigue of Benedict Gaetano that he succeeded in getting Celestine to abdicate, and then, having been himself elevated to the Papal throne, to keep the hermit Pope in confinement the rest of his days.

Surely Boniface VIII went in as a fox, but he reigned as a lion. No Papal Bulls compare with his for their aggressive insolence. The occasion for these Bulls was his quarrel with Philip, king of France, on whose account he hurled the Bull known as "Unam Sanctam," in which he put forth the claim of Papal authority in Church and State to this eflect: "The Church is one, has one head, Christ and His Vicar, Peter and his successor." The figure which Boniface uses is that of the two swords which Peter was to take, the secular and the spiritual. The words of the Bull proceed, "Each of the two swords is in the power of the Church, namely, the spiritual and the material —but the latter is to be used for the Church, the former by the Church; the one by the hand of the Priest, the other by that of kings, but at the bidding of the Priest. Whoever resists this one form resists the ordinance of God. Moreover, we declare, we say, we define and we pronounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman Pontiff."

This is an illuminating document, as showing the real purpose of the infallible head of Christendom and has thrown a valuable light upon the true theory of Papal authority, as put forth authoritatively by its infallible head.

This Bull Philip met by forbidding the export of any gold but of France, thus cutting off the Papal revenue.

This was met by another Bull, "Ausculta fili," in which Philip was summoned to appear before the papal throne, which was followed by Philip's excommunication, and the king declared Benedict Gaelano to be a usurper of Papal power.

Boniface announced his purpose to depose Philip, and the document was prepared, but the day before it was to be promulgated Boniface was seized by soldiers, put upon an ass and dragged through the streets, and although he was rescued he died as the result of mortification and rage.

His career is interesting as illustrating whither the Papacy would go in its claim of supremacy, were it not hindered by other forces.

Boniface marks the claim that obedience to the Papacy is necessary to salvation, and in the great Papal Jubilee of 1300, he attained to the most dazzling recognition ever accorded to any Pope.

A NEWSPAPER'S COURAGE

(The following Editorial from the Sugar City Gazette is worthy of being passed along as marking a high sense of responsibility which, would to God, more secular newspapers possessed. Ed.)

Once in a while somebody gets the idea that the reason the local newspaper does not report every scandal that comes to public knowledge is because the publisher is afraid. That's not the reason. The reputable newspaper, especially in a small town where everyone is a neighbor to everyone else, takes no delight in giving publicity to those things that have brought disgrace to some family or heartache to some wife or mother. It is much more pleasant to record the good things that happen, to tell about the incidents that tend to make life more endurable, and that uplift rather than tear down, that bring joy instead of sorrow, pride instead of heartache. So, if you don't always find in the Gazette the delectable bit of gossip that would doubtless make "good reading," and if you are inclined to blame the editor because he "doesn't print all the news," consider that some home has had enough worry over unfortunate happenings and that the gossips and scandal mongers of the community can and will gladly and ghoulishly give sufficient publicity to the details to satisfy the lowest tastes. Incidentally, it might be remarked here that the most complaint of censored news comes from people who have now or have had in their lives some things they are very glad were not given newspaper publicity. There come times, of course, when it is the definite business of the local newspaper to speak right out in meeting, to tell what happened, to give open publicity to conditions that are a reproach to a community and for which the light of publicity seems the only cure. Tolerance is not lack of courage.

THE DOMESTIC "SLACKER"

The "slacker" today is not only the man who ties himself to a woman's apron strings to escape military duty or who makes exorbitant profits out of the necessities arising from the war. He is the man who demands for his pampered appetite its full and fastidious satisfaction and insists upon his "pound of flesh" which is sorely needed for his betters. Or she is the woman—is there one such?—who is too careless or selfishly mean to study economy in her own kitchen and at her own table, with no sense of obligation toward human privation and suffering, no desire to do her little part with those who are denying themselves with high and steadfast purpose. The indulgence allowed is a duty shirked, an obligation disregarded.

Mr. Hoover is right in putting this matter on the high plane of morality. It is for this reason that he seeks to engage the active co-operation of the Church in all its branches and of the religious press, to enforce as a religious obligation this service to the nation and to the world. The response should come in thoughtful, well-considered carefulness and purposefulness from every Christian household, that the ancient word of God should be fulfilled, "He that gathered much had nothing over; and he that gathered little had no lack."—Southern Churchman.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

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

Continuation of Report of 1917 of the Committee on Various Races to Provincial Synod of New England

RUSSIANS IN AMERICA

The writer once spoke to the boys of the Cathedral of St. Nicholas in New York as to Russians, only to be greeted by a cheerful reminder that they were Americans, The ancient Offices of the Holy Orthodox Catholic Apostolic Church were excellently translated into English in 1906 by Miss Hapgood, and as children grow to manhood, English will steadily replace the old Church Slavonic in public worship; it does sometimes now. "The Russian Church", as it is sometimes popularly called, like the Russian immigrant, has come to stay.

CHARACTERISTICS OF THEIR CHURCH

It presents a strange religious sight to the average American, accustomed to divide men into Protestants and Catholics, for here is a body with a disconcerting combination of characteristics.

1. They are as anti-Papal as Presbyterians.

2. They are absolutely untouched by the Protestant Reformation, and they dislike and dread Protestantism.

3. They are the largest of about a dozen national churches which are in full communion with each other, but are distinct and independent in government. In this they exactly resemble the Episcopal Churches of the United States, England, Canada, Scotland, Ireland, etc.

4. They have their public services in their own tongue, as do all their sister Churches, and they are glad to have the Scriptures distributed to their own people in Russian.

5. As in all the Orthodox Churches, the laity have a large influence and much authority over property and material things, but the Russian Church is at the same time intensely sacerdotal and Episcopal.

6. The services seem to us, colder Anglo Saxons, florid and exuberant, and elaborately formal as well as tremendously lengthy. It is fairer to say that they are exceedingly dramatic, fervently devotional, strangely mystical.

7. The singing, either in a great Cathedral or at a gathering of mill hands in a New England village, is thrilling, with a strange impressiveness, full of intensity, and with wonderful haunting harmonies. It is entirely unaccompanied, no musical instrument being permitted. It is very devotional and mystical.

8. Much censing of icons and persons and things, many bowings and reverences, take Americans into a strange atmosphere of worship which is alien to us, and which suggests formalism until one finds that it reflects the deep spirit of devotion which is natural to Russians.

THE RUSSIAN CHURCH IN NORTH AMERICA

The Russian Church in this country has courageously faced the great problem of caring for the Russian and Slav immigrant. It is assisted in this difficult work by a grant from the Government at home, and by the alms of its people. It has schools, several monasteries, a Theological Seminary, which is graduating well-instructed English speaking priests, and the central Cathedral in New York, with a residence for Archbishop Edokim, who has under him three Bishops, for Alaska, Canada and for the Little Russians, who were formerly of the Russian obedience. Its Parishes are increasing in number, but America, with Canada and Alaska, is a large Diocese, and it is difficult to build hundreds of Churches and parsonages and to provide and maintain priests. Russians from the old country and from Austria, and for the present the Serbians and other Slavs, are steadily being provided for, and a notable feature of the work is the return to the Orthodox Communion of many thousands of Uniats, that is of Orthodox believers who, retaining many of their Slavonic rites, had forsaken the national Churches and accepted the Papal rule.

WHAT WE CAN DO

What can American Churchmen do to help or to work with the Russian American Church.

1. Our motto should be co-operation, not absorption; helpful fellowship, not proselytism.

2. They do not, as a rule need or ask financial assistance.

3. In many cases we can lend our Churches for Russian services by Russian priests, occasionally or regularly.

4. In emergencies, we can step in to give pastoral and Sacramental help; when, because of distance, or a sudden need, Russian priests cannot come to minister, our clergy can baptize infants, visit the sick, hear confessions, when this is desired, marry the living or bury the dead. The Orthodox are not yet ready for formal or general intercommunion, and they must not be pressed to hurry into it, but they thankfully and gladly welcome our friendship, our sympathetic appreciation and our help in emergencies.

5. I should like to urge the extreme value of personal friendship between individuals of the Episcopal and Orthodox Churches, and of even such a partial knowledge as the reading of articles like Mr. Burgess' paper on "Russia's Real Religion", in the American Monthly of March, 1917.

6. There are obvious faults of different kinds in the Russian people and in the Russian Church. We American Churchmen can aid the whole body and individuals in it, but we have lessons to learn from them, and they, too, have blessings to give to us. How could it be otherwise when these two sets of Christians, working together here, have a better opportunity to promote the reunion of Eastern and Western Christendom than any nation or century has had since the great schism of the body of Christ, when the two parts ceased intercommunion and fellowship centuries ago!

THE SWEDES IN NEW ENGLAND OUR NATURAL WARDS

A thousand years ago English Churchmen evnagelized Sweden. Today the national Church of Sweden is Episcopal, and much like our own Church. Here in America the American Episcopal Church has the tremendous opportunity of ministering to over one million Swedes who have not yet affiliated with any Christian body whatsoever in this their adopted country, a number equal to our whole communicant list in America. By reason of their spiritual ancestry, and present condition, these churchless men and women and children have a peculiar claim on us and we on them. They ought to belong to our own "household of faith", but they have not been generally invited, at least not in a language the majority can understand. In the few places where our Church has made serious and persistent efforts to meet their spiritual needs, as in Minnesota the results so far obtained fully justify the efforts made.

THE TREMENDOUS NEED

In New England at the present time about 154,000 Swedes have their homes. Of these, 24,158 are enrolled as baptized members of the Lutheran Augustana Synod, and about 17,000 belong to other religious bodies. The remaining 113,000 are without a spiritual home. Some of these belong by choice to the discontented and non-Church-attending class, but the majority recognize that the great national problem of assimilation cannot be rightly solved without the aid of religious instruction. As loyal patriots and faithful Churchmen, we ought to fulfill our God-given mission to these neglected and bewildered children of the sister Church of Sweden. Assuredly it is as important from both a patriotic and Christian point of view to prevent these churchless Swedes from degenerating into heathen as it is to convert the heathen into Christians. If the Church neglects the foreign-speaking parents, the parents will neglect to give their children the religious and moral training which creates and molds characters fit for American citizenship.

TWO PASTORS FOR A HUNDRED THOUSAND

The work that somehow must be accomplished requires men who can administer the Sacraments and preach and teach the Gospel in both Swedish and English. At present we have only two such men in all New England, ordained priests of our Church, one in Boston and one in Providence. These two Swedish priests can find little time to go outside of their respective Parishes.

To make a beginning of coping with the present problem, there should be a Swedish Mission established in Worcester, Lynn, Brockton, Lawrence, Lowell, Jamestown, Bridgeport, Hartford, New Britain, and other cities. There should be a General Missionary to hold occasional services in smaller towns, and an assistant should be provided for the present clergyman in Boston, a home for newly arrived immigrants, etc.

OUR SOLEMN DUTY

The Church has a solemn duty to perform in providing for these people services, Sacraments, spiritual care, a duty so much the more binding because they are in a very real sense our wards. From childhood they have been familiar with the Collects, Epistles, Gospels and Creeds of the Prayer Book. They are used to an orderly and liturgical form of worship and an Altar like our own, ornamented with Cross and lights standing in the midst against the east wall and consecrated to God. It is to our everlasting shame that we allow these brethren of the faith to look elsewhere for the Christian fellowship which they should find among us, and that we should refuse to take the lead in this particular field where our Church should be the natural leader.

Here is a splendid opportunity for men and women of large vision to demonstrate their love and loyalty by working, giving, praying for a united effort to extend the Kingdom within our own borders. It is a duty long and sadly neglected, but still appealing to the minds of all who wish to see the heterogeneous people of America welded into a truly Christian American nation, with the Church as the strongest element of unity and uplifting power.

Program of Chaplain at Camp Grant

The Rev. Frank B. Wilson, Rector of St. Augustin's Church, Wilmette, Ill., and civilian chaplain at Camp Grant, near Rockford, Ill., contributes the following interesting account of his work at the Camp to his parish paper:

MILES, MEN, MUD

The three things which impress one first and most forcibly at Camp Grant are—miles, men and mud. If you happen to arrive on a rainy day the order is likely to be reversed. I had anticipated a city about the size of Evanston, judging from the number of men who were to be there, and my estimate was not far wrong. Mile after mile it runs on, with building after building of plain pine boards innocent of paint or other adornment. New barracks seem to spring into being almost over night, new roads are opened up and another section is added to the already huge encampment. You can see how indispensible is the automobile with which the Bishop has provided me. Every day I am running it from one end of the Camp to the other, to say nothing of the six miles between the Camp and the city of Rockford. Nobody seems to know when or where the expansion will cease. The place just keeps on growing. There are said to be between twenty-five and thirty thousand men in Camp at the present time. Eventually there are likely to be anywhere from forty to fifty thousand. Men are sent south, regiments are moved from one location in the Camp to another, new men come in—and one is never quite certain whether yesterday's knowledge of Camp geography will be strictly serviceable today. But in spite of any such changes the men are always in evidence by thousands. You find them wandering around singly or in groups, you meet small squads marching off on some special assignment, you step aside to allow a whole company or regiment to swing past you down the road. And everywhere are the military police and sentries. There are several main highways through the Camp which are well paved and over which travel is not difficult. But they are constantly in need of repair because of the continual stream of traffic which passes over them. There are the heavy wagons of the workmen carrying building material from place to place; there are the big military auto-trucks moving supplies about the Camp; there are military wagons drawn by the proverbial army mule; there are motorcycles and horses carrying mounted police; and it is said that there are two hundred taxis running between Rockford and the Camp. You can well imagine what such traffic does even to the best of roads. But it is when one is obliged to step off the roads that the real fun begins. The frequent rains we had during October left their indelible impression on Camp Grant. One of the boys told me of a sentry the other evening who seriously challenged a pedestrian with "Who swims there!" When the pedestrian disclosed his identity, the sentry just as seriously added—"Swim forward and be recognized."

MY PROGRAM

My program is still in the experimental stage, and it will doubtless suffer many changes in the next few weeks. I drive into Camp every morning from Rockford and out again every night. My meals are taken with the Y. M. C. A. headquarter's men at the Cooks' and Bakers' School, and they are all that could be desired as far as the food is concerned We eat on bare tables, sitting on long wooden benches and napkins are quite unknown. We have each a large soup dish into which everything goes. Most of each morning I spend in Rockford attending to my correspondence, arriving at the Camp in time for dinner at noon. The afternoons are spent visiting in the baccacks or Y. M. C. A. buildings, looking up men whose names have been given me, or going through the wards in the Field Hospital. This last I anticipate will be an important part of my work. The sick boys seem to be very appreciative of a little attention. Wednesday and Sunday evenings I preach to the boys in one or another of the Y. M. C. A. buildings. They are very informal little talks, scarcely to be called sermons, but plain straightforward statements of the Christian Gospel. I might say that there are four or five hundred men to speak to at any one of these services.

Two or three other evenings a week I am making Four Minute Talks where moving pictures are shown, and am now starting to organize a regular Four Minute organization for the Camp, at the request of the State Chairman. Sunday mornings I have celebrations of the Holy Communion in three of the buildings in diflerent parts of the Camp, at 7:30, 8:30, and 9:30 o'clock. Then somewhere I am to insert some Bible Class work, perhaps on Sundays, perhaps on week nights. So you can very easily see that even in a tentative way my program is already a pretty busy one.

There are six Y. M. C. A. buildings in the Camp besides the Headquarters or Administration Building and the large Auditorium. There are more than fifty men on the staff and they are working every minute. Walk into any one of the six buildings any evening and you will find six to eight hundred men reading, writing, working the gramaphone, playing games, watching moving pictures or listening to an address according to the program of the evening. French classes are conducted by the Y. M. C. A.

They are a fine lot of men on the staff out here and most cordial with me in the duties which are already developing to occupy my time.

Favor Purchase of Liberty Bonds

The following pleas for the Second Liberty Loan of 1917, have been made by the Deans of The Episcopal Theological School, Nashotah House, and Seabury Divinity School, at the request of the Woman's Liberty Loan Committee, Washington, D. C.:

"The purchase of Liberty Bonds by the patriotic women of the Episcopal Church is a transmation of patriotism into energy and action. It is by means of money that the Government is enabled to safeguard the physical and moral health of our soldiers, to give them that essential training without which war is only a tragic failure, and to equip them for that victory of our arms which shall make our national ideals safe and permanent. The more money the Government has at its disposal, the less will be the loss of life and limb among our men, and the shorter will be the duration of the war. These young men who go, at their own motion or at the call of their country, to defend our liberties and to protect our lives by offering the sacrifice of their own, ought to have all that we can give. Necessary indeed is the service of the women who are busy with their hands for the needs of men, but equaly necessary is the financial service which builds ships, makes munitions, and provides the men with food and shelter. Every woman who buys a Liberty Bond helps that much in this imperative and essential work."

GEORGE HODGES.

EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.

The Liberty Loan seems to be about the easiest way there is for loyal Americans to help their country in the task that is now before it. There are other ways of helping, making demand upon time, upon strength, upon the purse to say nothing of those who are making the supreme sacrifice of all in giving up loved ones dearer than their own lives to go at any moment to the front. All of these ways of helping cost something, and those who pay the price, do it gladly and willingly, realizing what is at stake in the most serious crisis that our country has had to meet since her hour of independence. In all such sacrifices, the cost is felt every day, perhaps in every waking hour. The service is commensurate with the cost involved.

The Liberty Loan offers a way of helping the country in which only the minimum sacrifice is necessary to do a service altogether out of proportion to any little inconvenience involved. To make the safest possible investment of some portion of the funds you have to put at interest, surrendering only a slight portion of revenue in exchange for such a patriotic privilege, ought for many to be easy enough.

Let it be remembered that every name counts, no matter how small the investment. Fall into line in this great movement for humanity and for freedom. Help to make impossible on the earth a military despotism whose cruelty, brutality and barbarism brand it as the enemy of the whole race.

Edward A. Larrabee,
EDWARD A. LARRABEE.

"The women of the nation have displayed a wonderful helpfulness in the national crisis. They are going to be a potential factor in the winning of the war. We need men, munitions and fighters. We have all those, but we also need the finer and gentler touches which only women's hands can give. Our fighting men need encouragement of a practical and personal nature. This must be given by the women of the nation, in providing the needed comforts for camp and field life. The Red Cross work of our women is a wonderful display of patriotism.

But the Government needs money, much money, and here in the floating of the next Liberty Loan lies a great opportunity for the women to do another "bit" for the nation.

No one questions either the safety or security of these bonds. They may be had in denominations either large or small so that they come within the ability of almost any woman to buy. They present in reality a method of saving, by which the buyer is benefited and the Government aided. The buying of a Liberty Bond is a patriotic act, and also a measure of self-help.

The Government needs agents, voluntary workers, who will get out and sell Liberty Bonds. Every woman may not be able to buy a bond, but every women can sell bonds. It simply requires a little self-assurance, and confidence. The women of the Church are indispensable in the work of the Parish. We have all kinds of guilds and societies in our Parishes. They are all indispensable in the work of the nation. Why not add a Liberty Loan Society. A quick systematic canvass of the Parish for the sale of Liberty Bonds, will bring good results and do much to stimulate the patriotism of both seller and buyer.

God and Country are the two great things in life, and for the glory of God and the safety of our Country, both men and women must labor together. Now God bids us labor for our Country.

I've knitted three sweaters,
And three pairs of socks,
I've finished two wristlets,
And two sleeveless smocks,
And now I'm ready for more,
But just sitting and knitting,
And just basting and fitting,
Isn't all of my bit in the war.

—Frederick F. Kramer, Seabury Divinity School.

For one of the oldest Dioceses Massachusets makes constant and steady progress in the Free Church system. At the annual meeting on November 12th, in Boston, the report, presented by Rev. Dr. William C. Winston, for the Executive Committee of the Free Church Association, stated that 500 more free sittings for 1917 should be added to the list for 1916. The total free sittings are now 41,365. Of the 189 Church edifices 144 are entirely free, while the 26 Missions and Chapels are, with few exceptions, also free. Thus more than three-quarters of the places of worship have entirely free sittings.

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THE NATIONAL CATHEDRAL AT WASHINGTON, D. C.

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

(Concluded from last issue.)

II.

The glorious worship of a Cathedral, with its great body of ministers and singers, has a power and effect of its own, and the poor and all sorts and conditions of men in this great free Church find themselves welcome and at home. In St. Paul's Cathedral, London, and in the New York Cathedral, it is a great sight every Sunday to see great throngs arriving, some in automobiles, in silks and satins, some by street car and in less conspicuous attire, and yet others on foot in rags and tatters, crowding into the great portals of the Cathedral. In these days of hotel, apartment, and boarding house life, with many travelers and strangers and churchless people in every city, the Cathedral has a great office in providing a house of prayer for all people.

As to Missions, a Cathedral's work is two-fold, or rather three-fold. First, one or more of its Canons is assigned to the planning, maintenance and oversight of the Mission stations in the city and rural parts of the Diocese, and so these receive a systematic and intelligent care and direction which they have often sadly lacked where they have been left to the care of a Parish priest, with Archidiaconal duties added, or to a Diocesan Board of Missions, or to an overworked Bishop, or to a Diocesan Missionary poorly paid and without responsible authority. Second the Canons, or one of them, are expected to keep in touch with the Board of Missions in New York City, and to promote interest in and support of General Missions in the Diocese. Third, one of the Canons, known as the Canon Missioner, is specially chosen for his ability to conduct retreats, quiet days and Mission services for the awakening and the development of the spiritual life of already existing congregations, and so not only spread the borders of Christ's Kingdom, but also to intensify the spiritual life of those who are already citizens of the Kingdom.

In the matter of Christian education, which found one of its earliest homes in the Cathedral cloisters, there is great and much needed work to be done today, when the religious instruction of the young is not provided for in our public schools, and is much neglected by parents. An ideal Cathedral Foundation like that at Washington has a great school for boys and another for girls, where as many children of the Church as possible are given not only the best of modern secular educations, but are also thoroughly trained in the principles of the Christian religion.

To this end, it is a matter of primary importance that our Sunday School in every Diocese be made thorough and effective, and for this purpose a Diocesan organization and Diocesan officer, expert in Sunday School methods and in Christian pedagogy, is needed. The Chancellor of the Cathedral is the officer to whom this duty is traditionally confided, and the revival of his work in connection with the Christian training of the young will be a great help toward the religious upbringing of the growing generation of the children of the Church. The guidance and direction of the studies and life of candidates for the Holy Ministry is another special function of the Chancellor, and in large Dioceses, where the Bishop is overcrowded with work, this has been found most useful.

For twenty years this has been provided for in the Cathedral system of Washington, and many men have been thus brought to study for Holy Orders, and have been greatly helped in their studies. At the present time there are upwards of twenty-five men in this Diocese looking forward to the ministry, and small Dioceses will find such an officer most useful in stimulating the work of the ministry and securing candidates for the ministry, and so in providing a constant supply of well trained ministers.

In regard to charities, the Canon Almoner of a Cathedral looks after the members of our Church and others needing help in public hospitals and other public institutions of a great city; he also develops and guides social service committees and endeavors, and stimulates organization and systematic effort in the conduct of Church Charities. In the detection of fakes and frauds, the Canon Almoner of the Cathedral can serve a most useful purpose as head of a sort of clearing house, where each Parish can obtain information as to strangers seeking help. The Associated Charities and charity organization societies in our various cities are not sufficient for this, because there are many persons who never apply to them, but who are known only to the clergy of the Church.

This is the ideal of the Cathedral work on primitive and ancient lines, but adapted to modern needs in America. The National Cathedral at Washington is planned to meet all these needs, and in considerable measure has already undertaken the work. It has a further and yet broader purpose. Washington in a peculiar sense is a national city. Here people come up from every State in the land and remain for four, eight or a dozen years, and then return home. In an average Washington congregation of six hundred communicants there are families from every State in the Union. Families also who have gotten their spiritual inspiration and Christian knowledge in such a Washington Parish are scattered into every part of the land. This makes Washington a fountain and centre of influence, and work done for Christ here has results and harvests all over the country. It is, therefore, of supreme importance that our Church should have a strong Cathedral at the capital, through whose activities more abundant life in Christ may be sent forth to every State, territory and possession of the United States.

As has been suggested, a great deal has already been done. The glorious site, the schools and other buildings, and endowments, have been secured, amounting in value to several million dollars, the larger part being given by Washington Churchmen. The two schools are educating between them upwards of 250 boys and girls. The open air, by the splendid thought of Bishop Satterlee, has been for many years a Cathedral, and on Sunday afternoons from Ascension Day to St. Michael's Day the open air service is held on a beautiful site commanding an unequaled view of the city and of the Capitol. These services are attended by from 500 to 1,500 persons, and on a few great occasions has gone up to 25,000 or 30,000.

The very noble plan for a Cathedral of great size of English Gothic of the best period has been mentioned. The first section of it, a beautiful church to seat about 400, named the Bethlehem Chapel of the Holy Nativity, located in the crypt, under what will be the Choir and Sanctuary of the completed building, is now in use, and here the Cathedral services are held until the greater Sanctuary and Choir are completed.

In this work of building this great National Sanctuary, the Bishop and Chapter of Washington Cathedral desire the help of every Churchman in America, in order that it may be truly a National Cathedral. And to this end they have worked out a plan which puts participation within the reach of every purse. A form of certificate has been drawn up which will be sent to every person contributing five dollars towards the building of the Cathedral, and this five dollars may be paid at once, or in one, two, three, four or five years. Those who take these certificates are recorded in the Cathedral Book of Remembrance as Cathedral Foundation builders and are regularly commemorated in the Cathedral services among the benefactors of this National Foundation. Those who wish to be enrolled may communicate with or send checks or money orders to the Dean, Mount St. Alban, Washington, D. C. This plan not only gives every Churchman an opportunity to help, but if every Churchman takes hold, it will build the Cathedral within five years.

Church people throughout the land should surely rejoice that the Diocese of Washington, under the leadership of its great Bishop, Dr. Satterlee, who has found an able seconder in his successor, Bishop Harding, has had the courage to make this splendid venture for Christ and religion in America, and all should give it the support of their prayers, their interest and their contributions, and so help to found at the capital of our nation this great house of God for the benefit alike of the Church and commonwealth of this land.

Denver is a Lively Corpse

The Rev. James V. Chalmers, Vicar of Holy Trinity Chapel, New York City, in a contribution to Temperance, contrasts Denver with Chicago and Buffalo, and presents some impressions which are very informing and interesting:

Denver is dry. It had a population of 213,381 by the census of 1910. It has a larger population today. I had heard from sources somewhat dark and shady that Prohibition had killed Denver. Well, the day I spent there convinced me that Denver was a lively corpse. The streets were full but not a man was full; the shops seemed to be doing a rushing business; the street cars were ringing up fares in a lively manner and everybody looked as happy and contented as if a rich uncle had left him a fortune.

Enquiring from shopkeepers and officials of the effect of Prohibition, I was told it was a great blessing. "Would Denver go back to the saloon?" "Never again," was the constant reply. The owner of a small restaurant of a hotel where I had dinner said: "Well, I can't say that my Prohibition; I don't know." I found business has been hurt or helped by out afterwards that he had also kept a saloon in the days before Prohibition. A merchant told me that Denver was solid for Prohibition, and that those who voted "wet" before would vote "dry" if the question ever came up again.

Another man who owned half a block on one of the principal streets with a liquor store on the corner feared a loss when the city went dry; that he could not get as large a rent for his corner as he had received from the saloon, but the rents in the other stores he had advanced, and he was getting more for the whole of his property than he had during license. It was a joy to walk the fine, clean streets without seeing, hearing or smelling a saloon, and to mark the cheerful, manly bearing of the men I met. I didn't see a man with a grouch all that day, not a tough, not one bedizened woman. I didn't hear an oath from anyone.

I left Denver feeling that I'd like to live and die in Denver, and the next day I struck Chicago. Oh, what a difference—saloons to the right of you, saloons to the left of you, saloons in front of you swallowed their hundreds. I was glad to have only an hour in Chicago. The next day I struck Buffalo and had six hours to wait there. Buffalo struck me at first sight with seven dirty, ill-smelling saloons and dives in the first block I walked from the depot. The streets were dirty, the people looked unwashed and the whole place, even in the best streets, when compared with Denver, was like a mud-puddle to a clear, shining lake.

When New York State goes dry, either voluntarily, or because the Nation has gone dry, we may have some towns and cities like Denver; and, like Denver, after we have tasted the blessed freedom that comes with the downfall of the liquor traffic, we, too, shall say "never again."

Food Saving is Not Privation

It is a mistake to think that true food conservation means privation, and that the United States Food Administration program is a program of privation.

The frequently quoted words, "The American people should eat plenty, but wisely and without waste," give the true interpretation; it is not a campaign of privation that is being cra-ried on, but a campaign of sanity that will increase real pleasure, not only in the days to come, but in the present.

One of the things that will come out of the campaign will be an appreciation of the fact that corn is an ideal food, and that its use instead of wheat, at many meals, will be a source of pleasure as well as of profit. "We can be thankful for corn," wrote J. Russell Smith in Century for September. "Corn, Indian corn, the food that saved the Pilgrim Fathers in that first bleak Winter in Massachusetts, is at our disposal again. It is our rock of salvation. We feed millions of bushels of it to our animals every year. It is also good for man, and the peer of wheat in nutrition. It is one of the chief breadstuffs of many nations of people in the Balkans, Italy, Spain, Portugal, China, and the United States."

Corn bread has the one great drawback of not being good when it is cold; but toasted corn pone is surprisingly good, and no epicure questions the excellence of well made hot corn bread.

An editorial writer in the Philadelphia Public Ledger waxed enthusiastic as he called attention to the pleasure to be found through the Food Administration program. "We eat too much white bread as it is," he said, "and neglect corn meal, rice and similar substitutes. Corn meal, in particular, may be cooked in a variety of appetizing ways. All do not like 'mush and milk,' but fried mush was once a highly popular dish, and both the baked corn meal muffin and the Rhode Island johnny-cake have clamorous partisans. Rice, too, lends itself readily to culinary skill, and barley and other grains might well be used much more than they are at present. Indeed, it is hardly accurate to say that sacrifice is asked for; rather new gustatory pleasures are offered us."

Nearly all housewives know how to prepare one attractive dish from corn meal. They can learn of other simple ways of using the rich meal by examining "Ten Lessons on Food Conservation," which will be sent to all who apply tothe United States Food Administration, Washington, D. C.

THE HONEYSUCKLE AND THE WEED

The wind blew hard one day, hard enough to carry a wild honeysuckle seed and lodge it in a little spot of soil in the crevice of a rock upon a lofty mountain side. All that winter the cold blasts blew and the little seed was buried deep beneath the ice and snow. Although it was cold and bleak there upon the mountain side, the honeysuckle seed slept peacefully and dreamt of sunny days and singing birds and soft winds. The winter did not seem long to her for she slept through it all, and when the spring came, she pushed her way through the earth, budded and burst into blossom. The bees visited her every day and the butterflies whispered to her all that was going on in the gardens and meadows in that other world far below.

But the soil in the crevice of the rock where the wind had placed her was not very deep and could not hold much moisture, so when the summer sun came out in all his strength honeysuckle grew thirsty and faint, and found that she might fade away. The dews of night refreshed her but when the morning sun arose, he drank up every drop of dew, and the gentle rains which would have helped her, had ceased to fall.

Near the honeysuckle grew a despised, and, as some might think, a useless weed. Although he was only a weed he grew to love this solitary flower and daily he crept closer to her feet. His roots were firm in a deeper soil and while honeysuckle was pining away he grew stronger every day.

He saw her sad plight and longed to help her, so he put forth all his strength and grew around her roots in such a mass that the little soil in which she grew was shaded from the sun's heat and kept moist and cool. He could not tell her of his love for the honeysuckle cannot understand the language of the weeds. Neither could she tell him all the gratitude she felt for he could not comprehend her words. She could only look down on him and smile and bow her pretty head. But the weed was satisfied to see her happy and his greatest reward was the knowledge that he had preserved her life.

Work of Civilian Chaplain at Des Moines

Dean Long, civilian chaplain at Des Moines, Iowa, Cantonment, in a communication to Light, the official organ of the Diocese of Quincy, asserts that the Church work there is interesting and vital.

There is but one commissioned chaplain for the whole cantonment of 35,000 men, and he is a Presbyterian. The Roman Catholics, Lutherans, Baptists and Methodists, in addition to ourselves, have civilian chaplains on the ground, duly authorized by their respective War Commissions. Work consists in visiting men in the barracks, administering the Sacraments in the Y. M. C. A. huts, hospital visiting, and all the spiritual work that falls to the lot of an active priest. The work is vital, because the men, face to face with realities, are desirous of knowing about the "deep things of the Spirit," and are therefore very responsive. The distances one has to cover are very great, (the Dean walked eighteen miles one day to do some special visiting), and there are many discomforts; but it is very important that the Church should be here with the National Army boys. They are some day coming back to their homes with broadened vision and wider religious outlook; and if the Church neglects them now, they will neglect her on their return. So the War Commission must be backed up in no half-hearted way.

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

Some Figures

It is often said that the churches have a great deal of money spent upon them, that they are always begging, and are taking too much of the people's money. We have heard all this. Let us get down to bottom rock. Let us look at some figures, and let us take these not from what might be called the bodily necessities of life but from those things which merely satisfy desires. Here are the figures:

The American people spend every year

At the movies	315,000,000
for Drink,	$2,000,000,000
for Tobacco,	825,000,000
at the Soda Fountains,	320,000,000
Total,	$3,460,000,000

Quite a tidy sum that for mere pleasures, about $34 for each man, woman, and child in the United States!

The American people give for the support of the churches, of all kinds,

each year,	$260,000,000
and for Foreign Missions,	15,000,000
Total for the things of God,	$275,000,000

Not as much as is spent at the Movies!

There are in the United States some 75,000,000 peopjle who call themselves Christians, about half of whom are Church members. These give to their religion less than $8 a year! Is it a wonder that Christians are poor?

Dr. Capers Begins His Work at Louisville

The Rev. Dr. Walter B. Capers, who has assumed charge of the activities at Calvary Church, Louisville, Ky., during the absence of the Rev. Harris Mallincrodt, now Chaplain of the 138th Field Artillery, says the Times of that city, is highly appreciative of the reception accorded him in Louisville.

Dr. Capers is president of Columbia Institute, a historic college for girls at Columbia, Tenn., where the campus is adorned by beautiful statuary sent by Miss Margaret Bowles, of Louisville, from the home of her father, Col. Bowles.

Dr. Capers' grandfather was a widely beloved Bishop of the Methodist Church, South, and his father, Ellison Capers, was a Brigadier-General in the Confederate army and afterward Bishop of the Episcopal Diocese of South Carolina. His brother, the Rt. Rev. William Capers, is the Episcopal Bishop of West Texas.

Dr. Capers is the author of "The Soldier-Bishop," a biography of his father, and a history of the Confederacy, which work, at the time of its publication a few years ago, received most commendatory notices by the press throughout the country. In recognition of his work as author and educator, the University of the South at its commencement last June conferred upon him the degree of Doctor of Divinity.

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WOMAN'S WORK FOR THE KINGDOM

$1,700 Raised for War Relief by Girls' Friendly Society

The President, associates and members of the Girls' Friendly Society in the Diocese of Chicago are very happy over the success of their first bazaar, held at the Hotel Sherman on November 5th and 6th, for local and war relief. Every Branch was represented by a booth or by some of its members as vaudeville artists. One of the vaudeville numbers was a Red Cross sketch in pantomime by Miss Catherine Casselberry, one of the season's debutantes, and Miss Winona Davis. The instrumental music was furnished by a buglar and cornetists, loaned by the Great Lakes Band. Mrs. Harry Hughes was Chairman of the Bazaar, and the vaudeville was under the direction of Mrs. P. J. O'Sullivan. Over $1,700 was realized.

The Girls' Friendly Society in the Diocese of New York has lately held two patriotic meetings. On Friday evening, Nov. 9, nearly 600 members, with a few associates and friends, enjoyed a supper, at which patriotic songs were sung and addresses made. Bishop Stearly of Newark explained clearly why the United States took part in the war, to overcome the return of barbarism and to make the world safe for democracy. Dr. Tinker of the City Mission Society illustrated the power of personal influence by contrasting the double virtues of character and reputation, liberty and freedom, truth and love. Miss Simpson urged all girls to give their personal pledge for service and loyalty through the Patriotic League for Girls.

On Saturday, Nov. 10, a Patriotic Rally and Mass Meeting was held in Synod Hall. Bishop Burch presided. Forty girls in Red Cross aprons and veils led the singing of patriotic songs and hymns. The girls wearing red veils were so placed as to form a red cross. Dr. Manning was the first speaker. With intense patriotism he outlined the duty and privilege of the Girls' Friendly in these times of stress. Red Cross work, food conservation, self-sacrifice—above all, to keep true to the G. F. S. standards of personal purity, "to keep their garments always white".

Mrs. Lewis of New Jersey made a plea for "the other girl" needing protection everywhere. Miss Lavinia Day spoke for the Red Cross, and urged that no faith be placed in the false reports arising from time to time through German propaganda. The Red Cross stands true, and needs all the support that can be given to enable it to carry on its work of mercy.

Woman's Auxiliary Anniversary and S. S. Meeting at Brooklyn

The Forty-fifth Anniversary of the Long Island Branch of the Woman's Auxiliary to the Board of Missions was observed at Christ Church, Clinton Street, Brooklyn, on Thursday, November 8. The Bishop of the Diocese, the Rt. Rev. Frederick Burgess, D. D., administered the Holy Communion to about 150 delegates at 10:30 a. m., and the Rt. Rev. Theodore J. Reese, D. D., Bishop Coadjutor of Southern Ohio, preached on "Prayer and Work in Missions". Addresses were made in the afternoon by Bishop Reese, Dr. John W. Wood of the General Board of Missions and the Rev. J. A. Welbourn of Tokyo, Japan. The impressive services, splendid addresses and rich appointments of the Church by Tiffany, all contributed to the edification and profit of those in attendance.

The Sunday School Commission of the Diocese of Long Island held its Fall meeting at Holy Trinity Church, Brooklyn, on Thursday, Nov. 8, afternoon and evening. At the first session a special Junior Auxiliary campaign for the whole Diocese was launched by Mrs. Brewster of East Orange, N. J. The Christian Nurture Series was highly commended by the Rev. J. S. Neill of Brooklyn Manor. In the evening, the Rev. Dr. Lester Bradner of New York spoke on "The Small School".

OUR BOOK TABLE

SOME COMMENTS ON BOOKS OF INTEREST

Life of Robert E. Lee. For boys and girls. By J. G. de Roulhac Hamilton and Mary Thompson Hamilton. Published by Houghton Mifflin Company, Boston. Price, $1.25 net.

An admirable and most timely gift book for young Americans is the Life of Robert E. Lee, by J. G. de Roulhac Hamilton and Mary Thompson Hamilton. It appears in a time when the descendants and followers of Lee, inspired by the same loyalty to their country which animates the sons of those who followed Grant, are testifying to the fact that, in accordance with the precept and example of the leader of the Confederate armies, they have been trained to be Americans.

The book is written in a delightfully sympathetic and intimate way, following the career of the great leader step by step from boyhood on through to Appomattox—and beyond. It contains a good deal of material touching upon Lee's life which is not included in his other biographies.

An example of the book's style is seen in the following dramatic flash in one of the pages toward the last:

An insurance company offered him a salary of ten thousand dollars. He declined on the ground that his knowledge of the business was not sufficient to enable him to discharge the duties of the position. The answer was that there were no duties; his name alone was worth that salary. Lee's eyes flashed, and he replied that his name was not for sale.

The life of Lee cannot fail to be inspiring to any American boy or girl, and this new biography is worthy of him—one of the nation's greatest moral as well as military leaders of men.

FRANCIS PERRY ELLIOTT.

The Gospel of Consolation. University and Cathedral Sermons, by William Danks. New York and London: Longmans, Green & Co.

Bishop Boyd Carpenter has written an appreciation, the Dean of Canterbury, Dr. Wace, a preface, and Rev. Henry D. A. Major, a memoir, which are prefixed to the sermons in this book. A man who may be set down as a comprehensive Churchman rather than belonging to the High or Low school of thought, Canon Danks possessed a sympathetic tolerance and loved the stately worship of the Church of England as a means by which man could be lifted up to the highest mode of worship and receive loftier and nobler ideals of living. None of the sermons is of undue length. They breathe a spiritual atmosphere of the highest type, and are concerned with the ethical aspects of Christianity to a larger extent than the dogmas of the faith. Two of the sermons are of particular value at this time—"The Prince of Peace" and "The Consecration of War".

Vestments and How to Make Them, by Lilla B. N. Weston, Milwaukee: The Young Churchman Co. London: A. R. Mowbray & Co.

This book, published some years ago, has become almost indespensable for the use of individuals, Altar Guilds and other organizations that make vestments. The book is marked by the common sense directions of the author, who describes the methods of making the various vestments and articles for use about the Altar in plain language, and illustrates them with splendid plates and designs that are easily copied. An interesting chapter in the earlier part of the book deals with the origin of vestments and their symbolism. In other chapters each vestment is described in detail, the pattern for the making of it is provided, and photographs of the vestments as worn are inserted in the text. An invaluable book, which should be in the hands of every woman having to do with the making or care of vestments and Altar linen.

The Little Treasury, a Selection of Simple Prayers compiled by Isabel K. Benjamin. New York: Edwin S. Gorham. Price 40c.

Originally written for boys and girls of her Sunday School class, who had grown into men and women, Miss Benjamin's book will be found useful to a larger audience. Its contents comprise daily prayers, noon-day prayers, evening prayers, intercessions, special prayers, a form of self-examination, a form for Sacramental confession, prayers before, during and after the Holy Communion. The prayers are simple enough to appeal to young people, yet marked by deep spirituality, and would never need to be outgrown.

The Bailey Twins and the Rest of the Family, by Anna C. Chamberlain. Milwaukee: The Young Churchman Co. Price $1.

A rollicking book of the adventures of twin girls who kept things humming in a family and neighborhood. An excellent story, which young girls and boys would enjoy.

The Psalter, Its Growth, Character and Use, by A. C. A. Hall, D. D., Bishop of Vermont. New York and London: Longmans, Green & Co. Price 35c net.

Into this little book, which contains much valuable material concerning the Psalter, Bishop Hall has crowded much historical and liturgical information. Bishop Hall is always interesting, and has a style that is both pleasing, informing and direct. Our Church people generally would be much benefited by reading a work of this character, and would find that the Psalter would mean much more to them than it often does now did they "read, mark, learn and inwardly digest" these valuable notes on the Psalms.

BOOKS RECEIVED

A Student in Arms, by Donald Hankey. E. P. Dutton & Co.

Church Advertising, compiled by W. B. Ashley. J. B. Lippincott Co.

The Sands of Fate, by Sir Thomas Barclay. Houghton, Mifflin Co. Net $1.25.

The Twice American, by Eleanor M. Ingram. J. B. Lippincott Co. Net $1.35.

If I Were Twenty-one, by William Maxwell. J. B. Lippincott Co. Net $1.25.

The House in Order, by Louise Collier Willcox. E. P. Dutton & Co. Net 25c.

Work Among the Indians in the Diocese of Duluth

The Rev. George Backhurst, of Bemidji, Minn., gives an interesting account of his work in the Indian Missions of the Diocese of Duluth of which he is the Superintendent, in the last number of the Duluth Churchman. Mr. Backhurst was accompanied during the Summer on his visitations by Mrs. Blackhurst and the family. He says: "On the morning of July 16th we went by train to Walker. At the dock there we found Charlie Chatfield with his motor boat waiting for us. At Onigum we were warmly welcomed by Miss Colby, who had obtained from the agent the use of the Doctor's house for us. The doctor had left and the house was very conveniently vacant for a week. Miss Colby had placed beds and bedding in the house and other things necessary for light housekeeping. Before I had been at the Mission an hour a message was sent me to go and give the Holy Communion to a sick aged man, and after dinner Rev. Mark Hart arrived with his little boat to take me over to the old Agency to visit a sick girl and boy. I found both boy and girl in bed on the floor of their one-roomed cabin. I occupied the only chair, the other members of the family sitting or rather lying on the floor around each wall. Again I administered the Communion for the sick and Mr. Hart read the comfortable words of the Holy Scripture. I could see the boy was very sick and I asked if they had had a doctor to see him. They answered "No doctor now." I asked if they had given him any medicine. They answered "only Indian medicine." The boy died next day, and two days later I went over to bury him. The service was held in the church of the Good Shepherd. The old church has not been used of late and the birds had made their nests in the hangings near the altar. Mr. Hart and I walked ahead of the express-wagon-hearse, in our surplices to the cemetery about a mile from the church, the people following after on foot.

Services were held in St. John's church both morning and evening during the week. The attendance gradually increased. Many white people attended, and the Indians came from far, bringing their tents and staying till the close. We closed the week of services with the "Feast of Lights," the church being well filled and everyone bringing their candle. The service was very impressive, beginning in the dusk without lights by singing "Lead kindly Light," in Ojibwa and ending in a blaze of light with a vigorous missionary hymn.

Two of my boys, George and Reginald, had brought their Choir vestments and they took part in this service, one carrying the Processional Cross (made for the occasion by the Indians) and the other carrying the Stars and Stripes. They also stood at the altar gate and received the candles and offerings of the people.

We bade an affectionate farewell to the Indians of Leech Lake and left for Bemidji on Friday, stopping at Walker for service in the Methodist place of worship. Mrs. DeLury entertained us all for lunch at her hospitable home.

The Mission at Cass Lake began on July 30th. Here we occupied the old log Mission house. Mrs. Parshall has fixed the place up as a Guild House and she had kindly prepared it for our reception. The church and house are beautifully situated on a neck of land between Cass Lake and Long Lake. We had hired a rowboat for the duration of our stay, so we were able to get a mess of fish each day. The Indians very kindly welcomed us and took great interest in the services held. There are fewer people here and they are scattered over a large area. Rev. Chas. Wright took me in his little boat across Long Lake to visit a family, the man, a heathen, the woman and daughters, nominal Christians. We found the man and woman at work in the potato field, which in itself was a good sign. They brought chairs out under the shade tree and here we sang a hymn and prayed in Ojibwa, kneeling on the grass. Then I spoke to them, Mr. Wright interpreting. I advised the woman to come to church and set a good example to her husband and children. Afterwards the man took us to his new house he was building, and of which he was justly proud. It was a great pleasure to us to see an Indian so industrious and ambitious. I was glad to learn that on the Bishop's subsequent visit to this Mission that the daughter was confirmed and the father baptized. At the services William Morell acted as my interpreter very successfully, and he started the hymns in Ojibway At the last service the people were very reluctant to leave the church, and I sat down in the chancel and directed the singing of many hymns both in Indian and English. We sang for an hour and a half and I was the first person to get tired and suggest a finish by singing the Doxology.

We went to Ponsford on the 20th of August, leaving Bemidji at 6:30 a. m. From Park Rapids we drove 20 miles, and were warmly welcomed by Rev. Geo. Smith and his good wife. Here again the doctor had conveniently left (this time for the war) and we were again given the use of his house. What matter if we were continually being called upon day and night by sick people or their friends looking for the doctor, we were very comfortably housed. Mr. Smith and his people treated us royally, and repeatedly expressed their appreciation of our long visit. Again the Indians cordially entered into the spirit of the "Feast of Lights" and many resolved to be "light bearers in their generation." I was enabled to give Ponsford a Sunday, thanks to the Rev. E. M. Cross, rector of St. John's church, St. Paul, who officiated at Bemidji for me. It was an eventful day. After the morning service we were invited to a dinner in the Guild house. All the people remained to eat, and the food was excellent both as to quality and quantity. On enquiring as to the occasion of the feast, I was told that it was the anniversary of the death of the husband of one woman present, and that she and her step-sons, in accordance with the Indian custom had provided this feast. As far as I could understand it, the woman had now done her duty by her late husband, and from now on she could change from mourning to gladness, and was free to marry again.

A great storm of thunder and lightning, wind and hail, came up after the evening service so that many people had to sleep in the Guild house all night. I picked up hail-stones as large as hens' eggs after the storm. Much damage was done to the windows of the school and Mission house. One Indian told me next day that the stones penetrated the roof of his house, his mother and wife taking refuge under the table, the children sticking their heads under chairs. I also saw a field of ripe oats pounded into the ground by the storm. After the thunder, the hail, after the hail the wind. During the wind a call to visit a sad house where a little child had died. The Indians called it a "sorrowing." This family lived in the white village, a mile distant from the Mission. The father was a halfbreed, the mother a Norwegian woman. Mr. Smith and I reached the house at midnight and found it full of Indians who were singing hymns, countless in number. During a pause in the singing, I read and spoke comforting words to the bereaved parents. Then more singing and Mr. Smith spoke in Ojibway. After prayers I suggested that as it was now one o'clock in the morning, we had better be going home. I also suggested to the husband that his wife needed quiet and attention. But at this point, lunch was announced in the dining room, and the Indians fell to with great appetites, and the supply was bountiful, I left them still eating and went home, going back to my disturbed slumber. I felt that I had been on "A Sabbath's day journey." The day following I conducted the funeral service in the Indian church, a great many white people being present. The mother of the child was a Lutheran, and they had tried to obtain the services of a Lutheran minister from Park Rapids and Detroit, but in vain. She was very grateful for my ministrations.

The next day we said good-bye to the good people of Pensford and their worthy priest, Rev. George Smith. We promised to return. I drove the family and Mr. Smith to the station at Park Rapids in the pastor's new Ford. Mr. Smith was to take his car home again. I showed him how to manipulate with foot and hand, but the last words I heard from him as he speeded up for home was "but how do I stop the car when I want to." He really didn't give me time or opportunity to explain, and as I have not heard from him since, the Indian priest of Pensford may be going yet. So we concluded our third Indian mission. May God, in His infinite mercy bless the efforts made to the salvation of many souls and the building up of the faithful in His most Holy Faith.

Arkansas Rector Resigns

The resignation of the Rev. C. P. Parker, Rector of Christ Church, Little Rock, took effect Oct. 15th, having been tendered the Vestry of that Parish several weeks before. Mr. Parker has been giving a great deal of attention, in an unofficial way, to the needs of the men at Camp Pike, the United States National Army cantonment adjacent to Little Rock, and now expects to give himself to this urgent work, under the direction of the Bishop of Arkansas. The Junior Warden of Christ Church, in announcing Mr. Parkers resignation to the congregation, read resolutions of regret from the Vestry, and stated that as a slight token of personal regard, their appreciation of his services as Rector of the Parish, and their regret at the severance of the official relation, that body had resolved to present Mr. Parker with the sum of $500. Christ Church has been evincing concern for the "boys in khaki" in a number of ways, notably the following: Advocacy of wholesome amusement for the soldiers, both on week days and on Sundays; informal social affairs; informal devotional meetings, conducted by Church young people; maintenance of a Bureau of Information by the Daughters of the King for wives and families of both officers and privates, with a special view to procuring suitable lodgings in the city; keeping open house at the Parish House for all soldiers and their wives and friends. Many soldiers from Camp Pike and Fort Logan H. Roots have been attending the Church services. Some, becoming known as Churchmen and Choristers, have been "drafted" into the Choir for two or three Sundays in succession. Mr. Parker will retain residence in Little Rock, and may be addressed as heretofore.

New Rector of Christ Church, Nashville

The Rev. E. E. Cobbs assumed charge of Christ Church, Nashville, Tenn., on All Saints' Day, Nov. 1st, celebrating the Holy Communion at 10:30 a. m., the same hour at which his predecessor in the Rectorship, the Rt. Rev. Dr. H. J. Mikell, was consecrated Bishop of Atlanta. Mr. Cobbs was formerly Rector of St. John's Church, Montgomery, Ala. His grandfather, the Rt. Rev. Dr. Nicholas Hamner Cobbs, was the first Bishop of Alabama, and his father, Hon. John L. Cobbs, served Alabama as Secretary of State a number of years ago.

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The Witness

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

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NEW YORK CONVENTION FAVORS PROHIBITION; WORK ON CATHEDRAL WILL STOP DURING WAR

The 134th Annual Convention of the Diocese of New York was held at the Synod House, New York City, beginning on Tuesday, November 13th. Immediately preceding the calling of the Convention to order there was celebration of the Holy Communion in the Cathedral of St. John the Divine. The Bishop of the Diocese, the Rt. Rev. Dr. David H. Greer, was the Celebrant, assisted by Suffragan Bishop, the Rt. Rev. Dr. Charles S. Burch; the Very Rev. Dr. Wilford L. Robbins, Dean of the Cathedral; Archdeacon Ven. Wm. H. Pott, D. D., and the Rev. George F. Nelson, D. D., Canon of the Cathedral.

Bishop Greer, in his address, dwelt upon the spiritual and material functions of the Cathedral. Bishop Lawrence of Massachusstees called attention to the lack of a sufficient number of army Chaplains, stating that in some instances there are only four Chaplains to 40,000 men, and announced that in January the Church would make an appeal for $500,000 to carry on the work among the soldiers. The following resolution was unanimously adopted:

"Whereas, It is the judgment of this Convention that there should be one Chaplain for every 1,200 men in the army in the United States:

"Resolved, That this Convention favors the enactment by Congress of House Bill No. 6320 making provision to this effect."

Another resolution was adopted affirming loyal and wholehearted devotion to the cause of the United States in the prosecution of the war, and a copy was ordered sent to President Wilson.

An amendment to the Constitution was passed changing the fiscal year of the Diocese to conform to the civil year and to hold the Convention in May instead of November.

Miss Edith M. Hadley, President of the Girl's Friendly Society of the Diocese, made an appeal for the protection of girls during the war time and referred to the horrible social conditions in France and England.

Prohibition and its relation to the war drew out a lengthy discussion in connection with the report of the Social Service Commission's resolution recommending Congressional adoption of Prohibition as a war measure. The resolution was adopted by the Convention sitting as a Committee of the Whole. When the matter came before the Convention later, the Rev. Dr. Leighton Parks, Rector of St. Bartholomew's Church, spoke at length against it, but stated that if the resolution were brought to a vote he would approve it. Dr. Park's opposition was due to his belief that it would be impossible to enforce such a measure. "The greatest danger facing America today is the danger of anarchy," he said, "and I tell you the worst anarchists are not the red-shirted I. W. W's. They are the well-fed capitalists of this country, and we cannot afford to have an unenforceable law on our statute books which will increase an evasion of our laws." The Rev. Dr. Wm. T. Manning, Rector of Trinity Church, The Rev. Dr. Karl Reiland, Rector of St. George's Church, and the Rev. Dr. F. S. Smithers, of Middletown, Conn., spoke in favor of the resolution, which was passed.

Bishop Greer at the closing session of the Convention called attention to certain reports in the daily press "Misconstruing" the proceedings of the Convention on the liquor question, and asked Bishop Burch to restate the action taken by the Convention. Bishop Burch asserted that the morning papers had "misconstrued" the attitude of the Diocese as a whole on the question of alcohol. "I want to propose that we here and now go on record as favoring unequivocably the introduction of a prohibition measure by Congress for the duration of the war," said the Bishop, and then asked the Convention to reaffirm its action of a year ago on the question. In this it heartily endorsed the attitude of Bishop Greer on the question of total abstinence for the individual and approved the stand taken by the General Convention in regard to further restrictive legislation on the liquor traffic in order to save the social structure. The Convention by a rising vote declared "its unqualified approval and support of such measures as the government sees fit to take to secure the establishment of national prohibition during the period of the war."

Dean Robbins of the Cathedral, made a statement to the Convention giving the reasons for discontinuing work on the Cathedral during the war. "While our country is in arms," he said, "fighting in defence of every liberty that makes human life worth living, we cannot, for patriotic reasons go on building. We cannot divert any of the energies or any of the resources that can be put into the winning of the war.

"But the war is not going to last forever. Sooner or later—six months from now or four years from now—the war will be over. It will have ended in just one way, because the American people have decided to stay with it until it has ended in that one thinkable way.

"When that time comes then the Cathedral will have a great right of way over every other building operation in New York. Why? Because we shall want the Cathedral nave to be the thank offering of the City of New York for peace with victory. We shall want it to be a great public expression of our public joy. We shall want it to be an act of corporate thanksgiving to One who, in giving victory to the cause of freedom, will be giving us peace that shall endure."

Burial of the Rev. Dr. Schniewind

The death of the Rev. Herold W. Schniewind, Rector of St. Bartholomew's Church, Chicago, which occurred on Wednesday, Nov. 14th, at 6:30 p. m. was announced in The Witness last week. The Rev. Charles H. Young, Rector of Christ Church, was at his bedside at the time of his death and administered the viaticum and anointed him. On the morning of the burial Bishop Anderson offered a requiem celebration of the Holy Eucharist at 8:00 o'clock. At 10:30 a. m., Bishops Anderson and Griswold read the burial office, the Rev. W. B. Stoskopf, assisted by the Rev. Dr. Waters and the Rev. J. H. Hopkins, offered a solemn requiem, Bishop Anderson gave the Absolution and Benediction. The Rev. Dr. Young, said the commital at the grave in St. Bartholomew's Cemetery. The Clergy of the Diocese of Chicago sent the following letter of condolence to the mother of the deceased:

Dear Mrs. Schniewind:

The Clergy of the Diocese of Chicago desire to express our love and esteem for our friend and brother, the Reverand Harold W. Schniewind, D. D., and the profound sense of our loss through his death.

Father Schniewind was a true, staunch friend, always ready to give himself to anyone whom he could help. He was a faithful and untiring Pastor, never sparing himself in his devotion to his flock He seemed specially gifted in the ministry to children, gaining their full confidence, and showing them how to find joy in the service of their Lord and Saviour Jesus Christ.

Perhaps the great secret of his power lay in his loyalty to his Catholic faith, his personal consecration to his Master, and his reliance upon God's grace through the faithful use of the Sacraments.

For the Vestry and the members of St. Bartholomew's Church we feel the most sincere sympathy, and express the earnest hope that God will give them grace, with strength and power to follow the ideals so faithfully set before them by their beloved priest.

We feel, dear Mrs. Schniewind, that we can share with you and the members of your family in your grief. And we are full of confidence that the God whose love gave you your splendid son, and our true friend and brother, will give you grace to bear your sorrow with Christian fortitude, and he will show you how to serve Him so faithfully throughout your life here that when He calls you to come to Him, you will be ready to respond, and to enter into His rest and the reunion which shall never end.

May God grant His servant eternal rest, and may light perpetual shine upon him.

Commending you all to the loving comfort and protection of our Saviour Jesus Christ, we are

Your sincere friends,
CHARLES HERBERT YOUNG,
JOHN HENRY HOPKINS,
WM. BREWSTER STOSKOPF,
Committee for the Clergy of Chicago.

A Double Anniversary

A double anniversary was observed Sunday, November 18th, at the Church of Our Saviour, Akron, Ohio. It was the twentieth anniversary of the Rectorship of the Rev. George P. Atwater, who came to the Parish in November 1897, and it was the twenty-fifth anniversary of the origin of the Parish.

The twentieth anniversary of the Rector was observed at the Service of Holy Communion at eight o'clock. Bishop William A. Leonard, of Cleveland, was present at this service as a personal tribute to the long friendship between Bishop and Rector, which began twenty-eight years ago, in 1889, when Bishop Leonard came to the Diocese of Ohio. Remembrance was made at this service of the small group of women who met in 1892, and organized St. Mary's Guild, determined to support a Parish of the Episcopal Church on West Hill.

At 10:45 the twenty-fifth anniversary of the Parish was celebrated. The service was read by the Rev. H. C. Limric, who was Rector of the Parish from 1895 to 1897. The Rev. Mr. Atwater briefly summarized the growth of the Parish, reading the statistics for twenty-five years. Bishop Leonard preached the anniversary sermon.

The offering, which will be paid upon the Church debt, was $2,500.

General Holbrook of Camp Sherman, Chillicothe, attended by Lieutenant Compton and the Division Chaplain, Lieutenant Howell, were present at this service.

A SIMPLE MESSAGE

S. John 14:1—Let not your heart be troubled.

No life is without trouble. Some have much more than another, but we all have to taste of it. When trouble comes, how do we regard it? The whole or the part? If it be the former, why, then we are going to be abject slaves. If it be the latter, we are bound to experience the freedom of development. Christ seeks to bring His perfect guidance to bear. He urges us not to allow the storm of trouble to deluge the heart—the life, and what He urges He freely offers to help us to carry out. By following the Savior we shall always keep trouble in a subordinate position.

The War and the Mission Staff

Herbert Chappell, son of the Rev. James Chappell, of the District of Tokyo, has been wounded in France, but is expected to recover.

McCarthy, son of Mr. William McCarthy, of St. Paul's School, Anking, China, has been killed in action in France.

James H. Pott, son of the Rev. F. L. Hawks Pott, D. D., and principal of St. Paul's School, Anking, China, has enlisted in the Aviation Corps, United States Army.

The Rev. Isaac Van Winkle Dies

The Rev. Isaac Van Winkle, Rector of St. Clement's Church, New York, died November 15 in his seventy-first year. He was born in that city in 1846, the son of Dr. H. Van Winkle, an eminent surgeon, and Catharine Stanford Van Winkle. He graduated from Columbia University in 1865 and later from the General Theological Seminary, was ordained Deacon in 1860, and advanced to the Priesthood in 1870 by Bishop Horatio Potter. From 1869 until 1874 he was Professor of Mathematics at St. Stephen's College and then became the Rector of St. Mary's-in-the-Highlands, Cold Springs, New York, serving there for eighteen years, and going to Paris, France, took charge of St. Luke's Church in the Latin Quarter, where he ministered largely to American students and founded several social clubs and opened a reading room. He took charge of St. Clement's Church about three years ago.

Rev. Dr. Harris Accepts Marquette

At last the Diocese of Marquette rejoices that it has secured a Bishop Coadjutor in the person of Rev. R. Le Roy Harris, Rector of St. Mark's Church, Toledo, Ohio. While Dr. Harris will be called Coadjutor, he is practically in full charge of the Diocese, as Bishop Williams has expressed his desire to retire from active duty.

Regret Over Dean White's Resignation

The whole Diocese of Western Michigan, says the Church Helper, joins in regret with the Pro-Cathedral Parish, Grand Rapids, at the decision of Dean White to insist upon his resignation, with a view to continuing his work among the soldiers in the camp at Waco. The Dean has rendered notable service to the Diocese, and has been honored with almost every distinction in its power to grant. His brethern of the Clergy are fond of him, and he has made innumerable friends among the laity outside of, as well as within St. Mark's. The congregation is loath to give him up, and has made several efforts to adjust matters with a view to his ultimate return.

He was "Our Dean." He belonged to everyone in Grand Rapids and in the Diocese. We all love him, and hate to give him up. Our loss is some one's gain, but we are selfish enough not to find much comfort in that.

He understood and ministered to "all sorts and conditions of people." We rejoice that we have had six years under his leadership. God bless him in his work!

Tribute Paid Dr. John R. Mott

The Rev. Charles E. Jackson, Rector of the Church of the Ascension, Fall River, Mass., in an appeal to his parishioners to support the great work of raising $35,000,000 for the Y. M. C. A. paid the following richly deserved tribute to Dr. John R. Mott: "The recognition which comes to true leadership always gives joy to those who have long admired the leader. For many years Dr. John R. Mott has interpreted to the men and women in American colleges the religious challenge. As the head of the Student Volunteer Movement, with insight and clear prophetic vision he has led many to an awakening responsibility for 'The Evangelization of the World in This Generation.' He has made pastor and layman understand The Decisive Hour of Christian Missions, as he has unfolded The Present World Situation. He is a statesman prophet. The Morning Watch, the dedication of some minutes every day to prayer and meditation, has been a way into life, and thousands are now believing with him that Intercessors are the Primary Need.

His work in the Edinburg Conference, the Pan-American Congress, as Commissioner to Russia, and as General Secretary of the Young Men's Christian Association makes his name now well known.

Let me but point out that his religious interest in the world-wide need of the Christian Gospel has so deepened the lives of thousands that today he is an international leader."

Church School Convention at Boston

The Annual Convention of the Church School Union of the Diocese of Massachusetts was held at Boston in St.Paul's Cathedral and Chipman Hall, on Thursday, Nov. 15th. There was a celebration of the Holy Communion in the Cathedral at 10:00 A. M., by Bishop Lawrence, who later gave an address in Chipman Hall on "War Service of the Church School." Sectional conferences were held on "The Christian Nurture Series," "The New Junior Plan," and "Church School Administration." The Rev. Dr. Lester Bradner conducted a general conference on "War Service of the Church Schools," and Miss Heloise E. Hersey gave an address on "How to Live in the World as It Is."

THE RESOLUTION OF A NEW CHRISTIAN YEAR

Put Off Darkness—Put on Light—the White Life —the Bright Life of Christ

BY THE VERY REV. FRANCIS S. WHITE

THE FIRST SUNDAY IN ADVENT

THE COLLECT

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

(This Collect is to be repeated every day, with the other Collects in Advent, unto Christmas Day.)

"Almighty!" That is a good heart strengthening word with which to start out a new year of Christian living. To think of the Father as "all-mighty", is bound to raise up despondent people, cheer weak people, encourage timid people, cause wicked people to pause in their wilful wanderings. Let us carry this word with us as we start out the new Church year. Almighty! "If God, the Almighty, be for us, who can be against us?" It is a thought that is good for individuals, for families, for churches, for states, for nations.

Of course there will also come this counteracting thought which will keep us from presumption. "Am I the kind of a person whom the Almighty can approve?" And we must realize that the Almighty One will help any one who begins to turn from the darkness to the light, from sin and ignorance to virtue and godly knowledge. The works of darkness are often born of ignorance; so we should resolve that this year we will be very earnest to keep our faces toward the light of revelation, which will always show us Jesus coming to assist us in the way.

"Now, in the time of this mortal life." "Now" is a great word for us to use in the right way. "Do it now" has become a proverb for many business people whose besetting sin is procrastination. And is there anything we put off any more easily than we de the decision to put on the armour of light? Either the uncontrolled desires, or the easy going allurements of the world, or the suggestions rising from unbelief and despair, are constantly at hand to tempt us not to put off fellowship with the unfruitful works of darkness. Let us remember that "now" is the judgment going on. "Now" are the works of darkness causing us to be unfruitful; "now" is the opportunity to follow in the path of truth and holiness, humility and self-denial, obedience and self-sacrifice—for this is a mortal life; it has an end. The end for you and me may be "now," "today." And when the end comes then we shall meet, not the Saviour who is coming, and always has been coming to man under the humbling forms of books and men, and words and sacraments, but we shall meet the Judge who will set us in the sunlight of God's plan and God's love, and expose us to that discriminatory light which will show who belong in their hearts to the Light, and who in their hearts belong to the Dark.

"The last day." Remember you have to take time to die. Are you ready to die? Are you learning now to walk as Children of Light? God wills to help you in that effort. God desires above all things to have you keep close to The White Christ, so that when your last night comes you will be quick to respond to His approach, and will not have to flee from Him as night's shadows flee from the coming sun.

"The Armour of Light." Let us call it "The White Life". White in thought, White in word, white in deed. Or, "The Bright Life." Bright in word and thought and deed. To keep white, to keep bright we need help, and this help God has promised to give. A help which will brace one up and keep one vigorous and alert and awake to the dangers and pitfalls of the dark and seamy side of life. Mother Church is so anxious for us to be inspired with the idea of the bright white life that he puts this Collect into our mouths and our minds for a month at a time. That shows how important it is to plan to avoid the unfruitful works of darkness.

THE EPISTLE

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonnesss, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. Rom. xiii:8.

The white life page must be one which has no black marks of indebtedness on it. It must not be a blank, but it must be free from the marks of indebtedness caused by sins of commission, or sins of omission. And the only way to keep this life page white or bright is to write it full of the obligations of duty done to God and man. These are bright and shining letters. The more of these we inscribe on our life page the less space there is for the black marks of sin. If you do what love of God and man requires of you you will be so busy that you will not fall into the spiritual sluggard's sleep. The God-loving man is the man-loving man, the white-lifed man, the bright-lived man; he is the wide awake man; he does not have to ask what to do; he comes and offers to do what he sees should be done. And he knows what should be done because he has cast away the works of darkness, and knows the importance of the armour of light. A wide awake priest and a wide awake congregation are the sunlight spots in any city. Such Parishes are constructive centers of religious life; not necessarily noisy centers. Sunlight is a very quiet but a very penetrating light. So a priest and a people who are not spiritually slothful may not be a group where there is "something doing" every moment, but it will be a group whose power and influence are healing, helpful, illuminating, productive, fruitful all over the city, and not in one spot.

This day's Epistle stresses the physical works of darkness. Priests and their people are not always spotless in these particulars, and the Advent call, while searching deep into the hearts and consciences, takes count of the physical side of life where works of darkness easily flourish. Take particular notice that strife and envying are classed by the inspired writer with chambering, and wantonness, rioting, and drunkenness. These are two spiritual sins whose venom is generally stirred by material things, and often lead to the breaking of many other of God's commands. Let us look over ourselves very carefully and searchingly to see if we are carrying into the bright new life of this coming Church year any poison of strife, any poison of envy. If so, eliminate them by the help of God, for these two sins will make even good works unfruitful.

Notice too, that you are not ouly to put off the works of darkness, but you are to put on Jesus Christ, and the putting on of Jesus is to outrank, outweigh the exercise of any foresight you will naturally be made to make for the desires of the flesh. To put on Jesus Christ it seems to me might mean to absorb the light and life that comes from Jesus in much the same way as the moon is thought to absorb and reflect the light of the sun, or as the products of the field and garden and mine absorb, reflect or give out the power and life which they have absorbed from the sun. The figure of the moon is perhaps a faulty one because the moon does not give out the sun's warm life as do the plants and flowers and fuel—In fact the whole illustration may be very faulty, but I use it because too many of us put on Christ by a habit of speech, or an attitude, or a pose, much as though He could be at times lightly and totally disassociated from our daily lives, and yet we could go on acting as though we had really put on Christ. Such an action would offend God and harm man. It is a work of darkness and could not be called putting on the armour of light.

THE GOSPEL

When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go ye into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon.. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.. And when he was come into Jerusalem, all the city was moved, saying, Who is this?. And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. St. Matt. xxi:1.

"Behold thy King cometh!" Listen to Bishop Doane. "It is a mistaken thought that any single view of the Lord's coming satisfies the teachings of the Church. She points in her great Advent Collect to the past of history and to the future of prophecy. Her historic past, eighteen hundred years old, grew out of a remoter past of prophecy, and faces the future of eternity. What is fulfilled, alike verifies the old and assumes the new. That Christ has come, as it was foretold He should, proves that He will come, as it is foretold He shall. The legend over all old prophecy, venerable history, present reality, future expectation is Behold, thy King cometh! Whether it be Isaiah or St. Matthew or this Advent Season, it is not, He has come, or He will come; it is "He Cometh" in the perpetual present tense of the "I am." He is come. He is continually coming, He is to come, He cometh. This is the groundswell rolling in from the unfathomable deep of inspired truth that makes flood-tide at Advent, and on it floats in the rich freight of three great teachings: Jesus Christ come, coming, and to come, in the Holy Scriptures, in the sacred ministry, in the holy mysteries: visiting us in humility, in humanity, in incarnations, in human words, in men, in means; visiting in great humility.

And so Advent is not merely the Annunciation Day or Christmas Day of eighteen hundred years ago: nor only the Christ feast, the Announcement-day of the second coming; it is these, and all that lies between—**our King cometh!"**

Thy King cometh, meek! It is the meek who shall inherit the earth. God came to the unbridled flesh of earth, tied and bound with sins, and He put Himself on it, humbled himself to do it, and He conquered. So He cometh to us, to our flesh, and if we put Him on He will make us inheritors of a city that is full of high ideals.

"Blessed is he that cometh in the Name of the Lord." What a wonderful salutation. And it could be used of us this coming year, if we will ask God to help us put on Christ, so that as we approach any fine high task little children and old people will call us "blessed," because we have come in the name of the meek and lowly Lord.

"Who is this?" Can you tell people who Jesus is? Do you ever tell people who He is? Is your telling a savor of life unto life, or of death unto death? Does your witnes to Jesus help men, or hinder men? Lots of people want to know who Jesus is. Can you tell them, and does your answer come out of your heart, or out of your head, or out of a book? People are dying to know who Jesus is. Can't you tell some of them? And can't you send others to tell still others who He is?

Are you a praying Christian, or a trafficking Christian? What does Jesus see in you when He comes to the House of Prayer? Does He find you there at all? or only on occasions? or regularly? Don't you think you should make an Advent resolution to put on the bright life of Jesus Christ and manifest it every day; and further resolve that by Almighty God's help you will frequent at least once each week and as much oftener as possible His House of Prayer in order to keep your life white and bright and radiant with holiness? F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MOR NING PRAYER		EV ENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
1 S. in Advent	I Kings 11:43; 12:24 Is. 24	John 17:1-24	Is. 1:1-27	Mark 13
M.	I Kings 12:25; 13:10	Luke 3:1-18	Zeph. 1 and 2	I Thes. 1
Tu.	13:11-32	17:20-end	3	2
W.	13:33; 14:9; 11:20	18:1-30	Nahum 1	3
Th.	15:25; 16:7	19:1-27	2	4
F.	16:8-22	20:1-18	Hab. 1:1; 2:3	5
S.	16:23-end	21:1-28	3	John 8:12-29
2 S. in Advent	17 Is. 28	John 5:1-29	Is. 55	Rev. 19:11; 20-end

The first lesson for the morning, which is a continuation of the Old Testament historical course, the Revolt of the Ten Tribes under Jeroboam, is full of instruction for rulers, and also for the young. But the main angle from which to regard it is its bearing on the great question of Church unity. This revolt was a natural consequence of the evils of Solomon's reign and of the unwisdom of his son Rehoboam, a young man who took himself very seriously and threatened to chastize his people with scorpions where his father had used only whips. But from another point of view, as pointed out both by the narrator of the First Book of Kings and also by the prophet Ahijah, it was of God. The loss of ten tribes and a large portion of his kingdom was a judgment both upon the king and upon the people; the latter because they had forsaken Jehovah and were worshipping false Gods (I Kings xi: 31-33). We can see that this judgment was necessary in order to check the false and worldly development of the nation in a purely worldly kingdom with ambition centered upon temporal power. Ahijah himself put Jeroboam up to the revolt. It is impossible not to perceive a certain analogy here to the development of the Papacy and the rise of Protestantism in revolt. But this revolt must not be regarded as final; and so we have put for the corresponding New Testament lesson, our Lord's prayer for the unity of His Church. Both are adapted to the season of Advent; the former because an historical illustration of judgment; the latter because our Lord tells us that the world will never be convinced of His having come into the world, which we are going to commemorate on Christmas day, except through the combined testimony of the unity of His followers. The Sunday School lessons, now that we have finished the Life of Christ and the Work of the Spirit as recorded in the New Testament chronologically presented, are topical, without regard to historical connection. Isaiah 1 we are already accustomed to as a fitting selection for the first Sunday in Advent; while Mark 13 is one of our Lord's eschatological discourses, dealing with His coming again as an historical process, beginning with the destruction of Jerusalem and the temple (by the Roman General Titus) on to His Final Advent. Our present prayer book Lectionary is singularly deficient, both on Sundays and week days, in our Lord's own teaching about His coming again.

The week day lessons continue, in the morning, the Old Testament story, and match it with New Testament teachings from St. Luke, all bearing on "The Last Things". In the evening I Thessalonians is given entire, with the "coming of our Lord Jesus Christ with all His saints," and followed on Saturday, to fill up the week, with our Lord's statement of His Mission from the Father. The first lessons, afternoon, are selections from the prophets, all dealing with judgment and salvation.

Everyday Religion

FREEDOM AND DEMOCRACY

We call this the age of freedom and democracy. These are two terms upon which the whole world's thought is focused today. It would be well if someone would give us a clear and unchallenged statement as to what these terms really mean. We sometimes wonder whether freedom does not suggest to the consciousness of many the right to do as they please for self-interest and for all self-gratification, without reference to the world about them. Using another term, freedom really means license, the desire and determination to literally "go it alone."

That life is interrelated, that its obligations as well as its opportunities are common concerns, shared in by all of the people, is a conception not widely prevalent. Had Nancy Hanks, in her log cabin home, trained her unformed boy with a selfish and soulless conception of life, there had been no Abraham Lincoln, emancipator and preserver of the Union, and there had been no great, fearless soul to declare concerning our household, "a house divided against itself cannot stand." The world's unfailing gratitude is due to those unselfish men and women who, in the largeness of their conception of their responsibilities and obligations have lived their lives and rendered their service as stewards, in the interests of the world about them. If we did not have such men and women in the nation today we should be in a sorry plight. We apply this to the home and to child life.

An army surgeon recently said to us that one of the great problems in every camp of every army today is how to repress and suppress certain outstanding evils that not only destroy the moral fibre of the men but render them inefficient for service. "And," he added, "we are trying to remedy effects rather than causes." The cause, he maintained, was in a defective home and social life. After all, talk as we will about freedom and democracy, both are dependant upon the vitality and the morality and the ideals of the home. In other words, the real saviors of the world are the fathers and the mothers who, with high consecration, are seeking so to train their children that they shall in the larger circles of their activities, at all times, wear the "whole flower of a blameless life."

Before we get through with our part in this war, indeed before the world has heard the message of peace, there must come, as a great Englishman has said, a new and pronounced expression of religious conviction, made evident in the everyday habit of life. The springs of individual, community and national greatness are to be found in the homes of the people. If these are rendered impure or vitiated by habits of life that are selfish or lacking in those things that contribute to the common weal and happiness of all, there is no security for either the individual or the State, no matter what our boasted wealth or our genius in industry.

It is about time that we were made to realize this, and if anything has been rendered conspicuous in the struggle that has cost millions of lives it is that freedom and democracy are maintained and safeguarded only where a wholesome religious conviction makes strong and vigorous and efficient the life of the people. Judgment must begin at the fireside before it can exercise its benignant influence in the world outside. When an ancient king whose conquests had brought him to the apex of greatness, but whose evil propensities had clouded and dimmed his career, wished to recover the pristine splendor and glory of his early manhood, he cried out for the ancient well that was associated with the pure and high ideals of his youth.

We believe that many men and women today have like yearnings, and the call to set our house in order and to recover lost ideals and habits that were as fine as they were wholesome, is eloquent and insistent.—Courtesy of Minneapolis Tribune.

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WHAT THE CHURCH TEACHES
CHRIST WILL COME TO BE OUR JUDGE

XLIV

The Creed states that Christ "will come to judge the quick and the dead". Four weeks in the year are set apart for the consideration of this great fact. The New Testament is full of it, and every sermon that the Apostles preach urge upon men's consideration the thought that we must all stand at the judgment seat of Christ.

CHRIST OUR JUDGE

Christ, who is the Redeemer of the world, is to be also its Judge. The greatness of His love and mercy will not impair the strictness of His judgment, but rather increase it; for opportunity always brings with it a judgment, as it reveals what is in each man, and whether or not he measures up to the opportunity. Light reveals, and so brings judgment. The true Light which has come into the world, reveals each man truly, and discloses those who have "loved darkness rather than light". The Gospel, brought to a heathen people, reveals who among them loved the faint light of truth which they had in their former religion, for all such welcome Christ as containing the fullness of that for which their souls had longed.

CHRIST THE DIVIDER

Our Lord said, "I am come not to bring peace, but a sword, for I am come to set a man at variance against his father", etc (St. Matt x:34-35). Jesus Christ is to be the cause of divisions among men, even among those most closely bound by ties of blood. He has not, of course, been the real cause of the divisions of Christendom, because these have grown out of men's limitations and frailties. Men have had only a partial conception of the truth, and have over-emphasized some one aspect of the truth, and so divisions arise. Moreover, we misunderstand each other, and misrepresent the opinions of others, and so unity is broken. But Christ Himself produces a sharp division among men. The knowledge of the Gospel inevitably attracts or repels—it makes men better, or else it makes them worse. Men cannot remain unchanged by that message.

THE LAST JUDGMENT

The presence of the Gospel in the world is thus judging the world now, and when Christ shall be revealed in the fullness of His glory, that very revelation will bring the fullness of judgment, and the final division of mankind. When men see Christ as He truly is, they must align themselves on the right hand or on the left, as they have or have not His Spirit.

That full revelation will produce the full development of character. As men see Him as He is, either all good will die in them, as they turn wholly from Him, or all evil will die in them, as they turn in absolute surrender to Him. The judgment of that full revelation must be a final judgment, for the soul will then be fitted for its final blessedness or punishment.

THE WORLD'S HISTORY ITS JUDGMENT

In a very real sense the nations of the world are always being judged by Christ. That philosophy which boasted "Blessed are the war makers, for they shall conquer the earth", which said that power was the only right among nations, and glorified "frightfulness" as better than mercy. is being proven the philosophy of fools. Its source is the father of lies, and not the God of truth. These methods of war and frightfulness have united the world against the central powers, and have destroyed the very commerce which they were intended to build up. Christ is judging the world and parting the nations upon the right hand and on the left.

A FINAL WORLD JUDGMENT

The world's history is its judgment, yet just because there has been, through nineteen centuries, a series of "comings" for judgment, there must, therefore, be a last "coming" in the series, there must be a last judgment, which is final and complete. These judgments of history have some room for question, because sometimes the righteous cause is defeated for a time. The question is always referable to God's supreme court of the future, which may reverse the present decision.

And, finally, there is needed a judgment which shall end the power of sin to do harm. And so the Church looks for the last day of final judgment and complete triumph of Christ's Kingdom.

J. H. Y.

The Epistle to The Ephesians

By B. W. Bonell

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

NO. XVI.

Vs. 12. **For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:**

Ellicott: He gave some apostles, etc (vs. 11) to fulfil the work of the ministry and to build up the Body of Christ. His object being to perfect His saints.

Moule: **For the perfecting of the saints.** The idea is of mending a breach or completing a connection. The practical suggestion here is most important. The Divine gift of a Christian ministry is to have its effect above all things in the fitting of the saints for active service for the common Lord. Government, preaching, teaching is to bear upon this. Nothing will be a more lawful result of a Divine ministerial commission than energetic efforts for Christ and His cause on the part of private Christians. These efforts on the other hand, will never be made (in the true ideal of Christian work) in neglect or contempt of the ordered ministry.

Sadler: The perfecting seems not to refer to the private character of each saint, but to the compacting together of one and all in one body.

Moule: **For the building up of the Body of Christ.** A special aspect of the work of service. Each true believer is, by the spiritually enabled ministry, to be "equipped" to act as a "builder up" of the Lord's Body, to gather in new living stones, new members, by holy influence of word and work, and to compact and consolidate the cohesion.

Sadler: The apostle has in mind not the edification of each individual person considered as a unit, but of each member, or stone as part of a body or temple.

Meyer: This expression is a blending of two figures, both of which were present in the conception of the apostle. The Church as the Body of Christ, and as an edifice.

Vs. 13. **Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.**

Meyer: This verse states the goal up to the contemplated attainment of which Christ has bestowed the different teachers (vs.11) for the purpose specified in vs. 12. This goal is thought of by St. Chrysostom, Jerome, and others as attained, (or attainable) in the temporal life, (the life of Christian fellowship here on earth). Anselm, Augustine, Thomas and others have referred this passage to the resurection of the dead, the goal to be attained in the world to come.

Blunt: The Apostle thus makes belief in our Lord Jesus Christ as God, to be the climax of faith, and knowledge of Him, to be the climax of spiritual knowledge. Progress towards this faith and knowledge is, therefore, Progress toward the perfect manhood of the saint or Christian, and progress toward the full growth of Christ in the soul.

Wordsworth: **Unity of faith.** The untiy of the Faith is not only attainable, but is the very end and purpose of the Christian life and the ripeness and maturity of the life of the Church; unless we arrive at that ripeness St. Paul says we are "mere babes." This is a solemn warning and stern reproof to the vain glorious self deceit of schism. They who make divisions in the Christian Church may imagine themselves to be wise, and may vaunt their own superior intelligence, but St. Paul describes them as "mere babes."

Cremer: **The knowledge of the Son of God.** Clear and exact knowledge

Sadler: True knowledge of the Son of God as a Person, having personally to do with each true and faithful member of His Body, so that we not only know **about** Him, but know **Him.**

Wordsworth: **Unto the measure of the stature of the fullness of Christ.** The spiritual life is here represented as one of continuous growth in faith and knowledge, cherished by means of spiritual gifts from Christ in His Church, so that one's life is gradually extending itself till it holds communion with the whole Body of Christ, and circulates, as it were, like blood in every part of it, and partakes in its fulness as every drop of water in the sea partakes of the saltness and movement of the whole.

Sadler: Christ alone possesses the full stature. He alone is absolutely the perfect man. We have to attain to a measure of his fulness, to a participation in His perfection and for this the ministry, every office and degree of it, is contributed and ordained by God. (See Collect for Good Friday).

Beza: Unto the measure of the stature of the full grown Christ. Christ is said to grow, not in Himself, but in us.

Wolf: Christ is set forth as an example to His Mystical Body—so that as He as man shows Himself growing in wisdom as He grew in years and stature, so believers also might gradually receive additions in faith and knowledge and at length jointly present the perfect man in Christ.

Gore: The structure of the Body of Christ is not complete till all together attain what is impossible to any isolated Christian individual, the unity not only of a common faith, but also of a common knowledge of what is revealed in the Son of God; or, in other words, to the full grown manhood; which, once again, means that complete development in which the fulness of the Christ, all the complete array of His attributes and qualities finds harmonious exhibition over again in His people, His Body.

Winning New Life in Service for Others

The Rev. Wm. P. Remington, Bishop Suffragan-elect of South Dakota, in his last report as Rector of St. Paul's Church, Minneapolis, Minn., made at the Annual Parish meeting, November 12th, considered in a general way the relation of the Church to the war and reviewed the work of St. Paul's Parish during his seven years' Rectorship. Referring to the outstanding features of the work in the Parish, he said:

"When I first came to St. Paul's Church I was immediately impressed with the unity of a closely knit organization. It was easy to see that Rector, Vestry and people were of one mind and of one heart. It was essentially a family Church, and among those families a beautiful harmony prevailed. I believe it is the same today as it was seven years ago. However, the family Church is like the Christian home, it is in danger of becoming too content and too limited in its sphere of influence, if it does not follow that other current of the world thought, namely, the diffusion or extension of its privileges and its fellowship to those without. To feel that we have something worth while for ourselves and then not give it freely to others means stagnation and eventual destruction of life itself. I felt at once that this was the particular side of our Church life which needed stressing and growth. Therefore in the nearly seven years that I have been Rector, it was my constant effort to spread our beneficence as far as possible. Perhaps I have erred on this side to some extent and not cultivated the home field as zealously as I should have done. And yet you have been gracious to both Mrs. Remington and myself, permitting us extraordinary opportunities to go out into the community, and preach the Gospel of a cheerful and optomistic Christianity to those outside. Verily you have your reward. The more you gave, the more you were called on to give. We have turned our Parish House into somewhat of a community center. Last year we made our St. Paul's Guild a benevolent association, giving nearly all of its income to local charities and missions.

Our Sunday School has long given away to outside causes more than half of its income. But all this was not enough. When Bishop Lawrence and the Church Pension Fund came along, we left our own mortgage unpaid and subscribed nearly $30,000 to that splendid cause. Last Spring when the great call to arms came, we gave at once fifty of our very best young men to the cause of our country and this Fall we turned our Parish House into a beehive of Red Cross activity in which now over two hundred women are working every week to supply surgical dressings for the wounded on the battle fields of Europe. We have opened our Church and Parish House to the soldiers of our country and have extended the gospel of good cheer to the men of the R. O. T. C. at Fort Snelling. But this was not enough; we have given our best men to the Liberty Loan campaigns and Red Cross organization, and many other patriotic causes. Then you were asked to give your Rector to war service as Chaplain of the Minnesota Base Hospital, and now you are called on to give him and his beloved wife to missionary work in South Dakota. Do I praise you; do I exult in your cheerful sacrifice? If I do, then I praise you in the imitation of the Master, Who gave all, that He might win all. Like St. Paul, I boast only of those things in which we have become imitators of Him.

I cannot believe that we are weaker for any of our gifts. Thrice blessed is that Parish which seeks its blessings in giving. Furthermore, I have a supreme faith in the ultimate triumph of this policy of diffusion. When the world is once more on its feet and peace has come, that Church will suceed in winning new life to itself, which has spent most on others."

Splendid Work of Boston Cathedral for Sailors in the Navy

Dean Rousmaniere's weekly bulletin gives the following interesting account of the work being done at St. Paul's Cathedral, Boston, for sailors:

"Soon after Commonwealth Pier was taken over by the Navy Department for a 'receiving ship,' a need arose for hospitality and social service for the hundreds of young men arriving almost daily in Boston, mostly from the West and more distant parts of the country. Most of these were strangers, knew no one in this vicinity, and not infrequently they could not even find their way to the ship. They naturally began to see the town, often encountering the dangers and temptations of vice. This led to a movement to furnish wholesome entertainment and hospitality to offset the evil influences. Many of the boys had left refining and uplifting home environment which they missed at the Pier, and there were some marked symtoms of homesickness in not a few cases. The rooms of the Guild of St. George, at 53 Bromfield St., occupied during the winter by the Cathedral boys under the direction of Mr. Huntley, were utilized by the Service Unit as a place of entertainment for the men from Commonwealth Pier, and were opened July 13.

On the following Sunday, Rev. Mr. Sullivan made an appeal for volunteer workers, about seventy-five persons offering to take up this form of service. Some fifty of these are now coming in groups on regularly appointed evenings. Most of these are mature women; many are mothers with sons in the war; there are some mothers who bring their daughters with them; in some instances husbands and wives are working together.

There has been a good attendance of boys from the start, and there are usually as many as seventy-five boys present. They play games, sing, play on musical instruments, talk over their troubles with sympathetic friends, and enjoy light refreshments. Many of the boys have formed the habit of coming whenever they have shore leave, and many new ones arrive at the rooms each evening. There is a very neighborly spirit, and some drop in frequently for a chat or a game, or to speak with some one with whom they have become acquainted on previous evenings. One direct result has been that a large number of the men have been invited to the homes of the workers, and to the homes of friends of the workers. It is hoped that Boston is fast losing that reputation for coldness and indifference which has been so often attributed to her by certain parts of the West. The cost of rent, care and food is ten or twelve dollars per evening, but the attendance is now so good that larger quarters may soon be necessary.

About once a month the men have been entertained at a somewhat more elaborate affair in the Cathedral Rooms. The Cooking Division of the Service Unit has prepared a supper, and professional performers from the theatres have volunteered their services. This has been followed by an hour of dancing, in which a number of young ladies and their chaperons have taken part.

Now is the Time for the Church to do its Greatest Work

"There is a new compelling power abroad in our own country and 'over there!' exclaims the Rev. Robert P. Kreitler, Rector of St. Lukes' Church, Scranton, Pa., in his Parish paper.

"Something that says to everyday sort of people,—you are capable of wonderful deeds,—chivalry, heroism, sacrifice, utter self-forgetfulness. You MUST act accordingly. And hundreds of men, women and even children, touched as by magic, are beginning to live and act as tho they understood at last what things in life were really worth while. It is amazing how splendid men and women can be. No matter how difficult, people from every walk of life respond with a promptness that has thrilled the nation. To every summons from the Government each and all must respond to the limit of ability. Great and mighty claims are these which reach out in the name of Country and touch what we have for the use of others. Let us all learn to obey quickly when the call comes.

Let us do this also in Church matters and in responding to calls of religion. The things of God are demanding recognition. Shall any of us withhold of what we are or of what we have? The compelling power we see affecting our life as patriots is the same which speaks to us as average Christian people, saying, now is the time for the Church to do its greatest work. You MUST live and act your best as Christian men and women. Our national life must be converted and turned toward God. Every one must be brought into conscious fellowship with the Church and her Divine Lord. The claims of religion must be recognized, the sacraments appreciated and the teaching of Jesus understood! The Church herself calls: Be a witness to Christ in the Nation. He died for redemption of the world we are fighting to make safe. Learn His precepts. Seek His grace and devote yourself to His service. Why should there not be such a prompt response to the Church's commands as to send a thrill of inspiration and power throughout her ranks and bring many into the Kingdom of God in this great day of opportunity!"

600,000 Tuberculosis Cases in France Unattended

The Rt. Rev. Dr. Charles D. Williams, Bishop of Michigan, who recently returned home from France, states that "Until the United States' Soldiers get in the trenches the nation's biggest duty is to keep up the morale of France. The Red Cross organization over there is the greatest piece of human beneficence that I have ever seen. Some of America's best business men sacrificed their business, and organized a wonderful Red Cross organization in France. All America need do is pour money into that organization and realize that it will be well spent.

The needs of France today would swallow the wealth of the world. In addition to the tremendous military expenditures the nation is spending millions in sheltering refugees and others of the civilian population.

The men, women and children in the conquered territories, who are of no economical value to the Germans, are sent back through the lines. More than 1,000 of this class arrive daily at Evian, France.

At least 15 per cent of these people have visible tuberculosis. By that I mean it is plainly seen. There are 600,000 cases of consumption in France that are unattended.

The farmers go into the fields that are under shell fire and work as though nothing was happening. We have to take thousands of children out of the war zone, where shrapnel and gas shells are falling, but their parents are under fire.

The American Red Cross is in charge of from 1,700 to 2,000 hospitals in France, in addition to all its other humane work.

I have seen German airmen bomb undefended towns like Bar-le-duc with their big Gotha aeroplanes. They chase the civilians along the streets, flying low and firing with rapid fire guns. They have invented a special hospital shell, which, when it strikes, scatters shrapnel out on all sides, but low, so that it will have its greatest effect upon the wounded lying in their beds.

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

The new Church of St. Andrew's Parish, Portsmouth, Oregon, was consecrated by Bishop Sumner on Sunday afternoon, November 11th.

Impresive services marked the consecration of St. Paul's Church, Kansas City, Mo., on Sunday, November 11th. Bishop Partridge of the Diocese of Western Missouri, officiated and Bishop Wise, of Kansas, preached the sermon.

The boys and girls of St. Michael and All Angels' Church School, Baltimore, Md., recently conducted a successful campaign to arouse a greater interest in the school on the part of the parents, to secure new scholars, and to win back delinquent and lapsed pupils.

The Rev. E. W. Averill, Rector of Trinity Church, Fort Wayne, Ind., sent a personal letter to all the members of the Parish asking them to promise attendance at one Sunday evening Service a month for three months, which has resulted in large congregations.

The will of the late Rev. Dr. Robert Meech, Rector Emeritus of Christ Church, Pittsburgh, Pa., which was recently filed for probate, disposes of a personal estate valued at $50,000. $20,000 is to be held in trust, the income from which is to be paid to Christ Church, and $6,000 is to be held in trust, the income from which is to be paid to George Stoffel, the sexton of the Church.

A very handsome Roll of Honor has been placed in St. Thomas' Church, Bath, N. Y., by Miss Ada M. Stewart, a devout member of the congregation, by which the worshippers are constantly reminded to pray especially for the boys who are serving in the Great War. The names of 13 boys of the congregation who enlisted and were drafted were inscribed by a local artist and the whole is a timely gift.

The Rev. Frederick G. Budlong, Rector of St. Peter's Church, Chicago, commenting upon the splendid increase in attendance at the Sunday Services and the larger number coming to the Holy Communion, says: "I am profoundly convinced that, whatever else we do, this is the way to win the war, and to win ourselves and others for God and country."

The Rev. J. S. Stone, Rector of St. James' Church, Chicago, blessed two flags on Sunday, November 18th, one a service flag of seventy stars and the other a United States flag, the gift of the Choir boys, which will be carried in the Choir processions. The boys presented the flag to the Church in honor of the ten members of the Choir who have enlisted in the war.

The War Emergency Committee of the Girl's Friendly Society in America, at its first meeting, decided to begin work immediately near camps at Wrightstown, N. J., and Chillicothe, Ohio. In each place a house will be found for headquarters, and there will be a resident worker, with such volunteer help as may be necessary and available. The work will be entirely for girls. Patriotic Leagues will be forwarded everywhere, clubs for recreation or war relief work will be organized and every possible preventive and protective means used to care for the girls in the neighborhood of camps and to direct their energy and enthusiasm into wholesome and useful channels.

The formal opening to the public of the new Parish House and social center of St. James' Church, Cheboygan, Mich., occured on Thursday evening, November 15th. A banquet was served at six o'clock. The program consisted of music and addresses. Prof. W. L. Barr, acted as toastmaster, introducing the following speakers and announcing their subjects: The Rev. A. F. Schultzberg, "The Parish House and the Parish;" Dr. W. G. Rice, "Why a Parish House and Social Center?" the Rev. W. H. Bulkley, "Parish House Recollections;" the Rev. F. W. Ollis, "The Church and the Community;" Archdeacon Edward B. Jermin, Northern Michigan in Formed Days;" "Revolution Without Rebellion" was the subject of the Rector of the Parish, the Rev. Robert Phillips. The Parish House has been bought, moved and practically all paid for within the past three months.

One thousand programs, containing both the words and music of the hymns, together with biographical sketches of the composers, were distributed at a recent Sunday afternoon service, held at the Church of St. Luke and the Epiphany, Philadelphia, Pa.

An enthusiastic service for the Junior Auxiliary was held in All Saints' Cathedral, Milwaukee, Wis., on Saturday, November 17th. Children from all over the Diocese were present. Bishop Webb spoke to the children and the Rev. Mr. Whitmore, of St. Paul's Church, gave a talk on Alaska.

At the twenty-eighth annual Convention of the Diocese of West Missouri, which adjourned November 15, a resolution was adopted endorsing the acts of President Wilson and pledging the support of the Diocese to the Government in every manner possible to win the war.

The Church Club of the Diocese of Long Island held its annual dinner and reception to the Rt. Rev. Frederick Burgess, D. D., on Monday evening, November 12th, at the Hotel Bossert, Brooklyn, N. Y. Addresses were made by Bishop Burgess, the Bishop of Long Island; Bishop Lawrence of Massachusetts; Dean Oscar F. R. Treder and the Rev. Paul F. Swett of Garden City, L. I. Mr. Walter R. Young, President of the Club acted as toastmaster.

The Southern Archdeaconary of the Diocese of Michigan held its fall meeting in St. Paul's Church, at Flint, Mich., on November 14th and 15th. Bishop Williams gave the opening address on the subject, "America in France." The Rev. Dr. Henry Tatlock, of Ann Arbor, read a paper on "The Relation Between God and Man," and Dean Edwards of St. Paul's Cathedral, Detroit, reviewed H. G. Wells' book, "The Soul of a Bishop." Archdeacon A. A. W. Hastings, of Alpena, presided at the sessions.

A Missionary and Church Social institute was conducted at Gethsemane Cathedral, Fargo, N. D., November 13th to the 16, under the auspices of the Diocesan Branch of the Woman's Auxiliary to the Board of Missions. Conferences were held on the Christian Nurture Series for Church Schools and on the work of the Woman's Auxiliary. Miss Mary Smith, Eudcational Secretary of the Diocese of Minnesota conducted the Senior Classes and Miss Frances Withers, of New York, the Junior Classes of the Auxiliary and Church School. The afternoons were devoted to Mission Study Classes. "The Way and How of Missions," was used as a text book. Several services and a reception to the delegates were held in connection with the institute.

St. John's Church, Burlington, Wis., entertained a neighborhood Auxiliary meeting on November 15th. Mesdames Laflin and Lendke and Miss Winkler of Milwaukee told of the aims and of the work of the Auxiliary especially in the Diocese of Milwaukee. Mrs. Forbes Snowdon spoke of the Junior work and the enthusiastic way in which it was being taken up in the Church Schools. Mrs. Simpkin of Racine spoke of the Auxiliary and its relation to the Parish and its Church extension wark. The great value to be derived from neighborhood meetings was freely admitted by all. Sister Mary Elizabeth and Miss Rich of the Cathedral, Milwaukee, visited Burlington on the 19th, inst., and it is hoped a branch of the Girl's Friendly Society will result from their efforts. A number of the girls also became interested in the Loyalty League and signed cards and received their badges.

The Convocation of the Sioux City Deanery, Diocese of Iowa, held November 20 and 21, in St. Paul's Church, Council Bluffs, is reported to have been one of the most interesting and helpful meetings ever held in the history of the Deanery. The opening service was held on the evening of the 20th. The Rt. Rev. Dr. Sidney C. Partridge, Bishop of Western Missouri, preached the sermon. There were two Celebrations of the Holy Communion on the morning of the 21st. The Dean, the Rev. Alvin Scolley Hock, was the celebrant at the 8 o'clock service, and the Bishop of the Diocese, the Rt. Rev. Dr. Theodore N. Morrison, at 9:30 o'clock. Following the late service the Bishop conducted a quiet hour for the clergy. In the afternoon addresses were given by the Rev. L. B. Holsapple, Rector of St. Barnabas' Church, Omaha, Nebr., and Mr. Charles H. Hopper of Omaha. Evensong was said at 8 p. m. A class was presented to the Bishop for Confirmation by the Rector of St. Paul's Church, the Rev. Dr. Wilford Ernst Mann, and the Rev. Dr. George Long, civilian Chaplain at Camp Dodge, Des Moines, gave an address. A conference of the Woman's Auxiliary was held in connection with the Convocation. Mrs. Harriet E. Longley, Diocesan President; Miss Mabel Henderson, Junior Diocesan President, and Mrs. Hattie W. Grenier, Deanery Chairman, were in attendance. Mrs. Longley gave an address. Miss Caroline M. Dysart of Dubuque gave a talk on Educational Work. Reports were received and conferences held on the several phases of the work.

Personal Mention

The Rev. George N. Holcomb, of East Haddam, Conn., has accepted a call to Trinity Church, Collinsdale, Pa.

The new organ nearing completion in St. Mary's Church, Brooklyn, N. Y., is expected to be ready for use early in December.

The corner stone of the new Parish House of Christ Church, Brooklyn, N. Y., was recently laid with appropriate ceremony.

The Rev. Francis Van B. Moore, formerly of Baltimore, began his new work as Rector of Trinity Church, Vineland, N. J., on the 23rd Sunday after Trinity.

The Rev. John Tilley, in charge of the work at Brentwood and Central Islip, L. I., has been provided at Central Islip with a Rectory by the Diocesan Missions Corporation.

The Rev. Henry B. Bryan, of Trinity Church, Buckingham, Pa., has resigned. He has accepted the position of Assistant Rector in Grace Church, Newark, N. J.

Gordon Graham, who for the past ten years has been organist and Choir Director at Grace Church, Cincinnati, O., has accepted a similar position at the Church of the Advent, Cincinnati.

The Rev. J. F. Burks of Manassas, Va., has accepted a call to the Rectorship of Parishes at Evington and Altavista, Va., and will assume charge February 1st.

The Rev. James W. Davis has resigned the Rectorship of Trinity Church, Marshall, Mich., to take charge of a book store which he recently purchased in that city.

The Rev. James T. Bovill, Rector of St. Paul's Church, Savanna, Ill., has accepted a call to St. Paul's Church, Coffeyville, Kansas. He expects to take up his work at Coffeyville the first week in December.

The Rev. Granville Taylor, assistant at Holy Comforter Memoral Chapel, Philadelphia, has accepted the position of curate under the Rev. Dr. David M. Steel, Rector of the Church of St. Luke and the Epiphany in the same city. The Rev. C. K. Penny, of St. James' Church will succeed the Rev. Mr. Taylor at the Chapel of the Holy Comforter.

The Rev. Albert New, Rector of Grace Church, Waynesville, N. C., acted as Grand Chaplain and gave an address at the laying of the foundation stone of the Pinellas County Count House, Clearwater, Florida, November 15th.

Dean Robbins, of the Cathedral of St. John the Divine, New York, has announced that building operations on the Cathedral will be discontinued until peace is declared, in order not to divert any energies or resources that can be put into the winning of the war.

New York Notes

The Convention of the Diocese of New York held its sessions Nov. 13, 14 and 15, and was pronounced by Bishop Greer as "a wonderful Convention,", notable for its honest effort to further the Kingdom of God. It is the last regular Convention to be held in November, for in order to make the fiscal year tally with the calendar year, from Jan. 1 to Jan. 1, it is now proposed to have the Convention convened the second Tuesday in May every year.

A subject of deep interest was a resolution favoring national prohibition during the war. Drs. Parks and Peters did not favor this at first, and expressed themselves along lines of larger social thinking, such as was, until recently, the usual position of Episcopalian leaders; but the trend of contemporary thought is strongly towards prohibition as a war measure, and that became the decision of the Convention by an almost unanimous vote. By a curious mistake, four out of five morning papers said the Convention voted down the motion for prohibition. Perhaps this was because the motion referred the matter to the Social Service Commission for favorable action. To make it surer, next day a new motion was put and carried, with no dissenting vote, urging the national authorities to favor at once a prohibition law for the period of the war.

A remarkable feature of the Convention is the fact of its having women officials of the various organizations under their control come in and make reports before the members. Every man in Synod Hall arose as the lady to report went to the platform, and rose again as she left. Will this be done when women sit on an equality with the men? It certainly seems impressively gallant, but will have a discouraging effect upon diffident women.

Bishop Greer shows his age, but he is a remarkable example of a big, clear brain in a frail frame. Time and again, as Chairman, he showed more alertness of thought and readiness of memory than the much younger speakers did. At the same time, one had a feeling that he gave pathetic evidence of a man who had suffered much from a body too weak for the soul.

What the Bishop called a "pathetically tragic" event was the death of Mr. George Macculloch Miller the morning of his re-election to the Standing Committee. At night he had read the Bible lessons by himself, as was his custom of years, but at 4 a. m. he was called to his eternal home. In a sense, he was the lay founder of the Cathedral, as Bishop Potter was its clerical founder. He was the earliest Secretary of the corporation, and was for years President of the Trustees of St. Luke's Hospital. Among other Church offices held by him, he was Warden of St. Thomas' Parish. He was a type of Churchman and Christian greatly needed today, faithful, loyal and devout.

The Rev. Donald F. Schumann of Freeland, Pa., becomes Curate, Dec. 1, to Rev. James Sheerin, Vicar of St. Thomas' Chapel, and may be addressed at 229 East 59th Street, New York City. Mr. Schumann succeeds the Rev. Walter Williams, who was Curate for nearly four years, and is now to work in St. James' Parish, Richmond, Va. Mr. Williams was particularly successful in the management of the very large Sunday School, and was liked by all the parents and children.

The Rev. Arthur W. Brooks comes from Louisville, Ky., to be Junior Curate to Dr. Stires, Rector of St. Thomas' Parish. Mr. Brooks was a Methodist preacher for a few years, and since coming to us has served in Jeffersonville, Ind., and elsewhere.

The Rev. Isaac Van Winkle died at St. Luke's Hospital, Nov. 15, in his 72nd year. He had only lately returned to New York, where he had graduated from Columbia University in 1865, and was living in retirement. In early life he was professor of mathematics at St. Stephen's College, Annandale, and served the Church faithfully in other ways. But his great work was as Vicar of St. Luke's Chapel, in Paris, France, among the American art students who were so numerous in the Parnasse section. Not especially a preacher, he was strong as a pastor, and it would take a considerable article to tell what he did for many a lonely and tempted student in a strange land.

The Rev. W. H. More, formerly of London, Ont., has assumed charge of Trinity Church, Howard, and Grace Church, Madison, South Dakota.

Rev. Chas. Holding has been placed in charge of the Missions at Shawnee and Chandler, Okla., from Dec. 1. His address is changed from Woodward, Okla., to Shawnee, Okla.

Rev. A. B. Nicholas, for twenty-two years in charge at Guthrie, Okla., has retired on pension at the age of seventy-seven years. He remains at Guthrie as his home.

The Rev. C. A. Eaton, late of Stillwater, Okla., is retired on an invalid pension and his address is now Orange Park, Florida.

The Rev. James Stuart Neill, Rector of St. Matthew's Church, Brooklyn Manor, has been appointed Professor of Pastoral and Dogmatic Theology in St. Faith's School for Deaconneses, New York City.

The Rev. Hugh Birckhead, Rector of Emmanuel Church, Baltimore, Md., who was in Europe several months engaged in special Red Cross work returned home this month. While abroad he was the guest of the British Foreign Office and was enabled to make an extended visit to the French front under its auspices. He gave a number of addresses in Churches in England and witnessed a German air raid on London.

Indianapolis Notes

The Indianapolis Clericus met with the President in September. Upon the first Monday in October it took a motor trip to Cincinnati, and was most graciously entertained by the Cincinnati Clericus at dinner, over night, and with rides about the city. Upon Oct. 22 the Rev. H. W. Wood invited the Clericus to Crawfordsville to spend the day with him and inspect the new Church improvements. A royal welcome was given, and the clergy met the Vestry and the Woman's Guild. These courtesies were most enjoyable. The November meeting was held with the Rev. George G. Burbank. The Rev. W. D. Engle presented a fine paper upon the past history of the Diocese.

Bishop Francis has been advised from Washington to prepare to start abroad with the Lilly Base Hospital at 36 hours' notice. Mrs. Francis will go to Kemper Hall for the Winter, and Dean White and his family will occupy the Episcopal residence.

Rev. George E. Young presented six candidates for Confirmation at St. Matthew's, Irvington, Nov. 4. He is doing excellent work in this new Mission, and proving the right man in the right place. A new building is greatly needed, and it is hoped ere long may become a possibility.

The sympathy of the Diocese goes out to the Rev. George G. Burbank over the death of his beloved mother at the family home upon Staten Island.

The Rev. Andrew L. Murray of Evansville made a fine address at the recent Church Congress upon "The Essentials for Continuity in the Ministry.".

The Rev. James D. Stanley made the invocation at the opening session of the Annual Meeting of the Daughters of the American Revolution.

The Rev. Lewis Brown, Ph. D., was appointed Illustrious Grand Chaplain of the Royal and Select Masters of Indiana at their recent meeting in Indianapolis.

The Roll of Honor of enlisted men of St. Paul's Church, Indianapolis, was placed in position near the door Oct. 21, with fitting prayers by the Rector. There are thirty names already there, but a new Roll will be needed ere long. The Laughton Guards acted as a military escort during the reading of the names. Three of the young women of the congregation are serving as hospital nurses.

The Rev. R. F. Blackford of North Dakota and the Rev. O. F. Crawford of Ohio are taking training at Fort Harrison and acting as Chaplains, under the direction of the Bishop. Service is held every Sunday, and the opportunity is greatly appreciated.

The Annual Meeting of the Woman's Auxiliary of St. Stephen's Church, Terre Haute, a feature of All Saints' Day, was signalized this year by two addresses of more than ordinary value. Mrs. Stevens of Detroit, President of the Auxiliary of Michigan, spoke upon "The Work of Women in the World" and Mrs. Peck, our Diocesan President, took up the subject as applied to the Diocese. The Church has invested in a Liberty Bond of $5,000 and made it a part of its Endowment Fund. Forty-four men are upon the Honor Roll of the Church.

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ADVENT

There never was an Advent in the history of the world when the watchword of our Lord was more significant.

As a Nation we need to "watch and pray." As Christians to whom life and death, God and Judgment, Heaven and Hell, are realities, made doubly conspicuous by the signs of the times, which shine forth in large letters, the nemesis of a world that has forgotten God, or what is even worse, patronizing Him,—as Christians we need to be faithful.

This war is the result of a business that served Mammon more than God; of a diplomacy that has been brutally selfish; of a science that has been grossly materialistic.

In this slaughter of conscience in the interests of efficiency Germany has led the way, and the rest of the world has paid homage to Berlin and Vienna until this brutal war stripped them of their ornaments and left exposed the man in all his meanness and hyprocracy.

This Advent is a time for us to repent, to watch, to pray that we as a nation may be successfully inoculated to prevent the Kultural germs from breaking out into the same dreadful disease.

The cause of this war is one thing, the occasion is another, and the cause is a brutal selfishness that is willing to crush out all humane instincts in the worship of Mammon.

Once again we see children being sacrificed to Moloch, and the Priests of Baal in their hysterical rage trying to call down fire from Heaven to consume their Pagan sacrifices.

But we see in our own country, amid all the encouraging signs of Christian sacrifice, the same desire of capital to exploit patriotism, of organized labor to exploit patriotism, of callous militarism to exploit patriotism, and of Christian men and women to sacrifice spiritual realities to material things.

We hear much of conserving food, but little of conserving true religion and piety. And yet, if we dissipate our spiritual forces, if in our hysteria of war preparations we forget God, of what avail is it that we haste to rise up early and eat the bread of carefulness.

Except the Lord keep our nation, the watchman watcheth but in vain and the soldier lays down his life for naught.

God forbid that I should hold back the hands from doing, but we have a duty to be as well as to do, and that duty of our being is the one, the only one, which will make our doing a patriotic one. Of what value would be our victory if it left us without God in the world—or worse still, if it left us with a Prussian God? We need to conserve our religion as we do our food with reference to its food value.

There are those who want a religious nourishment of candy, and others want beef three times a day. We need to conserve in true proportion all the elements of spiritual nourishment, if we are to have a strong and vigorous appetite for the things of God. Our anemic life is due to malnutrition from bad feeding.

But we need to pray also for the heart of Christ. What a saving in recklessly extravagant waste of life and money would the business world have made if it had been true to the warnings of Jesus Christ! And yet men fancied they were being practical, and building up the world's wealth in despising the precepts of Christ and substituting the wornout maxims of worldly policy.

How often have we heard that the Sermon on the Mount was impractical! How clearly do we see that enlightened selfishness is the most damnable form of all selfishness.

How clearly we ought to see that this war must issue in a new Earth in which Dives can not ignore Lazarus, or he will wake up in a place of torment.

But if so that men need to pray that they enter not into the temptations which the results of this war will bring.

Let us begin this Advent to do our bit. As soldiers of Christ let us put on the discipline of the Christian life; let us be faithful soldiers, to be found at our respective posts in season and out of season; let us seek hard jobs for Christ—not easy ones; let us assist to carry on the Gospel of our Lord by a vigorous activity; let us give until it hurts in an effort to make the kingdom of this world to be the kingdom of the Lord and of His Christ.

In short let us watch and pray and work and give until we have given a good account of our ministry, even if we ourselves seem to suffer defeat at the hands of our enemy.

No one can really be defeated in the battle of life except the slacker who gives up the fight.

THE STORY OF THE CHURCH

The Papal Supremacy

In the X century the Papacy was an office that had been degraded into a tool of Italian politicians and a plaything for loose women. It had lost the respect of Christendom and possessed little real authority in Western Europe.

In the XI century it had been rescued from itself by the firm policy of the German Emperors who had forcibly placed German prelates of high character upon the reluctant Italians. It was the imperial policy to make the reformed Papacy to be the life and strength of a renovated Empire, but in the latter half of that century, by the policy of Hildebrand, this reformed Papacy itself claimed to be the source and final judge of the imperial office, and the creature which had been warmed at the fire of the imperial care became the deadliest foe to its benefactor.

The XII and XIII centuries marked the relentless struggle between the successors of Hildebrand and the successive Emperors, divided Europe into the Papal Guelfs and the Imperial Ghibbelines, and devastating Europe with its civil wars between Frederick Barbarosa and Alexander III, and Frederick II and Gregory IX, so that as the result of the Papal claims to temporal power, Germany was distracted, Italy dismembered, England disguised and France empowered by its controversies.

Every nation which had felt the hand of Papal government was paralyzed and permanently disabled, especially Germany and Italy, which owed to this Imperial-Ecclesiastical controversy their national impotency until modern times, while England and France in their resistance of Papal aggression built up strong national establishments.

As the weapon of the Pope was excommunication of the King, it became necessary for both Edward in England and Philip in France to summon the Commons, or the Third Estate, in order that all classes of people might be included in the resistance, and therefore none could be left to back the Papal Anathema.

It was this summoning of the Third Estate in England and France that became the basis of constitutional government in these nations, and which built up in England the strong constitutional government that has survived, and which gave to France that temporary establishment which enabled her to make the Papacy her tool instead of her enemy—a questionable asset, for in doing so France suffered the same as every nation which has housed the Pope. She lost more than she gained, for she lost the democratic form which England maintained, and herself degenerated into the tyranny of Louis XI.

But during all this time the Papacy played its role, as a foil upon which secular tyranny was broken and the common people came into their own. The King who would successfully withstand the Papal power must include the Commons in his government, and so parliaments came to be.

The Papacy itself in its mad ambition for temporal power overreached itself, and the work of Hildebrand and Innocent III tumbled into Nemesis in the hands of the haughty, hot-tempered Boniface, who satisfied his vanity at the Papal Jubilee, but whose whole establishment tumbled down, because there was no Emperor to protect him from the enemies which his violence produced.

Papal greediness had overreached itself, and in destroying the imperial power had made itself the easy victim of the king of France

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During the XIV century, the Pope was a French subject, living in France and doing the will of a French King, growing more luxurious and more impotent every day in the balmy atmosphere of Southern France.

For seventy years the Papal buildings in Rome went to rack and ruin, while French Popes lived in comfort at the Court of Augnon, but creatures of the king of France.

The very allies that the Papacy had chosen proved its downfall. The Roman robbers of Southern Italy; the heretical ragamuffins of Milan; the Tuscan estates of Countess Matilda; the free cities of Northern Italy; the Franciscan beggars; and the Dominican inquisitors were strange bedfellows for the Vicar of Christ to choose in order to strengthen a purely temporal throne, and they all aided in his fall.

It was during this questionable period of Roman administration that the doctrine of transubstantiation was made a dogma of the Church and the ancient discipline of penance for sin was transformed into the medieval practice of compulsory confession (1215). It was also the period in which the Roman Church put forth the doctrine that heresy should be put down by the sword, and the hateful Inquisition became an established institution in Papal Europe, but never tolerated in France after the bloody Albigensian horror, nor permitted in England at all.

If we shall know prophets by their fruits, then Italy, Germany and Spain gathered thorns and thistles, not grapes and figs from the harvest of Papal control in Church and State which an unfortunate lot assigned them.

Wherever the Roman idea of the Pope's supremacy has been most completely successful, there greed, not piety, has ruled, and there the unfortunate country has paid the penalty of its devotion. It retarded the development of Germany and Italy; it brutalized Spain; it has paralyzed Mexico and the States of South America, for the whole temporal aim of the Papacy was in direct contradiction of the basic principle that Christ's Kingdom was not of this world, and that Christians shall not exercise the kind of lordship that the Gentiles craved.

In the very zenith of its success will be found the best proof of its failure to show forth the life of Christ to men.

Newark Notes

The Rev. James W. Van Ingen, since 1899 Rector of St. Stephen's Church, Millburn, N. J., has been elected Chaplain of the Rahway Reformatory of New Jersey, and enters upon his duties Dec. 1. The Rev. Wm. J. Tilley, for twenty-five years Rector of Christ Church, Harrison, has been elected Chaplain of the Old Soldiers' Home, Arlington, and has entered upon his duties, his resignation of the Parish to take effect in January, with the completion of twenty-five years of service.

On the afternoon of Nov. 15 the great west window in St. Paul's Church, Englewood, was unveiled as a memorial to the late Mr. Herbert Barber. Mr. Barber was deeply interested in his Parish, and he made the building of the new Parish House and of a beautiful chapel at West Englewood possible. He was a staunch friend of the Diocese and of many good undertakings outside, especially the Seaman's Church Institution in New York City. The Broad Street Hospital in New York, a very remarkably equipped hospital, stands as a memorial of him by the gift of his brother, Mr. James Barber.

The four Archdeaconry meetings of the Diocese of Newark, at Passaic, Hamburg, Upper Montclair and Jersey City, brought out a large attendance of the clergy, and at Passaic and Jersey City, where evening meetings were held, representative Churchmen from many Parishes. The duties made by the war as regards the care of the soldiers and the military camps was the outstanding subject in the discussion, with definite reports by men who had ministered in the camps. Other discussions upon subjects concerning the life and work of the Church were profitable. These well-sustained meetings three times a year have done much to make for unity and good understanding and activity in the Diocese.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

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

Continuation of Report of 1917 of the Committee on Various Races to Provincial Synod of New England

THE BOHEMIANS (CZECHS)

There are over half a million Bohemians in the United States. Far different from the Gypsies who passed through Bohemia in the Middle Ages and brought into France their unrestrained "Bohemian life", the true Bohemians, or Czechs, are among the quietest and most domestic of all who have sought our hospitable shores. Five centuries ago they were "the pioneers of moral liberty and soldiers of truth", and today Bohemia is the industrial "crown of Austria". They are the most literate of our immigrant skilled workers and the cleanest of all our laboring class, honest in money matters and of high moral integrity.

THEIR HISTORY

In the Ninth Century the Bohemians were converted to Christianity by the Eastern Orthodox Greek Church. In the Eleventh Century they were forcibly brought under the domination of the Bishop of Rome. In the Fifteenth Century they obtained their religious freedom by a revolt against Rome, working in concord with the movement for reform in the Church of England, and the national Church of Bohemia was thus established a hundred years before the Protestant Reformation began. For 150 years this great Episcopal Church of Bohemia struggled against the attacks of Rome on the one hand and Protestantism on the other, and was wrecked as the Thirty Years' War began. In 1620, the 800,000 survivors out of a population of 4,000,000 submitted sullenly to Rome.

THEIR RELIGIOUS CONDITION

Coming to this country in a spirit of resentment against the Church, their attitude is antagonistic to Christianity. Protestantism they dread and suspect of self-seeking; Rome they hate as the ancient ally of an oppressive government. The Bible they interpret with childlike literalism, and attack it with the books of Ingersoll in their hand. Freed from the religious despotism of Austria, many of the Bohemian leaders in this country are "Freethinkers", and these are carrying on an atheistic propaganda, with the express purpose of destroying all Christian faith in the minds of the young. Against this energetic and organized movement the Roman Catholic clergy are powerless to contend, and entire communities, numbering sometimes thousands of souls, have been abandoned as hopeless. Not more than 175,000 Bohemians in the United States are adherents of the Roman Catholic Church, while Presbyterians, Methodists, Baptists and Congregationalists have gathered in a pitiful 5,000, after many years of work and much expenditure of money. Our Church has only just begun to realize that the Bohemians are children of an ancient sister Episcopal Church.

THE MINISTRY OF THE EPISCOPAL CHURCH TO BOHEMIANS

As priests, that is, as shepherds of souls, with authority in religion, and bringing them the Sacraments, our clergy must approach these people. They still cherish the tradition of their ancient Church, and can be won to ours when they are convinced that it is the same. They are not interested in the historical descent from the Church of England, for it is as an American Church that ours will appeal to them. A celibate priesthood they regard with suspicion and the enforced confessional is abhorrent to them, but they respect the married priesthood of the Russian Church, and will welcome the married American priesthood. They have not lost their love of formal worship in the beautiful ritual of the Eucharist, nor their veneration for the Sacraments.

John Huss, the saviour of their race, and still their patron saint, stands as their ideal of a priest of the Church, but as far as their knowledge goes, this ideal has been lost to the world. They accuse Protestant ministers of baiting them with society and free suppers, and they allege that Roman priests demand money before they will minister to them. If they find our clergy to be preachers of righteousness, visiting the sick, calling upon their families as a friend, lovers of their children, offering to give their dead Christian burial, and all without asking a fee, then they will begin timidly to attend the Church services and send their children to Sunday School.

Social service will not touch these people, except where they are found in scattered farm lands, for in every group of fifty families or more they supply themselves with a neighborhood center and build their own community house. They even have their own "movies" in the large cities. They emphasize the family life, and Sundays are the occasion for family gatherings.

The children are already making their appeal to us. They are ambitious for an education, and they are the quickest of all our peoples to become thorough American citizens in the second generation. Our clergy should look up the children in hospitals (where they will be found the only Catholics who do not desire to see a priest), and they should interest themselves in the children's school work. Men, not women, direct the children in the community playrooms, and it is the fathers who, although atheists, arrange for the children's Baptism. Yet the mothers direct the finances of the family, as well as the education and religion of their children. Music is their passion, and the boys are always excellent singers, above the average, and they make ideal choristers, regular, obedient, spirited, and they have rich, big voices. Often, however, children will be brought into our Church, receive Confirmation and become faithful communicants, only to succumb to the persistent propaganda of the "Freethinkers" after they reach the age of 17 or 18. But they still remain deeply religious, and they can be held and brought back by patient and cordial comradeship. They are really hungry for Christ and His Church.

THE ARMENIANS—A RACE OF MARTYRS

Every one in America today knows of the atrocious sufferings inflicted on the Armenians by the Turks in the course of the great war. President Wilson set apart a day when all citizens were requested to make offerings to relieve the hunger and nakedness of those Armenians still left alive. But beyond this knowledge, we as a people know little of these gallant martyrs. Persecution has been their sad lot for centuries. For many hundreds of years the Armenians have been martyrs, namely, witnesses to the Christian faith even unto death. Their country has been pillaged and harried, and they have given their lives as martyrs through ages. Today there is no country called Armenia, that is, no independent Armenian State, for, like Poland, the land was divided up among various powerful neighbors, especially Turkey and Russia. In the Turkish portion, the Armenians have suffered massacre after massacre. Mostly their lives and property would have been spared had they been willing to renounce Christ and accept Mohammed. With splendid heroism they have declined this course, and have been faithful unto death.

ARMENIANS IN AMERICA

But, it may be said, Armenia is very far away from America, and in what way are we concerned with these people? Here is the answer: Many Armenians are now residents of our Republic. For the last quarter of a century they have been coming here, until now there are several thousand in our midst. Especially is this true of New England, where there are a number of large colonies. These people are generally poor, and know little if any English, and they are therefore all too easily exploited by the unscrupulous. It is most important that all the blessings of the Christian religion should be maintained and developed among these brethren. They have some rather loose ecclesiastical and social organizations here, with a few of their clergy, including an Archbishop and a Prelate; but they need a helping hand from the older residents, and particularly Churchmen are in a position to give this assistance. A word or two about the status of these "strangers in our midst" will help to make clear the reason why we Churchmen should be active in the blessed task of helping the little remnant of the Armenians here.

THEIR ANCIENT APOSTOLIC CHURCH

The National Church of Armenia is one of the oldest branches of the Christian commonwealth, tradition assigning its foundation to the Apostles St. Thaddeus and St. Bartholomew. At any rate, by the Fourth Century, owing to the labors of St. Gregory the Illuminator, the Armenian people as a race had accepted Christianity. While Catholic and Apostolic in its three-fold ministry and Sacraments, the Armenian Church was not represented at the Fourth General Council, and owing to a technicality never accepted the decisions of that Council. It is not, therefore, in communion with the Churches of Greece and Russia, but its deviation from the faith would seem to be more apparent than real. In its government it is autonomous, and its laymen play a large and very real part. It is in this respect astonishingly like the Episcopal Church, and also resembles the Anglican communion by its non-communion with the rest of the Catholic Church, as well as in queries as to its orthodoxy.

FRIENDLY TO OUR CHURCH

There has long been a friendly feeling between the Armenian Church and the Anglican communion, despite their geographical separation. Now that today, in the United States, they are brought close together, a very real fraternity may be expected, and in some cases has already been shown. This fraternity should be developed, and to this end the Committee of Various Races of the Province of New England asks the prayerful co-operation of all good Churchmen.

Ogilvie Conference in Wyoming

The Ogilvie Conference met in the Bishop's House, Cheyenne, with nearly every clergyman of the District in attendance, Wednesday, Nov. 7 to 13.

Each day's work was begun with Morning Prayer or the Litany at 9:30 a. m. ,and on Tuesday and Thursday the Holy Communion at 7:30 a. m.

On Sunday, Nov. 10, Mr. Morten Joslin, a former Presbyterian minister, and Mr. Rowland Frederick Philbrook were ordained Deacons.

Wednesday morning the Rev. S. Arthur Huston read a paper, The Social Teaching of Jesus, and Their Application to the Modern Economic Problems, which was indeed very good and provoked considerable discussion.

In the afternoon the Bishop spoke on Customs, the basis of their origin and the question of their continuance, such as the prayers used in the Choir room before and after services, the use of Processional Hymns, when profitable or in taste, the selection of other Hymns in relation to the singers, and their phychological effect, the danger of the sameness of services if the variable parts be not so well rendered as to make them lessons in themselves, the use of Psalms for the day and the larger use of the selections, the Canticles really too fine for rough work, and the advisability of saying them, the advantage of having Bibles in the hands of the Congregation for the reading of the lessons, that the notice of the Holy Communion be not made in conjunction with secular and trivial matters, the invocation before sermons. This last caused the Bishop to ask each to give his custom in this and his reason for it. The rest of the service was in like manner discussed.

Thursday at 7:30 the Holy Eucharist was celebrated by Dean Thornberry and the offering taken for Armenian sufferers. Morning prayer was read by Rev. W. H. Ward at 9:30, after which the Rev. Alan Chalmers read his paper, The Credal Words, the Resurrection of the Body in the Light of Modern Scholarship, which was fully discussed, the Bishop closing the discussion with a scholarly and reverent dissertation.

In the afternoon the Bishop gave a meditation of the Office of Baptism, the preparation of the minister, the candidate, the rendering of the service, closing with a story from the life of his father wherein he told of the baptism of Jim, a servant of Gen. Sibley, which led to the baptism of the General, the Governor, Lieutenant Governor of Minnesota and a score of others. This story we hope may be written some day and made one of the most effective tracts possible in bringing people to Holy Baptism.

The Conference remembered Archdeacon Dray, who is engaged in Hospital work in Europe, by sending a letter from each man.

There was also a letter from each man to Mrs. Ogilvie, expressing their appreciation for the blessings of the conference for which she has kindly provided the expense.

Friday, after the Litany read by Rev. Guy Kagie, Mr. Morten Joslin read his paper, "Theology and the Pulpit as Illustrated by Reginald Campbell's Apologia." At the close Mr. Joslin referred to his own leading back to the Church by the longing for the Altar. The Bishop called for discussion from others who had come in from other bodies, and Haupt and Kagie, who came from the Methodist and Dr. Schepp from the Roman Church responded. Dean Thornberry, Mr. Huston, and Mr. West also spoke on the subject, after which the Bishop gave a short address on the preparation of sermons—specific and general culture.

The afternoon the Bishop gave a most helpful meditation on the use of the office of the Visitation of the Sick, and Pastoral Visiting in general.

Saturday, after Morning Prayer by the Rev. A. G. Fowkes, the Rev. Paul James read his review of H. G Well's "God the Invisible King," which he handled in good literary style.

In the afternoon the Bishop gave a meditation on the Ordination office with especial thought to the two to be ordained, which was most helpful to every man in renewing his vows.

Monday, after Morning Prayer by Rev. Rowland Philbrook, the Rev. R. B. W. Hutt read a paper, "The Divorce Problem in Parochial Life," which provoked considerable discussion

The Bishop gave a meditation on the preparation for the Marriage Ceremony and on the Burial Service and on the Burial office, emphasizing the value of pastoral visits before and after these services.

The Conference closed Tuesday noon after a most helpful and inspiring meditation on the ministry of prophet, priest and king, dealing with the various titles, preacher, parson, pastor, rector, curate, priest. Throughout the Conference everyone felt that the chief value was in the deep spiritual tone given by Bishop Thomas in his special meditations, and next to that the scholarly summing up of discussions and what he added to them. Bishoptowe with its kindly hospitality, becomes very dear to every clergyman after months of isolation and loneliness in the remote fields where most of the men must do their work.

Plain Talk on Wedding Fees by Philadelphia Rector

The Rev. David M. Steel, D. D., Rector of the Church of St. Luke's and the Epiphany, Philadelphia, Pa., says: "I am anxious to the point of eagerness that every one shall use the Church for every possible function, either public or private, and to rid his mind of any idea that this use should be expensive. The proper place for every wedding, as indeed for funerals—and christenings, for that matter—is the Church. It is yours for the asking. It is here for that purpose. It is a privilege to us to be of service, rather than a price you have to pay for being served. Nothing ought to prevent you from the Church's rightful use.

"Please let me speak with utmost plainness. We have had weddings in Church which cost (somebody) $500; we have had others that did not cost anybody 50 cents. We have had elaborate private weddings in the little Chapel, with a hundred people present. We have had modest public ones in the Church proper, with no company present but the two witnesses. There have been wedding fees of a hundred dollars, and there have been some others of less than a single dollar bill."

Preparation for Citizenship Urged by the Rev. Gardiner L. Tucker

The Rev. Gardiner L. Tucker, Secretary of the Board of Religious Education for the Proviuce of Sewanee, stressed the need of religious education as a service to God and country in addresses given at Christ Church and St. Paul's Church, Savannah, Ga., on Sunday, November 11th. He urged it as a special duty of the Church to prepare the future citizenship for the He asserted that the whole social order of civilization will be changed and have to be built anew. "We must have men and women of Christian character for this service. We expect the system of public education to take up the general task of preparing for citizenship, but we do not expect from it the spiritual influence, which, like the salt in the food, may not be considered important, though a small part is necessary for the health." Without this influence, he stated, there must be corruption. He sketched an outline of the educational institutions of the Church in the Province, which comprises nine states of the Southeast. He referred to five institutions, which he considered the most important in the education of the young: The Theological Seminary, the College, the Secondary School, the Church School and the home.

Religious Education Urged by Jews and Christians

A mass meeting of unusual interest was held last week in New York City to promote the religious education of the young, which was participated in by leaders of the Jewish, Roman Catholic, Anglican and Protestant faiths. Bishop Frederick Courtney, Retired Bishop of the Church, and Chairman of the Inter-Denominational Committee on Week Day Religious Instruction, presided. Addresses were made by the Rev. Dr. Ignatius Smith, pastor of the Dominican Church of St. Catherine of Sienna, representing Cardinal Farley, who was unable to attend; the Rev. Dr. Judah L. Magnes, head of the Kehillah of Jewish Community; Professor George Albert Coe, a Methodist, the protestant representative, and Dr. John H. Finley, State Commissioner of Education. The following resolution was unanimously adopted:

"Resolved, That we rejoice to learn of the Interdenominational Committee for Week Day Religious Instruction on which are representatives of substantially all the synagogues and Churches of this city, including Jewish, Roman Catholic and Protestant, endeavoring in co-operation with one another to take advantage of any opportunity that may present itself to secure week day religious instruction for those children who now lack it; and we pledge ourselves to use our influence to create a strong and enthusiastic public sentiment in behalf of this matter, and wish this committee Godspeed in its work."

Dr. Finley outlined the following proposals, on which, he believed, all could unite:

"The preparation of a book of selections from the Bible by an interdenominational commission appointed by the Legislature or by the Board of Regents for use in the schools.

"The formation of a project for non-proselyting co-operation between the schools and the various denominations to the end that every child may have its democratical and its religious instruction.

"The granting of Regents' credits for serious work in Bible study outside of the schools."

Soldiers Appreciate Work of a Church in Maryland

Grace Church, Anniston, Md., is doing a splendid work for the soldiers at Camp McClellan near that city. The Rev. Charleston Barnwell, Rector of the Parish, reports that the entire second floor of a building near the center of the city has been rented and equipped for the use of the soldiers with a consecrated woman of the Parish in charge. It is open every night from six until nine, and on Wednesdays and Saturdays from three until ten. Coffee, hot biscuits with butter and jelly are served by the Ladies' Guild every Saturday night, and the attendance on these occasions have averaged between 100 and 125. In this far-away Southland the boys have found a place that breathes the atmosphere of home. They also appreciate the privileges of the Church. They not only fill the pews on Sunday morning but they fill the aisles. They march with the Choir, and on several Sunday nights the Girls of the Choir have given place to the soldiers. A member of the Military Police has a boys' class in the Church School and incidentally has demoralized all the other classes whose boys are of that age when a khaki uniform has greater attractions for them than a charming young lady. A few of the soldiers are preparing themselves for Confirmation next month.

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HAREBELLS

Then open wide your eyes and you shall see a train of winsome little sprites that answer to the Harebell's magis call. And should you follow in their wake, sweet revelry and mirthfulnes shall fill your hours from twilight's fall to earliest dawn.

Now they for the Fairy Ring and hand in hand, with nimble feet, dance to the music furnished them by sprites who form the Fairy Band. And such a Band it is! Their instruments are Trumpet Flowers and Columbines; the Dandelion's stem, the Willow's bark, and blades of Grass. Round and round and in and out they go with merry, ringing cheers and smiling faces.

Then, when the dancing is ended, the Fairy Queen invites them all to banquet at her table, and while they feast, Puck, the merriest Fairy in the world, makes mirth and joke for all. They fare on sweetmeats taken from the heart of flowers, and drink from crystal cups the dews that fall from heaven upon the leaves and grass and vines.

When the dawn sends her pink signals over the sky, the Harebells peal anew, in faint, sweet tones, to warn each Fairy of the coming day. Then off they go their homeward ways and hide from every eye till Harebells sound the banquet call again.

A Cry for Immediate Help

MEMORIAL TO HOUSE OF BISHOPS IN SPECIAL SESSION AT CHICAGO, ILLINOIS

The American Committee for Armenian and Syrian Relief desires to express to you, and to the Protestant Episcopal Church, through you, its deep gratitude for the cordial help and co-operation of your body in the indispensable relief work in Western Asia which the Committee has conducted for two years.

Of the horrible condition of the Christian peoples of the Levant, brought about by deportation, massacre, hunger, disease and destitution, you are well informed. The oncoming Winter threatens unprecedented suffering because of the depletion of regular sources of supply and the consequent high prices. Refugees have exhausted their own resources and are completely dependent upon private American charity.

More than one hundred brave, competent American Missionaries in Turkey, Caucasus and Persia are standing by these wretched sufferers, and are willing to lay down their lives to save them. The Syrian (Nestorian) Church of Eastern Turkey and Western Persia have been rescued by the funds from America. This ancient Church has especially close relations to the Archbishop of Canterbury, and American Episcopalians have an intimate interest in its welfare. The Bishops of New York, Pennsylvania, and others, have their need close at heart. A cablegram just reports the gratitude of the Patriarch, Mar Shimun and his urgent request for appeal for further funds. In these two million Armenian and other Christians lies the hope of true religion and economic prosperity in Western Asia. They must be saved.

America has many new and pressing needs, but she must not let the hope of Western Asia die because of diversion of her interest to other quarters. All these needs can be cared for adequately by our great nation.

The Bishop of New York, Bishop Lloyd of the Board of Missions, the Bishop of Harrisburg and the Bishop of Fond du Lac were on the Committee on Petition for Armenian and Syrian Relief. The Bishop of New York, from the Committee on the Petition from the American Committee for Armenian and Syrian Relief, presented the following request:

The Special Committee to which was referred the petition from the American Committee for Armenian and Syrian Relief begs leave to submit to the House of Bishops the following report:

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

It is hoped that the appeal of the American Committee for Armenian and Syrian Relief may meet with a prompt and liberal response at once.

Contributions may be sent to Cleveland H. Dodge, Treasurer, Madison Avenue, New York, or to Mr. Woodbury Langdon, 59 East 59th Street, New York.

The Committee, therefore, recommends the adoption of the following resolution:

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

The question being on the resolution recommended by the Committee, it was adopted.

(Signed) GEORGE F. NELSON,
Secretary of the House of Bishops.

In view of the continued and enlarged demands of our brethren in Bible lands, the American Committee for Armenian and Syrian Relief desires and hopefully contemplates the continued co-operation of your body in this tremendous work. All of our operating expenses in America are privately met, and competent American Missionaries and Consuls supervise the field work without expense to relief funds.

With a profound sense of the heavy burden which we cannot and would not lay down, the Committee goes forward to its sad and necessary task, relying on the sustained support of Christian Americans. The House of Bishops in council will know how best to secure the adequate co-operation of the Church as a whole.

Large Mass Meeting for Armenian-Serbian Relief in New York

"Nothing in all the catalogue of German crimes was blacker than the countenance it gave to the murder of the Armenian nation. It might have been stopped had Germany raised her hand." This declaration was made by Rabbi Stephen S. Wise at a stirring mass meeting held in the New York Hippodrome on Sunday, Nov. 11, for the purpose of raising funds for the relief of the starving Armenians and Syrians.

The huge Hippodrome was packed to hear the notable speakers and artists who gave their services in this cause. Besides Rabbi Wise, former Ambassador Henry Morgenthau; Mooshek Vorperian, 17-year-old refugee; Hon. Henri La Fountaine, Senator of Belgium, and Hon. John H. Finley made powerful addresses. Music was rendered by Dan Beddoe, tenor; Madame Jacobey, soloist, and W. A. Maloof, composer and organist. The Globe Chorus, the Trinity Form Church Choir, led by L. Camilieri, and the New York Billy Sunday Choir also assisted.

Henry Mongenthau, but recently returned from Constantinople, said:

"It has been to me a source of great satisfaction to know that the relief work carried on in Constantinople through American agents has continued since my withdrawal from Turkey without abatement. From all that I have learned through conference with American representatives who have recently come from Turkey, I am convinced that the work now, even after diplomatic relations have been broken, is still going on in some districts with increasing force and effectiveness. It is gratifying to learn, from those who have recently come from the country, that the Turkish officials have promised to co-operate in the matter of caring for the terrible destitution which so widely prevails in the country. Let us hope and pray that they have seen the error of their ways."

A large collection was taken from the audience, many of whom signed pledges of monthly subscriptions for the support of orphan children. Many suffering children, too, it was announced, will receive food and clothing as a result of yesterday's tag day conducted throughout the streets of New York.

A letter has just been received by the American Committee for Armenian and Syrian Relief from the Secretary of the West Persia Committee, telling of the frightful need in that district, and begging for more funds to be sent at once, so that provision for the Winter may be made. Extracts follow:

"I have been permitted to visit the districts of West Persia in connection with relief work. I found a desolate country, especially the city of Soujboulakh. At the last advance of the Russians, heavy fighting followed. A large section of the city was destroyed, and many surrounding villages, several thousand persons being killed, and skeletons are still to be seen on the road sides. Those who were not killed fled with the Turks who had led them into the trap. Their flight, like that of the Syrians in 1915, was in the Winter, over heavy snows covering the mountains. Many persons died from exposure.

"For some months now the remnants of those who fled have been returning. They did not find a warm welcome in Turkey, and the heat of the Mosul plains was more than they could stand. In the Winter, as they fled, many died from the cold. In Mosul, when Spring and Summer came, many more died from the heat. Bereaved and lonely, few in numbers, compared with the hosts that fled, they return only to find their villages destroyed and all their possessions gone, with a country inhabited only by the army. It is estimated that there are now forty thousand facing hunger.

"Now the facts are these:

"1. Forty thousand people in desperate need. They must have food, clothing, bedding, and unless they have seed they will be starving next year also.

"2. There was not one-tenth of a normal sowing in the region last year, and not more than one-fifth of what was sowed was harvested.

"3. I think that fully 75 per cent of the hungry are widows and orphans, and the majority of the remaining 25 per cent are old and infirm.

"4. There is little or no wheat in the district. What is given will be brought a distance of three to seven days on donkeys or horses. The price will be very high.

"5. The number of refugees is increasing daily."

With such facts pouring in with almost every mail which comes through from the near East, the American Committee for Armenian and Syrian Relief must renew its appeal for funds to mitigate as far as possible such frightful want.

Prayer Book Revision

V.

FURTHER UNCOMPLETED WORK

The House of Bishops considered the Revision Commission's report on the order for the Holy Communion, and sent their action thereon to the House of Deputies. The report came too late for the Deputies to attempt to deal with a matter which raised so many questions. The next Convention will have to start over again, but a little progress has been made because the amendments which the House of Bishops adopted to the report of the Commission are contained in the Journal of the Convention, and throw some light upon the way in which the report may be received through the Church. Yet nothing can bring out more vividly than those brief records in the Journal (p. 351) the loss which the Church sustains by the "closed door" policy of the Bishops. Here is action upon the central and most essential part of the Prayer Book. The record of the action is before us; but there is no hint as to why the action was taken. Of course, stories leak out, and Bishops speak out; but courtesy requires that nothing should be publicly quoted, and the Church is left in the dark as to the reasons which guided those who are entrusted with leadership in taking action most important to the Church.

Take as an illustration the offertory sentences. The Commission, after careful study, dropped eight of the least felicitous of the present series, as for example the particularly unfortunate verse from I. Corinthians, in which the minister seems to expect the offering to go for his own use. It added two new ones for Missions, and grouped the sentences so as to show that various aspects of giving are emphasized. Those seemed sensible recommendations. The Bishops defeated them all and left the sentences as they are today. Why did they do it? We get no guidance. We do not know whether they discovered some principle in the present series which had been lost sight of, or whether it was only that particular Bishops had favorites which they did not want lost, and which through "Senatorial courtesy" were therefore retained.

Or take another small matter. In the "comfortable words" from I. John xi:1-2, the Commission suggested that to the phrase "and He is the propitiation for our sins" should be added the concluding words of the verse, "and not for ours only, but also for the sins of the whole world". The Bishops would not accept the addition, in spite of the fact that St. John himself thought it worth while. We are left entirely in the dark as to whether they had some liturgical reason, or whether they thought that the comfort of the words was decreased if too much stress was laid upon the rest of the world.

But, jesting aside, while every one can understand the necessity of executive sessions in legislative bodies, and in the House of Bishops would be likely to be more frequent than in most, it is neither edifying nor democratic that the Bishops should act on matters of this kind and leave us guessing as to why.

The matter of the offertory sentences and the "comfortable words" is comparatively trivial. There were at least three matters about which the Church was greatly concerned: The Decalogue, the Prayer for the Church Militant and the question of Reservation.

The Commission did not propose to revise the Commandments. All that it proposed was that in using them in the Liturgy and the Catechism, the qualifying and explanatory portions should be dropped. "Remember that thou keep holy the Sabbant day" is a clear and thoroughly intelligible injunction. It gains nothing in effectiveness by rehearsing the list of members and property. It loses in effectiveness by the recital of the clause which bases the holiness of the Sabbath upon God's six days of creative activity, for in the minds of many that statement brings questions and doubts, and to none does it bring any real sanction. The Commission believed that the Commandments, rehearsed at least once a month in this shortened form, were a help to worship. They made the proposal. It aroused great interest, being perhaps the most widely reported item in the recommendations. The House of Bishops defeated the proposal. It would have been very helpful to the Church to have some idea of the kind of considerations which were advanced.

The same is true, and of far greater importance, in regard to the Prayer for the Church Militant, into which the Commission had brought petitions for the conversion of the world and for the departed, together with some minor alterations and additions. The introduction of the prayer for the departed raised the same question as in the Burial Office, except that here the prayer would be obligatory; there it was left optional. Presumably it was on that ground that the Bishops did not accept the suggestion.

They did adopt a rubric on Reservation of the Sacrament (slightly revised from the Commission's report), which is important enough to quote: "Subject to the regulation of the Ordinary, the priest may reserve as much of the consecrated bread and wine as may be required for the Communion of the sick on that day. But all that is not so required shall be reverently consumed after the blessing. There are two very different purposes to be attained by reserving the Sacrament. One is to make easier the Communion of the sick. The other is to keep the consecrated elements on the Altar as a means of assisting worship or as an object of worship. There is a strong body of people who urge the legality of the former practice, even under the present rubric. There are a few who, rubric or no rubric, maintain their right to reserve the sacrament for worship. There is considerable difference of opinion as to the intent of the present rubric, in spite of its perfectly clear wording. It seemed, therefore, to the Commission that it was wise to attempt a recasting which would remove doubt.

The recasting assumed two things. It assumed that to take the consecrated elements from the Church to the homes of the sick or to the hospital, provided it was done on the same day as the celebration, so that the sick person would seem to take part in the same service, was a very proper as it is a very ancient practice. It is assumed, on the other hand, that reservation for worship was contrary to the intent of the Prayer Book and to the spirit of the Church.. The rubric was obviously framed to meet those two assumptions. It aims to make the matter so clear that there can be no subterfuge. It is perfectly honest and courageous for men frankly to break the law of the Church if they feel impelled by conscience and convinced that this is the only way to bring the Church to accept their view. It is not honest, under the guise of reservation for the sick, to stimulate the adoration of the Sacrament. It would seem that the rubric, as adopted by the House of Bishops, might make all that clear.

If it does, it will be a great gain. There is altogether too much word confusion in our theological controversies. We are not definite enough. Reservation for the sick is only a question of practical expediency. Reservation for worship opens a profound question regarding the relation of God and man. We ought to consider them separately. I may add that the controversies about confession are constantly befuddled in the same way. The confession of one's sins, as urged by many a great Anglican divine, for easement of one's soul is a question of pastoral theology. Practical psychological considerations must determine upon it. Confession, regarded as Sacramental and as part of the theological system of the Church, is a very different matter. It is of the utmost importance that these things should be made clear, and that we should know where the Church stands upon them. The discussion of the Revision of the Prayer Book is sure to help.

It is impossible to consider in detail all the other changes proposed in the order for the Holy Communion. In general they looked to systematizing phraseology, to recognizing minor changes in use, and to enrichment. A new title, "The Divine Liturgy", with the present familiar titles following, was suggested. That is a return to very ancient usage. The Prayer of Humble Access was put in its original place after the Consecration, a change opposed on the ground of its tendency towards sacerdotalism, although it is hard to see the force of the argument. It should also be noted that many new Collects, Epistles and Gospels have been proposed, although acted upon by neither House. The desirability of such additions for Ember Days, Independence Day and other occasions will be easily recognized. Whether the choice of prayers and Scriptures is a happy one the Convention will have to determine.

One further word in regard to the Eucharist: The chief objection which has been made to the proposed revision is that it shows sacerdotal tendencies. I think that a careful study of the proposals as a whole will reveal that they spring not from sacerdotal theory, but from a desire to interpret the mind of the Church in its Twentieth Century fullness. We ought to be emancipated from the controversies of the Sixteenth and Seventeenth Centuries. We ought to be able to look at questions in relation to modern needs and modern uses just as much if the particular matter is a revival (like prayers for the dead) as if it is a "new thing", like the Independence Day Collect. Only as we approach these questions in that spirit can we hope to make a revision which will express the true bigness of a Catholic Church.

EDWARD L. PARSONS.

An Urgent Appeal From General Pershing's Staff

"The Red Cross has direct responsibility of supplying us with surgical dressings, and nothing in the whole situation is equally important. Red Cross standard dressings in millions must be sent over with all speed possible. If this is not done and done immediately a serious calamity and national disgrace is inevitable. The American women who compose the Red Cross chapters should prepare with all the enthusiasm and speed possible the dressings which mean life or death to our men. This whole question deals with the most vital thing that the women of America can do for the soldiers in the war."

The performance of a duty is never a useless office, though we may not see the consequences, or they may be quite different from what we expected or calculated on.—Selected.

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WOMAN'S WORK FOR THE KINGDOM

Southern Virginia Junior Auxiliary Meet

The twenty-third Annual Meeting of the Junior Auxiliary of Southern Virginia was held in St. John's Church, Hampton, November 10th.

The Junior delegates were invited to all the meetings and social functions of the Woman's Auxiliary.

The first service was the quiet hour, conducted by the Rt. Rev. Dr. Beverly D. Tucker.

A very pleasant reception was given by the Woman's Auxiliary of Hampton to the new Suffragan-Bishop, the Rt. Rev. A. C. Thomson, D. D., and Mrs. Thomson and all the delegates and members of the Auxiliary, in the home of Mr. and Mrs. Frank W. Darling. During the evening, Mrs. Andrews, the President of the Hampton Woman's Auxiliary made a short address of welcome to the visitors. She then introduced Rev. Edwin R. Carter, Rector of St. John's Church, Hampton, who, in a very happy address welcomed Bishop and Mrs. Thomson to the meeting of the Woman's Auxiliary.

On Friday night the Juniors of St. John's Church, Hampton, under the direction of their leader, Mrs. Eldred Jones, gave a Mystery Play, called "The Brightness of His Rising." The Boy Choir in Vestments sang "Oh Zion Haste" for the processional and led by Mr. Carter they sang a number of hymns during the play. The lesson of the play is how the Spirit of Old Japan was finally convinced that the Christian religion has much to offer for the happiness and betterment of mankind that is lacking in the old religions of Shintoism, Buddihsm or Confucianism. The stage was a bower of blossoms and most beautiful. The girls who took the parts so well were all dressed in beautiful Japanese kimonas, with crysanthemums in their hair. Several persons in the audience who had been in Japan said they sang the Japanese anthem very beautifully and pronounced the Japanese words correctly.

Saturday morning the real Junior and Little Helpers Day was a beautiful sunny day. The Rev E. R. Carter conducted the service. All pledged allegiance to the Cross and the Flag and joined in singing America.

Mrs. Frank W. Darling, President of the Juniors, then took charge of the meeting and the report from the Little Helpers was first read. Miss Mary Garrett, the leader of the Little Helpers was prevented by illness from being present, and for the present will have to give up her work with the Little Helpers. All regretted Miss Garrett's absence and sent her a telegram of greeting. Miss Emily Hall of Williamsbufg, read the report for the Little Helpers, and she will carry on Miss Garrett's work for the present. Mrs. Castle then spoke on the importance of the United Offering and urged all the Juniors not to forget that the united Offering is primarily a thank offering, and surely every member of the Junior Auxiliary has much for which to be thankful.

Mrs. Shirley Carter was appointed alternate delegate to the Synod in case Mrs. Darling in unable to attend.

Each of the Diocesan officers spoke just a word: Mrs. Letcher, President of the Woman's Auxiliary, Miss Lila Tucker, Vice President of the Juniors, Miss Anne Booker, Secretary, Miss Roberta Newton, Treasurer, Miss Julia Holt, Ed. Secretary.

"What are we doing for the boys?" was asked. Only two branches reported as doing anything for the boys. St. Andrew's, Norfolk, and St. John's, Hampton.

Stress was laid upon paying the pledges before doing special work. The pledges represent the work that the Juniors as a whole are doing and must be met first. Many branches did not give anything to the pledges this last year . The whole amount of the pledges was only $235. This obligation was not met. Some of the pledges were cut in half. The pledges are also credited on the apportionment. The box this Christmas is to be sent to the Rev. Nevill Joyner, Pine Ridge Agency, South Dakota. The Juniors of Wilder, under Miss Sutton, made a beautiful warm quilt which will be sent.

Rev. Hubart Lloyd addressed the Juniors and showed the pictures and told the story of the two Japanese girls who are at the Chatham School.

All were delighted to have a word from Deaconess Adams of Keckee, who thanked the Juniors for their gifts to her people and said she could use anything they would send.

Mrs. Sutton spoke of her work among the miners at Wilder, and of how much pleasure her Juniors took in making the quilt.

Miss Wagner told of her people in Amherst county; their greatest need is education. She teaches the county school and hopes to have one of her school rooms fitted up for industrial instruction. She needs another worker with her as she is all alone.

Deaconess Williams of Dante said she could use workers in the winter time as well as in the summer.

Miss Littell then gave a most inspiring talk on the Needs of China, particularly of the Church General Hospital in Wuchang. As she told of native remedies all were consumed with the desire to send at once better medical facilities for China.

Rev. Edwin R. Carter conducted the noonday prayer. Then Mrs. Darling said she would retire and turn the Juniors back into the hands of the real Mother and real Leader of the Juniors.

Mrs. Lloyd organized the Juniors and this is the first time she has met with them since she went to Japan. It was a very great treat to have Mrs. Lloyd again at the Junior meeting. She told the history of the pledges and urged that all old pledges be renewed.

Mrs. Lloyd then told the story of her two Japanese Dolls and all caught the spirit of her consecrated service and rejoiced to have her in our midst again.

Mrs. Lloyd closed the 23rd Annual Meeting of the Junior Auxiliary with prayer.

All repaired to the Parish House where the ladies of St. Agnes' Guild and the Ladies' Aid of St. John's Church had prepared luncheon for the Juniors, the delegates and the Boy Choir.

The roll call showed that 23 branches were represented at the meeting.

Diocesan Branch Woman's Auxiliary Meets at Pittsburg

The annual meeting of the Woman's Auxiliary to the Board of Missions, Diocese of Pittsburgh, was held in St. Peter's Church, Pittsburgh, November 8th and 9th, beginning with the Celebration of the Holy Communion, Bishop Whitehead preached the sermon. Addresses were given by Deaconess Newbold of Japan, and the Rev. L. E. Whittemore, Assistant Rector of Calvary Church, Pittsburgh, who spent six years in the Philippines, and sectional conferences were held. The following officers were elected for the ensuing year: Mrs. Marcellin Cote Adams, President; Miss Margaret Phillips, Treasurer; Mrs. Robert S. Armstrong, Corresponding Secretary; Mrs. W. C. Hawley, Junior Auxiliary President; Mrs. T. C. Bingham, President of the Little Helpers; Miss Jane Cuddy, United Offering Treasurer; Mrs. E. W. Harvey, President Periodical Club; Mrs. H. P. Allen, in charge of the Educational Work. An informal reception was tendered the deligates by Bishop Whitehead at the Episcopal residence.

New Jersey Notes

The semi-annual meeting of the Camden District of the New Jersey Sunday School Institute occurred in Trinity Church, Moorestown, Monday, Nov. 12. The Rev. Frederick A. Warden, President of the Camden District and Rector of the Parish, presided. The service in the evening was said by the Rev. Howard E. Thompson, Secretary and Registrar of the Diocese. The meeting was exceptionally spirited and definite. The annual election resulted in the choice of the existing officers, with the exception of a new Treasurer, Mrs. Barton Lucas of Gibbsboro.

The District includes twenty-four Sunday Schools, all but three of which were represented at the meeting by an attendance of 100 delegates.

The themes presented were "Practical Problems of the Church School", "Practical Interest in Missions", "Social Aims and Methods of the Church School", and "Missionary Work in the Pines". The speakers were the Rev. Messrs. Charles W. Shreiner and Philip E. Osgood of Philadelphia; J. Benjamin Myers of Vincentown, and Cornelius W. Irving of Medford.

Convocation of Missionary District of Kyoto

Fukui, Echizen, Japan,
October 30, 1917.

The West Coast Sub-District, comprising the Convocations of Toyama, Ishikawa and Fukui, has been the scene of unusual activity in Church Mission circles this Fall. The first event was the General Meeting of all the Mission workers of the Missionary District of Kyoto, for a quiet time of prayer and study for three days, from Sept. 25 to 28, at the Yamanaka Hot Springs, in the Convocation of Ishikawa.

This place is a little village composed almost wholly of hotels, which exist for the convenience of those who come to these hot springs for the benefit of their health. It is a beautiful spot, but the enjoyment of that beauty was somewhat marred by the fact that it rained all through the session. However, as the main recreations are taking mineral baths and shooting the rapids of the little stream that flows down the valley, the rain did not cause any serious inconvenence, for the former is an indoor sport, and the splashing of the water makes raincoats and umbrellas a necessity, in the case of the latter, even in good weather. Certainly one would not be justified in saying that it was at all a dry conference, and judging from the way in which the baths were used, it would be hard to find a cleaner set of people anywhere!

The main features of the real program were the sermon by the Rev. Y. Naide of Christ Church, Osaka; the series of talks on "The Means of Grace" by the Rev. Y. Inagaki of Sendai, and the two practical talks by the Bishop, the Rt. Rev. H. St. George Tucker, D. D., all of which were well adapted to their purpose of helping the workers. It was remarked at the end of the session that, contrary to the experience of previous years,, no one had gone home sick, nor had any one left early for any other reason, a sure sign of deep and continued interest, which is also a guarantee of the benefit received by those in attendance.

Next in order was a Sunday School Institute for all the Sunday School workers of the three Convocations, which are now organized into the West Coast Sub-District, under the general supervision of the Rev. P. A. Smith. The workers gathered at Fukui, those from outside of town being entertained in the homes of the local workers and Christians. The lecturer was Mr. M. Sobagaki, for many years a public school teacher, and now a catechist and special worker among children in the city of Osaka, as well as pastor of the "Children's Church" in the Church Orphanage, the Widely Loving Society. The following program will give some idea of what was done:

Tuesday, Oct. 16.
3:00 p. m. Kindergarten Class Teachers—Lecture by Mr. Sobagaki.
5:00 p. m.—Supper, prepared by the ladies of the Auxiliary of Fukui Holy Trinity.
6:00 p. m.—Children's Meeting, Fukui Holy Trinity Parish House. Talk by Mr. Sobagaki.
7:30 p. m.—Opening service and address by the Missionary-in-Charge.
8:00 p. m.—Lecture. Mr. Sobagaki; Children's Services and a Liturgy for Children.
9:00 p. m.—Social. Tea and cake served by the ladies of the Auxiliary.
Wednesday. October 17.
7:00 a. m.—Holy Communion. Holy Trinity Parish House.
8:00 a. m.—Breakfast.
9:00 a. m.—Devotional Address. The Rev. S. Uchida.
9:30 a. m. to 12 m.—Addresses by Mr. Sobagaki.
12:00 m.—Prayers for Missions.
12:30 p. m.—Lunch.
2:00 to 4:00 p. m.—Discussion.
5:00 p. m.—Supper.
6:30 p. m.—Business session, closing at 8:00 p. m.

The sessions were all held in the Parish House, except the last one, which was held in the home of the Missionary, as there was something like a foot of water in the yard between the house where the delegates had all had their supper and the Parish House. But in spite of all this rain, the spirit of the Institute was fine, and the lectures by Mr. Sobagaki were almost ideal in their combination of a practical grasp of real difficulties and psychological principles. There was a full attendance, twenty-three in all, this being all the workers in the three Sunday Schools in the three Convocations, with the exception of Miss Humphreys of Kanazawa, who was detained at the last minute by business connected with her Embroidery School. Two committees were appointed, one for the purpose of organizing a similar institute another year, and the other to take measures for the perfection of a Children's Liturgy for use in Sunday School work. This is the first meeting of this kind ever held in this Sub-District, but all who were present are hoping that it will not be the last, and already plans for the one for next year are being talked of by the committee in charge of that work.

During the days just before and just after the Institute Mr. Sobagaki toured the three Convocations, visiting the Churches and holding children's meetings, as well as speaking at juvenile gatherings in public schools and elsewhere, rousing interest in Sunday School work among both Churchmen and non-Churchmen, as well as among non-Christians. This tour made a very valuable "appendix" to the Institute, for it gave the teachers an opportunity to see how children can be handled by an expert, and how the stories and truths of the Bible can be presented to juvenile minds in a way that is irresistibly attractive.

Right on the heels of this work came a series of union evangelistic meetings throughout the District, conducted by the Rev. Paul M. Kanamori. The Churches of our American Church Mission did not all think it best to help in this work, but some felt that it was wise to join hands with their denominational brethren, as Mr. Kanamori has less of the sensational element in his meetings than most such workers, and hence the results of his labors are far more lasting.

The statement of this man, who has preached in all parts of Japan, that the people of this section are harder to move than those of any other place in the Empire, is a testimony to the need of our work here, and gives full and sufficient reason, if any were asked for, why we, in these three Convocations, have less numerical results than can be shown in some other places.

And at last, after all these activities, like the still, small voice after the earthquake, wind and fire, came a Retreat, conducted by the Rev. F. C. Powell, S. S. J. E., in Holy Trinity Parish House, Fukui. Not many from outside the city were able to attend, but the twelve who did assemble appreciated the privilege, and felt strongly the increased spiritual power that is to be derived only from this coming apart and resting awhile with the Master.

New York Church Receives $600,000

The appraisal of Mrs. Mary Warden Harkness' estate in New York, November 8th, shows that a few days after her husband's death in 1916, she notified the Rev. Dr. Leighton Parks, Rector, that she would contribute $300,000 toward the Endowment Fund of St. Bartholomew's Church in memory of her husband because he was interested in seeing an adequate endowment established for the Church. Mrs. Harkness died last December and the appraisal shows that she gave $300,000 additional for the same purpose, and she also left $10,000 to the clinic maintained by the Parish. The estate is valued at over 11,000,000.

Church Celebrates its Centennial

The one-hundredth anniversary of Christ Church, Georgetown, District of Columbia, was celebrated on November 10th and 11th. Bishop Harding and a number of the Clergy participated in the principal service held on Sunday afternoon, the 11th inst. Mr. William A. Gordon, a Vestryman, who has been a member of the Parish for more than seventy years, gave an address. Francis Scott Key, the author of "The Star Spangled Banner," worshiped in Christ Church for several years.

Treasurers of Church Funds Advised to Purchase Liberty Bonds

The following resolution was offered by the Bishop of New Jersey and adopted by the House of Bishops, in Special Session, at Chicago, on October 19th, 1917:

"Resolved, That all Treasurers and Trustees of Church Funds be and are hereby requested to consider the possibility of using uninvested balances of funds under their control for the purchase of Liberty Bonds and of reinvesting where practicable the principal of such funds in support of the Government of the United States."

OUR BOOK TABLE

Lend Me Your Name. By Francis Perry Elliott. Chicago: Reilly & Britton. Price $1.25.

Mr. Elliott has found somewhere the fountain of humor in which he has dipped his productive pen.

There is nothing profound or startling in Lend Me Your Name, but for genuine amusement and continued interest it would be hard to find anything in the light and frivolous more enjoyable. Already this story has been seized for the "movie" stage, where we predict it will find continued appreciation.

As a palliation in illness or in a case of the blues we recommend Lend Me Your Name as a good dose to take.

E. H. RUDD.

The Flag. By Homer Greene. Philaedplhia: George W. Jacobs & Co. Price $1.25 net.

While supposedly this story of patriotism makes an especial appeal to the boys of our country, the reviewer can testify to the interest which two young girls had in the reading of this book. It deals with a young boy, Penfield Butler, who has unthinkingly desecrated the Stars and Stripes during his school days, but who makes atonement and proves later his patriotism and his love for the flag. A book which has its appeal to all red-blooded boys, especially those serving as Boy Scouts.

The Sands of Fate. Dramatized Study of an Imperial Conscience. By Sir Thomas Barclay. Boston: Houghton Mifflin Co. Price $1.50.

An intensely interesting and highly illuminating "historical phantasy" in three parts, with Potsdam and Berlin for its setting, and the Kaiser, the Kaiserin, the Crown Prince, Dr. von Bethmann Holwegg, Herr von Jagow, Grand Admiral von Tirpitz, the Professor, and other representative German types, composing the dramatis personae. The phantasy is founded upon the memorable events immediately preceding the declaration of war, and the author's personal acquaintance with the chief actors, and first hand knowledge of the political, economic and social life of the German Empire. It is remarkably free of prejudice, and throws much light on the character of the men and the women, and the crucial events that have to do with the great world tragedy. As one follows the march of events as staged by the brilliant author, and the trend of thought of the actors, he feels there is good ground for the intimated prediction that peace will come as the result of an awakening on the part of the Kaiser and his people, and that in the end men generally will be able to recognize with the Professor the fact that "The Galilean has won".

Synod of the Diocese of Quincy

The Forty-first Synod of the Diocese of Quincy met at Warsaw on Nov. 14 and 15. The Bishop of the Diocese was present, having temporarily resigned his duty as Chaplain in the Army. A large number of clergy and laity attended the Synod. A masterly sermon of deep import for the times was preached by the Rt. Rev. S. M. Griswold, D. D., Suffragan Bishop of Chicago. The preacher very earnestly pleaded for the Church to boldly take hold of affairs to make democracy safe for the world.

The usual routine business of the Synod was carried through.

This being the fortieth anniversary of the founding of the Diocese, a fine banquet was tendered the Synod by the members of St. Paul's Church, Warsaw. This was largely attended, and the post-prandial proceedings included historical addresses by the Rev. E. H. Rudd, Ph. D.; the Rev. J. M. D. Davidson, D. D., and Messrs. J. F. Somes and F. B. Martin. Bishop Fawcett made a forceful speech on the work of the Church in the Army, as did also the Rector of Warsaw (the Rev. George Long, D. D.), who is civilian Chaplain at Fort Dodge, Iowa.

The Synod altered the time of its meeting from November to January. The next meeting will be held at Rock Island in January, 1919.

The Annual Convocation of the Deanery of Duluth was held at the Church of the Holy Apostles, Duluth, Minn., on November 14th and 15th. Dean Harmann, Rector of St. Peter's Church, presided. The Rev. George Backhurst, general Missionary and Superintendent of Indian Missions, preached the opening sermon. Addresses were given by the Rev. James G. Ward, the Rev. Dr. Ryan and the Rev. H. J. Wolner.

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The Witness

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

FOR CHRIST AND THE CHURCH

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A Beautiful Flag Service

A very beautiful Flag Service was held recently in the Church of the Epiphany, Hamline, St. Paul. The occasion was the presentation of two large flags to the Church, a Red Cross and a Church flag, hand made by Mrs. and Miss Harding. Appropriate hymns had been selected—514, 253, 508 and 516. In the scheme of decoration, the Stars and Stripes occupied the nave, festooned over each window. The flags of the allies were draped across the rear of the Church. The most conspicuous feature was not disclosed until the singing of hymn 253, when the folds of the large Stars and Stripes secured on the left of the chancel arch, and of a large Church flag on the right, were released and dropped gracefully, displaying the two National emblems and symbolizing the prominence of righteousness in the life of the nation. On the pulpit, occupied by Chaplain Ferguson of the First Minnesota, was draped the regular Chaplain's flag. From the lectern hung a Master Mason's Apron.

Representatives of the Red Cross Chapter of the Spanish American War Veterans, of the Knights of Columbus, and of Midway Lodge, A. F. and A. M. were among the guests.

In addition to Chaplain Ferguson, the Reverand C. E. Haupt spoke for the Clergy. The invited speakers among the laity included a delegate of the Governor, and Public Safety Commission, one of the Mayor of Minneapolis, and one of the local Masonic Lodge.

The patriotic nature of the service was further symbolized by the color of the vestments. Through the courtesy of the Reverend George Ray, the red-robed girls' Choir of St. Mary's was added to the white of Epiphany, while the blue Sarum color for the altar generously loaned by Mr. George Bell of the Church of the Good Shepherd, completed the scheme.

Immediately before the benediction, the retiring Rector symbolized his action by passing the Processional Cross from his hands to those of his successor, the Reverend F. M. Garland, referring to the ancient Scottish custom of the Frery Cross carried by swift runners successively throughout the clan to call the people to battle. Then, after the Rector had for the last time given his people the great benediction, as the conclusion of this patriotic service, the Choir sang softly, kneeling, hymn 674.

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

Fifty Years of Tender Care

WHAT THE C. M. I. L. HAS DONE FOR THE WIDOW AND ORPHAN

Your readers may be pleased to learn that the Clergymen's Mutual Insurance League, now in the 50th year of its corporate existence, has never failed to fulfill its obligations. Nor can it fail to do so. Fifty years ago it was based upon the fact that the Clergy were brethern of "The same household of faith" and would willingly contribute to the widows, orphans or heirs of deceased brothers, practicing what they preach. The aggregation of small sums would thus become a substantial benefit to the beneficiaries in their hour of extremest necessity. It was not modeled upon any pre-existing method. It was to be "Charity Systematized", without salaried officers, without official expenses, save those which were indispensable for the maintenance of its methods. It gave to the active Clergyman a chance to aid the widow and orphans substantially, without detriment to those who were immediately dependent upon him. It was not therefore a "Benevolent Society". It was not in any sense a "Life Insurance Co." It followed the rule: "Give and it shall be given unto you." When it started, its opponents said "No such League could last more than forty years." Yet, after half a century it still does its work, and must do so, until, "The greatest of these is charity," has become a dead letter.

By its last report, over $400,000 have been conveyed to its beneficieries. The Rev. Mr. Rice of Mount Vernon, N. Y., is its efficient Secretary and Treasurer, who will furnish all particulars.

WILLIAM N. DUNNELL.

Grants by the Church Building Fund Commission

At the November Meeting of the Board of Trustees of the American Church Building Fund Commission, gifts aggregating $1,850 were voted to the following Parishes and Missions: St. Ambrose's Church, Groton, N. Y.; Mission Church, Santa Barbara, Isle of Pines, Cuba; St. Luke's Church, Columbia, Isle of Pines, Cuba; Mission Church, Sante Fe, Isle of Pines, Cuba; unnamed Church, South San Antonia, Texas.

Grants amounting to $4,550 were voted to the following Parishes and Missions: St. Mary's Church, Graham, Virginia; Trinity Church, Anoka, Minnesota; St. Ansgarius' Church, Minneapolis, Minnesota; Mission Church, Manning, South Carolina; Christ Church, Deaver, Wyoming; St. Gabriel's Church, Old Fort, North Carolina.

Loans amounting to $20,000 were granted to the following Parishes and Missions: St. Andrew's Church, La Junta, Colorado; St. Mark's Church, Havre Montana; Church of the Holy Cross, Paris, Texas.

Revision of the Constitution and By-Laws was made, and action instituted with a view to securing permission from the Supreme Court of the State of New York to further enlarge the scope of the Commission's usefulness to the Church.

Bishop Lloyd Sails for Liberia

At the request of the House of Bishops, the Rt. Rev, Dr. Arthur S. Lloyd, President of the General Board of Missions, has sailed for Liberia in the interest of the Missionary work of the Church.

To pray the Lord's Prayer as Jesus taught it, will change a desert life into a fruitful garden.—Exchange.

A Remarkable Movement

The "ROCHAMBEAU" is not a Troop Ship, but it is carrying to France a shipful of spiritual forces. Its passengers, comprising men and women from every walk of life and representing as many different vocations had felt the call of Come over to this side, and are bringing as many different gifts to those who are giving or are about to give their lives for France and America.

The Red Cross is represented by a group of Doctors, about a dozen, going into varions Base Hospitals. A number of women are going to Paris to make surgical dressings—a sort of emergency corps to make dressings of which there may be a lack and an immediate need. A third Red Cross group is going to work at Reconstruction Work in French villages, under Government regulation. In this group are Rev. Floyd Van Keuren and Mrs. Van Keuren. A last Red Cross group is composed of men and women going for secretarial work.

The Y. M. C. A. has a large group of men and women on board. The men for Hut work, both athletic and moral, among them a number of ministers of various denominations. With these is the Rev. W. L. Kinsolving. The moral work of these men is not to interfere with the spiritual functions of the Chaplains. One of the workers stated plainly that all religious work was to be carried on under the supervision of the Government Chaplain and that they had received word that if any clash occured, the Y. M. C. A. leader would be blamed. With the Y. M. C. A. are also going a number of picked women for Canteen work, undertaken at the request of General Pershing himself.

The Society of Friends have a group of college boys and girls going to do actual housebuilding in the destroyed districts of France. They are to be hewers of wood and drawers of water. A group of eleven splendid young men, among them some of our own Church boys, are going to be trained for Ambulance work.

Miss Nelson of Grand Rapids, so well known in tuberculosis work and as a Churchwoman, Miss Wallace, Dean of Women at the University of Chicago, Dr. Davis of Lansing are among the women on board. As typical of others might be mentioned Mr. Ernest Schelling, the well-known pianist, and his wife. Captain Schelling is to be attached to the Embassy at Geneva and will take up again his work among the prisoners, seeing to their needs and acting for them in many ways. Mrs. Schelling is in charge of the surgical dressing workers. It might be mentioned here that a great number of apparently immature young men and young girls are on board. A French woman from Australia says that Australia made the same mistake at the beginning of the war and two boats later all were sent back. Even a ship crossing these days, it would seem, is no place for such young people. This was felt so strongly that we arranged a meeting to speak very plainly to such young people as well as to other workers, in regard to French manners and customs in the very difficult and intimate work on which they are to be engaged. This meeting, at which the Bishop presided, was addressed by the Baron de La Grange most happily. It was so helpful that a second has been arranged for. The Bishop also presided at a quite different sort of meeting, an athletic contest, conducted by the Y. M. C. A. In fact, it was wonderful to see the way the ship turned for leadership to the Church as represented by the Bishop. Whether it was sport or precaution or spiritual leadership the influence was felt very deeply.

A Communion Service was held on All Saints' Day and the Altar given by Trinity Church, New York, was used for the first time. On Sunday, November 4th, a Celebration was held at 8:30, at which over 100 were present, all chairs being filled and some sitting on the floor. The Bishop preached a most touching sermon on the text, "Oh God, My Heart is Ready." Over 50 received the Communion. The morale of the whole ship was tremendously built up by this service. It would seem that if the "War Bishop," as we have come to call the Bishop, had rendered no other service, the Commission's work would have been worth while. As it is, it is only the beginning, but a vital and strategic entrance into the work waiting to be done. It gave prestige because of its helpful character, to the Commission and on account of it many friends have been raised to the Church. Through it the different groups on board have been uplifted in their spirit and outlook. This position of leadership was not a thing grasped at but accorded. Besides these two services daily prayers with Bible reading were held in the salon, conducted by Chaplain Taylor, who also assisted the Bishop in the other services.

A service for the Armenians in the steerage was conducted by Dr. W. M. Chambers, who has been a Missionary to these races for 38 years. He is now bound for Geneva to arrange for his administration of the fund for Armenian and Syrian Relief. Dr. Chambers spoke most eloquently at a Get Together Meeting of all the various organizations on board. Bishop McCormick presided most happily and spoke for the Army Chaplains for whose work the offering of the Communion Service was given.

Other collections on board were made for the poilus and a Fete was held for the French wounded at which $2,000 was realized. A number of men and women are on board in connection with the doing of this work.

As we approach the other side a Vigilance Committee has been organized—another service we were enabled to render the ship and we both took two hours' patrol of the decks. This Committee was headed by General Scriven.

The courtesy of the French on board, civilians, soldiers and sailors is an example to all those who may be called to work in France. Through the very trying and tedious trip their kindness and patience, not only with our most interesting and puzzling French but with our (at times) equally puzzling manners are of the same spirit which France is evincing in other ways.

May we add a word of what you can do with little effort? A French Canadian on board returning for service after furlough and recuperation says, "A man in the trenches forgets the sweet things of home. He forgets the things back there and that he has real friends. If they would only write***." So do we. Write to these boys. While the Church is holding them with her services, which our services on the ship show they value so much more now they are away from home, and not Churchmen only but all Christians; won't you write them of the healing sweetness of home?

JNO. N. McCORMICK,
Bishop for the War Commission Over Seas.

GEORGE FARRAND TAYLOR,
Chaplain U. S. A.

The Rev. Mr. Taylor is going to Rouen to succeed Dean Davis of St. Louis at the Base Hospital there, and I am glad to concur with him in the above letter.

J. N. McCORMICK.

THE WITNESS AS A CHRISTMAS PRESENT

May we call the attention of all our readers to The Witness as a most suitable Christmas present? Our aim is to reach every Church family in the land. Will you help us do so by remembering your friends as we suggest?

Five Dollars will pay for Five Subscriptions and advance your own for one year.

We will send you a suitable Christmas Greeting to send to each one for whom you subscribe.

THE PUBLISHERS

Central New York Parishes Stirred up by Educational Campaigns

Successful educational campaigns have recently been carried on at Rome, Utica and Syracuse, New York, by the Rev. Louis G. Wood, to increase the income of the Parishes and Parochial activities generally. For over a month prior to making the final drive large numbers of men and women in the several Parishes at Utica took an active part in making the preparations for the campaign. For three Sundays the campaign was the chief subject of sermons from most of the pulpits, and literature was distributed giving information on the objects of the campaign. Some of the literature was distributed to the members of the congregations at the Sunday services and some were carried from house to house by committees. One pamphlet entitled "They Did It," contained much interesting matter showing the results accomplished by campaigns in other Parishes. All the Parishes prepared budgets giving an exact statement of their incomes and the amounts needed for the ensuing year. The campaign has put new life into the Parish activities, in some instances greatly increased the income, and attendance upon Church services.

The Church seasons make what is known as the Church Year. By means of it, all doctrines of the Gospel are taught anew every year. Due prominence is given to all. Not one is undervalued or forgotten. Most Christian bodies have one dogma as a watchword, as Predestination, Justification by Faith, Immersion, Good Works, etc.; but it cannot be said that any ONE doctrine is the distinguishing mark of the Episcopal Church. She values all doctrines revealed by God, and all find a place in her Creed and worship as shown by the Church Year.—Selected.

READ THE SCRIPTURES DAILY

They Were Written for Our Learning—Our Hope —Our Comfort

BY THE VERY REV. FRANCIS S. WHITE

THE SECOND SUNDAY IN ADVENT

THE COLLECT

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Scriptures are from the Blessed Lord. He caused men to write them, in order that other men might learn from them this life lesson. His voice preceded His Word. "Never man spake like this man speaks," was the tribute of those who not only heard Him, but listened to Him. That man is not a learned man who is ignorant of God's Word; he is not a wise man who does not heed that Word. It is a great thing for a man when he realizes that he can learn from God; can have God for his teacher. God has written two books; the Book of Nature, and the Book of Books. Most of us are ignorant of the vital message in both books; that is the reason there is so much time spent in correcting mistakes which might just as well have been avoided if earlier lessons had been learned and remembered.

And there is logic and wisdom in the way the Blessed Lord expects us to learn His Scriptures. We are first to hear a voice; then to read what the voice calls us to read; read it for ourselves, by ourselves; as we read we are to take note of the import of the words we read; let them sink into our memory; indelibly mark their teaching into our consciousness; and so little by little, line upon line, precept upon precept, inwardly absorb and make their teaching part and parcel of our existence. Do either of the Testaments impress you with the necessity of thus absorbing their lessons? Are you a Bible student? Do you study the Bible to get its substance, or to get its outlines?

What type of a Christian are you? A hopeful one? So many Christians are such hopeless creatures! so cut and dried! the Bible to them is a storehouse of facts, either ticketed and labeled, rather than a field of living, nourishing, life sustaining products. If the Bible does not give you hope it is not a living book. It is a card catalogue of favorite texts; a card index of valuable religious recipes; a "who's who" of people who have been more or less noted in times past. Or it is not even this. It is a fetish to be kept near one for use in times of danger or sorrow or temptation. Such views of the Testaments do not make us hopeful Christians; do not produce patience, do not give a great deal of warmth and thrill and vigor and hope and health.

At the very threshold of the Christian year Mother Church meets us with an open Book. She dares trust us with this Book. She wants us to read and absorb that Book, and then she will help us embrace and hold fast its essential principle of hope; for these Scriptures are life giving, and in religion as in life, as long as there is life there is hope.

Learning can lead to life. Jesus knew this to be a fact therefore He spake the Word, and life and immortality came to life. "To live," and "to live forever," embody ideals and methods of life which are only hopeful and helpful to the men and women who have marked, learned and inwardly digested that which they have heard from God Himself through His Church. What part does the Bible play in your life? As you hear God's words read in Church or elsewhere do you take in their superficial or their inner meaning? It is a tremendous responsibility the Church takes in putting the Scriptures into the hands of her children, because it is possible to wrest those Scriptures to our own damnation. This can be brought about for instance, by reading only the promises of God, and neglecting His warnings; by debating its arguments and not living its teachings. Let us measure up to the trust the Church puts in us as intelligent and earnest Christians, and make the wish of this Collect the sincere daily desire of our hearts.

THE EPISTLE. Rom. xv:4

Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Bible was written for our learning, our inspiration, our comfort, but it is not "our" Bible alone. It was written for all the children of God. It brings home to all mankind the words which tell men how to live and how to die.

The Bible teaches men patience by bringing home to the reader, not only the necessity of patience but the rewards of patience. How impatient we are with God; how slowly His promises and His plans as revealed, seem to mature. Often we hear men say, "Why does He not hurry things to the conclusion we want." And then how impatient we are with our fellows who do not see things as we see them; and so how soon do we become indifferent to such people, or prejudiced against them. God's word was meant for all people; the privileged and the unprivileged. But note that the Word (Christ) must interpret the Word The living voice of the living Christ through the living Church must rectify the wrong deductions and impressions that men by themselves ever gain from the Scriptures. Otherwise men cannot praise God with one mind and one mouth. God never meant His words to be cast broadcast, without thought and care, as a thistle casts its down. There must be a reader of His words, a preacher of His words, a teacher of His words. The religious community precedes the religious writings. Otherwise there is confusion, misunderstanding, hatefulness, prejudice between those who have these words of God in their possession, and count them as their private property. There can never be in such cases joy and peace in believing unless the Mother Church interprets the words of God.

"The God of hope." In this Advent season when the mind is stirred up to look back as well as forward, there is a tendency to grow depressed in mind and spirit. We are tempted to fall in with the mood of the poet: "Why recall past years? Their ghosts in every doorway stand with desolate eyes to know them by." Here like a jewel on black velvet, lies the brilliant, heartening phrase, **"The God of hope."** Our Scriptures contain the power to fill us with hope; but one that brings joy and peace to any one who will let the Holy Ghost lead him into a belief in those Scriptures. Do not let your past failures and sins haunt you. Learn from God's word how to treat the results of those failures and sins, and then have hope—for hope is the product of sincere and prayerful Bible reading, and the more we read the more will joy abound in our hearts, and the happier and more serene Christians will we become.

The Bible gives comfort, peace, joy, hope. If we do not gain these from our Bible reading, then we may be sure that there is something wrong in our lives, and the repeated Advent call to cast away the works of darkness should stir us up to search for the cause, and cast it out according to the method and manner prescribed in the Holy Scriptures. Why not resolve to use your Bible to show others the way of life; to make Christmas presents of testaments to the friends to whom you have shown this way of life; to mark and memorize those passages which will give you hope and patience in fighting your own particular private sins?

THE GOSPEL. St. Luke xxi. 25

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations; with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

Wonderful, wonderful picture, which seems to fit in with these particular days when all signs fail, and men's hearts also are failing them hour by hour. "Distress of nations with perplexity." Never more true than now. "The sea and the waves roaring:" with the horrors of these frightful days fresh in our minds these words take on new signifigance.

"Look up, and lift up your heads." Here are the comfort and the consolation of the Scriptures written side by side with the dismaying and discouraging words of strife and failure and turmoil. This is not the time to be downcast; this is not the time to throw ourselves into the dust of despair. Look up! lift up your head, with the joy and serene spirit which comes to those who have read their title clear, and see not disaster, but redemption ahead of them. Truly the Scriptures were caused by the Blessed Lord to be written for our learning. Do we study them in order that we may see in them their eternal meanings? Because Christ is in the words, they partake of Him, and "time, persecutions, oblivion, translations, versions, interpretations, Satanic quotations, heretical deductions, schismatical applications have failed to destroy or to diminish their life and power. There is no other explanation of this prodigy but that The Word is in the words."

Surely we should be careful how we reject these words. which shall survive the judgment day. "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Think of this text and the words of Christ as they are attached to Baptism, Holy Communion, Ordination, Marriage, Absolution, Holy Orders. Let us embrace these special words of Christ in our sacramental life and by the power of the Holy Ghost "hold fast the blessed hope of everlasting life," which they contain.

Why not on this Sunday decide to renew or adopt the good old habit of reading God's word by one's self every day? And also endeavor to put into practice the commands and entreaties of the Blessed Lord as He speaks them in His Holy Word, and by the mouth of His holy prophets? A sincere Bible reading man is bound to be a helpful, hopeful, earnest, loving tender hearted Christian. We who are members of the Church which gave to the English speaking world the English version of the Holy Scriptures should be pre-eminently the Bible reading, Bible studying Church people of our day. If we are not, there is danger that judgment will begin with the house of God, and our candle taken from us, which God forbid.

Every Day Religion

JESUS CHRIST THE REFORMER

St. Matt. 5:33-36. "It hath been said of them of old time,—but I say unto you."

A distinguished Scotchman once said, "The social art of living is learned, not in the school of polemic, but in that of the crucified." That Jesus was essentially a reformer is unquestioned; true, He is generally represented as the gentlest and tenderest of men, but apart from all this, the heroic in His nature flashes forth on such occasions as when He cleansed the Temple precincts, or spoke of a petty monarch as a "fox" whose authority He rejected. So heroic is Christ in Lord Tennyson's estimate of Him that he begins the great poem, "In Memoriam, with the line:

"Strong of God, immortal love."

Jesus came to break down unwholesome traditions and customs, and to usher in a new day of right dealing between men. The people of His time rejected Him, despised Him, crucified Him. Why? Because He leveled His invective against entrenched systems that reeked of insincerity, injustice and inequality.

That Jesus is the world's foremost reformer, the most aggressive enemy of social and industrial ills, as well as of those religious inconsistencies that repeatedly disclose themselves, is incontrovertible. The world's lesser reformers have drawn their inspiration from Him. A champion of all that was true and pure, the espouser of any cause where weakness was exploited, an unflinching advocate of the down-trodden and helpless. He was at all times and under all conditions the unexampled leader in all that makes for human betterment. He was a world's man in the largest sense, intensely human and yet perfectly Divine. If He came to bring to men a truer system of religious devotion, if His teaching gave to the world its best expression of life expectant, then it is equally true that He dealt with those things that have to do with time, and conditions that affect the life-existent.

We have not thought of Jesus as having to do with civic and social and industrial conditions, and yet He is incomparably the greatest exponent of equality and justice. His definition of the two obligations of life, as given in the summary of law, sets forth His policy: First, the right relation between man and his God, and, second, the right relation between man and his fellows.

His Church today must reproduce His method and must take its avowed and unchallenged place as an institution that has to do with all those wholesome reforms that are related to world-betterment. We believe the Church will move with greater haste in the direction of world-leadership when it has learned that future bliss is built upon the sure foundations of present happiness. In other words, it will come to its highest attainment when it has accomplished here a society, whose controlling maxim is expressed in the law of human brotherhood. When we give Christ His rightful and proper place as the world's greatest reformer we will bring Him within the range of all that concerns human interests, and hasten the day when the kingdoms of this world shall come under His Divine sway. The pierced hand of this Divine Reformer must again be felt touching the world's every interest, and His large conception of a real, universal power, cover the earth, even as the waters cover the sea.

COMMENTS ON THE NEW LECTIONARY

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

	[illegible]		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
2 S. in Advent	I Kings 17 Isaiah 28	John 5:1-29	Isaiah 55	Rev. 19:11; 20-end
M.	I Kings 18:1-20	Mark 4:1-29	8	John 5:30-end
Tu.	18:21-end	Matt. 5:1-26	59	10:22-end
W.	19	5:27-end	Deut. 4:1-10	Peter 1
Th.	20:1-12	6:1-18	31:9-26	II Peter 1
F.	20:13-28	6:19-end	Neh. 8:1-6; 8:12	Heb. 4:1-13
S.	20:29-end	7	Jer. 36	II Tim. 3
3 S. in Advent	I Kings 21 (omit v. 21) Joel 2:1-27	25:31-end	Isa. 40:3-end	Luke 3:1-20

One of the Old Testament characters that belongs appropriately in Advent and has not appeared there until this New Lectionary is Elijah, prototype of John the Baptist. He is introduced to us in the first lesson this morning, appearing suddenly before the apostate King who made the worship of Baal the Court religion, denouncing a judgment of famine and disappearing as suddenly as he came. After a brief sojourn at the Brook Cherith, he goes to Zarephath, a heathen country, and there cares for a heathen woman and brings back to life her son; an incident our Lord afterwards refers to as illustrative of the "love of God", that "is broader than the measures of men's minds;" a message which, however, failed to bring joy to His contemporaries of Judea, they, too, being an apostate people, ripe for judgment. In selecting the New Testament lesson, the Commission was guided by the fact that the central thought of the chapter is the Word of God: the Word spoken to Ahab, the Word by which Elijah's own life was providentially cared for, by which he kept alive the widow and her son and by which, at last, he brought the son back to life. The purport of it all is clearly brought out in the confession of faith of the one heathen woman: "Now I know that thou art a man of God and that the Word of Jehovah in thy mouth is truth." Hence we have taken for the corresponding New Testament lesson, a chapter from St. John whose central thought is the same, albeit upon a higher plane: the power of the Word: "He that deareth my word and believeth Him that sent Me, hath eternal life and cometh not into judgment but hath passed out of death into life." The same idea caused the selection of the morning week day New Testament lessons: the parable of the Word and the Sermon on the Mount, winding up on Saturday with the Judgment according to that Word. The Old Testament Sunday morning alternative (which it is hoped will not be used or any such, until the congregations have had opportunity to learn the leading facts of Old Testament history) is Isaiah's wonderful and little understood message (unintelligible, indeed, in the Authorized) of true refreshment found **not** in a multitude of precepts but in faith in God's Word, a Word of judgment, indeed, but through a process in history which is designed to bless, even as the husbandman turns up the soil, puts in seed and reaps harvests for a crop, not for destruction.

It is hardly necessary to point out the appositeness of all this to the season of Advent or to the Word of God as the special thought of Collect, Epistle and Gospel for the day. The evening lessons were selected topically to fit the same theme, the New Testament lesson bringing out that the true Word is our Lord Himself; and the weekday lessons being all keyed to that controlling idea; the Word of God.

The Bible

The Bible is the record of the Revelation of God made to man. That is what it professes to be, that is how it claims to be read, and that is how we must judge it. It is not a text book of history or science; it has but one purpose and end, to show forth the revelation of God through the ages. In so doing it records also man's perception of God during the same time. God sent His teachers and prophets; men learned from these in just the same way that men learn now. The Bible gives the record of the teaching of the prophets and the failures, as well as the successes, of men to receive and act upon this teaching. More than this, God spoke through His prophets unto His people in the language they could understand; for instance, God took a Semitic tribe and revealed unto them His essential unity and Himself as the Creator of all things, but in so doing He did not disclose to them modern science as man has come to learn it. He took what they knew and accepted; He spiritualized their crude ideas. Taking a belief in the creation of the world that required many gods, He took away from it all debasing thoughts and declared through Abraham and Moses, His servants, that "all things were made by Him, whether they be things on earth or things in heaven." This is the great lesson of the first chapter of Genesis. As St. Paul tells us, "the Law was our schoolmaster to bring us to Christ." The Bible, therefore, is the record of God's educating men into the full revelation of Himself in Christ Jesus. So in reading and studying the Bible we must consider the time and conditions under which each book was written. We must not expect to find the ethics of David as thoroughly Christian as those of St. John; the knowledge of a child is not that of the full grown man.

Dr. Manning of New York Becomes Chaplain

The Rev. Dr. William T. Manning, Rector of Trinity Church, New York, at the request of the War Commission, has accepted an appointment as civilian Chaplain and entered upon his duties as such this week at Camp Upton, Yaphank, N. Y.

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WHAT THE CHURCH TEACHES THE FATE OF THE WICKED

XLV.

THE FATE OF THE WICKED

The word "Hell" in the Creed does not mean what we understand today by that term. As we have seen, "He descended into hell" means He went into the place of departed spirits. The Creed has no reference whatever to the fate of the wicked, but it does contain a definite statement as to the lot of the righteous—"I believe in the life everlasting," the life of the world to come.

Hell is not necessary to salvation. We do not need a hell to furnish the motive for right living. Nevertheless the Church has a message as to the fate of the wicked, a message drawn from the teaching of Scripture.

UNIVERSALISM—

Perhaps the prevailing idea of the future world, among Protestants at least, is universalism—namely that all mankind will ultimately reach heaven. In its crudest and most popular form it means that no matter how a man lives in this present world, God is too good natured to punish him, and so will let him into heaven. The same kind of conception of love makes some parents say "I love my child too much to punish him." Such universalism means the denial of moral obligation. It not only takes away hell, but also a God who is worth having, and a heaven which is worth striving to attain.

A more intelligent and philosophical universalism allows for suffering and punishment hereafter, but says that it is intended to reform the sinner, and that since God has all power, it will accomplish its end. So in the end all shall be saved. Such doctrine gives full weight to the meaning of sin, and does no violence to the truth about God. It is a doctrine which we would all like to believe, nor, as far as that is concerned, could any member of our Church be disciplined for holding such a belief.

SCRIPTURE DENIES UNIVERSALISM—

But the Church Catholic has rather clearly refected universalism. It was taught by Origin, early in the third century, and the Church refused to follow his lead in this.

Our Lord's teaching "these shall go away into everlasting punishment, but the righteous into life eternal," seems clearly to imply a final separation between the good and the bad. Nor can anything be made of the Greek term, Aionian, as implying "age long", instead of "eternal". It is the shortest term the Greek language has, and is used for "life eternal" as well as for punishment. As we make it mean "endless" in the one case, we cannot consistently make it mean less in the other. The New Testament seems clearly to imply that not all of mankind will be saved. If any man is lost it will, of course, be through his own choice. God's will is that all shall be saved. "God so loved the world that he gave his Son." Calonis' idea of the atonement limited to the few whom God had chosen to Salvation, is an utter misrepresentation of the Gospel. God wants all men to come to Him and be saved. If any man fails of salvation, it will be because he has defeated God's plan for him. But on the other hand God never forces any man's will. God will not save any man against that man's will to be saved. Salvation is from sinning, rather than from punishment. It would not be salvation if God were to say "Oh well, this man is hopeless, so I will remove all penalties and let him go on in his sin, without punishment." Sin makes its own hell. To live in sin, with sinners, is to live in hell, and the only way out is first repentence an then the grace of God to overcome sin. The freedom of man's will seems to involve the possibility of eternal refusal to repent.

FIXED CHARACTER—

Moreover the development of character seems to imply the same thing. We know that repeated acts form habits. It would seem as if each man must ultimately reach the point when his character has been irrevocably fixed for good or for evil—the point at which repentance and change becomes impossible. We all believe this in regard to the saints. They reach the point where sin becomes impossible, when the choice of right becomes their own nature, and they are beyond the reach of temptation. The same would seem to be inevitable for those who persistently choose evil; they may become hopelessly lost, not because God has chosen it so. but because they have through a long life of turning to evil chosen it so. The Church's reflection of universalism seems to be fully justified.

The Epistle to The Ephesians

By B. W. Bonell

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XVII

Vs. 14. **That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.**

Moule: **That we henceforth..** This verse takes up the thought of verse 12. The mutual activity and influence of Christians, guided aright, is to result in at once, fixity of principle and richness of power, both characteristic of spiritual maturity.

Ellicott: **Tossed to and fro..** Tossed about like waves, not by the waves.

Meyer: Takes a different view. He says, Becoming tossed by waves (Isai. lvi:20) driven to and fro as a ship abandoned to the breakers.

Moule: Worked in waves, as the sea by the wind.

Ellicott: **By the sleight.** This figure is taken from dice throwing, gambling. It denotes the element, the evil atmosphere, as it were, in which the varying currents of doctrine exist and exert their force.

Moule: **Of men..** Not of Christ, nor for Christ.

Ellicott: Not the faith and knowledge of the Son of God.

Blunt: The sleight of men, that is, the sleight of hand of the dishonorable dice thrower to whom the Apostle compares the false teachers.

Meyer: **Cunning craftiness.** By means of cunning which is effectual for the machinations of error.

Moule: In cunning, with a view to the scheming of their deceit. The Apostle here recognizes and exposes the sad fact of intentional misguidance on the part of these preachers of another gospel.

Sadler: The Apostle uses three figures to describe the fickleness of unstable Christians. They are like children who are always led by the last speaker. They are like ships without ballast which are at the mercy of every gale of wind. They are like the dupes of gamesters who are despoiled of their property by trickiness, by the skillful manipulation of the dice.

Gore: It is Christ's purpose that His members should cease to be as children, stirred up by the waves of the sea, or carried about like feathers, by every wind of false teaching. There is, it must be remembered, a kingdom of deception, an organized attempt to seduce souls, of which wicked men make themselves the instruments. In view of this hostile kingdom of error, the Christians must abide in the truth revealed to them in love, and so grow up into the completed life of Christ.

Vs. 15: **But, speaking the truth in love, may grow up into him in all things, which is the head, even Christ.**

Wordsworth: **Speaking the truth**—following the truth.

Meyer: Confessing the truth.

Vulgate: Veritatem facientes.

Revised Version: Dealing truly in love.

Moule: Not only speaking the truth, but avoiding false teaching is in question. The Christian is to cultivate an instinct for Divine Truth as against its counterfeits in thought and in life.

Sadler: **May grow up.** The mystical Body is to grow up to the standard of the Head, fully developed as that is,so that there may be symmetry between the two.

Ellicott: **Into Him.** The growth of the Christian bears relation to Christ both as its center and standard; while the limits of that growth are defined by "the stature of the fulness of Christ" its center is also and must be **in** Him.

Meyer: Christ is the goal and source of the development of life in the Church, i. e. to Christ withal is directed the whole aim which determines this development, and **from** Christ proceeds all endowment, by which it is rendered possible and takes place.

Ellicott: **Christ.** The position of the word at the end of the verse gives it both force and emphasis.

Vs. 16. **From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.**

Blunt: Note the change of imagery from the building up of a temple (of which Christ is the Head Cornerstone) to that of the growth or building up of a body (of which Christ is the head).

Fitly joined together and compacted. In the Greek both are expressed with the present participle, thus denoting action still going on.

Bengel: The first denotes harmony, the second, the firmness and solidity of the structure.

Ellicott: The second refers to the aggregation, the first, to the interadaptation of the component parts. **In love.** Love is the element in which the edification takes place.

Sadler: The meaning of this verse is, that as the human body grows by the vital force flowing from the brain by means of the nerves through each joint, and this vital force acts in each part, according to the need of each part (the working in the measure of each several part) and so subserves to the increase of the body in harmonious proportion; so the mystical Body of Christ which also is fitly joined together and compacted for the better conveyance of grace from Him, grows by grace flowing from Him, which grace flows through the appointed channels into each part, according to the place that part has to fulfil in the body, and so the whole mystical body increases in due proportion, no part being unnaturally large or abnormally strong.

Gore: The body is a unit of many parts fitted and held together in one life by a supply from the head which circulates through every joint, and for the full and unimpeded communication of which each several limb must do its proper work, so that the whole body may grow into completed life in that mutual coherence which is Christian love.

The Omnipotence of God

The Great War with all its horrors and suffering has caused many Christian people to question either the love of God or His power. A noted novelist has produced a "finite God," a God who is not omniscient nor omnipotent. Of course, this is a contradiction in terms; a "finite" God is no God. The supposed dilemma between the love of God and His omnipotence has made some deny the God of love to retain the God of power, and some to deny the power of God in order to retain His love. But a thinking Christian has not to make this choice, for God is Love and God has power. Paradoxical as it may seem, God's power is limited. He can do all things save deny Himself, or contradict His nature. He can do nothing against Himself; for instance, God cannot lie, for a lie is a contradiction against His very being, which is Truth.

Then, by the act of creation, God has limited His power, limited it by His own act, it is true, but nevertheless has limited it. God could have made His world different than it is; herein He has all power. But having made the world as it is He is limited to some extent by His creation. To illustrate, man to be man is possessed with free will and a moral consciousness, without these, which are expressed in intellectuality, he would not be man. He would be simply an anthropoid ape. God could have made man without this moral sense and free will, but God did not; hence as long as man is man, his will cannot be forced against his will. God may destroy man, but God cannot make man act against his will. The continual preaching of the omnipotence of God without regard to His self-imposed limitations has caused much confused thinking and is responsible for so much failure on the part of men to do His will.

Men have been led to thinking that God works on men and mankind continually in miracles. In this war, for instance, men and women are thinking that God should perform some great act without their help. They remain passive while God acts. They do not seem to realize that God has put before men the way to peace and righteousness; He has called His nations to the Christian life and they would not accept it. The very people who are so critical of God are doing nothing and have done nothing to make the kingdoms of this world the kingdoms of the Lord Christ's, by driving out of their own lives sin and out of their home communities unrighteousness.

Sin thwarts the power of God, since sin arises from the antagonism of man's will to God's will. God can only overcome sin through man's obedience to the laws of God, and God works on and through man. When man submits his will to the will of God, then the power of God can work on man. The Great War arose from the unrighteousness of man and can only be ended by the destruction of this unrighteousness. But man must co-operate with God in this; man submitting himself to the righteousness of God and doing God's will rather than his own will.

More than this, since he who takes the sword perishes with the sword, it may be necessary to overcome evil by force. In other words, men may be and have been the instruments by which God has overcome evil; men loving the righteousness of God, giving themselves to do God's work in the destruction of evil, even to death. If God, by an act of supreme power, a miracle it may be, should bring peace today, there would be no permanent peace as long as man sins, and man would have the power to do this just as long as he has free will, that is, just as long as he is a moral being, man.

So it is the duty of Christians to use this freedom of will to work with God. We need to think less of the omnipotence of God and more of man's co-operation with God. The power of God is like the heat and light of the sun; it is about us, acting on us, but it produces no result on us until we utilize it. When used, it is a great power, but we must use it. So with the moral power of God. His graces are freely given, but we must take and use them. He gives grace and strength in Sacraments, but these are not magical powers; they are given in order that we may live righteously in this world and do the will of God. So with peace; when men are living according to the commandments of God, there will be peace, but when men sin and oppose their wills to the will of God, so long will there be war. It is not that God is impotent or unloving, but that, having created man a free agent, He allows man to act freely. He may and does overrule for good, man's conduct, by His saints, but He cannot destroy man's free will without first destroying man H. P. S.

Church Should be the Center of Parish Life

The Rev. Charles Burgoon, who recently took charge of St. Paul's Church, Toledo, Ohio, is of the opinion that "The Church should be the center of life of the Parish. Indeed this has always been my thought and custom of work and I am surprised to think it an innovation. I believe that the Church should minister to all the needs of the Parish. The Church should be open for worship, and the young people of the Parish should be made to feel that it is their center of activity. I believe in providing a place for the boys to meet and have games, gymnasium and meet other social needs. The movie and the saloons offer attractions for boys all the time and there is no reason why the Church should not have an attractive place for boys."

Clergyman's Retiring Fund Society

The Annual Meeting of the directors of the Clergymen's Retiring Fund Society was held in the Church Missions' House, New York, November 9th. The reports of the Financial Secretary and Treasurer brought out the gratifying fact that during the last year there had been an increase in receipts from all three sources of income, viz. interest, dues from members, and gifts from individuals and Parishes, and further, that there had been a steady increase in each of these sources of revenue during the last three years. Thirty members have deceased since last November, of whom twenty-five were annuitants, ten of whom had been drawing annuity for from seventeen to thirty-nine years. The growth in annuities has been gradual each year, from $18,611 in 1911 to $24,480 which was disbursed last November. The former officers of the Society were re-elected.

Faith

By Rev. J. S. Wicks

Is the Church of our God but a mask on man,
But a sheepskin chothing the wolf?
Does man merely use it as part of his plan?
—Or is God really there?
Within God's great houses of brick and of stone,
Where Christ in His mercy should rule,
Have we done God's good will, or done—just our own?
—Or is God really there?
Is convention a tool just to crush the weak,
A cloak of our guilt while we plot?
Do our actions belie the words that we speak?
—Or is God really there?
Is the cross of the Lord the symbol of love,
Or the symbol of crime in man?
In our hearts do we boast, OUR eagle or dove?
—Or is God really there?
He is there, never fear. In a few short years,
He will crush, in the dust, all dross.
He will compensate, both love and hate—and tears.
—For God is really there.

Constant Giving

It would be quite impossible for any one of us to determine for another, just what was the fair and just measure of his or her obligations, or the exact amount either of service or money they should give through the channels of their Parish Church. We do not in any sense assume to submit any such judgment. On the other hand, we do believe that it is just and fair to say, that one of the primary obligations that rests upon us, is to maintain those interests represented in and through our Church and its extensive enterprises.

There are two or three things we plead for:

First, the reasonable recognition of our **common responsibility. This** means the recognition by every one, old and young alike, related to this Parish, of those fair claims which it lays upon them. No excuses or personal conceits or prejudices can relieve us of this responsibility. The larger the Church the more extensive its interests and the more efficient its equipment, the greater its responsibilities, obligations and expenses. We do not believe that these things should be made the topics of discussion (except very infrequently) in connection with our Sunday services. Any such discussion has a tendency to divert the worshipper from the consideration of the larger claims of his spiritual life. The place for considering our responsibility and for equitably meeting it, is in the home. It is here that we discuss all other responsibilities and obligations, especially those related to the maintenance of the objects that challenge and engage our interest. To sit down seriously and to give proper consideration to the claims of our Parish Church and all its allied interests, should certainly be one of the things for household and family discussion.

Our second point is, that in giving to the Church's maintenance and agencies, we should be utterly consistent. By consistent we mean, that our gifts should not be disproportionate when compared with our other gifts, no matter for what purpose they are given. Again, by consistant, we mean consecutive, unbroken and unfailing giving. The Church that is business-like in its administration, prepares its budgets, both for its own housekeeping and for the maintenance of its charities and other agencies, with just as much care and precision as any secular enterprise or business corporation. If this budget is to be met (and surely the Church should be the leader in consistency along these lines) it must have consistent givers.

Our third point is, that giving, in our conception of it, is not a thing apart from our expressed religious habit, nor indeed is it extraneous to worship itself. In the conception of it as our Church sets it forth it has its significant place in our prayer-book in the ante-communion office. In other words, those who devised our policy conceived of giving as being analogous in some sense to the great sacrifice to which the Holy Communion witnesses. Hence it is, in its highest conception, a religious act. There is not a man, woman or child in this Parish, who, if we could sit down and talk with them concerning all these things, but would readily accede to the fairness and justice of the three points we are here making.

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

A neat brick Church is to be erected at Andrews, South Carolina in loving memory of the late Bishop Capers.

The new Church at White Sulpher Springs, Mont., was consecrated on Sunday, November 11th, by Bishop Faber who was assisted in the service by Archdeacon Hooker.

St. Mary's, Asheville, N. C., the latest thing in small and beautiful Churches in the District of Asheville grows apace, forty-one baptisms and twenty-eight confirmed being reported since last January.

Plans have been completed for the erection of a Church for St. Philip's (colored) Mission, Grand Rapids, Mich. The building will be of yellow tile with cement facings and will have a seatiing capacity for abount 275.

A Mission was conducted by the Rev. Roger T. B. Anderson of the Order of the Holy Cross, at St. Barnabas' Church, Chicago, the last week in November. The Rev. E. J. Randall is Rector of the Parish.

Field Marshall Haig's Cambria victory was celebrated in London, England, at noon on November 23rd. The bells in all the Churches were rung, flags were displayed and buildings dressed with bunting. It was the first time since the war began that bells have been rung for any rejoicing.

The Bishop of Southern California, the Rt. Rev. Dr. Joseph H. Johnson, in laying the corner stone of the new Church building in course of erection at Long Beach, said:

"In the twenty-one years of my Bishopric I have laid the corner-stones of at least 40 Churches. This record gives me great satisfaction. When I think of the sacrifices which this means and the deep purposes in the hearts of the people, I thank God and take courage."

Holy Rood Church, New York, was recently consecrated by Bishop Greer. Bishop Burch preached the sermon, and Canon Robert E. Jones of the Cathedral of St. John the Divine was master of ceremonies. After the service the Bishops, Clergy, Vestrymen and Parishoners had a luncheon in the Parish House. The service was made possible by a memorial gift of $68,000 from Mrs. Stuart Crockett, widow of the late Rector of the Parish.

The Rev. Brayton Byron, Rector of St. Mary's Church, Reading, Pa., in commending The Witness to his people, said, "This is a very fine Church weekly, which publishes up-to-date minute news of interest to Church folk and is a most instructive sheet as well. Every Church family should take a Church paper. Here is one which comes every week and may be had for $1 a year. Why not try it?

The leave of absence granted by the Vestry of Trinity Church, New York, to the Rev. Dr. Manning, to enable him to enter upon war work, is expected to be for three months, or until the beginning of Lent. Dr. Manning is engaged in religious work at Camp Upton, where a contract has been let for the erection of a Church and community building, at a cost of $30,000. The building is to be owned jointly by the Episcopal, Presbyterian, Methodist, Congregational and Lutheran War Commissions.

The Rev. Dr. Freeman's little sermons published weekly in the Minneapolis Tribune and The Witness, have attracted wide attention. In a letter to Dr. Freeman, commenting upon his recent sermon entitled "S. O. S.," a Clergyman in Kansas "called attention to a very interesting illustration of these significant letters to be found in the Communion office in the consecration prayer, in which the eternal ministry of Christ is described in these three words, "Sacrifice, Oblation and Satisfaction.' The writer rather suggestively indicates that this is the Divine call to the human heart."

Personals

The Rev. A. W. Noel Porter, Ph. D., has resigned as Rector of St. James' Church, Los Angeles, and accepted the Rectorship of Trinity Church, San Jose, Diocese of California.

The degree of Doctor of Divinity will be conferred by Seabury Divinity School upon the Rev. Dr. John C. Sage, Bishop-Elect of the Missionary Dictrict of Salina and Managing Editor of the Witness, at the mid-winter Convocation. The degree was voted to Dr. Sage at the annual meeting of the Trustees, held last June.

The Rev. LeRoy Ferguson, Rector of the Church of the Merciful Saviour, Louisville, Ky., was one of the first colored secretaries sent to France by the Y. M. C. A.

Miss Nellie Freeman of White Bear, Minn., sometime a member of the executive committee of the Sunday School Commission of the Diocese of Minnesota, has accepted the position of matron of the Church Hall, Valley City, North Dakota, and assumed charge of her new duties the first of the month.

The Rev. C. W. Hinton, formerly Rector of St. Ambrose's Church, Antigo, Wis., has taken up his work as Rector of St. John's Church, Wausau, Wisconsin.

Bishop Beecher of Western Nebraska, took an active interest in raising the war fund for the Y. M. C. A., visiting a number of places and giving addresses, on the merits of the campaign.

The Rev. John McKinney, Rector of Christ Church, Janesville, Wis., for the past eleven years, has resigned and accepted a call to Christ Church, Burlington, Iowa.

The Rev. Joseph Stansfield, of New York City, conducted a successful ten days preaching mission in St. Paul's Church, Lansing, Mich., beginning Nevember 16th.

A largely attended reception was tendeded the Rev. Wm. T. Hooper, Assistant Rector, and Mrs. Hooper, in the Parish House of St. John's Church, Hartford, Conn., on Thursday evening, November 15th. Among those present were Bishop Brewster, the Rev. James W. Bradin, Rector of St. John's Church and the local Rectors and Ministers of Hartford.

The Rev. William C. Heilman, Rector of the Church of the Holy Apostles, St. Claire, and Christ's Church, Frackville, Pa., has accepted a call to Trinity Church, Steelton, Pa.

Mrs. S. A. Bullis, for many years a most faithful and devoted communicant of the Church of the Ascension, Kenyon, Minn., entered into rest on November 28th, and was buried on November 30th, the Rev. Dr. C. A. Pool, of Faribault, officiating.

Mr. Wm. J. Montgomery, the faithful sexton of St. Luke's Church, Philadelphia, for the past twenty-five years, sustained injuries from a fall which it was thought would prove serious for one of his advanced years, but his condition has improved and it is hoped that he may recover. He has passed his seventieth birthday and was recently presented with $2,000 by the congregation of St. Luke's Church on the anniversary of his twenty-five years of service as sexton of the Church.

Woman's Auxiliary Conference

The second Woman's Auxiliary Conference of the Diocese of Ohio was held Wednesday, November 21, at St. Paul's Church, Cleveland, under the leadership of Mrs. H. C. Cook, Diocesan Vice-President.

About one hundred and seventy-five women were present at the luncheon which was served in the Parish House.

Mrs. Anderson, Educational Secretary of the Diocese spoke on the Missionary educational work for the various Parish branches of the Auxiliary and on the Pilgrimage of Prayer.

Dr. Woodruff, Rector of Emanuel Church spoke on "The World in Cleveland," stating that it was endorsed by all the missionary boards and societies, urging all to give it their active and enthusiastic support as it was intensely practical and really spiritual in its message.

Mrs. Cooper of Genesee, N. Y., presented the work of the Little Helpers, dividing her subject into the Necessity of the work, the Junior Plan of the work and the Methods of the work, showing how much had been done with the children at the age when impressions were so easily formed and knowledge so readily retained, stating that at this special time no more patriotic thing could be done than to instill the missionary spirit and fervor in the hearts of the young.

Ordinations in Nebraska

At the annual Convocation of the Clergy of the Diocese of Nebraska on November 11th, held at Christ Church, Beatrice, the Bishop of the Diocese advanced to the Priesthood the Rev. Messrs. Roy H. Fairchild, Charles E. Brown, and Eratus S. Darling, M. D. The preacher was the Rt. Rev. the Bishop of Milwaukee, who gave a course of lectures ad clerum to the members of the Convocation. The candidates were presented respectively by the Rev. W. W. Barnes, the Rev. V. A. Mulligan, Rector of the Parish, and the Rev. J. E. Darling, brother of the last named candidate. The Litany was read by the Rev. George St. G. Tyner, and the Rev. J. A. Williams was master of ceremonies. The Rector of the Parish was the Deacon, and the Very Rev. J. A. Tancock was the sub-Deacon. The Chaplains to the two Bishops were the Rev. Carl M. Worden, and the Rev. James Noble. A large congregation witnessed the ordination, and the sung Eucharist was splendidly rendered by a large vested Choir. Ninty per cent of the active Clergy of the Diocese were vested, and in the procession. The Rev. Roy H. Fairchild is a son of the Diocese, a graduate of Seabury, and is now Vicar of the Missions at Fairbury and Wymore. The Rev. Charles E. Brown was formerly a Congregational minister, and becomes Vicar of the Missions at Tecumseh and Auburn. The Rev. Dr. Darling some years ago was for two years in the General Theological Seminary, then became a practicing physician, and now returns to his first love, the Sacred Ministry. Dr. Darling becomes Vicar of the Mission at York.

Diocesan Chaplain for West Texas

The Rev. Lee W. Heaton, acting as Diocesan Chaplain, Diocese of West Texas, under the direction of Bishop Capers, whose appointment has been confirmed by the War Commission of the Church, announces that "We have opened an office at 424 Gunter Building, San Antonio, where we are endeavoring to keep a record of all Churchmen in the service of the Nation stationed within the borders of the Diocese. My field covers Camp Travis, Fort Sam Houston, the Kelly Aviation Fields, Camp Stanley, Fort Clark, Fort McIntosh, Fort Ringgold and the border camps. We are prepared to receive communications regarding men stationed in these places and will make an earnest effort to keep them in touch with the Church and minister as far as possible to their needs.

May we ask that in addressing inquiries, specific directions be given as regards the number of the regiment, number or letter of the squadron or company and such other information as will assist us to locate the person whom it is desired for us to reach. This is very necessary inasmuch as there are about one hundred thousand men now in the service in this Diocese.

We are providing through the Clergy of th City of San Antonio for a weekly celebration of the Holy Communion in all of the camps located near the city, and are visiting regularly the Base Hospitals.

A neat form of bulletin is being used in the camps to announce the services of the Church, and such other information as it is desired to place before the men. Cards are posted upon the bulletin boards of the regiment interested by the courtesy of the Commanding officer. Larger posters are used in the Y. M. C. A. buildings where the services are held."

Death of the Rev. James Avery Skinner

The Rev. James Avery Skinner, who has served sixty-five years in the ministry, died of pneumonia in St. Luke's Hospital, New York, on Sunday, November 25th. He was born in Oswego County, N. Y., and was a graduate of Hamilton College, the Union Theological Seminary and the DeLancey Divinity School. He served in the Presbyterian ministry for a number of years, was ordained a Deacon in 1888 and advanced to the Priesthood in 1889 by Bishop Coxe. During his ministry in the Church he was Assistant Rector, Missionary and Rector in a number of New York state Parishes. At the time of his death he was Missionary-in-charge of the Chapels of the Atonement, the Good Shepherd and Emmanuel, in the Bronx.

Clerical Changes in District of Asheville

The Rev. Francis B. Boyer, Ph. D., formerly an assistant at the Church of the Advent, Boston, Mass., has become Rector of All Souls', Biltmore, succeeding the Rev. Rodney R. Swope, D. D., who is in a very precarious state of health.

Te Rev. Arthur Wadsworth Farnum has come from Minnesota to succeed the Rev. Reginald Norton Willcox as Rector of St. James', Hendersonville. Father Willcox assumed his new duties as Rector of the important Parish of St. Luke's, Watertown, N. Y., last month.

The Rev. Floyd W. Tomkins of Valle Crucis, after a period of faithful and zealous labor, has withdrawn from the jurisdiction.

The Rev. John C. Seagle, formerly of Yonkers, N. Y., has succeeded the Rev. C. D. Chapman, the venerable and much loved Rector of Brevard.

The Rev. Wm. B. Allen, Missionary at Salinda, is recovering from a severe attack of rheumatic fever.

The Rev. J. Norton Atkins has been transferred to Blowing Rock, one of the picturesque stations of the district and plans are under consideration for the erection of a new Church.

The Rev. Albert W. New, of Waynesville, has gone to Florida for the winter.

The Rev. J. D. C. Wilson has been appointed to Wilkesboro, which has been vacant for some years.

Shelby is still without a Rector.

Itinerary of Missionary to Deaf Mutes

The following are the appointments for the month of December, for the most part in Pennsylvania, made by the Rev. Franklin C. Smielau, Missionary to deaf mutes:

1. St. Luke's, Scranton, 8 p. m., Lecture.
2. St. Luke's, Scranton, 3:30 p. m., Holy Communion.
   St. Stephen's, Wilkes Barre, 7:30 p. m.
7. Grace and St. Peter's, Baltimore, 8 p. m., Lecture.
8. Washington, D. C.
9. Washington, D. C., 10:45 a. m.
   Grace and St. Peter's, Baltimore, 3 p. m.
15. Church of the Mediator, Allentown, 8 p. m., Lecture.
16. Trinity, Easton, 11 a. m.
    Church of the Mediator, Allentown, 2 p. m., Holy Communion.
    Christ Chapel, Reading, 7:30 p. m., Holy Communion.
18. Christ Chapel, Williamsport, 8 p. m.
21. St. Andrew's, Harrisburg, 8 p. m., Lecture.
22. St. Luke's, Lebanon, 7:30 p. m.
23. St. James', Lancaster, 9:30 a. m., Holy Communion.
    St. James', Lancaster, 10:30 a. m.
    St. Andrew's, Harrisburg, 3 p. m., Holy Communion.
    St. John's, York, 6:30 p. m.
28. St. Paul's, Erie, 8 p. m.
29. Trinity, Rochester, 8 p. m
30. Trinity, Pittsburg, 10:45 a. m., Holy Communion.
    Christ Church, Greensburg, 2:30 p. m.
    St. Mark's, Johnstown, 7:30 p. m.
31. St. Luke's, Altoona, 8 p. m.

Bishop Anderson and Griswold Strongly Favor Prohibition

The Chicago Tribune, in commenting on the observance of the Sunday next before Advent as Temperance Sunday by the Church in the United States, credits Bishop Anderson with having said, "For years I have publicly and privately indorsed the entire dry program. I am in favor of a dry Chicago and a dry nation, and I believe in supporting the national administration to the utmost of my ability." Suffragan-Bishop Griswold, in giving his endorsement of making Chicago and the United States dry, said:

"My head, heart, both my hands and feet are committed to the cause of prohibition of the liquor traffic. I have lived in Kansas, where I have seen the benefits of prohibition, and I want every state to enjoy the same advantages."

Tribute to an Iowa Clergyman

The Council Bluffs, Iowa, Nonpareil, pays a high tribute editorially to the Rev. Wilford E. Mann, Rector of St. Paul's Church, in that city, in commenting upon a farewell sermon preached by Mr. Mann to enlisted men before their departure for the front. "Clearly and with unanswerable logic Mr. Mann elaborated the thought that love is the essence of Christianity. It was a noble message with which to send forth men to battle. It came from a heart filled with love and gratitude. It moved the hearts of men and inspired them to respond to their best impulse. Mr. Mann has been in charge of his present Parish for a number of months and his work has been splendid. He does not depend upon word pictures for his success. His great reliance is love, which was the vital and essential element in the life and teaching of the founder of Christianity. This he preaches from his pulpit and practices assiduously in his conduct with his fellow men. He is a great citizen as well as a great preacher. And his greatness in both directions is due to his manhood qualities. What the Nonpareil wishes to make clear in this brief appreciation of a man who makes no claims for himself is that Council Bluffs has in the person of Mr. Mann a scholar and a Christian gentleman who by virtue of his work and worth is entitled to a place in the ranks of the best and strongest men in the country."

An Unusual Bible Class

St. John's Church, Hampton, Va., has a large, well organized Bible Class in the Church School, conducted along unusual and very effective lines. The class publishes a four-column quarto monthly bulletin, larger than the average Parish paper, containing excellent matter and news, inclined to arouse the enthusiastic interest of the members. The last number contained suggestive and encouraging letters from the Rector, the Rev. Edwin R. Carter, and the Superintndnt, Mr. John Weymouth. In the "Mail Bag" are letters to the Class Leader, Mrs. Frank W. Darling, from young men who have gone out of the class into the service of their country. Enlistment cards for service in the different departments of the Parish work are provided with the request that they be taken to friends, neighbors and strangers and "have them signed up for SERVICE spelled with capital letters:"

S Stands for "Send me on some errand for the Church.
E Stands for the energy I will devote to the Church.
R Stands for the right royal record I will make in Church work.
V Stands for the victory over the selfishness that prevents my doing my part.
I Stands for my interest that will increase as I work more industriously for the church.
C Stands for the Church I am humbly trying to serve.
E Stands for the effervescent spirit of helpfulness that comes up again after discouragements and failures.

Let us have no slackers. Let all enlist in the service of our Church, which has already stood staunch and true through four wars. So let each one of us do our duty fighting for the Cross as those in our country's service are fighting for the flag.

A neatly printed folder has been arranged by the leader for members of the class in the service of the country. Under the title, "For God and Country" the Cross and Flag appear, with the suggestion "Let us not for one second forget the power of prayer." There are appropriate Bible texts and prayers for the use of the men.

Minneapolis Parish Mobilized

Sunday, November 25th, was observed as mobilization day at St. Mark's Church, Minneapolis, Minn. In the afternoon committees made a canvas of the Parish, visiting every home, in order to secure a complete record of the people and the resources of the Parish. The purpose of the canvas was to secure such data as would enable the Rector, the Rev. Dr. Freeman, and his coworkers to mobilize the forces of the Parish for a more effective and far reaching service in meeting present-day problems and to share in the work of the reconstruction period that will follow the war. In explaining the movement, Dr. Freeman pointed out that the modern Church must be a seven instead of a one day institution to fill its obligations in the community. He said the larger conception of religion recognizes the Church as an agency vitally related to everything that has to do with human life. Ministering to the bodies as well as the souls of men, he said, is essential if the Church is to keep abreast of the times.

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The Witness

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ETERNAL VERITIES

An Indian has recently said that our boasted civilization with its schemes of business, diplomacy and education has broken down and has been replaced by a savagery more brutal than any ever exercised by the Red man.

There is no one who can say this with greater sincerity than an Indian, because no race has suffered more in its fibre and virility by contact with this same civilization than the Red man.

And in truth why should it not be so? Every other civilization has failed because of its inherent selfishness and godlessness.

As one reads the records of the past—the boastful arrogance of the Assyrians; the cruel brutality of Egypt; the spectacular vanity of Greece; the sodden indecency of Rome—have left their mark upon the unhappy millions who groveled under the pride of Nebuchadnezzar, or the anger of Pharoah, or the caprice of Alexander, or the lust of Nero.

"The whole creation truly groaneth and travaileth in pain together."

And then Christ came with His message of liberty to those who had abandoned hope; to the victims of unbridled power; of wickedness in high places; captives fast bound in misery and iron. But it was not a terrestrial freedom.

The inhuman vices of Constantine, slayer of his own wife and son, were no better than those of Herod. The malice, hate, lying, murder, of the dynasty of Clovis was exceeded only by the grandsons of Charlemagne.

The greed, lust and malicious cruelty of a Frederick of Germany, a Philip of France, a John of England, were more than matched by the same qualities in those Princes of the Church, Balthaser Corsa or Alexander Borgia, which in turn were repeated by those defenders of the faith, Henry VIII of England, Francis I of France, Charles V of Germany, and the still more cherished son of the Church, Philip II of Spain.

The situation was not improved under the Rule of the Saints in England, nor the brutal demand of Luther that men were "to stab and kill the revolting peasants of Germany as one would destroy a mad dog."

Nor was life brightened either by the brilliant indecency of Charles II nor the besotted stupidity of the Georges, duplicated in France by the lustful cruelty of the Louis or the bloodthirsty terror of a Robespierre.

Napoleon, the most admired of men, the household deity of many an American financial freebooter, was faithless to his wife and selfishly indifferent to the sufferings of the army that he immolated in the snows of Russia, while Frederick the Great was greatest in his brutal treatment of those of his own household.

By what baptism of the Holy Spirit or by what veneering of a cultured hypocricy have those in control of the happiness of the millions in the last century changed their spots?

The studied indifference to the slavery of women, the exploitation of children, the moral leprosy of tenement districts, the hopeless monotony of workers in mine and factory, the graft of public funds, the ostentatious display of those who had in abundance, and the sodden drunkenness of the children of despair—all alike have indicated that man being in honor has no understanding and no mercy, but is compared to the beasts that perish.

And in our own time the Holy Cities of the wise and the efficient were Berlin and Vienna. And now comes Lo, the poor Indian, and tells us that this war has stripped the mask of hypocricy from the face of our much-vaunted civilization and disclosed the fact that underneath the velvet and the kid are still claws and fangs—an indifference to human suffering, a malicious cruelty, a fiendish hate that for barbarity and ferocity out-rivals the deeds of Tamerlane or Genghis Khan.

Surely a child may read the signs of the times that the natural man is the same brute that he always was, and that no dress suit can alter the evil heart of man.

For what then may we give thanks—as we stand beside the pitiful ruins of modern Europe? So much greater than anything that is past, just in proportion as we have trusted in ourselves that we were righteous and despised others.

For what shall we give thanks as we stand beneath a crucified Christ, or the butchered martyrs of the Roman arena, or the flames that consumed Savanarola, or Huss or Cranmer?

For what shall we give thanks as we stand over the graves of our Revolutionary patriots or the tomb of a martyred Lincoln, or the millions of graves in France and Belgium?

Shall we utter the well known platitudes of false prophets—"Peace, Peace" when there is no peace, or shall we sing the virile words of David, "Blessed be the Lord our God who teacheth our fingers to fight." Shall we be glad or sorry that Christ resisted unto blood striving aganist sin; that the martyrs fought with dogged persistence; that the heroes of history have resisted tyrants and that men have risen up in every age that hated a lie.

But why fight when out of the smoke of victory comes only some new form of tyranny; some new expression of humanmeanness? Why fight when even the Church itself is the victim of an Amos or Caiaphas?

Because we seek no earthly Kingdom of compromise and selfish indifference, but a heavenly city whose foundation is truth and whose walls are righteousness.

"By faith Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

"By faith Gideon, Barak, Sampson, David, subdued kingdoms, waxed valiant in fight, turned to flight the armies of the aliens."

"Women received their dead raised to life again."

Why? Because they looked for a city which hath foundations, whose builder and maker is God.

War is an incident and so is peace. The world was full of pacifists in the days of Nero, and our nation was full of warriors in the days of Washington.

The realities lie beyond, and it is the business of Christ to "spoil principalities and powers, and to make a show of them openly, triumphing over them in it." In what? Why in His Cross and Resurrection.

The Christian who suffers martrydom for truth or fights for truth, as the circumstance may be, lays down his life for a principle, because they have a city whose builder and maker is God, and whose foundations are truth and justice, and which they may attain only as they are willing to hold their lives as offerings to God, for the end they have in view.

THE STORY OF THE CHURCH

The Babylonian Captivity

The XIII century marked the victory of the Papacy over the Imperial power; the XIV marked the subservience of the Pope to the French King.

The XIII marked the zenith of the Pope's temporal power at Rome; the XIV marked the depth of its degradation as a tool of France.

When Philip had accomplished the humiliation and death of Boniface VIII he succeeded in having elected, after a year of intrigue, Bertrand Du Got, a Gascon, who in return for the favor, had his coronation in France and took up his residence at Avignon on the left bank of the Rhone, where from 1305 to 1378 the Pope resided.

This period was called the Babylonian Captivity by the Italian faction, not merely because the Pope had left the Holy City and for seventy years the curia had resided in a strange land, but because the habits of the Papal Court while at Avignon resembled in morals that wicked city.

It was rumored that Bertrand Du Got had agreed to file articles in order to satisfy the King of France; to restore Philip to the communion of the Church; to dishonor the memory of Boniface; to restore the family of the Colonnas, who were the bitter enemies of Boniface; to promote certain friends of the king to the College of Cardinals, thns giving him control of future elections and to give the king certain ecclesiastical tithes. Whether Pope Clement agreed to this or not, he carried out four of the five articles, and only escaped dishonoring Boniface by putting the burden on the Council of Vienna, which in turn refused to condemn a Pope who had been a good Catholic.

But this omission of Clement was more than made up by his complicity in aiding Philip to annihilate and pillage the medieval order of the Knights Templar on the grounds of immoral and heretical practices.

This Philip did with great brutality, extorting confessions by torture and putting to death the leading officials of the order.

The need of the order had ceased with the breakdown of the Latin Kingdom at Jerusalem, and the order had grown rich, arrogant and secular, but it was little, if any, worse than the Court of either Philip or Clement, and there is no proof that it was guilty of the crimes ascribed thereto.

It was the first of a long series of uses to which the kings of France put the Papacy while in their control, until the Papacy, already hated for its greed and loose morality, became known as a French institution and lost prestige with the other nations, especially in England, whose ecclesiastical revenues to the Pope were given or loaned to France for the purpose of making war upon England.

It was a saying of the English peasants that "Christ was English and the Pope was French, and they would now see who was the greater, Christ or the Pope."

During this period when the glamor of the City of Rome was so entirely separated from the office of the Pope, men began to question the whole position of the Papacy, and a notable treatise by Durautis, Bishop of Mende, urges a thorough reform of the Church, "from the head downwards," which phrase became a favorite expression up to the time of the Reformation.

Another phase of this century, and one to be reckoned with, was the rise of literature. Petrarch, Dante, and Boceaccio in Italy; Chaucer and Wycliffe in England, mark a new epoch in human intelligence and in the protest against gross abuses in high office which made spiritual progress impossible.

When the head of the Church was using the revenues of the Church to enrich his favorites and to provide luxurious debauchery for the satellites that surrounded him, the sheep were naturally unshepherded, and honest worth in the Priesthood was set aside in favor of worthless favorites.

It was no wonder that the rise of learning should find its mark in the grave inconsistencies at the Papal Court.

The shameless conduct of the Papal Court was its own greatest enemy.

Another potent factor in the overthrow of the great delusion was the rise of national feeling. Prior to this society was divided into classes rather than into nations. A French Knight had more in common with an English Knight than he had with a French peasant under the feudal system.

But when the Kings of England and France summoned the commons to assist them in their struggle with Papal aggressions, they created a new order, and English yeomen were destined to join with English Knights in defeating the flower of the French nobility. And this national unity was sure to result in ecclesiastical power that used political difficulties to increase its own power, and did not hesitate to employ English money to defeat English armies.

There was a devout party who saw the decadence of Papal power who were constantly working to bring the Pope back to Rome, chief among whom were those two remarkable women, Catharine of Sweden and Catharine of Vienna, who finally succeeded in gaining their point, but only to aggravate the problem and to create a new cause for the decadence of Papal power. For while Gregory XI, acting under their enthusiasm, and against the will of the contented Cardinals, did go back to Rome, he found it in ruins, and died as a victim of his own enthusiasm.

The selection of his successor and the repudiating of that selection by the French Cardinals, created the Great Schism, in which for more than a generation two Popes claimed the allegiance of Christendom, the one at Rome, the other at Avignon, each supported now by this nation, now by that, until the Papacy became a matter of political expediency, and Christendom was edified by their mutual recriminations and excommunications, for no other principle than that each one had the job and proposed to keep the same.

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

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

"OLD SYRIANS"

GENERAL STATEMENT

The Syrian Christians belonging to the "Old Syrian Church", and most commonly but erroneously called Jacobites, are among the most recent immigrants to this country. Most of them are young unmarried men. In some cases women have come with their husbands, but, generally when married men come, their wives and ed, to develop schools in Syria.

Soon after their arrival these Syrians establish themselves in business for themselves. They are most industrious and thrifty, the object of their thrift being to better the pitiable conditions of their suffering brethern. It is a fact that to this end large sums of money are forwarded regularly by the Syrians in America to the ecclesiastical authorities in Syria for distribution.

Throughout the United States and Canada "Old Syrians" are scattered in large and small groups. Within the province of New England there are several colonies. At Worcester, Mass., there are over two-hundred men. In Fitchburg, Springfield, Boston, Providence and other places there are colonies varying in numbers.

Having had few educational advantages in Syria these people have formed educational organizations throughout this country to promote the interests of education among themselves, and when opportunity is afforded, to develope schools in Syria.

HISTORY OF THEIR CHURCH

"The Old Syrians" regard their Church as the ancient Church of Antioch. Their Patriarchs, believing themselves to be the legitimate successors to that See, assume at their elevation, the name of "Mar (Saint) Ignatius" in honor of the famous martyred Bishop of Antioch.

In the sixth century, the "Old Syrians" were threatened with extinction by the brute force of the Emperor Justinian. The Church was saved from extinction and its work revived through the efforts of the monk, Jacob Baradeus,—Al Bardai— "the man in rags." Jacob or James was given this name because he wore a horse blanket as clothing until it fell apart. Although he was of a retiring disposition, and apparently unqualfied for the episcopate he was forced into the office by the Empress Theodora, the wife of Justinian, who was anxious for the preservation of the very Church her husband was seeking to destroy. It is said that Bishop James covered Asia Minor, Syria and Mesopotamia as far as Persia, mostly on foot. Through his indefatigable labors the Church grew very strong. It was from this Bishop that the "Old Syrians" were named Jacobites.

After the death of Jacob Baradeus, the "Old Syrian" Church began to wane, and as a result of governmental disorder, these people became widely scattered throughout Asia.

PRESENT CONDITIONS

Prior to the present war there were about 200,000 "Old Syrians" in the Turkish Empire. The larger part of these inhabit Mesopotamia; about one-tenth of their number live in Syria proper, and a few hundred souls in Palestine. On the Malabar coast in India, in the island of Ceylon and throughout the United States and Canada there are several thousand more. Their ecclesiastical language is Syriac. By reason of their being so widely scattered, the "Old Syrians" have adopted the language in use in the communities in which they have lived. Consequently today "Old Syrians" coming to this country from different parts of Asia cannot understand each other, excepting when they meet in Church to worship in the Syriac language, and then usually they are limited to the Lord's Prayer, the Creed and the Sanctus. There is only one "Old Syrian" priest in America, therefore these people are left to spiritual starvation.

RELATION TO THE EPISCOPAL CHURCH

To the "Old Syrians," both Roman and Protestant Churches are equally objectionable. For the former they retain an historical hatred because of its attempts, from time to time, to usurp the authority of the "Old Syrian" Patriarchs; and the latter because of its doctrinal negations and, to these people, its cold, barren and unexpressive forms of worship. In the Episcopal Church they see a sister to their own mother-church, free from ecclesiastical tyranny, yet holding fast to "the faith once delivered to the saints," and using such forms of worship as those to which they have always been accustomed. This statement is verified by the testimony of leading men among the "Old Syrians" in America.

SUGGESTED HELPS

The first problem one encounters when endeavoring to minister to the "Old Syrians" is the lack of a common language. As yet most of them have but little command of the English language. Colonies are very often divided in the use of language, and quite often serious difficulties arise because of the misunderstandings which naturally come from such a condition. Through patience and deep sympathy our Clergy can be of real service to them in unravelling such problems. Where fifty men are divided up into four groups, each group using a different language and unable to understand but very little of the language of the other groups, one can readily imagine the difficulties to be encountered.

These people have been neglected for some time because of wrong religious classification, and because the Church has not been awake to the problem at its doors. In order to reach them we must first see that they fully understood that the ministrations of the Church's local clergy are at their disposal; secondly we must provide for them regular services that they can understand and enter into, that their souls may be strengthened and made glad by being privileged to express their spiritual life in ways that are understood of them. As sheep without shepherds they are crying for spiritual guidance. A prominent denominational missionary who has worked in their midst for years, in Syria, recently declared to the writer that the Episcopal Church must meet the needs of these people as in our Church alone they can find spiritual satisfaction.

In additional to our spiritual ministrations, we should be opening our Church rooms for their use. It is a golden opportunity to shepherd a poor forsaken flock of Christ, cut off from contact with their own pastors, and wandering in a new country.

THE ITALIANS

The people of Italian nationality resident in the Province of **New England** offer to our Church one of the greatest opportunities for Christian service that has ever been presented to it.

There is not a Diocese in our Province where there is not a substantial number of these people. The largest Italian communities at present are in the Diocese of Massachusetts, Rhode Island and Connecticut. These communities vary in size from a few score up to fifteen or eighteen thousand. A large proportion of the Italians have come to stay. The intellectual, moral and religious status of the Italian immigrants is varied, because they come from various provinces in Italy, sharply contrasted in social and political life, standards of living, education, and also in dialects. This presents a difficulty to our American born clergy, but not to one who is a native Italian. However, each community in America is fairly homogeneous, its members coming chiefly from the same or closely related provinces in the old country.

THEIR NEEDS AND LONGINGS

The Italians have three great needs, which in each community our Church should and can meet. The fulfillment of these they earnestly long for. They are: 1, Knowledge of the real American ideals; 2, A Church of God-given authority and sacraments, yet free from the abuses which have driven them from their Roman Catholic allegiance; 3,Pastoral care.

To know America is their first necessity, and almost equally it is their keen personal desire—socially, politically and religiously. Socially and politically they are all too likely to get their first and continuous impressions of American life and ideals from the professional politician and from other individuals and organizations of small calibre and low motive.

Religiously a great proportion of them, owing to persistent teaching in the Roman Church in Italy, assume as an axiom in their life that they have no choice except between the Roman Church on the one hand and deliberate infidelity on the other. Even those of their number who are better informed and who recognize the good and sincerity among Protestants, have not the least idea that there is a Church essentially and thoroughly sacramental and authoritive and at the same time completely American. To them, the Church of Rome is the one representative of Catholic religion. When they feel bound, as great numbers of them do, to leave the Roman obedience for economic and moral reasons, they feel they have nowhere to turn. They are pathetically ignorant of the fact that there is, close at hand, a Church which has preserved intact the truth and beauty of Catholic faith and worship which they believe in and love, but which is free from those abuses on account of which they have severed all connection with the Church of their fathers.

Pastoral Care for the individual and the family is a fundamental need of the Italian immigrant in our midst—a shepherding of souls. Those who are definitely and actively loyal to the Church of Rome have it; those few who are positively Protestant-minded and in personal touch with Protestant missions have it—in so far as pastoral care is possible without the sacraments. But outside these two classes there is a great contingent of Italian immigrants in every community in New England that is utterly unshepherded, and that never will be shepherded, until our Church seizes her manifest opportunity and begins to perform her duty in a thoroughgoing way. These unshepherded thousands have a Catholic tradition back of them, many having been personally connected in a formal way with the Roman Catholic Church, but are entirely alienated from her with no hope of reconciliation. A fearfully large proportion of these unshepherded ones have come to no higher ideal in their lives than the pursuit of the "almighty dollar."

WHAT HAS BEEN DONE

The settlement houses have done and are doing substantial things both in Americanizing and in some degree idealizing these immigrant groups, but the thousands of unshepherded individuals are feeling after a clear and adequate religious nurture which only the American Episcopal Church can give them. Occasionally our clergy reach individuals as in hospitals and Sunday Schools. Some two or three of our English speaking priests with women lay helpers are ministering well to Italian communities. The two Italian Clergy of our Church in Hartford and Boston are doing splendid growing work and reaching out beyond their own missions. But what can two do for the many thousands in seven Dioceses?

THE IMMEDIATE SOLUTION

Connecticut needs certainly two more native Italian priests—the kind of men that know both their own people and our American Church intimately. In Boston alone two more at least are needed. Two other such clergy should be at work in other cities of Massachusetts. Rhode Island should have two at work, one in Providence, and one, at least, in the outlying towns. Each of the other Dioceses ought to have at least a resident Italian general missionary.

Such vital and immediate needs mean financial support, and in some of the instances mentioned the Province will have to take the initiative, if the already over-ripe opportunity is not to be passed by. So many times in the past have we missed this opportunity—to our indelible shame as a Church calling itself American in spirit and purpose.

Church Finance Committee

This Committee, which was authorized at the last General Convention for the purpose of improving business methods throughout the Church, has established its office at 289 Fourth Avenue, New York. Its membership is as follows: The Rt. Rev. Bishop Lawrence, Chairman; the Rev. Dr. Henry Anstice, Mr. Arthur Newbold, Mr. Alanson B. Houghton, Mr. Robert C. Pruyn, Treasurer. The Secretary is Mr. F .F. Bartrop, an expert accountant.

The first work of the Committee in its efforts to systematize Church Finance and business Methods, is naturally to secure a uniform financial year, which under the Canon is now the Calendar year. Already a number of Dioceses have made this change, the latest being New York which fell into line at its recent Convention.

Recognizing that those who give to the Church are entitled to an accounting, the Committee is urging the putting into effect by all Dioceses and Parishes of Canon 50, which requires that all accounts of all Church organizations shall be audited by outside accountants. When this is accomplished, the perfunctory audit by well-meaning but, in many cases, inexperienced Vestrymen will no longer be possible, and an important step will have been made toward the abolition in the Church of carelessness and dishonesty.

At present the Committee is chiefly engaged in planning a simple system of accounting for the smaller Parishes and Missions.

In a number of Dioceses, Finance Committees whose first function is, in part, "to maintain a general supervision of the financial affairs of the Diocese or District," are already in existence, but a number of Dioceses have still to appoint Committees.

The new form of the Parochial report is already in general use. It is thought probable that improvements in this form can be made, and with this end in view the Committee is seeking suggestions and criticisms.

As a result of its investigations, the Committee has found that Trust Funds, the property of Dioceses and of Parishes, are in some instances held in the name of an individual, or are in the possession of an individual, and in order properly to safeguard the Church's assets, the Dioceses are being urged either to deposit securities with Banks or Trust Companies, or to organize in the Diocese a corporation for the purpose of holding all securities.

The adequate insurance of Church property is frequently overlooked, and the Committee is urging upon the Diocesan Finance Committees the importance of proper insurance. It has been found that, especially in smaller Parishes, Church property is entirely uninsured, and when a fire occurs, it is very difficult to secure funds for rebuilding.

The Committee hopes to receive suggestions upon any subject that may tend to increase its usefulness.

Deanery Meeting in Iowa

The annual meeting of the Dubuque Deanery was held in Grace Church, Charles City, Iowa on Thursday and Friday, November 8th and 9th, with Bishop Longley, the fifteen Clergy of the Deanery and over forty delegates to the Woman's Auxiliary in attendance.

The first service was held on Thursday evening at 8 o'clock—the preacher being the Rev. John S. Cole, of Waverly. On Friday morning the Holy Eucharist was celebrated at 7:30 and 9:30. The Rev. Wm. Pence was celebrant at the first service and the Bishop at the latter; the Bishop being assisted by the Rev. Wellington McVettie of Decorah.

The quiet hour for the Clergy was conducted by the Bishop, and this was followed by the business session.

The following resolution was ordered to be sent to the Rev. John C. Sage, D. D., Missionary Bishop-Elect of Salina, who was at one time Dean of this Deanery.

"The Dubuque Deanery convening in Grace Church, Charles City, Iowa, on November 8th and 9th, desires to express to the Rev. John C. Sage, D. D., Missionary Bishop-Elect of Salina, its hearty congratulations and felicitations upon the distinguished honor which has thus been conferred upon him and to assure him of its earnest prayers for God's blessings upon his efforts, and that his life will be one of far reaching influence in the upbuilding of Christ's Kingdom in general, and especially in the Missionary District of Salina."

At noon the Clergy and the members of the Woman's Auxiliary met in the Church, and prayers for Missions were offered, after which all adjourned to the handsome new Guild Hall where luncheon was served by the Woman's Guild. During the luncheon hour splendid addresses were delivered by Bishop Longley, Mrs. M. L. Tate and Dr. Charles Ramage. At 2:30 a joint conference of the Clergy and the Woman's Auxiliary was held.

At 3:00 o'clock the Deanery reconvened. Reports from the field were given, the reports for the most part being very encouraging and showing that the Deanery is in fine condition.

At 7:30 p. m. the concluding service was held and addresses were given by Bishop Longley, the Rev. H. C. Boissier of Maquoketa, the Rev. John Dysart of Dubuque, and the Rev.M. L. Tate of Waterloo.

Preaching Missions in West Virginia

The Church News announces that it has been decided to hold a series of simultaneous Preaching Missions during the week of December 2nd to 9th inclusive, under the direction of the Northwestern Convocation of the Diocese of West Virginia. Arrangements have been made for about twenty Missions. "The Missions are to be directed towards the very definite end of stirring up the Church people all over the Convocation as they have never been stirred before. The facts which give rise to the plan for these Preaching Missions were presented through a survey made by a committee appointed at the previous Convocation. These facts were so startling, not to say alarming in nature, that it was decided to take immediate steps to counteract them.

Bishop of the Trenches

The Rt. Rev. John N. McCormick, Bishop of Western Michigan, who is now in France representing the Church at the front by appointment of the House of Bishops, before sailing, Oct. 29th, spent some time in New York where he took advantage of his opportunity, so he states, "to go thoroughly into all the increasingly interesting and important work of the War Commission, and also to consult with the leaders of the War Commission of other Churches, and of the Red Cross and the Y. M. C. A. " While in New York he preached at Trinity Church, and at the Chapel of the Intercession and addressed a "Fathers and Sons" dinner, and was an invited guest at the re-Christening of the German U-boat, now in Central Park. The New York Herald spoke of him in head-lines, as "The Bishop of the Trenches."

The Church Helper of Western Michigan, says:

"We are deeply thankful that our Bishop has safely arrived in France. We are very proud that of all the Bishops in the Church ours was the one best fitted, and chosen for this important work.

"We as individuals, as Parishes, and as a Diocese, pledge him our loyalty, love and prayers. We all miss him. We pledge him zealous, conscientious work. Let us take as our watchword while he is away the thought so admirably expressed by Kipling:

"It ain't the guns nor armament, nor
funds that they can pay,
But the close co-operation that makes
them win the day.
It ain't the individual, nor the army
as a whole,
But the everlasting teamwork of
every blooming soul."

Ordination in Wyoming

At St. Mark's Church, Cheyenne, Wyoming Sunday, November 11th, 1917, the Right Reverend N. S. Thomas, S. T. D., ordained to the Diaconate Morten Joslin and Rowland Frederick Philbrook.

Mr. Joslin comes to us from the Presbyterian ministry and as a student minister he has served his postulancy under the Very Reverend D. W. Thornberry, in the Cathedral and rural Missions. He will serve his Diaconate in charge of Kemmerer. He was presented by Dean Thornberry.

Mr. Philbrook, who is a graduate of the University of Iowa and the Philadelphia Divinity School, was presented by the Reverend S. A. Huston. He will continue as minister at Glenrock, where he is building a Church.

The Reverend Paul James preached the ordination sermon. The Ogilvie Conference being in session, nearly all the clergy of the District were in the Chancel and Choir.

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

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

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THE FAIRY CAP

Once, long, long days ago, there was a naughty little fairy who was playing truant down by the riverside. This fairy wore a little cap, and on the cap was a bright gold feather that shined and sparkled when the sunlight fell upon it..

This was such a wild free day for the truant fairy. He laughed, and sang, and whistled, and ran through the fields just as happy as a fairy could possibly be. He chased the butterflies, blue butterflies and golden, red and orange, some with spots on their wings and some with stripes, jewelled butterflies , and butterflies that looked like filmy lace. When he caught one that he wished to keep, he bound it up with ropes made of cobwebs so that it could not move nor fly away again.

While he was laughing and singing, and running and playing, he lost his little cap with the golden feather on it. But he was so happy and gay that he did not care, thinking he could find it again when the sun was going down and it was time for him to go home. By and by when the sun did go down, and it became so dusky that he could run and play no longer, he thought he would find his little cap. But search as he might, he could not find it, and the tears came into his wee bright eyes. He puzzled for a long time as to just what he should do, and then a very happy thought came to him. He had lost his cap with the golden feather, but he would take in place of it a golden dandelion. This he did with all speed, and placed it upon his head and there it stayed. Now he runs around through all the fields among all the dandelions, but we cannot tell which one he is.

American Students Share in the War

The first thought in reading this headline is that the colleges have given largely of their students to the military service of the country. Such is indeed the case, but there is another way in which they are sharing. The leaders of the North American Student Movements (Y. M. and Y. W. C. A.'s and Student Volunteer Movement) decided in September that college life must not be characterized by its usual activities and extravagances. The students now at their studies must be made to feel the call of sacrifice which the war is sounding to every nation.

It was decided therefore, that an appeal should be made to the students of North America for at least a million dollars to be used for the the war work of the Y. M. C. A. and the Y. W. C. A. for the relief of prisoners of war, and to help other branches of the World's Student Christian Federation. This sum has already (November 21st) reached the startling amount of $1,146,000, and but a small fraction of the colleges have been so far reached. To quote the words of the great student leader, John R. Mott:

"The very many illustrations of generous and sacrificial giving in these institutions in the interest of the prisoners of war, as well as of the millions of men in the American and allied armies, and likewise on behalf of the Christian Student Movements which have been seriously affected by the war, show hat our educational institutions, the fountainheads of light and leadership, are truly responsive to the highest ideals and purposes which are moving the present generation."

It is difficult in brief space to give any adequate conception of this great spiritual movement. The largest sums have come from the following institutions: Yale, $39,000; Harvard, $35,000; University of Minnesota, $27,300; Iowa State Agricultural and Mechanical College, $22,000; Universities of California and Illinois, $20,000; Ohio State University, $21,273; Purdue University, $18,000; Wellesley and Vassar, about $16,000 each; and Columbia (all departments), $44,550. Cornell is aiming for $30,000.

The heart of the story lies, however, in the cases of individual sacrifice. Thus, at the preliminary meeting at Teachers' College, New York, 148 campaign workers pledged $3,407. A Colorado student, who was leaving College for lack of funds, gave his cadet suit for $22, to be used for the Fund. At Wheaton College, Mass., we are told, there are no definite ways of earning money, so the girls are washing clothes and giving up refreshments at their parties. At McMinnville College, Oregon, the Seniors voted to omit their class gowns. More than one man working his way through Lehigh University pledged $50 at the organization meeting of the campaign. In sending a report from the Industrial Institute and College, Mississippi, the correspondent says: "The amount pledged is exclusive of jewelry which girls have asked to have sold for the Fund." Kansas Agricultural College students have decided to give up their College Annual, contributing the amount thus saved to the Fund Many other institutions are voting to do the same.

The indomitable spirit of the Kansas students is shown in the following telegram: "Crops a complete failure in this section. The Fund is still going. Over the top in every school."

In many co-educational institutions girls are refusing treats from men, saying to them that they couldn't eat unnecessary sweets when the money could be put into the Students' Friendship War Fund.

It is my desire that our Episcopal colleges and colleges of Episcopal tradition should share in this great spiritual movement. In its behalf I visited the University of the South, where 154 students, with the co-operation of the Faculty, gave over a thousand dollars. At the same time the Sewanee Military Academy gave over a thousand dollars. Two hundred dollars of the gift of the University of the South came from the Theological Department of fifteen men and their professors. Equivalent to their gift is that of the Virginia Theological Seminary, where approximately thirty men and the faculty gave $400. The Episcopal High School of Virginia, which I visited the same time as the Virginia Seminary, gave $410, although they were already pledged to $400 in support of a Chaplain.

Mr. Herman Lum conducted the campaign at Trinity College, Connecticut, where $700 was subscribed. At the present writing, Hobart College has not set a date for a campaign. Kenyon College, Ohio, did not enter the campaign because of the necessity of raising $600 in support of the Kenyon ambulance in France. Only in case this sum comes entirely from the students and faculty, without appeal to the Alumni, can Kenyon claim to have sacrificed to the degree that the other colleges have done.

In the face of such an account as we have just given, we will all be inclined to echo the words of the Executive Secretary of this War Fund:

"Every hour that the campaign is on makes us thank God for a movement which can summon the colleges to any common cause. Still more do we praise Him for calling into being an agency which is able to make such an appeal as this in His name and for His purposes."

PAUL MICOU,
Secretary Department of Collegiate Education, General Board of Religious Education.

Sexton Fifty Years, Found Dead

The body of Wm. A. Earl, sexton of the Church of the Incarnation, Brooklyn, N. Y., for fifty years, was found in the Parish House by the Rector, the Rev. A. W. E. Carrington, on Monday, November 12th. Death, caused by apoplexy, came while he was performing his duties. He was seventy-five years old. The burial service took place from the Church on the following Thursday, the Rector and the Rev. Dr. John Bacchus, Rector Emeritus, officiating.

The Community of the Transfiguration

Aims and Ideals of our Sisterhoods
By a Sister

The Community of the Transfiguration was founded on August 6th, 1898, by the clothing of two Novices in St. Luke's Church, Cincinnati, by Bishop Vincent in the presence of a large congregation. At first Parish work in Cincinnati took up the time of the Sisters, but out of this the need of the children of the poor was brought home to their hearts. In those days there were no public play grounds for children whose only refuge from the close tenement rooms, dark and narrow, was the streets and alleyways of the city. So the first of their work for children was started in the establishment of Bethany Home for girls on St. Michael and All Angels' Day of that year, in the rural suburb of that city—Glendale, and this became, in the course of time, the Mother House of the Community. After nineteen years the Sisterhood counts twenty-one members of whom fourteen have made it their life profession. There are five houses under their care, all connected in some way with children, and one of which is in China. This sisterhood had the honor of being pioneers to carry the religious life into our Foreign Mission work. They have been closely followed by the Sisters of St. Anne in Wuchang, and the Sisters of St. Mary in Sagada, but the Sisters of the Transfiguration in Wuhu raised the standard of the Religious Life in China. It is their hope to win vocations to Christ in that land where Buddhism now has so many votaries, and already one Buddhist nun has come to them having "eaten bitterness" in the pursuit of Nirvana. The Sisters have had their office book translated into Chinese and say their offices daily in that language, and they have the inestimable privilege of the Reserved Sacrament, making their little Chapel a shrine of the Indwelling Presence of God in a land full of shrines to devils.

The Mother House of the Community is in Glendale in connection with the Bethany Homes, for girls and for boys, which makes the practical training school for the Novitiate. It is a beautiful country estate of about twelve acres and here the younger members are trained in the life and work of the Community, before being sent out to the branch works. Rising at 6 a. m., a half hour is allowed for dressing and putting rooms in order. Then the Lauds Bell at 6:30 a. m. calls them to the Chapel where offices are said followed by the Holy Eucharist and after a short interval breakfast, which is treated as in itself a service, begun with prayer, eaten in silence to reading, and closed with thanksgiving and the usual commemoration of the departed. The silence continues until after Morning Prayer, which closes at nine, and which is followed by an instruction to the Novitiate lasting half an hour, closing with Conference, in which directions for the day's work are given and requisitions made for such things as are needed by the Sisters. There is busy work in all departments until the hour of noon, when the Angelus calls the Sisters to their Meditation in the Chapel, which is followed by Sext and dinner, also with reading. Nones follows hard on dinner at two o'clock, and at three the noon silence is broken by a bell calling the Sisters to their afternoon work. Evensong Choral at 5:30, followed by supper, an hour of social converse in the Community Room, a half hour of preparation for the next day's meditation in the Novitiate and Compline at nine o'clock, complete the Sisters' day of work and prayer. Happiness is not the object, it is the atmosphere of the Sisters' life; and it flows forth from the Presence of God, the unfailing Source of all the happiness of the world as the sun is the source of all its light.

Notes on the War Commission

The War Commission is on the job every minute providing equipment for Chaplains, backing up in their work the Brotherhood of St. Andrew, the Girls' Friendly, the Mission of Help, and other Church agencies. Last week, at its meeting in New York it endorsed the appointment of thirteen new lay Brotherhood of St. Andrew workers in the camps and provided for their support. It also endorsed the plan of the Girls' Friendly Society to open a house at Camp Dix, Wrightstown, and has also given appropriations to the Bishops in various Dioceses where the Church is weak and the cantonments are strong.

Subscriptions to the War Commission of more than $50,000 have been received from a comparatively few individuals. Preparations are quietly going on to launch a campaign for the full half million dollars by the first of the year. Bishop Lawrence and Bishop Berry are meeting weekly similar commissions in the various Christian bodies and Bishop Berry is serving on a very important committee whose Chairman is Father Burke of the Roman Catholic Paulist Order.

The Social Service Commission of the Church, under the direction of the War Commission, is taking charge of the Food Conservation campaign. Bishop McCormick with a layman as secretary has just arrived in France. The Order of the Holy Cross has asked the consent of the War Commission to send over three priests of the Order, together with three priests associate. The War Commission has given this consent, subject to the recommendation of Bishop McCormick.

At the office, 14 Wall Street, New York, the Committee on Survey has gathered and is gathering information as to religious conditions in every camp and cantonment throughout the country and registrations are being made of every communicant of the Church who has enlisted or is serving in the army. This registration is in charge of the Rev. Lester Bradner, D. D. The War Commission urges every Diocese to keep its Honor Roll strictly up-to-date and to send a copy of all changes or additions to the Bureau at 14 Wall St.

Notes on St. Luke's Parish, Evanston, Ill.

St. Luke's, Evanston, has added to her staff the Very Rev. Bernard I. Bell, Dean of Fond du Lac, who is representing the Parish as Chaplain at the Great Lakes Naval Training Station. St. Luke's is paying his salary and is also furnishing him with a discretionary fund. On Sunday afternoon, November 11th, Dean Bell preached at St. Luke's, Evanston on "Fighting without Hate and Forgiving our Enemies." This was the sixth address in the series on "The Lord's Prayer and the World's War."

A large service flag carrying seventy-five stars has been presented to St. Luke's by Mr. A. P. Bowen, one of its Vestrymen. The flag now hangs on the west front of the Church.

The first man on St. Luke's Honor Roll to be wounded and invalided home is Robert Lamont, nineteen years old, who lost a hand while driving a munitions wagon at the front a few weeks ago.

The Rector of St. Luke's, Dr. Stewart, attended the meeting of the War Commission in New York on November 7th, and returns to New York for the next meeting on December 11 and 12th.

The Diocesan Social Service Commission will hold a dinner for the Social Service workers of the Diocese at the School of Domestic Arts and Sciences, Tower Building, Chicago on the evening of December 6th. The speakers will be Rev. George Craig Stewart, D. D., the Rev. Frank E. Wilson, the Very Rev. Bernard I. Bell and the Rev. J. B. Haslam.

An appeal is being sent out this month to every communicant of the Diocese asking for a contribution of at least $1 to the Forward work of the Board of Missions. The Committee in charge (Dr. George Craig Stewart, Chairman) is seeking to raise $10,000 for this new work.

St. Luke's Parish House, Evanston, was packed to the doors on October 25th, when Anthony Czarnecki addressed the Men's Club on the "Prussianization of Poland." The meeting on November 27 is to be addressed by Mr. A. M. Simons, a distinguished Socialist who broke with the Socialist party when it adopted a pacifist and really pro-German policy. policy.

Preaching Missions

In response to the recent publication in the Church papers of the names of those who had volunteered to serve as Missioners of the Church for Preaching Missions, I am in receipt of communications from the Clergy in various parts of the country asking me as to why they had not received the questionnaire, the answer to which constituted the basis for the recently published list of preachers. In some instances there seems to be a feeling that the Commission has neglected to properly advise the Church at large concerning this important undertaking. In answer, may I venture to say that the Chairman of the Sub-Committee on the Questionaire of the Commission very properly sent these questionaires to the Bishops of the several Dioceses, and they in turn undertook to see that they were duly forwarded to such of the Clergy as in their judgment could and would undertake a Preaching Mission. It was in response to this questionaire that information was received upon which the published lists were based.

It is the purpose of the Commission to publish subsequently a full list of the names of the Clergy, signifying the period at which they would be willing to preach such a Mission, and, as Secretary of the Commission, I beg to say to the Clergy generally, that if they feel a desire and willingness to be included in such a list, I shall be glad to have them forward their names to me. Of course it is assumed that those who do forward their names and volunteer their services, feel that they have qualifications and fitness for such work.

JAMES E. FREEMAN.

Go Up and Down the Streets Extending Invitations

At the close of the Sunday afternoon services at Christ Church, Baltimore, members of the congregation in automobiles and on foot, says the Maryland Churchman, go through the streets extending an invitation to supper to the men in uniform whom they meet.

The same thing is done at St. Paul's on Saturday evenings. These invitations are gladly accepted and the men are taken to the Parish House where a supper is served by the women of the Parish. There is music, patriotic songs are sung, and genuine Southern hospitality is in evidence. The number of men entertained has been large and there is every encouragement to continue the arrangement.

Diocesan Church and Headquarters to be Built in Philadelphia

Plans have been approved by Bishop Rhinelander and the Architectural Commission of the Diocese of Pennsylvania for the proposed new Diocesan Church to be erected eventually in Philadelphia when labor conditions and the price of material are more favorable. The location of the new buildings has not yet been determined. It has not been decided whether to tear down the Church of the Ascension and erect a new edifice on the site or to remodel the present building. The Diocesan authorities have under consideration the removal of the headquarters of the City Mission, and the offices of the Bishops, the Diocesan Treasurer and other officials and institutions to the Diocesan Church when it is erected. The Church of the Ascension will take the name of St. Mary's Church, under the will of Mrs. Henry Watson, who bequeathed $100,000 to the Diocese to erect a Church bearing that name.

How to Hold the Attention of a Restless Class

A teacher in the Church School of St. John the Evangelist Parish, St. Paul, Minn., suggests the following plan to hold the attention of a restless class of youngsters: Form the whole class into a vigilance committee on the guard against breaches of order. Try the scheme of making one member of the class (preferably the president) responsible for order. Give that member the right to put a demerit mark against the name of any pupil who introduces an alien topic of conversation or otherwise misbehaves. Let the president say, "John (or Mary), you get a mark." Let it be understood that so many marks (say three) in the course of the month reduce the conduct grade of the pupil from E to G; so many more (say six), from G to F; and so many more (say ten), from F to P. This will remove from the pupils' minds the suspicion that you are marking arbitrarily. And if we mistake not, it will improve the deportment of the entire class.

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The Church in Wyoming

From Bishop Thomas' Address

The Bishop Randall Hospital

The report of the Superintendent, which will be presented in full before this Convocation, shows total receipts of $$11,101.35, an increase of nearly one thousand dollars over last year; $8,466 of this representing earnings of the Hospital, as against $5,110 last year. The number of patients admitted is 231, against 185 last year.

Three notable gifts have added greatly to our comfort and efficiency.

First, the gift of a flight of stone steps in the place of the earth incline.

Second, the gift of a much needed laundry apparatus, including washing and ironing machines.

Third, the gift of a complete X-ray machine, with all the accompanying apparatus. No expense was spared in the purchase of this machine, and friends of the Hospital may well feel proud over the acquisition of this instrument, than which no finer is to be found anywhere.

All gratitude and appreciation to the generous donors.

The Cathedral Home for Children

It comes within my knowledge to report that the Bishop, for the Board of Directors, purchased from the Ecclesiastical authority of the Roman Catholic Church the fine old St. Joseph's Hospital, two squares from the State University, on the main street of the city of Laramie, for the sum of $4,620.

Circulars have already been sent out, in which the following statement appears:

The Cathedral Home for Children is and has been the only Children's Home in the State. It has been in existence since 1910. During that period it has cared for 130 children, many of whom remained in the institution several years. One child came at ten years of age and left at fifteen, practically equipped for her life work. Another came as a little child, and likewise left similarly equipped, and is now living a useful and self-respecting life in one of the larger cities of our state. Some of the children have been sent to us by order of the Court; others have been left with us by widowers, who had no means of caring for their children, and others by widows, who, to free themselves for service, placed their children in our care, and have paid what they could upon them in self-respecting fashion, only to take them when their circumstances permitted. Twelve children have had homes found for them throughout the State; fifty returned to parents or relatives; two sent to schools; one to work on a ranch, while twenty have been cared for temporarily under instructions from the Court or parents. So fully has the Home commended itself to the charitably minded people of Wyoming that from the first year of its inception it has completed each year without debt.

Its Board of Managers, consisting of some of the ablest women of Laramie, represent most of the religious denominations of the city. From twenty-eight to thirty-one children have been continuously cared for in what was the Bishop's House in Laramie, but the building is utterly inadequate to hold the number of applicants. Larger quarters are imperative if the children in need of such an institution are to be accepted.

St. Joseph's Hospital is in excellent repair, so far as the constructive portions of the building are concerned, but in addition to the modification in the building made necessary by its added function, a new roof, new floors, a new heating system, new bathrooms, a new kitchen and dining room and new servants' quarters are absolutely necessary. New porches and an iron fire escape must also be added. The old brickwork, though sound and substantial, is defaced in many places, and should be covered with stucco. The premises have been allowed to run down, and the outhouses are in a veritable state of decay. These must be removed and new buildings erected. The old fence must be repaired and new and appropriate gateways added.

The cost of accomplishing this, the largest public charitable venture within the State undertaken out of private contributions is as follows:

Advanced by Bishop Thomas for the purchase of the property	$ 4,650.00
Architect's fees, already paid	652.20
Cost of completing the building in accordance with architect's estimate as set forth in the pamphlet	26,300.00
Total	$31,602.10

I sincerely trust that each member of this Convocation, on returning home, will make the campaign for the erection of this building a first charge upon his time, and do all within his power to assist the local committee to raise the quota assigned to his community.

The World Conference on Faith and Order

The work of issuing invitations to the various Communions throughout the world to co-operate in the World Conference on Faith and Order has been prosecuted as far as the war permitted. Sixty-one such Commissions have now been appointed, representing almost all the leading Communions of the world, and, more or less completely, every country in the world except the continent of Europe.

The Commission of the American Episcopal Church had expected to send a deputation in August, 1914, to explain the matter to the European Communions, including the Roman Catholic and the Eastern Orthodox, and ask their co-operation. The war prevented the Deputation from sailing, but correspondence has been continued and extended with eminent individuals in every country which could be reached, and very many cordial letters of approval have been received.

It had seemed possible to send Deputations last summer—one to Russia and one to Rome— each to approach such Communions as it could reach in other countries. The Deputation appointed for Russia was in position to act quickly and had, as its members thought, arranged for their passports and had engaged passage, but, at the last moment, the State Department expressed a strong wish that the Deputation should postpone its visit, for fear that it might be misunderstood as having some pacifist motive which might interfere with the prosecution of the war. At that time, it was supposed that the two Deputations should start as nearly simultaneously as possible. At the time of the suggestion by the State Department that the Russian visit should be postponed, Dr. John R. Mott was on his way back from Russia, having been sent there by the President of the United States as a member of a mission to express the sympathy of the United States with the new Russian Democracy. Dr. Mott was seen as soon as he arrived in Washington, and reported that he had found the World Conference very generally understood in Russia and meeting with cordial approval, many eminent members of the Russian Church having assured him of the co-operation of that Church as soon as the official invitation could be issued. Dr. Mott, however, advised waiting for some months until the Russian Church had settled some, at least, of the numerous and difficult problems arising out of its new relation to the State, and he was quite confident there would be no jealousy on the part of the Russian Church if the formal invitation were issued first to Rome. The visit to Russia has therefore been postponed.

It seemed wise to write to Rome to a very eminent Roman Catholic, who is deeply interested in the question of reunion, and who is familiar with the World Conference movement and thoroughly in sympathy with it, and ask his private and unofficial advice as to whether or not it would be expedient for the Deputation to proceed to Rome the coming winter or next spring. That letter has been written and an answer is expected this month.

So far as possible, correspondence will be continued with Roman Catholics in various parts of the world and, especially, in Italy with members of the Russion and other Eastern Orthodox Churches, and of Protestant Communions in all the countries which can be reached, where Commissions have not yet been appointed.

Charges the Vatican With Aiding Austria

The London Morning Post, in an editorial cabled to the New York Times, under date of November 23rd, says:

"The time has come when it is necessary that the Allies should consider with some care what is their position in relation to the Vatican. That the recent Italian reverse has been largely due to the influences of treacherous representations disseminated among the Italian armies is known; that the Vatican was implicated in that propaganda is also known, and the result was a disaster so grave that its effects cannot yet be measured.

"If we are to come to the plain truth, the Vatican has leaned from the beginning to the side of Austria, in which country, out of all Europe, the Holy See retains its strongest remnant of political subservience, and late events have shown that the Vatican has gone further and has furtively, but actively, espoused the Austrian cause.

"We cannot afford at this point of the war to preserve the attitude of profound innocence of foreign affairs which is the foible of the British Foreign Office. * * * The British public, the French public and the Italian public are under no illusions on the subject of the Vatican. Either of these political intrigues and machinations are a danger to the cause of the Allies or they are not; and if the Secretary of State for Foreign Affairs assures us that there is no reason for misgiving we regret to say that misgiving will not thereby be removed.

"The country is entitled to demand of the Government what in their view is the attitude of the Vatican, and if any protest has been addressed by them to the Holy See. As the matter stands, we cannot but conclude that there is in Italy a center of disaffection in secret league with Italy's mortal enemy."

Western Michigan Notes

Grace Church, Grand Rapids, (The Rev. G. P. T. Sargent, Rector) showed its spirit last Sunday, when, at the close of the service, one of the Vestrymen announced that the Church and Parish House Furnace consumed over two hundred tons of fuel per year. The year before last it cost about $600, but last year owing to the increased cost of coal, the expense amounted to $1,200. He stated that the Vestry would greatly appreciate the help of the extra $600, or better still the whole amount of the winter's fuel cost. Roughly estimating the cost of a ton of coal at $6, a half-ton at $3, and a fourth-ton at $1.50, cards giving the choice of pledging any one of the three amounts were handed about among the congregation. Inside of fifteen minutes half the amount, or about $725, was pledged. During the following week the Vestry distributed cards among those who had not yet pledged, by this method expecting to raise the sum needed for the winter's coal.

South Dakota Notes

On Tuesday morning, November 20, the Woman's Auxiliary opened a training school for Church workers. The Institute was held in Calvary Cathedral Parish, Sioux Falls and was conducted by Miss Frances Withers of Yonkers, New York, and Miss Mary Smith of Minneapolis. Each of the leaders had a class each morning and afternoon. Miss Withers gave us splendid help in Sunday School work, in which she is an expert, dealing especially with the Christian Nurture Series, its purpose and possibilities. Most of those who attended had never had such an opportunity for instruction before and they were greatly helped by the conferences.

Miss Smith led the classes in Mission Study and the Woman's Auxiliary, and gave to the members of her classes a vision of service that they will long remember and that will be of great help as they go back to the problems of their work.

About fifty attended from all over the state, largely from the eastern part, and it was felt to be one of the greatest helps that had come in many years to the workers in South Dakota. In the Dioceses of the east such training is more easily available, but with our great distances in this western country, and our separation from the centers of Church life and strength we greatly need, but seldom receive such an opportunity. Our problems are those of a country with a weak Church, and a small equipment, and we greatly need just such inspiration and help as Miss Withers and Miss Smith so splendidly brought to us.

During the Institute the new Suffragan Bishop-elect of South Dakota, the Rev. W. P. Remington, was present, accompanied by his wife. They came out to see South Dakota, and to come into touch with its people and problems. They won the hearts of the Church people of the state completely, who feel that a deep debt of gratitude is due the House of Bishops for sending to this District in her need such splendid helpers. Their future place of residence has not yet been definitely decided, but they took a trip to the Black Hills to consider that as a center of their future work.

The Rev. F. D. Evenson, who for the past few months has been Rector of the Church of the Redeemer in Flandreau was in attendance at the Institute in Sioux Falls, but while there was suddenly taken ill and was removed to the hospital for treatment. The doctor has decided that he must give up his work for the time being and take a complete rest.

The District Board of Religious Education met with the Bishop and took steps to better systematize the Sunday School work in the District, both among the whites and the Indians.

Nevada News Items

The Bishop is making visitations for confirmation in the southern part of the state. He will visit Tonopah, Goldfield, Manhattan, Beatty, Las Vegas, Calienta, Pioche, Searchlight and Goodsprings. The last six places are in the care of the Archdeacon of Las Vegas, the Ven. Percival S. Smithe.

The Roman Catholic Bishop has given to Bishop Hunting the Church building at Rhyclite which cost about $2,000. This will be cut into sections and moved to Goodsprings and put together on a lot given us by the Yellow Pine Mining Company. There are no strings attached to the gift, it is really an out-and-out sale for one dollar. The Roman Priest who occasionally visits Goodsprings has been invited to use the Church and has said he will do so. It will be fitted up according to the usage in our Churches. The Roman Priest who visits Pioche uses our altar and its furnishings. In Nevada we have mutual understanding if not unity.

The whole of the fund for the endowment of the Episcopate has been invested in Liberty bonds. It is not enough to finance the war, but like the widow's mite, it is our all.

After eleven years of faithful service in Nevada the Rev. Lloyd B. Thomas has resigned charge of St. Peter's Parish, Carson City, and charge of Missions at Virginia City, Dayton, Silver City and Genoa. He will be locum-tenens at Trinity Church, Oakland, California, for a year.

Spokane Notes

DISTRICT OF SPOKANE TO CELEBRATE ITS SILVER ANNIVERSARY—OTHER NOTES

The Twenty-fifth Anniversary of the founding of the Missionary District of Spokane will take place December 2 and the two following days. Invitations to attend and to take part in the celebration are to be sent to the seven neighboring Bishops of the North West. One of the sermons to be delivered of special interest will be that of Bishop Lemuel H. Wells, who will relate experiences of the early days in the District, on the evening of December 2nd, on which occasion the rest of the Churches of the city will unite in a service at All Saints' Cathedral.

All matter intended for the Secretary of the District of Spokane should be sent to the Reverend H. H. Mitchell, Colfax, Wash.

The new officers of the Spokane Clericus are Archdeacon Lockwood, President; Rev. M. J. Stevens, Secretary; and the Rev. W. A. A. Shipway, Treasurer. The meetings are held on alternate Mondays.

An interesting group of Missions have recently been placed in charge of the Rev. C. M. Budlong, who will minister to our people at Colville, Kettle Falls, Meyer's Falls, Valley, Northport.

The Rectorship of St. James' Church, Pullman, has been accepted by the Rev. Gilbert Laidlaw, formerly of Chicago, and he is also to be the new editor of the Diocesan Monthly, "The Church News". Pullman is quite an important center of activity, the Washington State College being situated there.

The Rev. W. A. A. Shipway completed four years of service as vicar of St. Matthew's Church, Spokane, the first Sunday of November and took as his theme, "The Practical Man and the Unseen World." and "The Spirit of Optimism."

The Church Home for children at Lidgerwood, Spokane, has a new matron in the person of Miss Jessie H. Hicks, under whose direction a substantial progress is being made, and debts reduced. A new building is sadly needed to accomodate the increasing needs of the institution.

New Jersey Notes

The Bishop of New Jersey has appointed a War Council Executive Committee for the Diocese. The Bishop and the Archdeacon of the Diocese, the Ven. R. Bowden Shepherd, are members ex-officio, the remaining membership comprises the Rev. Charles S. Lewis, Rev. W. S. Baer, and Rev. E. Vicars Stevenson, and Messrs. Bayard Stockton, M. Taylor Pyne, Geo. L. Babcock and B. F. Haywood Shreve, together with the Rev. R. E. Brestell of Camden and Thomas A. Conover of Bernardsville as Executive Secretaries.

The Council had its first meeting recently at Princeton, and started the work of co-ordination and unification.

It is proposed to arrange for the ministrations of the Church at Camp Dix, Wrightstown, Camp Vail, Monmouth Park, the Fourth Naval Base at Sewell's Point and Camp McClellan at Anniston, Alabama where the Diocese is largely represented.

Money will be raised by the Council for the support of this work, and the Diocesan contribution to the General War Commission.

New Hampshire Notes

On Sunday, November 18th in St. Paul's Church, Concord, Rev. Hubert S. Wood and Rev. Sheafe Walker were ordained to the Priesthood. Bishop Parker preached the sermon and the candidates were presented by Rev. Howard F. Hill, D. D. Mr. Wood will continue in charge of St. Mark's Church, Groveton, and Mr. Walker as Priest-in-charge of the Church of the Epiphany, Newport.

A change of considerable importance in the work of the Diocese is planned to take effect January 1st. Rev. J. C. Flanders, who for ten years has had charge of the work at Rochester and the rural work in forty-five towns in southeastern New Hampshire, with two hundred scattered communicants and about five hundred adherents is to leave Rochester and take up the work at St. James', Laconia, and build up a large rural district with Laconia as a center. This work is done by automobile and the Woman's Auxiliary pays for the expense of maintaining this Diocesan car.

The work at Rochester and in the rural district will be carried on by the Rev. W. E. Soule from his home in Exeter. Mr. Soule has been trained in this rural work by Mr. Flanders whom he will follow.

By the will of the late Mrs. Harriet B. Murgatroyd of Nashua, N. H., the Church of the Good Shepherd, Nashua, will receive $225 a year for ten years for charitable purposes.

Loyalty of Church People Aroused

St. Paul's Church, Newark, N. J., under the leadership of the Rev. Rowland C. Ormsbee, Rector, made a vigorous campaign last month to increase attendance of the people at Church services and subscriptions for Parish support. Letters were sent to the members of the Parish urging them to show their loyalty to the Church by increasing their subscriptions or by signing a duplex envelope pledge, and by being present at the services on Sunday, November 18th, the day on which an every-member canvass was to be made in the after- At the eleven o'clock service the subject of the Rector's sermon was, "The non. There was a celebration of the Holy Communion at 8 a. m., at which the members of the Parish were asked to make their corporate communion. Church's Power." Old people, in- Christian's Great Opportunity," and in the evening he preached on, "The valids and babies were all included in the Rector's special appeal for a full attendance of the membership. Infants and young children were cared for by nurses in the Parish House during the morning service, and persons too old or too feeble to walk to the Church were called for in automobiles and conveyed back to their homes after the services. The income of the Parish was increased $1,000 by the canvass.

Nor love thy life, nor hate; but what thou livest,
Live well; how long or short, permit to heav'n. —Milton.

By the shame of the Cross Christ descends to the depths of our shame. —Ex.

The Witness

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

FOR CHRIST AND THE CHURCH

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THE MUSCATINE DEANERY SAYS FAREWELL TO DR. SAGE

The Muscatine Deanery in the Diocese of Iowa with the branches of the Woman's Auxiliary in that Deanery held its annual meeting in St. Michael's Church, Mount Pleasant (Rev. Felix Pickworth, Rector.) December 5th and 6th.

Most of the Clergy in the Deanery were present but there was a small attendance of the Woman's Auxiliary owing to a severe snow storm. The Very Rev. Dean Hare of Trinity Cathedral, Davenport, was the preacher on the first evening.

The topics of the addresses on the second evening under the general theme "The Challenge of the Present Crisis to the Church,"

(a) "The Call to Work" by the Rev. Dr. Rudd of Ft. Madison.

(b) "The Call to Devotion by the Rev. W. E. Stockley of Clinton, were excellently treated, Bishop Longley summing up the topic at the close with strong words.

A "Quiet Hour" for the Clergy proved of great practical value to the common sense suggestions of Bishop Longley, who spoke to the Clergy concerning the routine work of the Parish Priest. At the Round Table Conference, the Rev. J. H. H. Wilcock led the discussion on "The Christian Nurture Series" and "Social Service" was introduced by the Rev. F. H. Pickworth, Chairman of the Social Service Commission of the Diocese. Routine business was disposed of at the business session and the following resolution was passed and ordered sent to Dr. Sage, Bishop-Elect of Salina:

"For fifteen years the Rev. John C. Sage, D. D., has been a faithful and energetic Priest of the Diocese of Iowa. Two of our largest Parishes, St. John's, Dubuque, and St. John's, Keokuk, have been guided and helped by his watchful oversight and constant ministrations. In the Diocese at large, he has been one of our most useful men among the Clergy.

As a delegate to the General Convention, as a Rural Dean, as the Diocesan agent in the gathering of the Increased Episcopate Fund, and in almost every possible place of service, he has been helpful and true. In the Deanery, either as its entertainer or participating in its programmes and deliberations, he has never been wanting.

Now when the Church has called him to a wider service as the Bishop of the Missionary District of Salina, the Muscatine Deanery are sincerely desirous of expressing their gratification at this recognition of Dr. Sage's value as a Missionary force, to emphasize in this way their sense of personal loss at his departure, and devoutly to invoke God's choicest blessing upon him in his new work, and to ask that He in Whose hands are the hearts of men may give to the Bishop of Salina a body of faithful men and women, and that both Bishop and Diocese may come at the last to the Land of the final harvest bringing their sheaves with them."

It was a pleasure for the attendants to note the restored and beautified Church which has recently been entirely rebuilt by the Rector, Rev. Mr. Pickworth and his band of faithful people.

While not largely attended, the sesions of the Woman's Auxiliary were most helpful and interesting. The special addresses were on "The new Junior Plan; How Can We Use It?" by Miss Henderson, and "Educational Work," by Miss Dysart.

Parish Celebrates its Silver Anniversary

Commemoration of the twenty-fifth anniversary of the laying of the cornerstone of St. Andrew's Church, South Orange, N. J., was observed on St. Andrew's Day, November 30th. The celebration included a special service in the evening at 8:15 o'clock followed by a reception in the Parish House. The Rev. F. C. Todd, who has been the Rector since May, 1909, presided. The Rt. Rev. Dr. Edwin S. Lines, Bishop of Newark, and the Rev. Dr. Alexander Mann, the first Rector, now of Trinity Church, Boston, were in attendance. St. Andrew's is an offspring of Grace Church, Orange, and the Church of the Holy Communion, South Orange. It was organized in 1892 and the first service, held at that time, was participated in by the Rev. Anthony N. Schuyler, The Rev. Dr. Mann, and Bishop Brewster, then Rector of the Church of the Holy Communion, now Bishop of Maine. The Mission was incorporated as a Parish in October, 1892, and the cornerstone of the Church was laid by Bishop Starkey on St. Andrew's Day of that year. A Parish House was erected in 1900. The Church School outgrew the Parish House, and in 1912 Mr. William J. Rogers, of Orange, presented the Parish with a new building for Sunday School purposes, one of the brightest and best ordered Parish Houses in New Jersey.

Fire Destroys a Mission House

BOARD OF MISSIONS CALL FOR HELP

A telegram has just come from Bishop Funsten announcing the total destruction by fire on the night of November 28th of the Mission House and contents on the Fort Hall Indian Reservation in Southeastern Idaho. No lives were lost, but the Rev. John E. Shea, the missionary in charge, lost all his personal property. The cause of the fire is unknown. Bishop Funsten asks me to make the loss known throughout the Church papers and to express his earnest hopes that $15,000 will be speedily given for the erection of a new Mission House.

The building destroyed by fire was not worth nearly that much. Whether or not it was insured Bishop Funsten does not say, but in view of the care which he invariably exercises in matters of this kind it may be safely assumed that the building was as fully insured as the circumstances would permit.

Fort Hall Reservation was begun long ago by the Connecticut Indian Association. A few years ago it transferred the work and the property to Bishop Funsten's care. Only within the last year or two has the Bishop succeeded in paying off the indebtedness upon the building destroyed.

The Indians at Fort Hall are very largely unevangelized pagans. Nevertheless the Bishop has been greatly encouraged by the progress that has been made, especially in reaching the children who were brought in from the scattered reservation homes to live in the Mission House with Mrs. and Mr. Shea. This combination of school and evangelistic work seemed to be making progress.

$15,000 will build and equip a new Mission House that will enable Bishop Funsten and Mr. Shea to carry on more successfully than ever this work among a desperately needy people. Everyone will hope that Bishop Funsten's Christmas may be brightened by the knowledge that the $15,000 has been fully given.

Gifts may be sent to Mr. George Gordon King, Treasurer, 281 Fourth Avenue, marked "Special for Fort Hall Mission House."

JOHN W. WOOD.

Church Advertising Pays Says The Rev. John Boden

The Rev. John Boden, who succeeded Bishop Wise as Rector of the Church of the Holy Communion, St. Louis, Mo., addressed the members of the Advertising Club of that city on December 4th. The Globe-Democrat states that according to Mr. Boden advertising pays for the Churches as well as for any line of business, although the returns to the Churches do not come in dollars and cents. The speaker declared that the Missioners of the Church, through the evangelization of the lower classes, have opened up more markets for merchantable goods than ever could have been opened up through advertising mediums. He explained that this was done through the new needs created, when the plan of living is raised for the people among whom the Missioners work.

The Biblical prophecies, Mr. Boden declared, were among the earliest forms of advertising, since they served as an excellent form of publicity for future events. Today the advertising man is instrumental in placing in the hands of readers a vast amount of ertertaining literature through the medium of magazines, which could not exist save for the advertising patronage they have.

"We hear a great deal today about our young folks being less religiously inclined than the younger people in the days of our youth. This is not true. The fact is that today there are innumerable forms of amusement which entice young people away from their religious duties, which were unknown in former days. Among these are automobiling, golf, the movies and other attractive forms of entertainment," the speaker declared.

"The propaganda which has been spread in the United States during the last twenty years by Germany regarding its aims and ambitions was the cleverest advertising campaign ever carried on. It advertised persistently that Berlin was to become the political, financial, educational and social center of the world.

"Through the atrocities which they have committed during the war the Germans have advertised to the world that even the devil himself has not ingeniuty enough to keep up with Prussianism in inventing new forms of barbarity," the speaker declared.

THE VALUE OF A CHRISTIAN YEAR

If the Christian year is a season of growth, an unfolding of your life toward God, truths you never thought of will dawn upon your vision; victories over evil you never dreamed of will be won; a life you have never so far known will be your future experience.

District of Spokane Celebrates its Twenty-fifth Anniversary

The Missionary District of Spokane celebrated the twenty-fifth anniversary of its organization December 2nd to 4th. On the first Sunday in Advent, December 2nd, special services were held in all the Churches and anniversary sermons were preached by the officiating Clergymen. A union service of all the Spokane Churches was held at All Saints' Cathedral in the evening, with an address by Bishop Wells. A conference of the Clergy of the District was held on Monday, the 3rd inst., and a banquet was held at the Hotel Davenport on Tuesday evening, at which addresses were given by visiting Bishops from the Western states. Souvenir programs were distributed in all the Churches at the Sunday services. On Sunday afternoon, St. Thomas' Church for the colored of Spokane was dedicated by Bishop Wells. The Vicar is the Rev. James A. Palmer. The new building, which consists of the Church and Parish Hall, was erected under the superintendency of the Rev. M. J. Stevens. Bishops Page and Wells and others took part in the opening service.

Joan of Arc to be Shown at Church

The following is from a local paper:

The Evening Service of Social Worship, as it is called at Christ Church, Springfield, Illinois, receives its title from the endeavor to give expression to the Social Gospel, particularly. The Social Hymns and Prayers of The Church's Social Service Commission find a responsive use and a quiz club at the close of the service gives opportunity for asking questions of the Rector in an informal way. Frequently, the moving picture machine in the Parish House serves its purpose well in choice selections of film stories that have a religious or social significance, as on Sunday evening, December 9th, when "Joan of Arc" was presented.

The Rev. Lester Leake Riley announces that the film story of "Joan of Arc" will be presented as a part of the Sunday evening service at Christ Church as an illustration of the identity of religion and patriotism.

"There is nothing unusual in such an association," said Mr. Riley, "Joan of Arc stands out as a symbol for all ages of the truth of that declaration. To all of us as citizens in a democracy there is an added dignity and worth to our lives because they are bound up with and expressive of the ideals of our nation. Never were we so conscious of that fact as now. And as we idealize our heroes, Washington and Lincoln, we may truthfully say that we reverently worship the spirit of our country as the expression of God's will in our common life in the nation. To France, Joan of Arc means just that and we may share with a new appreciation and understanding this great story of France's heroine."

Seniors at Seabury to be Ordained Deacons

Six members of the Senior class at Seabury Divinity School, will be ordained to the Diaconate by the Rt. Rev. Frank A. McElwain, D. D., on the Third Sunday in Advent, December 16th, in the Cathedral of our Merciful Saviour, Faribault, Minn., as follows.

Charles William Baxter, De Forrest Bardsley Bolles, Edward Fairbanks Crary, Samuel Harmon Edsall, Ian Robertson, and Walter Herbert Stowe. The Rev. Frederick F. Kramer, Ph. D., Warden, will be the Presenter. All the candidates are native sons of the state of Minnesota, and under the direction of the Bishop have had practical experience in Parish work in the Missions of the Southern part of the Diocese. Mr. Baxter is in charge of St. John's Church, Lake Benton, and of St. James' Church, Marshall. Mr. Bolles is in charge of St. James' Church, St. Paul. Mr. Crary is in charge of the Church of the Holy Communion, St. Peter, and of the Church of the Transfiguration, Belle Plaine. Mr. Edsall, son of the late Bishop Edsall, was assistant to the Rev. Dr. Ryan of Duluth, the past summer. Mr. Robertson is in charge of Grace Church, Minneapolis. Mr. Stowe, son of the Rev. Andrew D. Stowe, Secretary of the Diocese, is in charge of Trinity Chapel, Excelsior, and is a teacher of history in the preparatory department of the School. Two other members of the class, candidates for Holy Orders from the Diocese of Nebraska, will be ordained early in the new year by Bishop Williams.

The real parasites of society are the idle rich, who give nothing back for all they have received. The man whose daily toil and hard, brawny hands have exchanged a day's labor for the poor wage which he carries to his home in the evening is a nobleman in comparison with the spendthrift, whatever his lineage, who wastes his patrimony on himself and leaves the world no better than he found it.—United Presbyterian.

There are many who at least profess that they have no confidence whatever in human nature. They are making an unconscious but awful self-revelation in this profession. The healthy minded man looks for that which is good and rejoices to welcome and to applaud it wherever it is found.

The Diocese of Newark Receives a Splendid Gift

A member of the Diocese of Newark has established a Trust of a permanent character which will give to the Diocese $15,000 annually, of which amount one third, $5,000 will go to the Board of Diocesan Missions and Church Extension to be divided equally between assistance in building Mission Churches, Rectories, etc., and the increase of inadequate salaries of missionaries. One third, $5,000, will go to the Cathedral Chapter and help carry out plans of Diocesan service centered in and about Trinity Church, Newark, which has been accepted as the Cathedral Church of the Diocese. The remaining one third, $5,000, will be divided so as to help many Diocesan undertakings. The two Hospitals, the Loaning Fund, the Newark City Mission, the Board of Religious Education, the Diocesan Social Service work, Bonnie Brae Farm for homeless boys, the Fund for the support of the Episcopate, the Fund for the Bishop's use and for special Diocesan needs will all be benefitted. It is a great gift for the Diocese and it is believed that it will stimulate and extend its work in many ways.

THE WORK OF THE MINISTRY

Make Roads for Christ—Open the Way for Christ —Everywhere and in Every Heart

BY THE VERY REV. FRANCIS S. WHITE

THIRD SUNDAY IN ADVENT

THE COLLECT

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and Holy Spirit ever, one God, world without end. Amen.

The work of the ministry is to prepare the way for the Lord to follow. So you can see it involves something more than lip service and eye service. It demands personal service. Every minister has at least one great temptation, and that is to become a hireling. An hireling, you will recall, is one whose idea of service is purely gainful. He serves others to get something for himself. It is true that he who serves with the highest motives in mind will also gain. God always rewards service, and the more a man or woman puts his or her heart into the business of ministering, the richer will be their individual rewards.

Every one baptized into the Church is baptized into a life of ministering, and the whole purpose of ministering is to prepare the way for the Lord to come and occupy. Now, to make a way ready requires different kinds of workmen. God wills to use every kind of talent for the work of making highways for Himself. No Church, therefore, has the right, or complete, or efficient idea of the ministry who limits it only to the ranks of the priests and the prophets. Such ideas will inevitably produce a congregation of parasites, drones and hirelings. To destroy this idea, we must do our best to drill into the hearts of our children the thought that Christ expects them to be always on the lookout for chances to make roads for Christ, and in the early morning of their lives we should teach them to say, "Here am I, send me". And also early in their lives must we teach our children to look on all the sorts of people whom they meet, no matter who or what they are, as people into whose hearts Jesus expects some one to make a way for Him to enter still more closely.

God's religion has its mysteries, just as God's science and God's art have their mysteries. And to each and every kind of minister does God give a bit of His ministry to guard, and to administer it as a good steward. In our idea, then, of being ministering stewards we should more and more clearly recognize that there are diversities of gifts and differences of administration, but it is the same God who ministers them to us all for the one great purpose of preparing the way into a man's soul for Christ to enter, and the earlier we realize our own stewardship in this particular regard, the more earnest, happy and contented will our lives become.

Note that Mother Church expects us all to exercise our stewardship by turning the hearts of the disobedient to the wisdom of the just. In other words, we are to get people not to live their lives by impulses, but by that wisdom whose lasting quality is justice. Do you realize how much "philanthropy" is being ministered these days because people are willing to give from pity, and to part with benefactions and largesses out of their abundance, but seem very loath to deal justly with their fellows in the industrial world? Do you realize, too, how much the Church has lost her hold on many men because her laymen and laywomen have neglected their stewardships and left the business of the ministry to a certain few of her vast body who have been ordained primarily for Altar or pulpit service? God help you and me to realize that what counts with God are souls that are turned from living impulsively to living justly toward God and neighbors, and whose aim is ever to have a conscience void of offense toward God and toward man.

"An acceptable people." Let us remember that we are acceptable to a just God only through the merits and by the pleading of Jesus. And as we ponder this, let us recall that it was Jesus who said, "The Son of Man came not to be ministered unto, but to minister". Resolve to do some personal work for the Saviour every day this new Church year, and to watch out for opportunities to bring some soul to the healing touch of Christ in Baptism, Confirmation and the Holy Communion. Wouldn't it be wonderful, that is, to turn, one soul a week to Jesus Christ? As a Christian minister, can you dodge this responsibility and this privilege of exercising your stewardship?

THE EPISTLE

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Faithful in little, faithful in much." Who shall decide whether we ministers are faithful ministers? Only One can fully and truly and really pass judgment on our records as ministers and stewards. All the mystery of the life of God is put by Him into earthen vessels. The man whose conscience is void of offense toward God and toward man might be thought to be his own best judge. But the Apostle brings it home very clearly that for him only from the Lord, who gave him his commission. But we ministers, of whatever rank we are, should have it burned into our consciences that we ourselves will some day have to give an account of our faithfulness to Him who will judge righteous judgment, and that while we are to be living and working among men—serving them—we must realize that God's judgment, not man's judgment, is to be the source of our joy or our sorrow. Leave judgments to God. When God's time for judging comes, we have the words of Jesus for it that much human judgment will be reversed. Many that are first in our opinion shall be last in God's, and the last shall be first. God's judgments are continually being made manifest in the lives of men. Leave men to Him. He will bring to light the hidden things of darkness, and their perpetrators' motives will also be brought to His light, and both motive and action will receive their balanced recompense from Him who alone can truly embody both mercy and justice.

In your work as a minister of Christ, turn your attention first and foremost to a man's motives. Find out the motives lying behind the actions of a man whose outward life bears every mark of disobedience. Then on those motives throw the strongest light you can from God's written revelation, and let conscience speak for God to the soul to whose shrine you would lead the Christ.

To this work of turning the hearts of the disobedient to the wisdom of the just you must be faithful. It is hard work to be faithful in this service. It is very difficult to return to the threshhold of a soul from which you have been spurned, but you must keep at it, or the soul may be lost and wander on in darkness without your help and guidance, and so you will have lost a chance to place a star in your crown.

"Judgment will begin at the House of God." This means that we ministers, of whatever rank we are, should look well to our record for faithfulness. Have we "kept after" some soul until we have brought that soul in penitence and thankfulness to the feet of the Saviour on the cross? Do we know the joy of converting a soul from the error of its ways? Remember how St. James puts it: "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." God help you this year to be the most faithful kind of a minister, and may you be able to turn many a soul from the life of disobedience to that wisdom from above which is first gentle, then pure, and always to be entreated with.

THE GOSPEL

This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The different ranks of the ministry are to hunt out the blind, the dumb, the deaf, the lame, the poor, and to help them learn of Jesus. Physically, mentally, spiritually are these service efforts of ours to be directed. God wants to save the whole man. God wants us to teach others that every department of life belongs to Him, and was meant to be lived for His glory. The physician, the athletic director, whoever has anything to do with the body of a man, should do it as a minister of Jesus Christ. The teacher, the lecturer, the editorial writer, the author, the publisher—all those people whose business in life is to minister to the mental life of a human being—should be brought to realize that his work will never reach its greatest heights until he does it all as a minister of Jesus Christ, and a steward of His mysteries. Teachers of ethics and morals are never really true and faithful stewards unless in their lives they are like the Baptist, and by their actions as well as their words point out all men to the Lord, or, better still, so work on men's moral lives that entrance for Jesus Christ becomes easy and natural. What a wonderful era will be ushered in when every man will realize that he is meant by his Baptism to be a forerunner of the Christ.

"More than a prophet." A prophet not only tells, but foretells. We are meant to do more than tell forth the Gospel message. We are to live it in such fashion as to indicate to the world that we are no hollow reeds, no mere luxury-loving persons, no mere talkers of religion, but are faithful, true and bold witnesses to the power and love of God, as shown in Jesus Christ and His influence over us. Too many ministers of Jesus, both in sanctuary and nave, have depended on the testimony of the lips, rather than on the testimony of the life, thinking that the only foolishness of preaching was through the ears of our auditors. There is a foolishness of preaching in a Christlike inner life which will do more for the Kingdom of Righteousness than the most fascinating sermons. Personal contact, personal interviews, will more often convert a soul to God than the most eloquent pulpit discourses. In fact, that conception of preaching as evidenced in the word "discourse" has done more harm to the Christian religion than it has done good. No sermon which has not in view the turning of the disobedient to the wisdom of the just can be truly a prophetic function. Let us resolve this day, whether we be lay ministers or prophets of the Gospel or priests of the Eternal Christ, that our every action shall speak and preach and teach that Jesus. For this purpose, let us weekly, if not more frequently, dedicate to Him on the Sacrament of His Body and Blood ourselves, our souls, our bodies, asking the Christ to make us preachers of His love and His righteousness, His sweetness and His light. With the purpose of being faithful ministers of Jesus, let us do our share in daily bringing to our Lord some soul who does not seem to see Him, or who is defiled, or halts in his conduct, and stick by that soul until the way is open for Jesus to come in and possess that soul. Oh, the joy that comes from personal service of this kind! If you have not yet experienced it, resolve, by God's help, to begin this very day to open up a path, to blaze a trail, to smooth a rough path, so that Jesus can come in and commune with some one who so far does not know Him, save in some dim and formal and unreal way.

F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
3 S. in Advent	I Kings 2 (omit v. 21) Joel 2:1-27	Matt. 25:31-end	Isa. 40:3-31	Luke 3:1-20
M.	I Kings 22:1-28	9:35;10:23	35	I Tim. 1
Tu.	I Kings 22:29-40	10:24-end	Amos 9	2
W.	Jer. 23:1-15	John 1:29-end	Jer. 23:16-end	Ephes. 4:1-16
Th.	II Kings 2:1-22	Luke 10:1-24	II Kings 6:8-23	John 11:1-16
F.	II Kings 7	John 14:1-14	Job 42:1-9	I Peter 1:3-12
S.	Malachi 3:1-12	Luke 12:35-48	Mal. 3:13; 4-end	II Tim. 1
4 S. in Advent	II Kings 5:1-14 Joel 3:9-21	Matt. 18:1-14	Isa. 6:3-7 64-end	James 5

The first morning lesson in the Old Testament Historical course is the story of Ahab's robbery, under the forms of law, of Naboth's vineyard, with Elijah's denunciation of both Ahab and his efficient consort, Jezebel. The selection is pre-eminently suitable not only for Advent Season in general, with its judgment upon sinners (vs. 17-24), but also particularly for this third Sunday in Advent, when the Church sets before us, in Collect, Epistle and Gospel, the work of the ministry as preparing for the final advent of our Lord. It is moreover pre-eminently adapted to this present age, with its revolutionary and as yet insufficiently appropriated doctrine that a sin against man is a sin against God. We want more Elijahs to spiritualize all social service, but particularly to humanize all religion.

The second lesson covers these same two points. It is a warning of judgment, and it stresses: "Inasmuch as ye did it (or did it not) to one of the least of these my brethren, ye did it (or did it not) unto me." The Old Testament alternative speaks for itself as a prophecy of national judgment, but of ultimate salvation, and also contains a special charge to the ministry of intercessory prayer.

In the morning, even the continuation of the history is doubly fitting, with its account of kings who are at once prophetic of yet in contrast with the coming King, and of prophets, especially Elijah, prototype of John the Baptist.

In the Calendar, Ember Days occur on Wednesday, Friday and Saturday. The present writer wishes to propose that no special and alternate lessons be assigned for these days, but that the regular lessons be made suitable.

(Note: Verse 21 of I. Kings 21 was omitted, but need not be if the Revised Version is used. The first three verses of Isaiah 40 are omitted because not suitable before Advent.)

For first evening lesson we have one of the Old Testament prophecies of the preaching of John the Baptist, or rather a prophecy of the coming of God, the necessity of preparing the way of the Lord, and the blessing that comes to those who "wait for Him". The second lesson is St. Luke's account of the preaching of John the Baptist as based upon the principles laid down in the first lesson, a selection that urgently needs to be studied in every crisis of the Church's history, in order that we may be ready for such comings of our Lord as intervene between His first and His last and climateric advent. The connection with the season and with the themes of Collect, Epistle and Gospel are too obvious to need pointing out.

The day selections will be found peculiarly rich and appropriate, and attention is again called to the rubrical permission for use on Sundays any of the week day lessons following. This will give great variety as the years roll around, without necessitating any change in the Lectionary.

In the evening we employ a pastoral Epistle (I. Timothy) and prophetic selections, all bearing on the work of the ministry.

THE VALUE OF A CHRISTIAN YEAR

The wheels of the Church do not carry us to new scenes, new truths, new doctrines. We keep to the old paths and the old ways. We turn again the leaves of the old, old Prayer Book, and the moment we end the season of Trinity we turn back to Advent.

Confirmation

What is confirmation? It is the Sacrament of strength by which a person who is already by Baptism a child of God receives the Holy Spirit to help him to go on fighting better than ever before against the sin and the selfishness that is in him and in the world. This strengthening comes through the outward and visible laying on of the hands of the Bishop. It is not joining the Episcopal Church, nor any other Church. Every baptised Christian is potentially a member of the Church of God. In confirmation he simply receives grace to lead a Christian life with more strength.

Is it biblical? Read Acts xiii, 14-18; ix, 17-18; xix, 1-6; Heb. vi, 2.

Is it apostolic? The apostles, we read, by the laying on of hands gave the Holy Ghost to their converts. This was as soon as the need of special signs passed. From the earliest days this laying on of hands by the Bishops has persisted in the Church of God. It is in use by nearly 500,000,000 Christians.

What good does it do? 1. It gives one strength. In every act towards God, there are two sides; a man gives himself to God, God gives Himself to the man. The man gives his heart and will; God gives His Holy Spirit to dwell in the heart and to direct the will. Confirmation has this twofold aspect; in it there is the surrender of the heart and will to God and at the same time God the Holy Spirit dwells in the heart to strengthen the will against sin. 2. It admits one to the full communion in the kingdom of God, Christ's Church. Born by baptism a member of Christ's kingdom, by confirmation one enters into the privileges and duties of a citizen of that kingdom. Since by confirmation one is admitted into the reception of the Holy Communion, one is made a Priest of God for the exercise of the priesthood of the laity. 3. At Baptism, one is enrolled a soldier of Christ—"we receive this child into Christ's flock * * * in token that hereafter he shall not be ashamed to confess Christ * * * and manfully to fight under His banner * * * and to continue Christ's faithful soldier and servant unto his life's end," So at Confirmation, one comes forward as an active soldier and is armed by the Holy Spirit for battle.

Progress Made by a Texas Parish

The Rev. Sidney Dixon, of Orange, Texas, recently closed his first year as Rector of St. Paul's Church, that city, which a local paper states has been the most successful year in the history of the Parish. "Accomplishments for the Parish include the construction of a modern two-story Rectory, the introduction of a Vested Choir, the remodeling of the Chancel, the inauguration of a graded Sunday School of six classes that consisted of twelve pupils a year ago, the organization of a men's Club, a Kindergarten, and the building up of a larger membership and likewise much larger attendance at all services."

To meet a really good man for only a few moments is to get a blessing of inestimable value.—Ex.

To doubt the final victory of good is to dishonor God.—Ex.

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THE CHRISTIAN MAN HAS A CHRISTIAN CALENDAR

The Church of a Christian Year

The writer was present at one time in a public gathering when various speakers were discussing the value of the study of Latin and Greek in our schools and colleges. The Chairman introduced one speaker—a professor of Greek in one of our colleges—in these words:

"It is with great pleasure that I introduce to you as one of the speakers on this occasion, Prof. ———— of ———— College. He is fitted to discuss the subject in a remarkable degree, for he is a thorough linguist and enthusiastic student. You will understand what I mean when I tell you that in the quiet of his study **he thinks in Greek.**"

It is an apt illustration of the influence of a Christian Year upon those who thoroughly enter into its spirit. We no longer talk about the seasons as Spring, Summer, Autumn and Winter, but Advent, Christmas, Epiphany, Lent, Easter, Trinity. We head a letter not with the date, November 30—but St. Andrew's Day. Our year is a Christian year, and we think in a Christian language. Everything speaks of Christ, not in any language of cant, but naturally, and we live in Christ's life—and that life exerts its influence—we think as Christians. Therefore, as the man who thought in Greek was so much better fitted to plead its cause, because he spake whereof he knew, so the Christian who lives in the thought of Christ that the Christian Year emphasizes, can tell in the most convincing language of the power of Christ in the human life.

The Church seasons make what is known as the Church Year. By means of it, all doctrines of the Gospel are taught anew every year. Due prominence is given to all. Not one is undervalued or forgotten. Most Christian bodies have one dogma as a watchword, as Predestination, Justification by Faith, Immersion, Good Works, etc.; but it cannot be said that any one doctrine is the distinguishing mark of the Episcopal Church. She values all doctrines revealed by God, and all find a place in her Creed and worship as shown by the Church Year.

A gentleman was once called upon in a public gathering to give a reason why he joined the Episcopal Church. His answer was: "Because it is the Church of a Christian Year."

And he continued:

"This is an age that likes novelty, that is always looking for something new to attract and amuse—an age of progress that is leaving old things behind. It may seem strange to hold up before such an age an old Prayer Book — many centuries old — and choose it in preference to all things that are new, and join a Church because it clings to things that are old, and prize its teachings of a Christian Year, whose chief characteristic is that it treads old paths, and year by year gives us the same prayers, the same Collects, Epistles and Gospels, the same Scripture lessons, the same feasts and fasts—doing this year as we did last year, as even our fathers did in their time of old. Yet it is a fact, and I am proud to acknowledge it.

"We must remember that life is made up of things new and old. The newer some things are the better we like them; the older other things are the more we prize them. Life demands both. There is a constant variety, change, even novelty. There must be, for some things are worn out by constant use. We get tired of them. There are also those things which age renders more precious, which constant use endears to us.

"This is illustrated in our social life. Upon the surface are the novelties, the recreations, the entertainments, the gaieties, the merry laugh. Beneath the surface is home life, where loves of long duration cement the ties that bind hearts together, where the old associations, the familiar pictures, the furnishings, yea, the dear old walls of our childhood's home, make it all seem so precious to us. We tire of recreations. We never tire of home.

"Upon the surface of the ocean are the light, airy vessels, good only for pleasure, skipping about upon the waves, pleasing us with their antics. Upon the same waters are the large, well-ballasted vessels, ploughing steadily, unchangeably, toward a desired haven. They represent the gaiety and the seriousness of life—its pleasures and its business.

"So it is in regard to the Christian Year. There is variety in its changing seasons, in which Christian truth and worship are presented to us now in festival, again in fast. The Christmas carol thrills us with joy; the Lenten hymn carries its sad appeal to tender hearts. But taken all in all, underneath the variety there is a thought that represents that permanence and stability which every soul needs. Who would care for a changeable God, or a changeable Gospel, or a changeable faith? And can we be content to invent a changeable worship to represent what must ever wield the same influence upon the human soul? To me, the Christian Year may be likened to God's mercies—new every morning, yet always the same. So the round of services under the guidance of a Christian Year are new, though always old, new in their refreshment, but always old in fact. There is something permanent in our religion, something that we can learn to love, as we loved the hymns we learned in childhood's days. There is the old, old Church to work for, and to pray for, and to live for, sweet Communions and solemn vows as old as the centuries, that we can prize—a Prayer Book, hallowed with the associations of saints and martyrs, which to change, except in the merest detail, would be a calamity. Such a Church is a home "And not least among its blessings is the fact that the Christian Year allows no one-sided ideas of truth. We are not subject to the caprice of any individual minister who is apt to magnify one phase of truth at the expense of others equally important. Nor does it permit error in doctrine, as its teachings keep before us in the course of the year the many-sidedness of truth, and we have it presented to us in all its phases, while pastor and people tread together well-tried paths of devotion, and travel over well-known avenues of thought, and journey together as they visit the places where Christ wrought His mighty deeds and spake His blessed words, and learn together the blessed truths of the Gospel.

"I thank God that my lot is cast in the Church that sets her face against the idea of novelty in worship to entertain the people, and magnifies the idea of permanence in a worship that must lead each soul into the presence of Jehovah.

"There is in the Christian Year another thought. It is the same, and yet it is different each year. There is stability on the Divine side, but progress on the human side. Like all great sciences, we know only the elements. Our study and use denote our progress in that science. So our religious life. Can any one intelligently repeat the Lord's Prayer every day in the year and have it express no new thought? Can we read the Bible every day, and know nothing more than we did last year? Can Christ be presented as the central thought in every service and in every season, and we know no more of His person and His love than we did the year before? Can a whole Christian Year, laden with truth, pass, and we be as ignorant as we were before the year began? While we want the Year of Grace to be the same, it is for us to make it different in its influence upon our lives. We may use it with holier minds, truer penitnnce, livelier faith, warmer love, steadier resolution, and its prayers burning with a brighter flame upon the Altar of our hearts. Thus the Church remains the same, while we are progressive. Such is the purpose of a 'Christian Year'."

The following eloquent tribute is paid our Church by an eminent non-Episcopalian. He says:

"The Episcopal Church preserves a very high grade of dignity, decency, propriety and permanence in all her public offices. No transient observer can adequately value this treasure of a birthright Churchman.

"To be using today the self-same words that have through centuries declared the faith or made known the prayer of that mighty multitude, who being now delivered from the burden of flesh, are in joy and felicity:

"To be baptized in early infancy, and never to know a time when we were not recognized and welcomed among the millions who have entered the same door:

"To be confirmed in due time, in faith that has sustained a noble army of confessors, approving its worth through persecutions and prosperities, a strength to the tried and a chastening to the worldly-minded:

"To be married by an authority before which kings and peasants bow alike, asking benediction upon the covenant that, without respect of persons, binds by the same words of duty, the highest and the lowest:

"To bring our new-born children as we were brought, to begin where we began, and to grow up to fill our places:

"To die in the faith, and almost hear the Gospel words soon to be spoken over one's own grave as over the thousand times ten thousand of them who sleep in Jesus:

"In short, to be a devout and consistent Churchman brings a man through aisles fragrant with holy associations and accompanied by a long procession of the good, chanting as they march in a unison of piety and hope until they come to the holy place where shining saints sing the new song of the redeemed. And they sing with them."

WHAT THE CHURCH TEACHES THE FATE OF THE WICKED

XLVI.

ETERNAL PUNISHMENT

The Church, from the days of the Apostles, has taught that there would be a final judgment, whose decree should be irrevocable—a separation of the sheep and the goats, with reward and punishment which was in each case to be perpetual. But to this teaching of the Church Catholic much has been added, in popular theology, which has by no means the same authority. The idea of material flames as the means of eternal punishment has no real place in the doctrine. The Eastern Church has always interpreted the passages of Scripture which speak of fire as the means of punishment as symbolical rather than literal, and regarded the punishment of the lost as consisting of deprivation of joy and the pangs of conscience. After all, flames are not needed to make a hell. If the soul of man can reach a condition where sin reigns supreme in it, and where it is associated only with other lost souls, that must be misery unspeakable. Sin can make its own hell.

It is interesting to note how much of the popular conception of hell is drawn from pagan sources rather than from the Bible. Dante voiced the ideas of the Middle Ages, and his own measure of indebtedness to the poet Virgil is self-evident.

CONDITIONAL IMMORTALITY

In recent times a new conception of the fate of the wicked has had a wide acceptance among Anglican writers. This is called the doctrine of conditional immortality. It is based on the belief that the soul of man is not immortal by its own inherent nature, but only as it becomes united with God. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The teaching is that the soul of man exists only because God wills it to exist. After the final judgment, when all hope of repentance is lost, God will withdraw from the wicked His power which keeps them in existence, and they will cease to exist, be annihilated. In support of the doctrine, it is pointed out that the lake of fire, in the Book of Revelation, symbolizes annihilation rather than torment, because "Death and Hades are cast into the lake of fire". Death can be annihilated, but it cannot be tormented. Moreover Gehenna, the symbol of the ultimate fate of the wicked, seems to have been drawn from the dump heap outside of Jerusalem, "where the worm dieth not, and the fire is not quenched", where refuse is utterly consumed.

THIS GUARDS THE ESSENTIALS

Such a conception, while quite different from the teaching of the Church throughout the ages, does none the less guard the essentials of that teaching. Annihilation is "eternal punishment" in the sense in which those terms are used in Scripture. St. Jude says that "Sodom and Gomorrah suffer the vengeance of eternal fire", when manifestly he does not mean that those cities are being tormented by eternally burning fire, but that the fires which destroyed them wrought an irrevocable and perpetual destruction. They, as cities, were visited with eternal punishment. So annihilation is eternal punishment in the same sense. The inherent immortality of the soul is a doctrine which comes from Plato rather than from the Bible. Finally, this conception of annihilation of the wicked solves the problem of dualism, which is a stumbling block in medieval doctrine.

LIBERTY OF INTERPRETATION

This is one of the doctrines about which the Prayer Book has little to say, and which each man must decide for himself. We must believe in a final separation between the good and and the bad, and the final and complete triumph of Christ's Kingdom; but whether this is to be through the eternal existence in torment of the wicked, or through the annihilation of the wicked, each must decide for himself.

J. H. Y.

THE VALUE OF A CHRISTIAN YEAR

To a Church, that is a spiritual home, because of its changeless character, cares and toils are cheerfully given; for Her, tears naturally fall, and prayers ascend to God for Her prosperity and peace.

The Epistle to The Ephesians

By B. W. Bonell

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

NO. XVIII.

Vs. 17. **This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.**

Gore: These **therefores are characteristic** of St. Paul. When he has expounded some point of religious belief there follows a therefore indicating the inevitable moral consequence of such belief where it is intelligently and voluntarily held. For example see Rom. xii:1, I. Cor. xv:58, Col. iii:5-12, Heb. iii1, x:19, xii:1. It is impossible to resist the conviction that men's behavior depends in the long run on what they believe about God.

Theodoret: **Testify in the Lord.** I say this with the Lord as my witness.

Ellicott: Not "per Dominum" nor even as specifying the authority upon which, but as usual defining the element or sphere in which the declaration is made. By thus sinking his own personality the solemnity of the Apostle's declaration is greatly enhanced.

Whitby: **In the vanity of their mind.** The heathen idols are frequently styled "vain things" in the Old Testament. The Apostles preached to the Gentiles to abstain from those vain things", by compliance with which they became vain in their imaginations and their minds were darkened. (Rom. i:22.)

Vs. 18. **Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.**

Sadler: **Having the understanding darkened.** This applies even to the greatest intellects of ancient Greece and Rome, for none of them seem to have had any idea of the holiness of God, and very few of His absolute justice. Consider, on the other hand, the relations of the Jewish Scripture, in which the moral character of God seems expressed in the simplest terms and brought down to the comprehension of the poorest.

"Alienated from the life of God". Two things, apparently, the Apostle says, contributed to their alienation from the life of God—their ignorance and the hardness of their hearts, which led to this ignorance.

Luther: **The life of God.** The life which is from God.

Gore: God is living in the world as its inherent life, and each form of creation participates in its measure, even if unconsciously, in the life of God. Consciously and intelligently man was intended to participate in it, but he alienated himself from it by sin; and, while he was physically sustained in life by God, morally and mentally he was an exile. But Christ embodies the Divine life anew in human form, and by His Spirit imparts it as a new life to men. Once more in Christ men live both "in God" and "according to God". See Collect for Ninth Sunday after Trinity.

Whitby: **Through the ignorance,** i. e., of the nature, the attributes and the providence of God, and of a future state of happiness and misery.

Gore: They became vain in their reasonings, their senseless hearts were darkened. Professing themselves to be wise, they became fools. The root of evil is "the hardening of the heart", hence arises the vanity of the mind, an aimlessness or loss of all true and fixed points of view, a "darkening of the understanding", an inherent ignorance, and accompanying this loss of real intelligence has been a loss of what is the true goal of humanity, fellowship in the life of God.

Vs. 19. **Who, being past feeling, have given themselves over to lasciviousto work all uncleanness wtih greediness.**

Ellicott: **Being past feeling.** This refers to that moral apathy and deadness which supervenes when the heart has ceased to be sensible of the stimuli of the conscience.

Moule: **Themselves.** The perverted will is the traitor, the giver over.

X.: Two elements enter into the refraining from sin—will power and the grace of God.

French: In covetousness—immoderate, inordinate desire.

Wordsworth: St. Paul takes care to protest here that the sin and blindness of the Gentile world were the natural results of **their own sin** in hardening their own hearts and stifling the voice of reason and conscience, and giving themselves up to work all uncleanness with greediness, and was therefore a judicial retribution upon them from God for their misuse of His gifts.

X.: Both Origen and Jerome observe that this word, covetousness, is often coupled by St. Paul with words of lust, fornication and adultery. The reason is obvious. We are all members one of another in Christ. Each member ought to edify the other members, and whenever one member encroaches on and usurps what belongs to another member, he is guilty of covetousness. And in nothing is this sin more shown than in harlotry and adultery assuming to themselves the sacred name of love.

Gore: Among the Ephesians a life of uncleanness had prevailed, made into a regular business and pursued with greediness, i. e., an entire disregard for others' rights. Such a life is only possible where all true human feeling and good taste have been quenched. Such men have become "past feeling".

Vs. 20. **But ye have not so learned Christ.**

Ellicott: **But ye,** with distinct and emphatic contrast to these unconverted and feelingless heathen.

Sadler: **Have not so learned Christ.** To learn Christ comprehends the reception of all the teaching respecting His person and work, and of all His examples and all His precepts. St. Paul expresses all his own experience of thus learning Christ when he speaks about knowing Him and the power of His Resurrection and the fellowship of His sufferings. (Phil. iii:10.)

Ellicott: **Christ.** Our Blessed Lord is the object which is learnt, the content of the preaching, so that the hearer, as it were, takes up into himself and appropriates the Person of Christ Himself.

Meyer: This does not mean the doctrine of Christ, nor concerning Christ, but Christ is the collective object of the instruction which the readers have received. (Gal. i:16.)

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

Plans have been completed for the erection of a Rectory and Parish House for St. Gabriel's Parish, Philadelphia, Pa.

A city-wide campaign was conducted at Louisville, Ky., beginning on Sunday, December 9th, in the interest of Missions and the support of the local Parishes.

Five shares of the capital stock in the Dayton, Ohio, Power and light Company were bequeathed to Christ Church, that city, under the will of the late Mrs. Anna Feicht.

The Parish of St. Paul's-by-the-Lake, Chicago, is undertaking this month to raise a subscription of $18,000 to cover the indebtedness on the Parish house.

The formal opening and dedication of Holy Cross House, a home for crippled and invalid children, Cleveland, Ohio, occured on Tuesday, November 27th, Bishop Leonard officiating.

An informal public reception was tendered the Rt. Rev. Dr. Frank Mc Elwain, D. D., Bishop of Minnesota, by the Rector, the Rev. Dr. Freeman and the people of St. Mark's Church, Minneapolis, at the Parish House, on Tuesday evening, December 4th.

The Men's Guild of St. Bartholomew's Church, Chicago, assisted by the women of the Parish and the children of the Sunday School are making a campaign to secure an attendance of at least five hundred persons at the evening service by the Fourth Sunday in Advent.

A handsome tablet has been placed in the vestibule of Christ Church, Beatrice, Neb., bearing the names of members of the Parish who are serving in the army and navy. The tablet is of polished oak with the names and decoration painted on the wood.

The marriage of Miss Renee de Pelleport du Pont, daughter of General and Mrs. T. Coleman du Pont, to Mr. John Wilcox Donaldson took place at Trinity Church, Wilmington, Del., on Saturday evening, November 24th, the of Bethlehem, a kinsman of the bridegroom, officiating.

A service flag was unfurled in St. Luke's Church, Scranton, Pa., on Thanksgiving Day, states the Rev. Robert P. Kreitler, Rector, "to bear constant testimony to those who are home, of those who have entered into the service of the nation." Fifty-four names are on the honor roll.

The third annual conference of the eastern seminaries was held at Middletown, Conn., on Friday and Saturday, November 30th and December 1st. Berkeley Divinity School entertained the delegates. Addresses were made by the Rt. Rev. Dr. Atcheson, Suffragan Bishop of Connecticut; the Rev. Dr. Flavel S. Luther, President of Trinity College, and the Rev. Fredrick H. Sill of Kent.

The Church Club of Chicago gave a patriotic and social service dinner on Thursday evening, December 6th, at which addresses were made by the Rev. Frank E. Wilson of Camp Grant, Rockford, Ill., the Very Rev. Bernard Iddings Bell of the Great Lakes Training Station, the Rev. J. B. Haslam, and the Rev. Dr. George Craig Stewart. Mr. Haslam spoke on "Food Conservation," and Dr. Stewart on "Episcopal Institutions of Chicago."

A celebration of the Holy Communion will be held as the opening service of the Church School at Trinity Church, Highland Park, Ill., on the third Sunday of each month, beginning December 16th. It will be known as "The Young People's Eucharist." The Rev. Dr. P. C. Wolcott, Rector, states that "the purpose of this plan is to train the pupils of the school in the service so they will come to know and appreciate it before they are confirmed."

An active young people's society has been organized in All Saints' Church, Pontiac, Mich., under the direction of the Rector, the Rev. H. J. Simpson, for social service, study and prayer. A service is conducted in the Church every Sunday at 6:30 o'clock for the members of the society, and entertainments are given once a month in the crypt of the Church.

A Memorial Service for the late Miss Sarah F. Smiley, foundress of the Society for the Home Study of Holy Scripture and Church History will be held in the Church of the Transfiguration, New York, on Wednesday, December 19th at 10 a. m.

The new members of the faculty of St. Mary's College, for girls, Dallas, Texas, were presented in their first recital and tendered a reception at Graff Hall on Wednesday evening, November 21st. The new faculty members are Miss Eva Scott, pianist; Miss Dorothy C. Lee, reader; and Miss Annie E. Jones, pianist. Bishop Garrett honored the occasion by his presence.

"It is well to remember," urges the Rev. John Munday, Rector of Grace Church, Port Huron, Mich., "that the present continual calls being made upon Americans for the Y. M. C. A., the Red Cross and other splendidly worthy objects, must never be permitted to interfere with our gifts towards specifically religious objects. If they do, then we are 'killing the goose that laid the golden egg.'"

Several flags of the allies, presented by members of the congregation, have been placed in Grace Church, Oak Park, Ill. The British Union Jack was given by a group of persons, the Belgian flag by Mr. William Southward, the French flag by Mr. and Mrs. Harry White, the Italian flag by Mr. and Mrs. Perce, and the service flag by the mothers of the boys in the army and navy under the leadership of Mrs. O. L. Fox. The Parish sent more than sixty Chrictmas kits to the soldiers.

"It is rather a startling fact" says the Rev. Lloyd B. Holsapple, of Omaha, Neb., "that teachers in public schools are required to have certificates of efficiency, yet teachers of the greatest school, the Church School, are accepted when they volunteer. I think we have reached the stage when we should not accept volunteers unless they show they are qualified."

The Indianapolis News announces that the Rt. Rev. Dr. Charles D. Williams, Bishop of Michigan, and Dr. Henry Van Dyke, formerly United States Minister to Holland, were the principal speakers at the big war conference held in Indianapolis under the auspices of the Indiana State Council of Defense, December 13th and 14th.

One of the splendid customs at Seabury Divinity School, Faribault, Minn., is the keeping of Thanksgiving as a Family Day. The Bishop of the Diocese, the Faculty and the students are guests of the School. The day opened with a Celebration of the Holy Communion at 7:30 o'clock, followed by a service at 10:30 a. m., in the Cathedral of our Merciful Saviour with the students from Shattuck School and St. Mary's Hall in attendance. Bishop McElwain preached the sermon, emphasizing the thankfulness which the nation felt in being called into world-wide service—thankful that our country can no longer live unto herself alone but must take her place in the world's life, assuming her full share of its duties and responsibilities. It was a large family which sat down to the dinner, some fifty in number, and the family spirit prevailed throughout. The Rev. Dr. Frederick F. Kramer, Warden, acted as toastmaster, and speeches were made by Mr. Bolles of the Senior Class, the Rev. Mr. Stanley, the Rev. Mr. Menefee, and Bishop McElwain. The Glee Club expressed their thankfulness in song, closing the Family Day with the School song, "Seaburiensis Floreat."

A service flag containing sixteen stars was placed in the Church of the Advent, Chicago, on the First Sunday in Advent. The Rev. Gerald G. Moore, Rector, states that a Red Cross will be added to the center of one of the stars in commemoration of James H. Walters, Jr., who enlisted in the war, under the Canadian government two years ago, and gave up his life in the service in Europe. He was a member of the Church of the Advent. The Church of the Advent also celebrated the sixteenth anniversary of its organization on that Sunday.

Trinity Church, Covington, Ky., celebrated its seventy-fifth anniversary on November 24th and 25th. Bishop Burton of the Diocese of Lexington, preached the sermon. The Masonic organizations of the city attended the services on Sunday monring, the 25. The cornerstone of the Church was laid by the Masonic fraternity on June 24th, 1843. Bishop Greer, of New York, the first Rector of the Parish, Bishop Burton of Lexington, and the Rev. James M. Magruder, former Rector, were present and took part in the celebration.

The last number of the Record, published in the interest of St. John's Church, Columbus, Ohio, is devoted exclusively to an extended and highly instructive Manual of Membership under the following headings: Membership: Requirements for membership, Manner of becoming a member, Degrees of membership. Membership in good standing. Duties of Members: Prayer, Bible reading, Abstinence, Almsgiving, Frequent Communion, Church work, Church extension, Self examination. Some Church Rules: Marriages, Sickness, Burials, Confirmation, Removals. The Church's History and Organization: History of Episcopal Church, Organization in the United States, Numerical strength in the world. The Church's Calendar. Some Church books and periodicals.

An American Churchman, writing to a friend about a recent visit to Japan, says:

"I told Bishop McKim that I didn't dare leave Japan without coming to Tokyo to see St. Luke's Hospital and the site for the proposed buildings. I was astonished at the magnitude of the work done there, and especially impressed by the long list of Japanese physicians and surgeons who practice there. It was a revelation to me. Bishop McKim himself took me through the hospital, in the absence of Dr. Teusler who had recently left for the United States."

A loyal group of the members of St. Andrew's Church, Downers Grove, Ill., numbering just thirty-seven, made a special trip to Naperville on Sunday evening, November 25th to assist in a Thanksgiving Service held in St. John's Church. The St. Andrew's Choir of thirty voices sang a Thanksgiving Anthem, Miss Bryan and Mr. Coleman being the Soloists. Miss Pheiffer, soprano soloist in St. Chrysostom's Church Choir, Chicago, sang beautifully, a selection from the "Messiah." The Rev. Hugh M. Mac Whorter, Priest-in-Charge of the two Missions, read Evening Prayer and preached upon the text, 1 Thess. 5:18, "In everything give thanks." A congregation of over one hundred people was present.

A community Thanksgiving and patriotic service was held in the State Normal School auditorium, Stevens Point, Wis., on Thanksgiving Day, which was participated in by the Roman Catholic, German Lutheran, Methodist, Presbyterian, Baptist, German Methodist and Episcopal Churches of the city. The printed program contained the prayers that were said for Missions, for unity, for our country and a thanksgiving collect,. "The Church's One Foundation," "The Battle Hymn of the Republic," and "America" were sung. The Rev. Father Elbert, Pastor of the Roman Catholic Church, and the Rev. E. Croft Gear, Rector of the Church of the Intercession, gave the addresses.

A successful campaign was conducted the past week at Duluth, Minn., to arouse the interest of the members of the several Parishes of the city, and to secure their support for the local work and Missions. The canvass began on the 9th inst. Prior to making the canvass an enthusiastic meeting was held, over which the Rt. Rev. Dr. J. D. Morrison, Bishop of Duluth, presided. The Rev. C. C. Rollit, Secretary of the Sixth Province, was present and also assisted in the campaign. Mr. F. W. Paine, was Chairman of the special committee having the campaign in charge, Mr. T. S. Wood was the publicity director, and the Rev. W. E. Harmon Chairman of the entertainment committee.

A portrait of General Joseph T. Dickman, painted by H. D. Ferguson, was recently presented to Mrs. Dickman, by the Church War Commission and the War Recreation Board at Camp Custer, Battle Creek, Mich. The presentation took place earlier than was expected owing to the fact that the General's headquarters had been changed from Camp Custer to Camp Green. W. I. Fell, Chairman of the War Recreation Commission made the speech of presentation. Mrs. Dickman made a cordial response and brief talks were made by the Rev. William Heilman, Civilian Chaplain, and Mr. Ferguson. By permission of Mrs. Dickman the portrait will be on exhibition at the Church Club House for a short time.

The service flag of St. Luke's Church, Evanston, Ill., now has seventy-six stars.

The Rt. Rev. William Walter Webb, Bishop of Milwaukee, confirmed a class of six children and three adults at St. John's Church, Burlington, Wis., Sunday, November 25th. On the following Monday a dinner was given for the men of the Parish, who had the privilege of listening to an address by the Rev. Wm. Dawson of Madison, and a men's Club was organized to meet monthly. Messrs. W. G. Allen and H. H. Newell were elected to serve as a committee to aid the Rector, the Rev. Killian A. Stimpson, in the extension of the Parish work wherever possible. The Rector was the preacher at the community Thanksgiving Day service held at the Methodist Church.

"Because we are impulsive," says the Rev. Charles H. Young, M. A., Rector of Christ Church, Chicago, "it is easy to be carried away with the enthusiasm of new movements that we may easily forget our permanent responsibilities. Our duty to the Church, to the poor and the sick of our own community, and to the Missionary work we are pledged to carry forward for our Lord, must not be neglected because of heavy and pressing demands of the war. There is no good to comfort ourselves, if we merely transfer our giving from one line to another."

RESPONSIBILITY IS UNIVERSAL

"The man of the world" is as fully under the laws of God as "the man of the Church." It is light that creates responsibility. You cannot close your eyes at noon-day and say the sun does not shine.

Ordination to the Priesthood

At St. Mark's Church, San Antonio, on Sunday, November 25, the Rev. Henry Glaeser, Curate of the Parish, was advanced to the Priesthood by the Rt. Rev. Wm. Theodotus Capers, D. D., Bishop of the Diocese. The candidate was presented by the Rev. W. Bertrand Stevens, Ph. D., Rector of the Church. Other Clergy in attendance were the Rev. Henry H. Fay, the Rev. Howard Fulweiler, the Rev. Lee W. Heaton, the Benjamin Bean, and the Rev. Leroy S. Bates, Ph. D. who all joined with the Bishop, in the laying on of hands. The preacher was the Bishop, who took as his subject "The Place and Function of the Church in Our Present Day Life." The Rev. Mr. Glaeser is a graduate of St. Stephen's College, 1914, and of the General Theological Seminary, 1917. He will continue in his present work as Curate of St. Mark's.

Personal Mention

The Rev. W. P. Gerhardt has also resigned his work at St. Elmo, Chattanooga, Tenn., to accept war work.

The Rev. John N. Goodrich, Rector of St. John's Church, Mt. Pleasant, Mich., has resigned and accepted a call to Christ Church, Eest Tawas, Mich.

All communications for the Rev. Hugh M. MacWhorter, Priest-in-charge of St. Andrew's Church, Downers Grove, Ill., and St. John's Church, Naperville, Ill., should be addressed to P. O. Box No. 501, Downers Grove, Ill.

The Rev. Hugh B. Mac Jameson, has resigned as Rector of St. Peter's Church, McKinney, Texas, and accepted the Rectorship of St. Andrew's Church at Bryan, Texas. He will assume his new duties the first of the year.

Bishop Lloyd, Bishop Brent and Archdeacon Schofield arrived safely in Liverpool on December 4th.

The Rev. A. C. Killeffer, formerly Rector of St. Paul's Church, Franklin, Tennessee, has become Rector of the work at St. Raphael House, Monterey, Tenn.

The Rev. G. Irvine Hiller, Rector of St. Peter's Church, Nashville, Tenn., has accepted the appointment as Civilian Chaplain at Camp Gordon, Atlanta, Ga.

The Rev. Adelbert McGinnis of the Diocese of Maryland, entered upon his new duties this week as assistant to the Rev. Robert P. Kreitler, Rector of St. Luke's Church, Scranton, Pa.

The. Rev. Bates G. Burt, Rector of St. Paul's Church, Marquette, Mich., has been granted an indefinate leave of absence by the Vestry in order that he may take up Y. M. C. A. work at Camp Custer, Battle Creek, Mich., beginning January 1st.

The Board of Religious Education of the Diocese of Tennessee met in Nashville and the meeting was attended by the Rev. Messrs Capers, Pugh, Jonnard, Gerhardt, DuBose, and Mr. James Sharp. A Standard of Organization was adopted for the Diocese and routine business transacted.

The Rev. Malcolm Taylor, until recently in charge of the Aurora group of Churches, has been appointed Rector and Priest-in-charge of rural Parishes and Missions in Beaufort county, and will reside in Washington, the county seat. He will also have charge of St. John's Mission in Hyde county.

The Rev. George Buzzelle, Rector of St. George's Church, Bismarck, N. D., has recently been giving addresses in a number of North Dakota towns on the work of the Red Cross Society, under the auspices of the Four Minute Men.

The resignation of the Rev. Arthur Dumper, Rector of Christ Church, Dayton, Ohio, has been formally accepted by the Vestry, and he will take up his new work as Rector of Old Trinity Church, Newark, N. J., immediately after Christmas. The Rev. B. H. Reinheimer assistant Rector will have charge of Christ Church until a successor to the Rev. Mr. Dumper is elected. Plans are under way to convert Trinity Church, Newark, into the Cathedral Church of the Diocese.

The Rev. Alfred Lockwood, Archdeacon of Spokane, Wash., has accepted a call to become Rector of the Church of the Redeemer, Pendleton, and will commence his duties early in December. The Reverend gentleman has been connected with the District of Spokane for over twenty years, during which time he has served Grace Church Ellensburg, six years, was Dean of All Saints' Cathedral for six years, then became Rector of St. Michael's, North Yakima, for five years and has served as Archdeacon of Spokane for the last three years.

The Rev. Emory S. Towson, Vicar of St. James and St. Peter's Churches, Spokane, has been appointed by the Y. M. C. A. War Council as its special representative in the big base hospital at Camp Lewis, American Lake. He will have charge of the social and spiritual work of the hospital, which cares for an average of 1200 patients. His son, Ira, is a First Lieutenant in the officers reserve corps, now at Camp Lewis; the other boy, Charles, is at the Spokane Academy. The Reverend gentleman said, "The war work of the Y. M. C. A. has proved itself such a positive factor in winning the war that I feel I have no right to hesitate longer in getting into the game. The opportunity for such extraordinarily useful service as seldom comes to a man, offered a challenge I felt obliged to accept. The Rev. James Henderson will take charge of the vacant Parish until a Vicar is appointed.

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The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain person with plain facts, unbiased by partisan and sectional views.

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The Four Present Things

The four last things are Death, Judgment, Heaven, and Hell, but the four present things are Ignorance, Poverty, Suffering, and Sin, and to us the nearer is the more real.

Just like children, the birching of today is far more real than the threatening calamities of tomorrow.

Of course, the child who can persuade himself that birchings are merely the "error of mortal mind" would live in a fool's paradise just so long as he was not birched.

But did it never strike you as strange that though poverty, suffering and sin could be so successfully camouflaged that people do not see them, yet error remains? Why? Because the artist has to have some shadow in order to make visible his lights, and ignorance is the only one of the four that is ever bliss. It hurts the least of all these chastisements, and therefore they revel in it.

But our Lord tells us that the only test of prophets is in their fruits, by which they are known.

Not numbers, nor claims, nor self-assurance, but fruits. And these fruits are well delineated in the description of the last day, the final analysis in which reality shall be separated from hypocrisy, and the final test is that of sympathetic service; feeding the hungry, clothing the naked, visiting the sick, ministering to those in prison.

Of course if I can persuade myself that there is no sickness to visit, I may content myself by absent treatment; it certainly is easier on me; whether it carries out the Master's will is something the Master Himself will decide.

Dives, at least, made no such defence in his place of torment, that Lazarus was merely the victim of error, and surely in that place both Lazarus and Dives knew the worst.

Any system which substitutes a set smile for human service, and smug self-complacency for true penitence has left out of Christ's religion the cross and the sacraments which He instituted, and substituted for them a self-centered philosophy, to which, as to the Greeks, the cross is foolishness.

But why do we have these evils in a world which God made? In the first place it is like asking why we have war as an excuse for not fighting. We are in a state of war brought on by certain causes over which we have no control. War is a fact that we cannot ignore, so are these four evils facts attested by the experience of mankind and by the Gospel of Jesus Christ.

The correctness of our explanation does not affect the reality of our sacrifices. God only can explain the ultimate cause of anything: Why we exist; how we grow; for what reason we die.

Poverty, ignorance, suffering, and sin are merely unexplained phenomena in an unsolved universe. If we knew the answer to the one question, we could probably furnish an answer to the other.

To raise difficulties as to the righteousness of their origin does not mitigate the necessity of our enduring them.

But as in other mysteries we may see through a glass dimly. We can see that every truly lovable character who has passed out of innocence into experience has passed through some form of suffering. The man, too, who has made wealth by his industry did not attain this result because he ignored poverty nor denied it. He attained this result because he was possessed with a dislike of poverty. To him as he struggled on, poverty was the great reality that he dreaded, the accumulation of wealth the panacea that he sought. He was impelled to habits of industry by the wholesome fear of poverty. While poverty was an evil in itself, the sense of poverty was the great incentive to regular habits of industry.

In the same way the sense of ignorance is the great incentive to the student. He acquires habits of study because he fears the result of ignorance.

So a man begins to clean his teeth for fear of their decay. He prefers habits of cleanliness to the tooth-ache.

True, later on he accumulates wealth, knowledge, and cleanly habits for their own sake, but it is the fear of something that causes him to begin.

So the conviction of sin is the beginning of holiness, and repentance must precede any true sanctity.

But what is repentance? It is the dislike of sin and the renunciation of it.

The tramp avoids a bath because he loves to go dirty, and the boor refuses to study because he is puffed up by his own ignorance. So penitence is the wholesome desire for spiritual cleanliness, the constant dread of the defilement of sin.

You see an engineer getting off an engine and you say, "There goes a dirty man." On the contrary he is a very clean man. He bathes every night. The dirty man may look fairly clean, but he never bathes. So you see a member of the Church and you say, "There goes a sinner." No; he hates sin and regularly seeks the cleansing of his soul through the blood of Christ.

The real sinner may look fairly clean, but he never feels the need of being washed. Smug self-complacency was always hateful to Christ, and he scathingly denounced those who trusted in themselves that they were righteous and those who felt no need of being washed.

THE STORY OF THE CHURCH

The Great Schism

The history of the Eastern Church from Hildebrand to the Reformation necessarily centers around the Papacy, for the Bishop of Rome was the center of feudal religion. Even during the seventy years in which he was the tool of France, he retained the semblance of authority.

But in England and elsewhere this authority was being loosed, first because a Pope who did not sit in Peter's seat was an anomaly, and secondly, a thoroughly worldly prelate who cared more for taxes than for justice was bound to lose his power.

England especially objected to paying moneys to Avignon which were to be used by a French King to finance his wars against England. So statutes which asserted the right of the English Nation to resist unlawful taxation and unrighteous oversight were passed

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But now o new thing occured. Pope Gregory XI left Avignon and entered Rome in January, 1377, and died in March, 1378. The Roman populace surrounded the Vatican clamoring for an Italian Pope who would break the ties of French domination and live in Rome.

Acting under such compulsion, the Conclave chose a Neapolitan who was known as Urban VI, who proved to be a harsh and unreasonable master.

When they found the character of the new prelate, the majority of the Cardinals left Rome and, claiming that the last election had been null and void because they had elected under force, they chose a captain of banditti, known as Clement VII, who retired to Avignon, so that Christendom was now edified by the spectacle of two Popes, who mutually excommunicated one another, and who entered upon a period of intrigue and recrimination that lasted from 1378 to 1410.

This dual Papacy was due largely to the rivalry of nations and was kept alive by political intrigue; it was perpetuated by two colleges of Cardinals who regularly elected successors at Rome and at Avignon, and the result was a deplorable decadence of religious enthusiasm, and the rise of popular reformers like Wycliffe and Huss, the precursors of the Reformation. But the powerful factor in the attempt to reform the fast falling Church was that made by the University of Paris. The situation was desperate and the University set forth these possibilities of healing the division:

(A) The abdication of both Popes.
(B(A Council of Arbitration.
(C) A General Council.

But each Pope, although professing to desire the healing of the schism, was willing that it should be healed if he were sure of being the one to survive. So the controversy dragged on for a generation.

The most interesting feature of the controversy was the final decision to call a General Council, the reasons put forward by tearned Catholic divines for the assembling of such council, and the bearing of such councils upon the Papal pretensions of an Innocent or a Boniface.

Let me quote first of all the reasons assigued by John Gerson, Chancellor of the University of Paris and Professor of Theology:

"Although the power of convoking General Councils had in later times been exercised by the Popes alone, the Church might resume it under certain circumstances, and it might be summoned, not only by the Cardinals, but by faithful laymen. In case of necessity the Church could subsist for a time without a visible head."

It was a critical situation for those who held extreme Papal views.

If the Church had a supreme visible head, which one was true, the French one or the English one?

In case of the continuation of the schism, how, if the Pope was the only infallible voice of the Church, was the Church to hear two voices, each infallible, each abusing the other?

To call a General Council was to acknowledge that the Papacy in such a crisis was inferior to a General Council, which of course was the doctrine of the primitive Church but which doctrine had long been negatived by the Papacy.

In short the Papacy was reduced to a reductio ad absurdum, a two headed monster, either of which heads was willing to cut off the other, but not to be decapitated itself.

The only solution lay in the summoning of a General Council, although neither Pope was willing.

An Expression of Gratitude from the East to the West

A telegram was received some time ago in this country from Mar Shimun, Patriarch of the Syrian (Assyrian) Church which was also signed by the members of the relief Committee in Tabriz and Urumia, Persia, depicting the most abject condition of the Christians and Kurds in that section and appealing for at least $800,000 for some 90,000 destitute Christians and Kurds. The Committee for Armenian and Syrian Relief, on October 19th wired $200,000 and on November 26th again $50,000. The accompanying letter from Mar Shimun was in explanation of that telegram.

It is well known that in Persia there has been no difficulty of distribution of any kind if only there were sufficient funds to meet the demand. The response all over America has been liberal, even though the demands exceed the supply.

The Church Treasurer for the releif funds is Woodbury G. Langdon, office at 131 East 40th St., New York.

PAUL SHIMMON.

From the Patriarchal See, Prayers and Blessings be multiplied unto the Relief Committee of the United States of America.

In sending this telegram I appreciate the necessary help which through the United States of America has reached our Syrian nation until now. Therefore, on account of great and unlimited difficulties which have surrounded onr nation in Persia, we hope that you will not spare from doing more for the future than in the past.

Through the Grace of God,
Benjamin Shimun,
Catholicus and Patriarch of the East.
Urmia, Persia, September 12th, 1917.

Nor love thy life, nor hate; but what thou livest,
Live well; how long or short, permit to heav'n. —Milton.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

WORK IN THE PHILIPPINES

It may sometimes seem to those who attempt to estimate the growth of the Church in any section by the number of Confirmations or Communicants that some of our foreign work lacks something of those figures that make for encouragement. We might as justly conclude that Cathedral building is a disappointing process because the passing seasons fail to show a considerable number each of new spires. It takes a long time to lay foundations but any fabric without foundations is of little value. That such foundations are commonly inconspicuous should not deceive anybody into the belief that they are either absent or impotent.

SCHOOLS

The brief statistics of the Philippines presented in the Church Almanacs are neither inspiring nor illuminating. They content themselves as they must for want of space with the bare assertion of the existence such and such an institution. There is for instance such an assertion of the existence of a number of schools. But all the statistics the Philippines present to us who can know of the work there only through the almanacs, appear on one single scant page. The suggestion then is that the whole work in the Philippines is of but one page importance—a suggestion that we easily and thoughtlessly accept as a fact. Among the schools spoken of above is one of which in the almanac there is an eight-word announcement. This announcement reads

BOYS' SCHOOL OF S. MARY THE VIRGIN, SAGADA

Such a statement is not much to look at. Some who have been interested in it in this country, have seen a good deal in it. But for most of us it meant and means practically nothing. How are we going to know that there are certain men who are putting the best years of their lives into an endeavor that is disposed of in an eight-word announcement of the bare name of the school? How are we to guess or to hope or to suspect that a work so inconspicuously set forth may ever be one of the sources from which an enlightened, Christian civilization for the Philippines shall emerge?

TWO LETTERS

There are two letters that make clear to a certain extent the nature and scope of the work at the Boys' School of S. Mary the Virgin, Sagada. One of these appears below and the other will appear in the next issue of The Witness. The one below was written to the Rev. John A. Staunton, head of the School by the engineer that he had set to report upon a water power in small part used for turning the School sawmill but in large part running to waste. Something of Mr. Staunton's project can be inferred from this report of the engineer; a much clearer view may be gathered from the former's letter to the Managing Editor of THE WITNESS, which will appear next week. Both letters are set forth as fully as may be, in the belief that these clear statements of competent men regarding practical matters would decrease the distance between us and the Philippines and disengage them somewhat from those mists of the far-off that give an appearance of unreality.

MANILA, P. I., APRIL 6, 1917

Rev. John A. Staunton, Jr.,
Mission of St. Mary the Virgin,
Sagada, Mountain Province.

HYDRO-ELECTRIC PROJECT FIDELISAN, SAGADA MISSION

Dear Father Staunton:

At your request we have made a preliminary investigation of the proposed hydro-electric project at Fidelisan, including an examination of the proposed site of dam, flume, pipe line, power house, and transmission line.

HYDRAULIC CONDITIONS

At a point where proposed dam is to be located (present intake for wheel at saw-mill) a quantity of water of approximately 6 cu. ft. per second was measured. This measurement March 24th, at which time, according to your estimate as well as that of the district engineer at Bontoc, there should be a minimum of water. The calculations which follow are based upon using but one-half of the above amount, viz. 3 cu. ft. per second.

The head which is available will depend upon the location of the power house, and there appear to be two possible locations, one giving a gross head of approximately 300 ft. and the other 400 ft. It is desirable from point of view of initial cost of machinery, transportation and speed of unit, to use the higher head.

PIPE LINE

For case in rivetting and in order to take care of possible future requirements—taking into consideration the fact that the pipe line will be comparatively short—a 12" pipe is recommended. Only 6 ft. head is lost per 1000 ft. of pipe at 3 cu. ft. per second flow. However, 10" pipe can be installed if desired, loss in head per 1000 ft. with same flow being about 15 ft. I do not believe the slight saving to be effected in 10" over 12" pipe would warrant the use of the former size. Owing to transportation difficulties it will doubtless be much preferable to purchase the sheets already punched and buy a form or roll which would permit of the pipe being formed and rivetted at destination.

CAPACITY OF PLANT

Under the above conditions and assuming a combined water wheel and general efficiency of 65 per cent you could obtain at generator terminals up to 48 k. w. (66 H. P.) for the 300 ft. head proposition. Similarly using 400 ft. head you could obtain up to 62 k. w. (84 H. P.).

The decision as to the exact capacity of plant to be installed will rest entirely with you. However, based upon your estimate of 30 H. P. required for motor load at the Mission and allowing 1 k. w. of generator capacity for each horsepower of motor, a plant of 30 k. w. should meet your requirements. It is understood that the motor load would not occur during the hours when lighting was required, otherwise it would be necessary to provide the additional capacity to take care of the load which will be, we understand, about 14 k. w. after the building operations now under way are completed.

There might also be considered at this time the question of supplying Bontoc with power and light. The relative locations of Bontoc, the Mission and the proposed power house site are, we understand, approximately at the points of an isosceles triangle, the line between the plant and the Mission being the short leg and approximately 12 kilometers (7 1-2 miles) and the approximate equal legs from plant to Bontoc and Mission to Bontoc being, roughly, 17 kilometers (10 1-2 miles). For their lighting load it was your estimate that about 15 k. w. would be required. This, with the estimated Mission lighting load would total 29 k. w. and additional capacity would not be required to take care of this feature. Any power requirements at Bontoc would mean, of course, an increase in capacity of your plant.

TRANSMISSION LINE

This should be 3 phase, 60 cycle and a voltage of approximately 10000 to obtain the most economical transmission. This will also be sufficient for transmission to Bontoc should the arrangement be made for purchase of power from you. We did not notice any serious dfficulties to be encountered in laying out a line between proposed plant and the Mission, and it could be run on practically a straight line with few, if any, long spans.

TRANSPORTATION

The difficulty in transportation between Cervantes and Sagada will be largely overcome by insisting on machinery manufacturers so packing their machinery as to limit the weight to a maximum of 1200 to 1500 pounds. Not more than one piece of the total machinery will exceed 1200 pounds for a 40 k. w. plant, and the manufacturer can take care of this matter with little or no additional expense to you.

COST OF OPERATION

It is understood that it is proposed to move the present saw-mill down to the site of the proposed hydro-electric plant. This done the Superintendent of the saw mill can supervise the operation of the plant and the only attendance required will be a station attendant. If you propose to operate 18 hours per day you will need two operators, the total cost of which should not exceed $60.00 per month. The only other operating costs will be waste, oil, interest on the investment, and depreciation on the machinery.

GENERAL

In the conclusion we wish to state that the conditions obtaining at Fidelisan are almost ideal for the installation of a complete hydro-electric plant such as you have in mind and at a minimum of expense. The dam will be short and easily built; the flume will also be very short and may point following approximately the line of the present irrigation ditch, or you may prefer to tunnel through the point, after investigating the rock formation. The pipe line will be short and laid on a slope which will permit of solid footings. Your advantage in having available men to superintend the construction and students for the work, as well as cheap labor, should more than offset the additional expense involved in the transportation of machinery from Manila to Fidelisan.

A comparison of the relative cost of power will show that for the same power developed, kerosene or crude oil will cost approximately twice as much as the hydro-electric power—the machinery will be heavier, more difficult to install—will require more skilled attendance—more repairs, and is liable to get out of order—and in addition will involve the storage of a quantity of fuel sufficient to insure continued operation over long periods of impossible roads during the rainy season and possibility of scarcity of supply at Manila.

Very truly yours,
FRANK L. STRONG MACHINERY CO.
H. D. Cranston, Engineer

N. B. Mr. Cranston's estimate for machinery and supplies laid down in Manila is $11,500.

Our estimate for transportation, construction and installation, making allowance for local conditions is $13.000.

Itemized details of both estimates will be furnished to those intimately interested.

Letter from the Lord Bishop of London

Dear Christian Girls throughout the world:

We need you more than ever. Many things have come to their own during the war, and one is the G. F. S.

In a great "Day of God" such as this, everything is tested and tried to the uttermost. There are always bad men and women who try and take advantage of the chaos and confusion.

It is freely asserted that so long as men are brave in battle and women work, "other things do not matter;" you must not enquire too particularly what goes on on dark evenings, and "girls have so little to give; they must give what they can." The very savagery of warfare and the nearness of death make some say, "Let us eat and drink, for to-morrow we die."

Now, against all this the **G. F. S. lifts its white banner with fearless courage.**

I remember taking as the text of the first sermon I preached to the G. F. S. more than thirty years ago, "Let thy garments be always white." I have never found a better one.

The G. F. S. believes not only in the holiness but in the **happiness of purity.** It loves children and desires the blessing of children, if so God wills, but it knows that healthy and beautiful children can only be produced by the pure in life and spirit. It knows that purity leads on to Vision, and that "Blessed are the pure in heart, for they shall see God." (See a beautiful book just coming out, called **The Vision of the Might of Womanhood,** by Miss Sawbridge.—Wells Gardner, Darton & Co.). But it is not only for themselves that the Members of the G. F. S. hold up their standard; they hold it up also for the "boys," they show the vision of the Grail to the boys:

"I Galahad saw the Grail ****** and never yet
Hath what thy sister taught me first to see,
This Holy Thing, failed from my side, nor come
Cover'd ***** And in the strength of this I rode,
Shattering all evil customs everywhere,
And broke thro' all, and in the strength of this
Come Victor."

—TENNYSON, Holy Grail.

This is what thousands of young men say to-day to the girls they trust, **"You** showed it me; **you** showed me the Holy Grail; **you** may have said little, but it was your life, your example, and your lovely purity which enlightened me," and so, dear sisters, we look to you to go on doing this for us more than ever ***** Keep the white flag flying, and wear the white flower of a stainless life, and you will have "done your bit" indeed towards establishing the Kingdom of God upon earth.

A. F. LONDON.

ATTENDANCE AT HOLY COMMUNION

A fair test of the religious spirit in a Parish is the attendance at the celebrations of the Holy Communion. This is so because of the indication thus given of the degree of devotion to our Blessed Lord, which prevails among parishioners generally. The Holy Communion is the service of His institution; in it there is "the Real, Actual Presence of our Lord under the form of bread and wine". His people have both the duty of participating in the offering of the Eucharist, ("Do this," is our Lord's command) and the privilege of coming into close personal contact with the Divine Head of the Church, then present, ("Draw nigh to God, and He will draw nigh to you," is inspired teaching). It naturally follows that when people have caught this spirit, the immediate result is their attendance at the Holy Communion where they worship thankfully, adore reverently, and communicate devoutly. The larger the group of people who so act in a given Parish, the more can that Parish be said to have the spirit of religious devotion. Apply the test to your Church What degree of such devotion to your Lord is shown to be possessed by the Parish as a whole? Can not you, who are reading this, catch the right spirit, exhibit your personal love for Christ by frequent and regular attendance before His Altar, and thus make manifest a larger parochial spirituality? Go behind duty; strike deeper than privilege; in this spirit make the sacrifice necessary to offer **The Sacrifice!**

—THOS. J. DEWEES.

What a Prayer Book Did

"In the early part of the last century, a little Congregationalist boy came from New England to live at a Presbyterian College in Virginia, miles away fro the nearest Episcopal Church. And the boy found a Prayer Book one day in an old library, and it made a Churchman out of him.

"And the boy grew to manhood, and was ordained to the ministry of the Episcopal Church, and gave a lifetime of fifty-five years to the Pastorate of one Parish. And when he died there were four Parishes and over 500 communicants in the field where he had gone as a missionary and found eight scattered communicants over fifty years before.

"And he saw three sons and two grandsons follow his steps into the ministry of the Church. He sent twelve men into the ministry, and they sent others, until there are today over fifty Clergymen of the Church who are the spiritual "sons in the faith" of the boy who found a Prayer Book.

"And these fifty Clergymen have presented for confirmation over ten thousand persons.

"And the end is not yet.

"And, humanly speaking, it was all because a boy found an old unused Prayer Book, and through it came to know and love the Church."—Southern Churchman.

Death of a Well Known Priest

The Rev. Frederick Dashiels Buckley, Rector of Trinity Church, Waterbury, Conn., for the past fifteen years, entered into the rest of Paradise on Wednesday, November 21st. He was a graduate of Trinity College and Berkeley Divinity School. He received from the former the degree of B. A. and M. A., was ordained Deacon in 1887 and Priest in 1888 by Bishop Williams, and was in charge of Grace Church, Stafford Springs, Conn., the first two years of his ministry. From 1889 until 1891 he was Rector of St. Andrew's Church , St. Johnsbury, Conn., resigning to accept the Rectorship of the important Parish of Trinity Church, Waterbury. He was well known throughout the Church and had a large acquaintance in the Masonic fraternity.

The Crimson Cross

By Elizabeth Brown Du Bridge

Outside the ancient city's gate
Upon Golgotha's crest
Three crosses stretched their empty arms,
Etched dark against the west.
Blood from nail-pierced hands and feet
And tortured thorn-crowned head
And thrust of hatred's savage spear
Had stained one dark cross red.
Emblem of shame and pain and death
It stood beside the way,
But sign of love and hope and life
We lift it high to-day.

Where horror grips the stoutest heart,
Where bursting shells shriek high
Where human bodies shrapnel scourged
By thousands suffering lie;
Threading the shambles of dispair,
Mid agony and strife,
Come fleetest messengers who wear
The crimson cross of life.
To friend and foe alike they give
Their strength and healing skill,
for those who wear the crimson cross
Must "do the Master's will."

Can we, so safely sheltered here,
Refuse to do our part?
When some who wear the crimson cross
Are giving life and heart
To succor those who bear our flag,
Who die that we may live—
Shall we accept their sacrifice
And then refuse to give?
Ah, no! Our debt to God and man
We can, we will fulfill,
We, who wear the crimson cross,
Must "do the Master's will."

Sarah Francis Smiley

A RESOLUTION OF APPRECIATION

At a meeting of the Board of Trustees of the Society for the Home Study of Holy Scripture and Church History, on October 4, 1917, the following resolution was unanimously adopted:

The Trustees of the Society for the Home Study of Holy Scripture and Church History desire to place upon record their deep sorrow and sense of loss in the death of Sarah Frances Smiley, Organizer and Director of the Society, who passed away from this life on July 24th, 1917, at the ripe age of 87 years.

At the time when there were few opportunities for women to study Holy Scripture and Church History, Miss Smiley planned and started correspondence, also reading classes, which reached many persons. In addition, she managed a lending library, sending books through the mails thus giving advantage to women in isolated places. The library has grown under her careful selection to number 5,000 books on theological subjects, many of the volumes being very rare. Miss Smiley was gifted with a wonderfully fine mind and by her training was eminently fitted to instruct, council, and direct.

Her strong personal magnetism and above all her stedfast faith united with her spiritual insight made her a teacher of wide spread influence who opened the eyes of many to see the truth of Holy Scripture. To those privileged to study under her guidance she gave a ision of high spiritual attainment.

The Trustees of the Society founded by Miss Smiley wish to express grateful appreciation of the work she accomplished.

"Blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit, that they may rest from their labours; and their works do follow them."

SUSAN D. WILSON,
Attest: JULIA L. SCHULTE,

Moving Pictures in an Illinois Church

The Burlington, Ia., Hawkeye, states that moving pictures are said to have been introduced at the Sunday evening services in Christ Church, Springfield, Ill. "And why not?" asks the Hawkeye. "The moving picture would have become a part of the outfit of every larger School in the state, years ago, if the business had been taken hold of by the right people, and if the film makers had given attention to the making of educational films. There are undreamed of possibilities here, just awaiting some really wise film company to get "next." It would perhaps punch a big hole into earnings of the school book trust if some film companies could get the movies started everywhere in the schools. And if in the schools, then why not in the Churches? If the things that are to be taught can be taught by means of the moving picture, by all means let them be taught that way."

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The Birth of a Buttercup

Midsummer night is the happiest night in all the year for the fairies. It is the night they have their greatest banquet and merriest frolic. Other nlghts they may absent themselves if they so desire, but on this night in June no fairy ever thinks of staying away, the fairy queen would never forgive him if he did.

One Midsummer night they were feasting in a beautiful dell and not even a baby fairy was absent from his place. They danced their fairy ring and sang their fairy songs till all the woods and fields seemed full of life and music. They ate and drank with right good will, the dainty feast provided by their queen. Indeed, Titania feared that some of the younger fairies might be ill and give the doctors frequent calls for many a day to come.

Such a merry time they had that they quite forgot that fairies must not be abroad by light of day. While they were laughing and singing and dancing, the signal of the approaching dawn was sounded but they did not hear, and before they were aware of it, the first flush of morning light arose upon the east. Then such a scampering you never saw, pell-mell, helter-skelter, harum-scarum, higgeldy-piggeldy, away they go in beautiful disarray. The queen of the fairies held in her hand a dainty golden goblet, and as she fled across the fields to seek her fairy home, so great was her fright and so trembling was her hand that she dropped the tiny cup and did not stop to pick it up again.

The sun rose just in time to catch a glimpse of these scattering, frightened little elves. And how he laughed, to see them run so fast. The radiance of his face flashed over all the fields, so lately the scene of pattering fairy feet. It lighted on the fairy goblet in the grass and lo! the goblet bloomed—henceforth it was a shining golden Buttercup.

Bishop Calls Army Camps Popular Universities

The Rt. Rev. Dr. James DeWolf Perry, of the Church War Commission, who has been visiting cantonments in the South, highly commends the Schools held for enlisted men at the Camps and the work done by religious bodies. "According to army plans," the Bishop says, "schools are held each day, especially for the enlisted men. I discovered some Schools not exactly provided for in the Government regulations, but so splendid that officers and Government deserve the gratitude of all citizens. Thousands of men and women among the mountaineers of Tennessee and the Carolinas can hardly speak the English language, and know little of Americanism. Army officers have opened classes to these people, as well as to soldiers, and the outcome is a popular university in effect. It is a product that I never dreamed of finding as an outcome of preparation for war.

"I found in these cantonments such splendid relations between officers and men as I did not imagine to be possidle. The officers in these Schools are taking the enlisted men in hand and while improving the morale are making personal friends of them. As teachers they are putting patriotic fervor into the minds of men. I heard of some men of Austrian and German stock who, while not disloyal to America, have been troubled in their consciences about their duty. Poor fellows, we ought to sympathize with and help them. That is precisely what army officers are doing.

"In this splendid work such cementing process is going on as one cannot understand unless one goes and witnesses it. Men are instructed that no matter what their ancestors may have thought, or where they came from, young men born in America are Americans, and that here duty lies."

Bishop Perry praised the work done by all religious bodies in camps he visited. These were Camp Wadsworth at Spartanburg, Camp Sevier at Greenville, Camp Oglethorpe at Chattanooga and Camp Gordon at Atlanta.

Story of a West Virginia Hospital

The Woman's Auxiliary of St. John's Church, Charleston, W. Va., in an appeal for the Sheltering Arms Hospital, at Hansford, made the following interesting statement in regard to that splendid institution:

"The Hospital was founded January, 1886, by the Rt. Rev. George W. Peterkin, Bishop of West Virginia. The idea of the great charity was suggested to his mind by a touching incident.

"Bishop Peterkin was called to bury the daughter of an old friend in Greenblier county. The mother handed him a mite box of the child, with the request that the contents be devoted to some good work. The child had always been interested in the poor and needy. Coming down the New river and Kanawha valley, the Bishop's far vision looked into the homes of the miners and their hazardous work, and the thought came to him that nothing more Christian, more philanthropic, could be established than a hospital for the care of those who were injured in the mining fields.

"The Bishop was a lover of men, and as was his custom, proceeded at once to carry his thoughts into execution. He announced his intentions to build a small hospital through which the lives of the sick and injured miners might be saved. The response to his appeal was ready and by the Fall of 1888 the ground had been bought and the first hospital erected.

The beginnings were slow, but the work was its own advocate and enlargements were necessary several times.

"The first year of its existance there were thirty-three patients treated, last year there were 3,000, coming from eighteen nationalities, and twelve denominations, only a few being Episcopalians. It is purely a "good Samaritan" on a large scale, not run for profit, itself dependent largely on contributions of the Church and the people for support."

Unique Apron Tea Invitation

Although Grace Church, Chanute, Kan., has been vacant since last March, when its greatly beloved Rector, the Rev. George H. Mueller, entered into the rest of Paradise, the work in the Church School, the Guild and the Daughters of the King, and other organizations, has been kept going by a group of faithful members of the Parish who are also doing their "bit" for the Red Cross Society and made a generous contribution to the Y. M. C. A. fund. The Guild held an apron tea at the home of Mrs. Wm. C. Sears, on December 7th. A small apron was inclosed in the printed invitations, issued to the members and their friends, containing the following verse:

This neat little apron is sent to you,
For a special purpose is meant to be.
And this is what we wish you'd do:
The little pocket you plainly see,
Now measure your waistline inch by inch,
And see that the measure does not pinch;
For each small inch you measure around,
In the pocket put a penny sound.
The game is fair, you will admit—
You waist your money, we pocket it.
So bring it to us, at the hour of three
On December Seventh, and you will be
Served with a regular wartime tea.
And help us collect a neat little sum
To pay the bills that are bound to come.

God dwells in the light of joy as well as of purity, and instead of becoming more like Him as we become more miserable, and as all the brightness and glory of life are extinguished, we become more like God as our blessedness becomes more complete.—R. W. Dale.

Sin and Satan

Sin is primarily any failure or refusal to do the Will of God. Sin is of many kinds, in thought, word, or deed, against God, our neighbor, or ourselves. Sins may be of omission or of commission. Sins of omission are quite as bad as sins of commission; you can kill a baby just as easily by refusing to give it food or by neglecting it as by giving it poison. So you can kill your soul just as easily by neglecting prayer, Bible reading, or Holy Communion as you can by stealing, lying, or impurity.

Now, sin lies in the will of man. Satan is not an omnipotent Anti-God. His powers are limited. He cannot make you sin unless your will consents. He tempts, opposes, acts upon your will by suggestion and by enticement, but he can not force your will. Some people talk as if Satan had made them do something against their will, but it is not so. Resist the devil and he will flee from you, or you can flee from him.

Jesus is the Son of God, but He did not fight Satan in the power of His own Godhead. He laid that aside. Jesus fought and conquered Satan as the Son of Man, using only the power which God the Holy Ghost gave Him, just as He gives power to you and me. Jesus was tempted as we are tempted. He prayed as we must pray. He was strengthened as we have to be strengthened. He won the victory as we must win ours. However, He did not leave us without weapons with which we can resist Satan to make him flee from us. The trouble with us is that we let these weapons rust from misuse, and our spiritual muscles stiffen from lack of exercise, and so we lose in a fight with an adversary who is continually on the lookout. We have to use bodily exercise, self-denial, discipline, fasting, and almsgiving; we have to employ spiritual frequent Communions with faith, devotion, and trust.

Don't let us ever talk about the world being given over to Satan. If the world is bad, it is because men are negligent of God, and prefer the works of the devil.

Fort Worth Parish Alive with Spiritual Activities

A notable revival is in progress in St. Andrew's Parish, Fort Worth, Texas, in response to the energetic and comprehensive measures of the new Rector, the Rev. E. H. Eckel. The nave of the Church has been crowded every Sunday for the past two months. The interest and attendance of men is remarkable. On a recent occasion fully half the congregation were men. The presence of 30,000 soldiers in the four military and aviation camps near by partly accounts for the fact, but the attendance of civilian men is especially noteworthy. A few weeks ago advance subscriptions amounting to over $7000 were made after a Sunday morning service, under a share plan to pay off the debt of $30,000 on the Church building in five years. The plan is to be launched for general subscriptions late in January. An every-member canvass has just been made. One of the Guilds has provided the Rector a new touring car for visiting and administration. There has been a steady accession of new people, many of whom have brought letters of transfer. The announced aim of the Parish is "One Thousand faithful and active communicants by 1920." More than a sixth of the accredited communicants received the sacrament on a single ordinary occassion recently. A number of converts are in preparation for confirmation. "Congregational hymnody," following the Litany one Sunday night a month has proved popular. On the Sunday before Thanksgiving Day the Sunday School held a "Thanksgiving Festival," when, according to Parish custom, every class brought large baskets of edibles to adorn the Church the following Thursday and be afterwards distributed to the needy by a parochial charity Guild. The Rector has been elected a director of the city's Relief Association. Many minor changes and improvements have been made in the Church and Parish House and in the organizations for more efficient service. A fully equipped Church office, in charge of an office assistant, has been established in the Parish House, and is open, as is the House itself, from 9 a. m. to 6 p. m. every day. The harmony and enthusiasm of parishioners and Guild workers, choristers, and the Sunday School is inspiring and infectious. The response of parishioners to the claims of the war—Red Cross, base hospital and other local interests centering in adjacent camps, Liberty Loan subscriptions, food conservation, etc., has been general and hearty. Many of the local leaders in these lines are equally prominent and active in the Church. For several weeks all soldiers attending services were presented with copies of a khaki-bound "Soldiers' and Sailors' Prayer Book." A national service roll and a roster of Churchmen in the Fort Worth camps hang in the rear of the Church. Nearly every week the local secular, religious, and military papers carry "stories" or other articles about the activities of St. Andrew's Parish.

New Life Aroused in a Virginia Parish

A membership contest, held by the Sunday School of Christ Church, Pulaski, Va., resulted in an increase of 171 per cent in the attendance of boys and 86 per cent in the attendance of girls. The School was divided into three groups, composed of the girls, the boys, and the teachers, called the reds, whites, and blues, who made the drive for new members and better attendance. The boys of the School won and, according to agreement, the Rector, the Rev. Thomas F. Opie, presented each of the boys a copy of the flags of the Allies in colors, printed on a card. The presentation took place on the first Sunday in Advent, with an address on Patriotism by a member of the Vestry. New life has been aroused and the activities of the Parish greatly increased under the leadership of Mr. Opie, who became the Rector a little over one year ago. Through the several organizations and committees, practically the entire membership has been given definite work to do. Subscriptions for various Church papers and magazines have been secured, extensive improvements have been made on the Church and Rectory, and a new pipe organ is to be installed at an early date. A Roll of Honor containing the names of the young men who have gone from the Parish into the service of their country has been placed in the vestibule of the Church. The Rector preached the sermon at the union Thanksgiving Day service. The Rt. Rev. Dr. B. D. Tucker, Bishop Coadjuter of Southern Virginia, will visit the Parish and administer the rite of Confirmation to a class on January 27th.

Flags of the Allied Nations Placed on Cathedral Porch

A cluster of the flags of the Allied nations on a carved wooden base containing the coat of arms of the United States, has been placed on the porch of the Cathedral Church of St. Paul, Boston. Dean Rousmaniere states that "This will bear witness to the worshippers at the Cathedral, and to every passer-by, that we are proud to be one of the league of democratic nations united to secure freedom and justice for all peoples." The flags were dedicated at the 11 o'clock service on Sunday morning, December 9th.

Resolutions of Appreciation

The Wardens and Vestry of the Parish of St. Bartholomew's Church, Chicago, have made the following resolutions:

Whereas, our Fatner has willed to take unto Himself our faithful Rector, Pastor and Priest, the Rev. Harold Watson Schniewind, D. D., and,

Whereas, the passing of Father Schniewind into Life Eternal leaves this Parish feeling a deep sense of loss of a true friend of young and old, and a consistent, earnest and faithful Priest of the Catholic Church in the activities of the Parish and Diocese;

THEREFORE BE IT RESOLVED, That we who have worked with Father Schniewind as Wardens and Vestrymen of St. Bartholomew's Parish can only say "Thy Will be done," after much hoping and praying that our beloved Rector might be spared to us. We now pray that light perpetual may shine on him, and,

BE IT FURTHER RESOLVED, That a copy of this appreciation be tendeded to the devoted family who are left behind and to assure them of our deep and sincere sympathy in their loss of a beloved son and brother.

The Wardens and Vestrymen
(Signed) of St. Bartholomew's.

Southern Virginia Notes

The semi-annual meeting of the Roanoke Sunday School Institute was held in Christiansburg, November 23-4, 1917, with a splendid attendance of delegates and a fine corps of speakers.

The general topic was "Scope and Plans of Sunday School Work." The Executive committee, realizing the diversified desires of teachers, always try to get a broad subject and have at each of the winter meetings addresses and conferences on various lines of Sunday School work, endeavoring to maintain interest on the part of all of the Sunday School forces.

This general topic was subdivided, as follows:

1. Relation of the Sunday School to National issues.
2. Development of Christian Citizenship.
3. Constructive Organization.
4. Instructing and Instruction.

For the first there were four addresses, on the following subjects:

The Former Pupil in the Army.
Red Cross Work.
Conservation Work.
The Child's Respect for Law.

Very naturally the afternoon session was of deep interest, because of these vital questions before the minds of the delegates and the congregation assembled.

After a brief service at 8 o'clock, under the heading of "Development of Christian Citizenship," Mr. R. E. Denny, Secretary of the Y. M. C. A. at Virginia Polytechnic Institute, made a great address on "The Scholar and the Opportunity." This, too, was patriotic, but basing all upon character which would be moulded in the Sunday School.

Following him, the Rev. C. F. Smith, of Lynchburg, spoke on the parent working through the Sunday School in development of Christian Citizenship, and offered most wholesome suggestions for co-operation on the part of the parents. Then the Rt. Rev. A. C. Thompson, D. D., Suffragan Bishop of Southern Virginia, closed the addresses for the evening with a deep spiritual address, which not only was a wonderful introduction of the new Bishop, but an inspiration and great help to all present.

On Saturday, at 9 o'clock, there was a celebration of the Holy Communion, followed by a series of addresses from the students at the Virginia Polytechnic Institute, eight of them being present. These young men, under the direction of the Rev. R. B. Halson, Rector at Blacksburg and also at Christiansburg, work in Sunday Schools situated in the mountains and hills around Blacksburg. They have been of valuable assistance in the schools, which are rather Union than Church schools, which they have managed in an admirable way. They spoke of their problems and their needs, and after the addresses the schools represented in the Institute quickly offered to supply the various needs of the schools.

Taking up the subject of "Constructive Organization," the Rev. Mr. Smith spoke on the office and work of the teacher. The Rev. T. G. Paulkner of Salem spoke on "Departmental work," and Mr. M. A. Smythe, the Superintendent of Christ Church Sunday School, at Roanoke, told of "Plans which have helped."

These reports and addresses, with the business meeting, made the morning session. In the afternoon, commencing at 1:30, the Rev. T. Carter Page, of Bedford, spoke on the Minister's work, under the caption, "Instructing and Instruction." The Rev. G. Otis Meade spoke on "Teacher's Meeting," and the Rev. J. W. O. Johnson, of Roanoke, "The Teacher's Opportunity." By invitation, the next meeting was set for Blacksburg. The Institute was eminently successful and helpful.

A large number of Churches in the Diocese have erected service flags, with stars for each of the young men who have engaged in service in the Army, Navy and Aviation.

Througout the Diocese there is close co-operation between Rectors near the cantonments in furnishing names of the young men in training.

G. OTIS MEAD, Correspondent.

"Surely the Captain may depend on me" may not be the best thing to say before others, but, rightly meant, it is a noble self-commitment. Dependable people!—their price is above rubies. The world would be a dreary place if there were not some Christians who need no prodding or watching, who can be told and then trusted.—Selected.

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RESPONSIBILITY IS UNIVERSAL

The late Bishop Hugh Miller Thompson, in a very valuable pamphlet entitled "First Principles," speaks in clear, ringing language regarding "Responsibility." We take some extracts from the chapter for The Witness. He very truly urges:

"The profession of Christ is not the taking up of a single duty which is not binding on every man, at least in lands like this, already. The baptised man has bound himself to nothing which is not on the unbaptised man as well.*** There are not two classes of people in a Christian country, under two different laws—the 'professors' under one and the 'non-professors' under another.

"To profess Christ is merely to shoulder willingly a man's bounden duty. A man makes up his mind not to make a wreck of his life by living at cross purposes with it.—He concludes to take God's word as wisest and best for him. He determines to accept God's purposes and rise to their meaning, and bring himself into harmony with the facts of his position."

He says further, in another place, in defying the laws under which men live without their choosing, and applying the law to Christianity:

"Whatever law is Christian that law rests on each man's soul here. Whatever hope is Christian is freely given to each. Whatever light Christianity reveals is a free light for all. Whatever morality, Whatever sum of Christian duty Christianity announces, that is the morality and that the duty demanded of every soul. These are things beyond us. We cannot alter them A man may fret and complain, but that does not change the fact. He is under Christianity. He is judged by Christianity. His neighbors measure his life by the Christian law. God will measure it by the same. And he is his own witness that God and man do righteously, for he measures himself by it. His conscience, as far as it gives a clear utterance at all, is a Christian conscience, educated under Christian influences."

Here is food for much thought on the part of those men, who want to do right, who try to do right, but who have thought that the Christian life is purely voluntary in its nature. In one sense it is a matter of choice—but only the choice to accept, assume, perform, cheerfully and nobly, the duty that faces him to serve God.

The great responsibilities of life no man chooses. They are imposed without his consent asked. Existence itself, which includes all the rest, the awful responsibility of **living,** no man accepts or refuses. He is not called into council. The responsibility and all its endless issues are laid upon him, whether he will or no. The place, too, in which he shall live, and the circumstances under which he shall grow up, and by which he shall be trained, are all determined for him beforehand.

He finds himself **born** a citizen (let us say) of the United States. He was not consulted about the matter. The citizenship, and all its duties, all its privileges, and all its obligations, are laid on his shoulders, whether he will or no.

He finds himself born into civilization. There are responsibilities growing out of that. He must face them, willingly or unwillingly.

So one may run through the whole role. The duties and obligations of life, and of a special form of life; of life in a particular land, and under particular laws and special circumstances, are all **imposed.**. A man does not choose them. He finds them upon him. And conscience, and the common judgment of mankind, and the law of nature, as well as the law of God, demand that he shall bear them, and answer for the manner of that bearing.

A sensible man, an honest man, faces the facts. Here is his life, and here are its various responsibilities,—**here,** and not yonder. He has to lead the life of a free man, and not of a slave; the life of a civilized man, not that of a savage; the life of an educated man, and not the life of a South Sea Islander. He has to live the life of a citizen, a member of a civilized community, owing duties in a hundred directions to others He has to live as son and brother, as husband and father. He may, at times, stagger under the burden of duty so laid upon him unsought. Men have sometimes honestly wished they had never been educated! Men have, more than once, expressed regret that they were not born in some half barbarous land! For a man may well shrink from the responsibilities of even enlightenment and civilization.

But there is no chance of shrinking. To these things a man is **elected,** by the good pleasure of his Supreme Master, and he must face them and answer for them.

Now as it is in all else in life, so also it is in religion. There is, for those who will read this writing, no choice allowed. In a vague way, we speak of the duty of men to be Christians. We urge them to "become Christians," From the pulpit we hear men persuaded to accept Christianity. In a vague way all this is right enough. But when we examine, we find that there is really a fallacy here, unless we carefully distinguish.

There is no choice in the case. A man is born into the responsibility of Christianity, as he is born into those of citizenship. He cannot refuse the former any more than the latter. For him, the question of Christianity has been determined long since.

The first words that struck his perception were **Christian** words. Perhaps the earliest was a Christian prayer. Christian words and ideas were round him like an atmosphere in the cradle. He was lulled to sleep with Christian songs. The standard of right and wrong, brought to his opening intelligence, was a Christian standard. He grew up surrounded by the results of Christianity on all sides. The books he read were saturated with Christian sentiment. The studies he pursued were taught him because he was to be a Christian man. The law of the land, and the subtler law of social ethics and good manners, which hemmed him in, and under which he grew, are what they are because of Christianity.

And now, after all this training (all the moral ideas he possesses, all the spiritual development he has reached, being Christian), he stands surrounded still with Christianity, visible and alive. Turn where he will, Church doors stand open for him, Bibles are at his hand, Fonts await him, and the Minister stands ready. Altars display the memorials of the eternal Sacrifice. Pulpits announce the Gospel, and cry in warning; and all things are ready.

Clearly, these things are all facts of a man's position. Neglect of them does not annihilate them. Disbelief in them does not change them. They are parts of the sum of life to the man living under them. He can do nothing with them but face them and answer them, as he does for all the rest.

Neglect of his duty as a citizen, denial of his duty as a member of the community or of the family, does not change or remove the relations, or any responsibility of the relations. A man may make his whole life empty, fruitless, vile, by fighting at cross purposes with these facts of existence, if he will. But no man ever dreams that their burden does not lie upon him; and all men judge him, rightly, by the measure of these facts. If he make a wreck of his life, it is a civilized man's, a free man's, an educated man's, an intelligent man's, life that is wrecked. This was what was given; and for this inquiry shall be made at last. **It was also a Christian life that has gone to ruin!**

It is not, then, a thing to be determined today, by any man who reads this, whether he will be a Christian. That was determined for him by the free election of his God. He was **born under** the law of Christianity, as he was under the law of civilization. Christianity is one of the facts of life which we cannot shirk; one of the responsibilities that must be answered for.

When men are urged, from pulpit or by writing, to "become Christians" the real meaning is that they are urged to become **good** Christians. They are not to dream that Christianity is a voluntary matter, which they can accept or reject at will, and be blameless.

The point of the preacher's persuasion is, not to get a man to adopt a responsibility which is not his till he does adopt it; it is to get him to rise to a responsibility which is his in any case. He seeks to persuade a man to meet his life, as that life is given. He urges him to accept things as they are; and since he **is** tried, and **will be** forever tried by Christian law, warns him to take that law as the measure of his life, just as God gave it.

It is one of the prevailing delusions (and one, we fear, which the common pulpit seldom reaches) to suppose that a man is free to accept or refuse the responsibilities of the Christian life,—that "the professing of Christianity" is the taking up of new and quite voluntary duties.

We distinctly write it down a delusion; and such a shallow delusion, that it will stand no test. It is a flat contradiction of human life and of the facts of human life, that stare us all in the face.

By God's divine ordering of human life, we are **elected** to Christianity. **Why,** we cannot tell. It is His "good pleasure." **It is the fact,**—that is all we know about it, and all that, as sensible people, we should care to know. Our plain business is to "make the election **sure,**"

We put this matter here designedly in this common sense and practical view for common sense and practical people. We put it so, because it has been so sadly confused in the minds of so many. Men need to look at things as they are, and measure life by its plain, visible measures. They need to be warned not to cheat themselves in religion, as they would not dare to do in any common matter.

And, plainly and practically, every man who reads this is under every duty and every responsibility of Christianity, as he is under every duty and every responsibility of citizenship in the land.

His wise way, his only manly and honest way, is to stand up boldly, trusting in God who put him where he is, and accept the work and duty laid out before his face.

Men in thousands are living poor, fragmentary, fruitless, failing lives, because, like cowards, they are shirking the bounden duty of their place, and shutting their eyes to things as unalterable as the course of the stars.

It is not, then, for you, reader, unbaptized or noncommunicant, to decide whether you will be a Christian or not. This only is left you to decide,—whether you will be a Christian in truth and reality, or whether you will fight the purpose of God in putting you here, and spend your life in fruitless efforts to be as near a heathen as you can. Fruitless efforts, make sure of that; for your place is fixed, and, by the law of Christ, here and everywhere, and by that only, can **you** be measured, and **your** life be tried.—Extracts from the writings of Hugh Miller Thompson, D. D.

A dour old Scot upon his deathbed was informed by his wife that the minister was coming to pray with him. "I dinna want anybody tae pray wi' me," said he. "Well, then, he'll speak words of comfort tae ye." "I don't want tae hear words of comfort," said the intractable Northcountryman. "What do you want, then?" asked his wife. "I want," was the characteristic reply, "I want **tae argue.**"—Arch. Alexander.

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

THE WITNESS AS A CHRISTMAS PRESENT

May we call the attention of all our readers to The Witness as a most suitable Christmas present? Our aim is to reach every Church family in the land. Will you help us do so by remembering your friends as we suggest?

We will send you a suitable Christmas Greeting to send to each one for whom you subscribe.

Five Dollars will pay for Five Subscriptions and advance your own for one year.

THE PUBLISHERS

The Education of the Minister

The plans for a better equipped ministry were accelerated at the last meeting of the Council on the Education of Postulants and Candidates for the Ministry. The meeting was held November 7th, in New York. It was the fourth meeting, and the increased attendance showed how rapidly the interest in the subject was developing.

The Council received the report of the Committee on Summary.

In brief, two plans are proposed for the training of the Ministry. Plan one proposes that a Canon be constructed containing a list of required subjects, and also a list of electives. It woull make special provision for exceptional cases, such as men over 32 years of age, men of foreign speech, and raise men from the Ministry of other Christian bodies.

Plan two proposes the the Bishop, with the consent of the Standing Committee and Examining Chaplains, shall have the right to ordain, when in their judgment the candidate is considered competent and desirable for the Ministry of the Church. This plan only becomes operative if immediately upon the ordination of the candidate the academic attainments of the person ordained are filed with some central authority who shall maintain records that are open for the information of Vestries, Bishops and any authorized agency of the Church. This plan further provides that the candidate may amend his record from time to time by passing examinations in subjects recorded on the list, which shall represent the Normal Standard for the Education of the Ministry.

Plan one requires that a complete standard placed in the Canon shall be fulfilled before ordination.

Plan two allows discretion to Ecclesiastical authorities, but holds ever before Bishops, examiners and candidates a Normal Standard to which all in the Ministry are invited to attain.

Both plans have their advocates in the Council. Up to the present time there has been no attempt to bring the Council to decide on either plan. In the end it is to be hoped that the good features in both plans will be combined.

Plan one commends itself to all, because of the universal conviction that no man should exercise a ministry unless he is carefully trained and fully prepared. As one of the Council in the meeting said: "The Allies take good care that no men reach the front trenches until they have had months and even years in preparation."

Those favoring plan two have in mind the alleviation of the difficulties which are present, notably in the West, where the need for ministers is great and there seems to be a possibility of using effectively men of limited training.

The Church should feel encouraged that a body of men is considering at meetings systematically held, what is perhaps the most important topic before the Church. Within this Council are several Committees. To these come the opinions of the various members as they gather the mind of the Church. It is to be hoped that by the next meeting of the Council the first draft of a proposed Canon may be presented. With the publication of this Canon next spring there would still be over a year for discussion and changes before the General Convention meets in Detroit.

The next meeting of the Council will be held after Easter. A tentative invitation has been received from the Theological Seminary at Bexley Hall, Gambier, Ohio. The Chairman of this Council is Rev. H. P. Nichols, D. D., 18 West 122d street, New York City, to whom all correspondence should be directed.

West Texas Notes

San Antonio has at the present time between 70,000 and 80,000 soldiers in residence. The work of the Church has been put on a sound basis by the appointment of the Rev. Lee W. Heaton as Diocesan Chaplain in army camps. Mr. Heaton has arranged with the Clergy of the various Parishes so that there is a Celebration of the Holy Communion in all of the principal camps every Sunday morning.

In accordance with the instructions from the War Commission of the Church, special union services of prayer and intercession were held in St. Mark's, San Antonio, (Rev. W. Bertrand Stevens, Ph. D., Rector,). On St. Andrew's Day, a Corporate Communion for men was held at 7:30 a. m. A second Celebration was held at 10 a. m., followed by a Quiet Hour conducted by the Rev. L. B. Richards of Christ Church. On the evening of St. Andrew's Day a special service was held with an address by the Bishop, and on the evening of the First Sunday in Advent a largely attended service of all the Parishes in the city was held, with short adresses by the Rev. Messrs. Heaton, Bean, and Richard .

Two memorial gifts have been made to St. Mark's, San Antonio, recently, by Messrs. G. Robert Huline of Louisville, Kentucky and B. F. Huline of Baltimore, Maryland, in memory of their sister, Mrs. Huline Jenkins, a devoted member of the Church. One is a cash gift of $1,000, to be used for some appropriate purpose, and the other a bronze memorial tablet to Mrs. Jenkins. The tablet is being executed by the Gorham Company, and is of beautiful design and a highly appropriate memorial to a devoted and loyal Churchwoman.

A very effective "Every Member Canvass" of Christ Church Parish was made on Sunday afternoon, November 18, 1917. The canvass was prepared for by special sermons by the Rector and the Bishop, and by the Rector asking the members of the various Parish organizations to pray each day for God's blessing upon this work. The canvassers went out after a special Communion service, and the work was done in fine spirit and very thoroughly. The complete result will not be known until all the follow-up work has been completed, but we know that more has been pledged for Missions than ever before.

The inside of St. Luke's Church, San Antonio, is now being completed. The Church has stood in an unfinished state for some time, and it is with a sigh of relief that the people at last feel that they are able to make the building more what it was intended to be when erected.

Nevada News Items

Lander County put St. Andrew's Church, Battle Mountain, between the devil and the deep sea. It proposed to buy the Church lot for a good figure or build the new county jail on the next lot right up to the line. We sold our lot! With the purchase price a new lot was bought, the Church moved and a Parish Hall erected. We are in a more desirable neighborhood. So the county's need helped us very much.

This Church has received the gift of Eucharistic candlesticks from the Society of St. Charles, King and Martyr.

St. Paul's Church, Sparks, has received the gift of a brass Altar cross as a thanksgiving for recovery from serious illness, from a faithful communicant in Nevada.

Every building owned by the Church in Nevada is fully insured and all the policies are deposited in the vault in the Bishop's House at Reno.

All Saint's Church at Dayton has given a fine organ to the Indian Mission at Wadsworth.

A new Mission has been organized at McGill in White Pine County under the name of Grace Mission. The congregation meets in the "Union Chapel."

The Church in Nevada has suffered a serious loss in the death of Mrs. Lillian A. Patton, for nearly forty years a faithful communicant of St. Paul's Church, Virginia City. For many years she has kept the Church going. She carried on the Sunday School and the Girl's Friendly. Her Christian life was an inspiration to all who knew her.

R. I. P.

"Let our love stream forth to mankind.
Love is not alone for pleasure, love is not alone for bliss.
Love is for the rousing of the nations.
The healing of the world!"

—E. J. Bryant.

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The Witness

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

FOR CHRIST AND THE CHURCH

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BISHOP JONES OF UTAH IS ASKED TO RESIGN

The Special Committee of the House of Bishops Meets in St. Louis; a Report of the Meeting

The Commission of the House of Bishops, consisting of the Bishops of Missouri and Texas and the Bishop Coadjutor of Iowa, met in St. Louis, Mo., on Nov. 7, 1917, and chose the Bishop Coadjutor of Iowa to be Secretary, and spent the day in examining the complaints submitted by the Council of Advice of the Missionary District of Utah and others, among whom were Dean Fleetwood and Mr. Walcott Thompson of Salt Lake City, who appeared personally and gave testimony.

Deeming it but fair that the Bishop of Utah should be asked to appear before the Commission to answer for himself, it adjourned to meet again on December 12.

On the said day, the 12th of December, the Commission met in the Bishop's House, 74 Vandeventer Place, St. Louis, all three members being present, and the Bishop of Utah also coming personally before it whenever occasion demanded.

The Bishop of Utah submitted to the Commission some questions, as follows, asking for written answers:

1. Question. Does the Commission find that the allegations of the Council of Advice are justified?

(a) That I have been affiliated with seditious organizations?

Answer. The Commission does not charge seditious organizations, but does say questionable organizations in respect of loyalty to the Government.

(b) That I have persistently promulgated unpatriotic doctrines?

Answer. The Commission is not satisfied that you have persistently promulgated unpatriotic doctrines; but the evidence shows that on occasions you have promulgated such doctrines.

(c) That I have injured the life of the Church in Utah and elsewhere?

Answer. Yes; it seems to the Commission that you have injured the life of the Church in Utah and elsewhere.

2. Does the Commission find that I have exceeded my prerogatives in coming to the conclusions I have in regard to war and Christianity?

Answer. The Commission is of opinion that in our free country you are not to be officially restrained in your maintenance of opinions which you hold as an individual; but it also thinks that weighty responsibility attaches to pronouncements by a Bishop, and that thoughtfulness and reticence on his part are exceedingly desirable.

3. Does the Commission believe that I should accede to the request of the Council of Advice and resign?

Answer. Yes.

Commenting on the statement made by the Bishop of Utah to a committee of the House of Bishops, October 18, 1917, the Commission would say:

1. The underlying contention of the Bishop of Utah seems to be that war is un-Christian.

With this general statement the Commission cannot agree, and, specifically, it thinks that the present war with Germany in which our country is involved, being, as it is, for liberty and justice and righteousness and humanity among nations and individuals, is not an un-Christian thing. This Church in the United States is practically a unit in holding that it is not an un-Christian thing. In the face of this unanimity, it is neither right nor wise for a trusted Bishop to declare and maintain that it is an un-Christian thing. If the compelling force of conscientious conviction require such utterance, fairness demands that it be not made by a Bishop of this Church. The making of such an Episcopal proclamation should be preceded by the withdrawal of the maker from his position of Episcopal leadership.

2. In principle, the Bishop of Utah seems to be at one with this Church and with the American Government.

Witness his words in the statement referred to above:

"As a loyal citizen, I am wholeheartedly for this country of ours, in which all my hopes and ideals are bound up. I believe most sincerely that German brutality and aggression must be stopped, and I am willing, if need be, to give my life and what I possess to bring that about. I want to see the extension of real democracy in the world, and am willing to help that cause to the utmost; and, finally, I want to see a lasting peace brought to the world as a close to the terrible convulsion in which the nations are involved."

It is in methods only that he differs. The Government and the Commission thinks it may fairly claim, the Church, in the immense preponderance of its membership, think that by vigorous prosecution of the present war against Germany the "sound and lasting peace" desired may be secured. The Bishop of Utah thinks otherwise, and so expresses himself as to methods, and he thinks himself conscientiously bound so to express himself. The Commission thinks such expression should not come from an Episcopal representative of this Church.

3. It seems abundantly manifest that an end has come to the usefulness of the Bishop of Utah in his present field, and that no earnestness of effort on his part would suffice to regain it.

Therefore, the appointed Commission, after thoughtful consideration of the facts presented to it, and after giving audience to the Bishop of Utah, in person appearing before it, is constrained to pronounce as its judgment and advice in the matter that the Bishop of Utah ought to resign his office as such Bishop, said resignation to take effect within three months from this day, to-wit, on or before March 12, 1918.

The Commission instructs its Secretary to communicate these, its findings, to the Presiding Bishop, with the request that the Presiding Bishop will send them, under a covering letter of his own, to the Bishop of Utah.

The Commission has not been unmindful of the risk of establishing a dangerous precedent in yielding to requests which desire the removal of a Bishop from his Diocese or District where canonical charges are not involved.

It, therefore, desires to place on record that the advising of this action should not be interpreted as a precedent, but that it seems necessary at this time of an excited condition of public opinion.

DANIEL S. TUTTLE,
Bishop of Missouri.
GEO. H. KINSOLVING,
Bishop of Texas.
HARRY S. LONGLEY,
Coadjutor Bishop of Iowa, Secretary.
DANIEL S. TUTTLE,
Presiding Bishop.

St. Louis, Mo., Dec. 12, 1917.

Little duties are the greatest duties, when they are the ones God chooses for us.—Ex.

THE BOARD OF MISSIONS HOLDS AN IMPORTANT MEETING

The December meeting of the Board of Missions was largely attended, every section of the country being represented. A number of visitors were also present. It was greatly regretted by all that the President, Bishop Lloyd, was not at the meeting, as he was on his way to Liberia.

This being the Annual Meeting for the election of committees, all the present members were re-elected on the Executive Committee, the Committee on Audit and Finance, and the Trust Fund Committee. There being two vacancies in the Executive Committee due to the death of Bishops Edsall and Nelson, the Board elected Bishops Talbot and Thomas to fill these vacancies.

A most interesting and important address was made by the Ven. A. W. S. Garden, Archdeacon of the Diocese of West Texas, which was referred to a committee of five, whose report was in turn referred to the Executive Committee with power to act.

Bishop Mikell of Atlanta presented to the Board, as he had previously to the Executive Committee, a proposition which had been made to the Fort Valley School, near Macon, Ga., to have the Episcopal Church take the School under its care. The Bishop felt that this was one of the best schools for negroes in the South, and undoubtedly the best in Georgia. An annual appropriation of $6,000 toward the running expenses was asked, and the matter was referred to the Executive Committee with power to act.

A previous ruling of the Board was changed, making it possible to continue the salaries of married Missionaries, classed as foreign and Latin-American, while traveling between this country and the field on regular furlough or on sick leave, with the approval of the Bishop in the field and the Board of Missions.

It was necessary to make an appropriation of $16,000 to enable the Treasurer in the China Mission to make up to the Missionaries the loss occasioned by the fluctuation in exchange during the past year.

The Board learned that the Right Rev. Francis K. Brooke, D. D., Bishop of the Missionary District of Oklahoma, will celebrate his twenty-fifth anniversary on Epiphany day, 1918. It adopted a message of congratulation to him.

During the luncheon hour a most interesting address was made by the Rev. C. H. Patton, D. D., Secretary of the American Section of the Committee on Christian Literature of the Continuation Committee of the Edinburgh Conference in Boston, on the question of the supplying of Christian literature in the foreign Mission fields. A great reading public was being developed in all of the foreign fields and very little Christian literature of the right kind was being produced to meet this. On the other hand, secular agencies were placing at the disposal of these newly-developed readers literature of the most undesirable kind. Christian literature of the right kind in the vernacular for native Churches and Clergy is greatly needed. Dr. Patton suggested a number of ways of meeting this demand, all of which were referred to the Executive Committee for the purpose of considering in what way our Board could respond to this need.

The most important thing done by the Board was permission given to Bishop McKim and Dr. Teusler to proceed with the building of at least three units of St. Luke's Hospital, Tokyo, in the Spring.

The question of the distribution of the undesignated legacies had been considered by the Executive Committee and when brought up in the Board it was felt wise to postpone action until the meeting in February. The Executive Committee, however, was given authority to meet certain emergency apportionments immediately.

The Rev. R. B. Mitchell, who has been assisting the President in pushing the One Day's Income Fund and in other work, was elected a Secretary of the Board.

As the next regular meeting of the Board would fall on Ash Wednesday, it was voted to hold that meeting a week earlier and to push forward the meeting of the Executive Committee accordingly.

MEETING OF THE EXECUTIVE COMMITTEE

At the Executive Committee meeting on December 11, 1917, the day preceding the Board meeting, the following Missionaries were appointed:

Miss Edith Willis as United Offering worker in the District of South Dakota; Miss Ida F. Lusk as nurse in St. Luke's Hospital, Manila, P. I., and Mrs. Julia L. Young as United Offering worker in the District of the Philippines.

Provision was made for the training of Miss Beatrice Arthur who has applied for appointment to China.

This is the hour for Christian men and women to hold fast to their faith. It is the hour for prayer for grace that the love of God may abide in the heart and continue to work as the one supreme motive, holding men steadfastly to the one consistent Christian purpose—to save and to serve the souls of men.—Ex.

WHICH?

The stars overhead and the cool, crisp air.

The quiet of the streets, the brilliantly lighted Church, the rood-screened chancel, fair with greens, the Altar made beautiful with flowers and festal linen.

The white-robed Choir with introit telling the glorious news, the songs and hymns of praise.

The old story told again, and coming new to the heart and soul and mind with its message, the same the shepherds heard.

The sweet communion with Christ and with friend, the word of cheer, "A Merry Christmas," and thus the Day, Christ's Day, begun with Christ's Mass.

WHICH?

The morning of joy made glorious with the greeting of child and parent, of brother and sister—"A Merry Christmas."

Then the family in God's House to hear the Christmas story, to worship the Christ-child, to receive into heart and soul the Christmas spirit to give a gift to extend His Kingdom.

To return to the family circle, to join in mirth and merriment, to give and receive the tokens of love.

And the Day sanctified, and joy more true, and merriment more real, because father and mother and child have not forgotten, nor neglected, the Christ-child Who first gave Himself that the whole world might have a Christmas Day.

WHICH?

A rush and a whirl, tired and cross and surly.

What shall I give, what shall I get? What must I give because the gift was given me?

The Day begun, but not with God.

The Day continued with the Christ-child forgotten.

Santa Claus, but no St. Christ.

Feasting, but not the Feast which Christ ordained.

Festivity, but not the Festal Service.

Gifts, but no gift to the Giver of all.

O sad and fearful day, a Christmas without Christ—gifts without the Great Gift.

Which day will be yours?

JOHN C. SAGE

THE LORD IS AT HAND— REJOICE, BELIEVER, AND LET HIS POWER HELP AND DEFEND YOU

BY THE VERY REV. FRANCIS S. WHITE

THE FOURTH SUNDAY IN ADVENT

THE COLLECT

O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wiskedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom, thee and the Holy Ghost, be honour and glory, world without end. Amen.

Notice we are asking God to raise up His power, not to send it down. That is a great and helpful thought. God has placed His power in Books, in Ministry, in Sacraments. To many so-called Christians there is not much power in any or all of these three means, because its presence it not known or realized and so is not used. Bishop Doane gives me this thought, and he adds, "it is a power so great that if we only knew and used it, it would be like a new incoming of the Lord Himself into our hearts and lives; and a great and mighty succor to us in running the way of God's commandments." We are beginning to think of the Christmas story; of the Christ's mass, celebrated by the Christ's Ministers. Oh, if we only could be led by the careful study of this prayer to an expectant use of the Christ's sacraments; to a more earnest study of the Gospel message; to a more helpful relation with the Minister of Christ! What do we get from our Bibles, our Sacraments, the Priesthood? If we get little, it is because we expect little. Sometime, it may be, we only want little. Some times the Ministers may fail us, but the Bible and the Sacraments never fail.

Advent is a time for special self-examination, and preparation for our Christmas Communions. If we have studied our Bibles well, and measured ourselves by its standards as lived by Jesus and His disciples and apostles, we realize with shame and sorrow how tied and bound we have been by our sins and wickedness, and if we have true shame and sorrow we can realize the truth of Bishop Doane's statement that "the victories of penitence are greater some times than the conquests of purity." But to gain these victories the spirit of the Lord must come upon us **mightily.** Let us make it quite evident to our selves that the spirit of the Lord has come upon us, or into us, through the channels of utter and sincere humiliation born of a true self-knowledge.

What a comfort to many must be St. Paul's experience as it came to him when the Lord said to him, "My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me."

"Speedily help and deliver." Here speaks the impatient heart of mankind. And yet there is reason in this request. We need to be speedily helped or it may be too late for help. Many of us are shallow, apathetic Christians because we do not really believe our Bible teaching about the second coming of Jesus in judgment and are skeptical of the grace given in Sacraments. Not to many men is it given to realize that we need to be speedily helped because it is quite possible for us to be lost and stay lost; that it is quite possible to become so tied down that we could not take another voluntary step in the Christian race. And because many of us do not realize this need of haste, and the necessity of waking from the sleep of carelessness Mother Church gives us yearly this Advent season, and so at least once each year makes sure that we have these thoughts on our lips, hoping meanwhile that they will also find an echo in our hearts.

THE EPISTLE

Phil. iv. 4.

Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The only cheerful person in the world is a really sincere follower of Jesus Christ. He is the only one who can really rejoice; because he has tied himself up with the Lord who says when tribulation comes to men "Be of good cheer, I have overcome the world;" and who when a realization of their sins drives men to Him in true repentance, says, "Be of good cheer, thy sins be forgiven thee;" and who, when men cry out to Him because of their fears, says, "Be of good cheer, it is I, be not afraid." Because St. Paul was a sincere follower of Jesus, he, too, could continually insist on this note of cheerfulness. "Be of good cheer" says Jesus. "Rejoice" says St. Paul, "and again I say rejoice." The cry of the penitent causes joy, a sober joy, a real joy in the Lord on earth. Joy because the Lord has come into His own; has speedily helped and delivered a man from the bondage of his past; has succored him when those who loved him, even perhaps to his father and mother, had forsaken him and left him alone.

If you have ever been in trouble caused by the consequences of your sins, you know how depressed you become; how anxious and worried you are; how restless; even morose and moody you are tempted to become. And only the knowledge and assurance that Jesus knows and has forgiven will ever enable you to carry out the injunctions of this letter which the Church puts before us this Fourth Sunday in Advent. All these Advent days she has been calling you to repentance and self-examination and confession. All these days she has been urging you to break with the works of darkness. Now as the purple shadows seem darkest, she sends this cheering ray of light across the gloom of morbid fear and shame and contrition, and bids us lift up our heads and let our moderation be known by all; she bids us rejoice and let it be evident that our joy is in the Lord and in Him alone; she bide us cease worrying and manifest a peace which shows there is no guilty conscience within; she bids us make our Eucharists,—our thanksgivings,—the channels whereby our requests may ever climb to heaven.

"The Lord is at hand." He is closer than breathing. He is ready to succor, to help us run the race, yea, to run with us, and will be waiting to crown us at the end. "The Lord is at hand." Keep this message when you are tempted to relax your hold on virtue. His presence is a coming to help—we can turn it to a coming to judgment. "The Lord is at hand." Remember this when you think you are alone with your thoughts. It will help you over the top of many a deadly struggle to run the straight race. In every event of life remember that "The Lord is at hand," and you will thank God, take courage, and keep cheerful. And little by little the peace which the world can not give nor understand, will keep, hold, possess your heart and your mind. Isn't that a prize worth striving for? A Christmas present worth having?

THE GOSPEL

St. John i. 19

This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?. And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then they said unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara, where John was baptizing.

What would you say if some one sent people to you with this question, "Who art thou?" Would you, could you, tell them the truth about yourself? "What sayest thou of thyself?" St. John said he was a voice. The people heard him. They saw him and knew him to be a man of power. They heard him and tried to classify him, and label him, and make him fit their ideas. When his counsels fitted the other man they listened. When they hit them they refused to hear the Voice and rejected against themselves the counsel of God.

The Voice of one crying, "Make straight ways for the Lord." Are we voices for God? Is our message a message that attracts, and enthuses, and stirs up men to make crooked paths straight, and rough places passable?

"There standeth one among you whom ye know not." The Real Presence of Christ! "The unknown, inexplicable, mysterious presence of Christ in and through means appointed and unappointed which can be raised, roused, stirred, quickened." Christ in the Sacrament; Christ in the Book; Christ in the Orders; "Christ in you, the hope of glory." Oh! to realize that the Birthday of Jesus might mean this much to His followers! Can not you do something this year to make that day the most wonderful Christmas you yet have lived? Can you not make room for Him in your hearts, and your lives, throwing everything unreservedly open to Him? Can you not give Him the whole of yourself? Can you not let Him make your life His voice? That would be a wonderful thing to do. Try it.

"Who art thou?" "What sayest thou of thyself?" Does not Mother Church give us this wonderful, pathetically inspiring picture to drive us this very day to a closer, deeper, more sincere self-examination? And to keep this self-examination from driving us to despair, to self-destruction, to fear and torment, she bids us pray the Saviour for His bountiful grace. Thank God for putting you in a Church which, while it shows you yourself, also is able to show you the white, helpful Saviour so close to you that all you have to do is to stoop in a real humility, and in the stooping find the light and the love and the hope that will make you rise with a shining in your eyes, and a new song in your mouth, and a peace that God Himself came to earth to bring to just such people as you. F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
4 S. in Advent	II Kings 5:1-14 Joel 3:9-21	Matt. 18:1-14	Isa. 63:7; 64:4	James 5
	II Kings 5:15-27			
M.	Isa. 9:1-7	19:16; 20:16	Micah 5:2-9	I John 4:7-21
Tu.	Gen. 4:1-16	1:18-end	Isa. 7:10-16	I John 5
W.	Exodus 33:7-23	Acts 6	Wis. 4:7-15	Acts 7:59; 8:8
Th.	Jer. 31:1-17	John 13:21-35	Isa. 6:1-7	II John
F.	II Kings 8:16-29	Matt. 18:1-14	Bar. 4:21-30	Mark 10:13-27
S.	9:1-13	I John 1; 2:6	Micah 4:1-7	Rom. 8:1-17
5 S. in Advent	43:1-13	2:7-17	Ez. 36:8-28	John 3:1-21

On the Fourth Sunday in Advent one year ago, in the Old Testament Historical, or Historico-topical Course, we turned from Judgment as illustrated by the Flood (lesson for III. S. Adv.), toward the Christmas season, on the pivot of God's Covenant with Noah of which the sign was the Rainbow (Gen. viii:15—ix:17). This was a good introduction, we thought, to the Covenant of Grace instituted with Abraham, which itself gave us the Old Testament background of the Christmas stories: "mercy toward Abraham," in the Magnificat and "the oath which He sware unto Abraham our father" in the Benedictus. We come again in the second year's course of lessons to the same Sunday. How fares the Old Testament story chronologically arranged, judged by the Advent-Christmas test? Well, we have this morning, as following on the judgment upon the Church (First Sunday in Advent) and two lessons on the work of Elijah (2nd and 3rd Sundays), Naaman the Syrian, the leper, healed by obediently dipping seven times in the waters of the Jordan at the word of the prophet of the true God. Getting the better of his rage over the reflection of the waters of his own Abana and Pharpar, rivers of Damascus, he took the advice of his servants (more accustomed than he to obeying, doubtless): "and his flesh came again like unto the flesh of a little child, and he was clean." As his leprosy was a type of sin, so was the manner of his healing a type of the cleansing and healing of the human race through the Incarnation the Holy Spirit(Acts x, 15), individually applied through faith and "that washing which was a new birth and by the renovating power of the Holy Spirit" (Titus iii:5). For a corresponding New Testament lesson, we use our Lord's teaching on the necessity of turning and becoming as a child; of becoming childlike. Do not these two selections fit the Sunday and the season? Even the minatory passages of the second lesson, warnings of "the Gehenna of fire" and injunctions not to despise one of these little ones, are appropriate—we are still in Advent. The love of God shown in the Birth of the Christ was attended by evil manifestations. Today we are thinking of Belgium and her little children; and we should think also of the sin, more prevalent than is commonly supposed, of despising the beginnings of spiritual life in converts, young and old. Yet the passage closes with the note of God's redeeming love, the shepherd that goeth after the one lost. The Old Testament Alternative, with its challenge to prepare for war and God's promise of protection to His Church, is keyed to Advent; its specific promise of cleansing harmonizes with the Naaman story; and the whole carries out the prayer of the Collect for a coming which will help and deliver us. Of the two evening lessons, the former reaches a climax in a cry for the coming of God from above; while the latter, separating as the Old Testament apparently does not, the Second from the First Advent, urges patience "until the coming (or presence) of the Lord." The special lessons this week will probably be revised.

A CHRISTMAS PRAYER

O HOLY FATHER, Who on the first Christmas Day didst give Thy only begotten Son to take our nature upon Him, and to be born of a pure Virgin; grant as Thou makest us glad with the yearly remembrance of that event, we may receive Him for Whom the inn had no place. Grant that He may be born anew in our hearts, so that, possessing His spirit, we may not fear to call Thee Father, and love all men as He taught us to do. May the light which He brought shine more and more upon all nations; may the life which He imparts be the common possession of all men everywhere; so that, having received the adoption of sons, we may grow in grace and in the knowledge and the likeness of Thy only Son, Jesus Christ, in Whose Name we offer up this, our prayer. Amen.

—John C. Sage.

The Sanctuary of Prayer

ALMIGHTY GOD, the God of our Fathers, who didst guide and guard of old those who trusted in thee; we commend to thee our Beloved Country and pray thee to defend her now and always; Give grace and wisdom and energy to those who act for us in the defense of Liberty. Guide our President and his Counsellors; Make strong and wise the Officers of our Army and Navy; to those who are enlisted in any branch of the service give the sense of high responsibility and devotion to the great cause. To us all give loyalty without wavering, and the earnest desire to co-operate in every effort to put an end to injustice and cruelty. Help us all to realize our need of thy inspiration and guidance. Give us the spirit of self-denial, that with pure hearts and minds we may work together not for selfish promotion, but for Mercy, Justice and Good-will in all the world. Help us to put away whatever hinders us from doing thy work, and bring us through every difficulty, every grief, every failure, until again Peace with Love shall gladden all the earth, through our Lord and Saviour Jesus Christ. Amen.

This is Your Opportunity

We have received the following letter from the Brotherhood of St. Andrew headquarters. We hope our readers will respond generously.

"Way off, at a small mining town with a population of about 1800, down in New Mexico, the Government has established a National Guard Camp with some twenty or thirty thousand of our boys.

Our Brotherhood secretary there is devoting a large part of his time to the men who are confined in the hospitals and he writes us that he is trying to make a bright and cheery Christmas for "his patients." The possibilitites for making a bright and cherry Christmas for these boys are not great because the community is so small.

He writes us that he has a list of one hundred boys without parents or friends to send them Christmas cheer and asks us if somewhere through the Church we cannot find some man or woman who would like to send something to make the season brighter for his boys.

His address is: Doyle E. Hinton, care Y. M. C. A., Camp Cody, Deming, New Mexico.

I feel sure that there must be many in the Church who are hunting this year for some special place to send some little gift, to whom Mr. Hinton's appeal will come with real force, if we could but get the information to them. Will you not insert in your paper something of this so that those wishing to do so may contribute?"

Alienated Property Restored to Church

Justice A. S. Tompkins of the New York State Supreme Court handed down a decision on Dec. 1st, under which possession to the property of the Society of the Atonement, Graymoor-on-the-Hudson, will be restored to the Church. Three of the Trustees, who did not agree to the alienation of the property when the Rev. James Francis Paul, Minister General of the Society, perverted to the Roman Catholic Church, brought the suit to recover title. The case had been in the courts for seven years.

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WHAT THE CHURCH TEACHES ABOUT THE INCARNATION

The Christmas season brings to us once more the old message, which none the less is ever fresh and new, of the Incarnation. The Word, which in the beginning had gone forth and clothed Himself in created form, when God made the heavens and the earth, now again, in the fulness of time, went forth and took our nature in the womb of the Blessed Virgin. The baby who was born at Bethlehem was in very truth Immanuel, God with us.

GOD REVEALED IN NATURE

God is revealed in nature. "The heavens declare the glory of God, and the firmament showeth his handiwork." The Psalmist's words gain vastly added meaning through astronomy, with its revelation of the stars and nebulae. Primitive religions grew largely out of the revelation of God in nature, and for that reason they contain elements of truth. Christianity stands to these religions in the revelation of the full truth to that which is partial. But the revelation through nature is incomplete, because the terms are so imperfect. It is manifest that God can be revealed more truly in a flower than in the lightning and storm, because the flower is alive.

INCARNATION NECESSARY

But nature, even when the flower is included, lacks the power to reveal any personality, or moral elements. The heavens can declare God's majesty and eternity and power. The relation of interdependence between flower and insect can declare something of the wisdom of God; but since man, with his personality and his moral nature is the crown of created forms, it is clear that the fullest possible revelation of God must be in terms of human nature. Man alone can reveal God adequately. Anthropomorphism may become misleading in theology, nevertheless anthropomorphic terms are the best terms, and the most adequate, which we can find.

A SINLESS HUMANITY REQUIRED

God cannot reveal Himself in the human race as a whole because sin has spoiled the medium of humanity. Humanity as a whole reveals something very different from God. Even the greatest saints have their imperfections. Humanity therefore is not a proper medium for the revelation of God; it has lost its capacity for that revelation. So there had to be a new creation, a new Adam, born without the taint of sin.

THE UNFOLDING MYSTERY

There was nothing mysterious in the appearance of the Babe in the manger at Bethlehem. The halo is the creation of artists. Those who visited the cave saw only a normal, healthy baby.

The mystery begins to enshroud the figure in childhood, as the sinlessness of the life appears. Yet that life must have appeared the only normal one. The mystery would seem to be in other lives. Why cannot all childhood be like this?

There was deeper mystery in His direct insight into Spiritual truth. He taught as one having anthority. He lived in intimate union with the Father.

The mystery of His miraculous power was not so great. One in such union with God could not do otherwise than work wonders. But the death brings mystery. Why should such an one suffer so? Not for His own sins, for He had none. Why should God allow such a death unless in some way it was to be redemption for the world?

In the Resurrection, the mystery, which had been gathering around the Person of Christ, is revealed in its full and dazzling glory. It is the mystery of one who was God and man. So the doubting Thomas hailed the risen Christ as "My Lord and My God." So the Ascention was but the return to the throne of Him who had left it to take our nature upon Him. So the Church's experience of the continual presence of the ascended Lord becomes natural. "Christ in us the hope of glory." "Now I live, yet not I, but Christ liveth in me." It was only after the disciples had reached this stage in experience of the mystery that they were ready for the Christmas mystery, "The word was made flesh and dwelt among us."

T. H. G.

Christmas Carols

By John Henry Hopkins

One must look around at Christmas-tide with the glance of the lover of history, to see how wonderfully true is the grand declaration of St. John, that our God and Saviour Jesus Christ is "The True Light, which, coming into the world, lighteth every man." Nearly all the glistening features of our Christmas-tide have come to us from non-Christian sources in the very distant past. What truth they contained was placed within them by The Pre-Incarnate Word, and legitimately belongs to the glorious Feast of His earthly Nativity.

This is true of the Christmas Tree, which sprang from the "World-Ash," the fabled "Yggdrasil" of the Scandinavian mythology. Though the ornaments of the Christmas Tree are Christian in origin and symbolism, the fact that they are used at all is due to the mystic adornment of "Yggdrasil," in the remote and shadowy past.

Special emphasis was not laid upon the Feast of the Nativity in the earliest life of the Church. The first Christians commemorated the Atoning Death of their Holy Saviour much more carefully than the mystery of His Birth. The Christmas Holy Days, St. Stephen's and the Holy Innocents', now so scantily observed in the usual "rush" of the holidays, were fixed and kept much earlier than the selection of Christmas Day itself, as the 25th of December. One of the chief causes of which, by the middle of the fourth century, finally settled the choice of the early Christians upon December 25th, and gave special festivity to the joyous anniversary, was the increasing importance of having some offset, from the Christian standpoint, to the pagan Saturnalia at the time of the winter solstice. Thus the joyous feast was eventually established, and soon became the center of large and purified adaptation.

Did the pagans indulge in drunken revelry during the Saturnalia? Then their orgies would be put to shame by the clean and happy-hearted social gatherings of the Christians, fresh from the sublime offering of The Christmas Holy Eucharist. So with all the other holiday customs; the presents, the Yule-log (in the Northlands), the lights, the golden apples, the nuts, the alms, the mistletoe, as well as the Christmas Tree. And there were added to these, with many others, the beautiful custom of Carol singing, the echoes of the Angelic melodies, of the "Gloria In Excelsis."

The word "carol" originally meant a dance. In Chaucer it usually means a dance, rather than a song. Among the Welsh, it means a love-song. It was probably applied to the songs of Christmas-tide because of the glad-heartedness with which Christian people welcomed the wonderous good news of the Incarnation.

Every nation, as it was evangelized, gradually contributed its Christmas carols to the constantly growing reportory of the Catholic Church. Michael Haydn is perhaps more widely beloved for having given to the world "Holy Night," than is his more gifted brother for having written "The Creation," and all the rest of his great works. In England, John Reading, in an hour of exalted inspiration, composed the stirring music of "Adeste Fideles," and so conferred a benediction which has become world-wide and promises to be age-long. When the Duke of Leeds first heard it, at the Portugese Chapel, he supposed it to be part of the Portugese service, hence its curious name of "The Portugese Hymn." Tate gave us "While Shepherds Watched their Flocks by Night," and we have never ceased to thank him. The French have furnished many a tuneful setting of the Christmas story, and even our new America has swung into line with several fine carols, among them being "We Three Kings of Orient," the words and music of which were composed by the uncle of the writer of this little article, the late Rev. Dr. Henry Hopkins, Jr., the first born son of the First Bishop of Vermont.

In the days of "Merrie England," the custom of singing Christmas carols in the streets on Christmas Eve was widely followed, and it is a matter of rejoicing that this, like other most desirable parts of a real Christian observance, is being recovered for our modern day in many places.

When our Choirs go to hospitals, and homes for the orphans and the aged, with their Christmas carols, as they so often do on the Eve of the glad feast-day, they are reviving the singing by the "Waites," which our forefathers so heartily enjoyed, centuries ago, in the Mother-land. The name "Waites" comes from the old name of the haut-boys, accompanying the singing.

Within the past few years the Christmas programmes of music in our Churches have included Carol-services, in constantly increasing numbers, and the popularity of such simple yet beautiful tunes and poems, setting forth the Holy Mystery of the Virgin Birth in varying melody and rhythm, is a sure credential of their essential value.

The graphophone has lorgely silenced the delightful "singing arounr the piano," which used to be the universal rule in all the musical home-reunions at Christmas-tide, and yet even the graphophone is not complete at Christmas-tide without its "record" of at least "Adeste Fidelis,"

Let us hope that amid all the good things of the past which we aredestroying, and in spite of the many cheap things of the transient hour with which they are in competition, the Christmas Carol, in Church, in the home,on the street and even in the graphophone, will more and more be sung.

A Song for Christmas Morning

A song for Christmas morning,
For the happy day's re-birth,
That brought of yore such a radiant store
To the troubled soul of earth!
And a song for the little Stranger,
Who opened His eyes and smiled
At the mother above the manger,
Brooding over the child.

And a song for the wandering,
Journeying fast and far,
Who saw in the night the beckoning light,
And followed the faithful star;
Who came to the little stranger,
And found, in the morning mild,
The mother above the manger,
Crooning over the child!

A song for the olden story
That quickens the drooping heart,
And will forever, till skies shall sever
And the lands and the waters part:—
The tale of the little stranger,
Who opened His eyes and smiled
At the mother above the manger,
Brooding over the child.

—By Clinton Scollard.

THE INCARNATION— THE THEME OF CHRISTMAS

Nineteen Centuries have passed since Christ was born "a babe in Bethlehem." Year by year the story of his birth is told—over and over again in simple language we learn of the wondrous fact, and to-day it sends a thrill of joy in every heart as great as ever when we hear the angelic message, "Unto you is born this day a Saviour," and chant the angelic chorus, "Glory to God in the highest, and on earth peace, good will to men."

There is reason for this; no human event could challenge the honor of all men during so long a period. Beneath the sweet story of Bethlehem there is a higher truth—the truth of incarnation—that God sent forth His Son into the world—that God was made man—took our nature upon Him to work out our redemption.

Viewed from the human standpoint we all recognize the world-embracing power of Jesus Christ. We like to dwell upon His love and sympathy, and helpfulness and sinlesness. We see the power of His example and the beauty of His life. But back of all this there was something more, that gave Him this unique influence, that has always commanded the reverence of man—and that was the fact that while in love He served and in humility He died, still He is Lord of all—a power more than human, a dignity greater than humanity deserves, a fact—the fact of the incarnation.

And the joy of Christmas becomes all the more intense when, amid the festivities and the reunions during this "happiest time of all the year," there comes the sublime thought that "God has visited us with His Salvation."

We cannot know God— the "I am that I am"—except through the mediums by which He reveals Himself to us. And the power of God to reveal himself we call "The Word," that is, language, expression, revelation.

Rev. Robert Barrett, D. D., says in substance:

1. Language may be inarticulate. It is then thought or self-communion; unspoken, yet definitely expressed to the mind itself. So at first "in the beginning was the Word, and the Word was with God." That means that God was communing with Himself. It was God thinking, and the Word was there.

2. God then reveals Himself in creation. Creation manifests, expresses, the mind of God. The Word was there. "All things were made by Him." First the Word was God thinking; now it is God working.

3 Again, the mind of God is revealed in the moral consciousness of men. All moral and religious light is Divine light. It comes from God, and the Word is there. He "is the true Light that lighteth every man that cometh into the world." Whatever light then struggles through the consciousness is Divine light and reveals the mind of God.

It is God illuminating the human soul. So "The Word" stands for three phases of God's revelation—God thinking, God creating, God illuminating.

We who have heard the story of the Gospel must go further. "The Word was made flesh and dwelt among us." God has spoken unto us by His Son. Jesus Christ expresses all that God thought and felt and willed for mankind. He is the full and perfect manifestation of the mind of God—the perfect Word. And he who has seen Christ has seen the Father. In Him dwells all the fulness of the Godhead bodily. Divine manifestation has reached its climax. "The incarnation is the consummation of the universe."

This is the truth that gives its true meaning to the joy of Christmas.

"Like some exquisite painting proceeding from the genius of Guido; like some fair temple rising out of the mind of Christopher Wren; like some poem born in agony from the very heart of Tennyson; like some sonata from the very soul of Beethoven—Incarnations! What is the Ecce Homo? What is St. Paul's Cathedral and In Memoriam, and Fidelio, but incarnations of the minds of Guido and Wren and Tennyson and Beethoven? Jesus Christ is the picture, the temple, the poem, the hymn, that came forth from the mind of God—Divine love and wisdom incarnate."

"There is an ancient story that the temple builders, in the absence of Hiram Abiff, the architect, threw away a key stone which he had designed and cut. They threw it away because of its peculiar shape; it was neither oblong or square; it would not fit anywhere in the wall. Finally its need was felt; its proper place was found, and it was raised to the top of the arch. The stone which the builders rejected, the same is become the head of the corner; that is, the keystone of the arch.

"This story is frequently used to illustrate the rejection and exaltation of Christ. The rejection adds luster to His glory. Every rejection of Christ turns out the same way, whether rejected by Caiaphas, or Nero, or David Strauss, or Paris Commune. He is ever found again and put back into His place at the top of the arch. He has no other place. He fits nowhere else. He is not one fine square stone along with the others—Confucius, Buddha and Mohammed. He is the center of history. Previous history comes up to Him on one side and subsequent history on the other side, like the two sides of the arch, and He unites them. He locks the arch. Without Him the arch of history falls in confusion. Anywhere else except at the head of the corner, not only in history, but Christ Himself, is an unsolved problem. But in His place He is the solution of all problems. The whole fabric of history holds Christ up into conspicuous view and draws the eyes of all men to Him."

Tablet Unveiled to the Memory of Phillips Brooks

A tablet to the memory of Phillips Brooks was unveiled on the anniversary of his birth, Thursday, December 13th, at 56 High Street, Boston, Mass., where he was born in 1835. It was presented by the Episcopalian Club of Massachusetts, at the suggestion of the Rev. Charles E. Jackson, Rector of the Church of the Ascension, Fall River, Mass., made a few years ago to the President of the Club, Mr. Arthur K. Hunt, that it might be a fitting tribute for the Club to place a tablet on the spot where the house stood, in which the late Bishop was born.

The man who makes God and religion supreme finds that a spirit of harmony has descended on his life. Culture and conscience, home and business, joy and pain, love and sorrow, life and death, swing into line, find their place, and move forward to the life that is life indeed.—Alexander Connell.

If you attack life seriously, seeing in hate the challenge to a love strong enough to conquer it; and in pain a sting to a joy intense enough to endure it; and in moral evil a call to battle against it, and the promise of victory over it; then you shall find the world a glorious place to live and die in.

To pray the Lord's Prayer as Jesus taught it, will change a desert life into a fruitful garden.—Exchange.

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

A complete and beautifully engrossed roster is being prepared of the men and women who have gone into the national service from the Diocese of Newark, New Jersey.

The Texas Chapter of the Brotherhood of St. Andrew is represented in the military camps of that State by Mr. Walter McPherson, with headquarters at Waco.

Under the will of the late Mrs. Josephine E. Bruce, the Church of Our Saviour, Milford, N. H., has received $500, which will enable the congregation by next Easter to liquidate a long standing debt on the property.

The first contribution made to the Rt. Rev. Hugh L. Burleson for his work, after he assumed charge of the Missionary District of South Dakota, came from the Igorotes of the Philippine Islands.

Mr. W. F. Kopp has presented to Grace Church, Cedar Rapids, Iowa, a Service Flag containing thirty-five stars, representing the young men of the Parish who have entered the service of their country.

Dr. Charles A. Fulton, pastor of the First Baptist Church, Syracuse, N. Y., addressed the Church Clerical Club of that city Monday, Dec. 3, on "The Contribution of the Baptists Toward Church Unity". Dr. A. H. Gesner, Rector of Christ Church, Oswego, N. Y., reviewed Dr. Peabody's book, "The Religious Education of an American".

The rebuilding of St. Mark's Church, Kansas City, Mo., was celebrated on Sunday, Dec. 2, at the morning service. Bishop Partridge preached the sermon. The frame structure has been given an outer facing of stone, at a cost of about $5,000, under the supervision of the Rector, the Rev. Laurence A. C. Pitcaithley.

St. Paul's Church, Lansing, Mich., was the first Church in that city to display a Service Flag. Fourteen men have gone into the service from the Parish. The flag is four feet wide and eight feet long, and contains fourteen stars on its white field, arranged in the form of a cross.

For the first time in the history of St. John's and St. Peter's Churches, Auburn, N. Y., women voted for the officers of the Parishes at the Annual Meetings, held on Monday evening, Dec. 3. A resolution was adopted at the meeting of St. Peter's Parish favoring prohibition of alcoholic liquors during the period of the war, and, secondly, for national prohibition forever.

Two memorial gifts have been made to St. Mark's Church, San Antonio, Texas, by Messrs. G. R. Huline of Louisville, Ky., and B. F. Huline of Baltimore, Md., in memory of their sister, Mrs. Lily Huline Jenkins, a devoted member of St. Mark's. One is a cash gift of $1,000, to be used for some appropriate purpose, and the other a bronze memorial tablet to Mrs. Jenkins.

The degree of Doctor of Divinity was conferred upon the Rev. Henry Harrison Hadley, Rector of St. Paul's Episcopal Church, Syracuse, N. Y., by the Board of Trustees of Syracuse University at the Semi-annual Meeting. Dr. Hadley has been Rector of St. Paul's for a little over a year, having been called to that pastorate from Newark, N. J., where he had been for ten years the Rector of St. Paul's Church. He received the degree of Bachelor of Arts from Princeton University in 1898.

A large American silk flag, given by St. Agnes' Society of St. John's Church, Ogdensburg, N. Y., was blessed at the morning service Dec. 2 by the Rector, the Rev. D. C. White. The flag is carried in the processions Sunday mornings by Harry Goodnow, son of Lieut. H. D. Goodnow, a communicant of the Parish, and at the evening service by Sage Cordwell, the youngest enlisted member of the congregation, who is in the Ogdensburg Depot Unit. The Advent Corporate Communion of the men and boys of the Parish was attended this year by the largest number since its organization. The Parish has started a Mission at DeKalb Junction, N. Y., where there are a number of Church people.

"What is true in a general way of Russia, with her unsocialized consciousness, and Germany, with her insularity," says the Rev. Edward M. Cross, Rector of St. John the Evangelist's Church, St. Paul, Minn., "is true in a practical way of every one still guilty of the old sectional and selfishly individual way of living. It is true of the people who have 'no interest in the war', it is true of the people who can't see in what further way they may conserve to help keep the other half of the world from starving; it is true of the people who 'haven't time' for Red Cross work; it is true of that whole tragically numerous throng that is content to have that other inspiring numerous throng bear the burden for the whole. In the new world there is no place for the insular, the disinterested, the socially irresponsible."

The handsome new edifice of the Church of Our Merciful Saviour, Penn's Grove, N. J., erected at a cost of $30,000, was opened for use at a special service on Thursday evening, Dec. 6. It is of Gothic design and constructed of stone and white stucco. The Rt. Rev. Dr. Paul Matthews, Bishop of the Diocese of New Jersey, was present and participated in the service. The Rector, the Rev. C. B. Dubell, is a Chaplain in the Army, with headquarters at Camp McClellan, Anniston, Ala. During his absence the Rev. W. P. Kemper is in charge of the work. It is understood that the duPont family contributed liberally toward the new structure, in memory of Francis G. duPont, who many years ago established the first powder plant at Penn's Grove, now one of the largest centers of production in the country.

An Advent Mission was conducted at Indianapolis, Ind., in which the several Parishes of the city participated. Bishop Francis was to have given the address at the opening service on Sunday evening, Dec. 9, on the subject, "Christ's Advent and I", but was unavoidably absent, and Rectors of the city gave short talks. On the following Monday evening the Rev. Lewis Brown, Ph. D, Rector of St. Paul's Church, gave the address on "The Church and I". The service was held at All Saints' Cathedral. On Tuesday evening, at Christ Church, Dean White spoke on "The Bible and I". On Wednesday evening, at St. George's Church, the Rev. J. D. Stanley, Rector of Christ Church, spoke on "The Creed and I". On Thursday evening, at St. Matthew's Church, the Rev. George G. Burbanck spoke on "The Ministry and I". On Friday evening, at the closing service, held in St. Paul's Church, the Rev. George E. Young of St. Matthew's Church, spoke on "The Sacrament and I".

The Trinity Parish Calendar for December, published in the interest of Trinity Church, Columbus, Ohio, of which the Rev. E. F. Chauncey is the Rector, strongly recommends THE WITNESS to the members of that large and important Parish. In an extended article, the Editor says in part: "At last the Church is publishing a weekly newspaper, which is most practical for all classes of men. It is called 'THE WITNESS'. The subjects dealt with are from all branches of religion, but written so simply that all can understand and enjoy them. Christianity is not merely a name. It is a state of being and becoming. The stimulation of the mind and soul leads to Christian actions. Constant reading stimulates the mind. If it is to be Christian in character, it must be the application of Christian ideals and experience to life. Hence we commend to you 'THE WITNESS', and suggest that at least you give it the attention that you find time for other papers and magazines." A drive was made to secure subscriptions at the Annual Bazaar, given at the Parish House on Wednesday, Dec. 12.

Personal Mention

The Rev. Henry Lee Virden conducted an all-week Preaching Mission at St. Stephen's Church, Wichita, Kansas, beginning on Monday evening, Dec. 3.

The Rev. William H. Darbie was instituted Rector of St. Luke's Church, Seaford, Del., on Sunday, Dec. 2, by Bishop Kinsman, who also preached the sermon.

Bertram T. Wheatley, Austin, Tex., has resigned as organist of St. David's Church to accept a similar position in the Church of the Good Shepherd, Jacksonville, Fla.

The Rev. Ernest V. Shayler, Rector of St. Mark's Church, Seattle, Wash., gave the address at the noonday prayer service held in the Metropolitan Theatre, that city, on Friday, Nov. 30, under the auspices of the National Federation of Churches, which set the day as one to be observed throughout the United States as a day of prayer and fasting.

The Rev. Dr. Neil E. Stanley of Seabury Divinity School conducted an eight-day Preaching Mission in Emmanuel Church, Litchfield, Minn., beginning on Sunday, Dec. 2.

Bishop Brent of the Philippines, who recently accepted his election as Bishop of Western New York, is spending the month of December among the American forces at the front in France.

The Rev. Harold Jenkin entered upon his new duties as Rector of St. Mark's Church, Erie, Pa., on the third Sunday in Advent. He may be addressed at 411 E. 7th Street, that city.

Archdeacon Schofield of Denver, Col., will assist Bishop Lloyd adjusting the work of the Church in Liberia. They have a difficult task before them, and the Bishop has made a special request for the prayers of the faithful that the Commission's undertaking may prove successful.

The Rev. M. W. Lockhart, Rector of St. Paul's Church, Batesville, Ark., has accepted an appointment from the War Work Board of the Y. M. C. A., and will have charge of religious work at Camp Pike. He has been granted an indefinite leave of absence by the Vestry of St. Paul's Parish.

The Rev. George T. Gruman, has resigned as Curate of Christ Church, Binghamton, N. Y., and has accepted a call to the Rectorship of All Saints' Church, Fulton, N. Y., and will take up his new duties on the first Sunday in January

The Rev. Frederick C. F. Randolph, Priest-in-Charge of the Chapel of the Holy Spirit and Chaplain of the Ohio State University, Columbus, Ohio, and his mother were the guests of honor at the annual house warming of St. Hilda's Hall, the Church Home for Girls at the University, on Saturday afternoon and evening, Dec. 8. The Columbus Dispatch states that the Rev. and Mrs. Randolph were in the receiving line, in company with the Rt. Rev. Dr. Theodore Irving Reese, Bishop of Southern Ohio, and Mrs. Reese and the members of the House Committee of the Hall, including Mrs. John B. Preston, Chairman; Mesdames William Magruder, Samuel Prescott Bush, Alfred Vivian and Miss Josephine Matthews. Tea was served in the library. Representatives of the several Parishes of the city were among the guests.

The Rev. Charles Reagh, the new Curate at the Church of the Advent, Boston, says the Church Militant has had a somewhat striking career in the Military, Law, and the Church. He is of Nova Scotia stock, grandson of Sir Charles Tupper, sometime Canadian Premier. He served as an officer in the British ranks in the South African war; also was four years at Annapolis, and held a commission in the Chilean Navy. He received his degree in Arts and in Law at McGill University, Montreal; was admitted to the bar and practised in Chicago for some years. He took a course in divinity at the Western Theological Seminary, and was ordained Priest by Bishop White a year ago, since which time he has held a Rectorate at Kendallville, Ind. Rev. Mr. Reagh takes the place of Dr. Cabot, who is going abroad for a year.

Mr. Charles Nelson Thomas, a former Methodist Minister was recommended to the Bishop as a Candidate for Holy Orders at the recent meeting of the Standing Committee. Mr. Thomas is in charge as lay reader of the Church of the Good Shepherd, Upper Fairfield; Our Saviour, Montoursville, and Epiphany, Halls, under the direction of Archdeacon Musser.

A Red Cross Christmas

TO THOSE WHO FEEL POOR

I write as your brother.
We are a large family.
This world-war, made in Germany, against which we are fighting, has sent our incomes down and our expenses up.
The pinch hurts, but it is not going to kill us
We still have enough and something to spare.
Though we feel poor, don't let us be impoverished by selfish fear!
Let us save in food, in service, in clothes, in luxuries and joy-rides—but not in money!
Let us use that by giving it to save the wounded, the suffering, our friends, our country.
Let us keep Christmas this year by keeping up the Red Cross.
Then it will not be a poor Christmas, but a rich Christmas to our hearts.

HENRY VAN DYKE

Deanery Meeting at Pueblo, Colorado

On Dec. 3rd and 4th the clergymen of the Southern Deanery met with their Dean, the Very Rev. Thomas Casady, at Pueblo, Colorado.

The first day was given over to business; discussion with regard to redistricting the State; a more adequate means of and proper care for the Missionary field, along with various methods of work to the attaining of the desired effect. Then the subject of preaching, its correct value in the religious scheme, its need, with more direct attention to definite conversion, was fully discussed, and much of value was gained by all.

The second day was unique with regard to Clerical Convocations. It was planned by our good Dean and his charming wife, and to them the clergy extend their hearty appreciation. Breakfast over, we were hustled in splendid cars out to the mountains. There, at the foot of Mt. Baldy, in a most attractive club house, we enjoyed a feast indeed. Nature gave us a home of beauty, and the Dean's good wife, assisted by Mrs. Mack of Pueblo, furnished a banquet fit for a king. Late in the afternoon we returned to Pueblo and that evening attended the theatre, and were entertained by Mitzi, in "Pom Pom".

Those present were: The Very Rev. and Mrs. Thomas Casady, Pueblo; Rev. Fr. Robert Alan Russell, Leadville; Rev. E. W. Boone, Manitou; Rev. and Mrs. Albert P. Mack, Pueblo; Rev. Henry Steele, Cripple Creek; Rev. Frank F. Beckerman, Salida; Rev. Don Fenn, Canon City; Rev. C. H. Blodgett, Colorado Springs; Rev. Thomas Worrall, San Louis Valley; Rev. D. R. Ottmann, Trinidad.

Parson Plaintalk's Sermonette

THE MESSAGE OF CHRISTMAS FATHERHOOD AND BROTHERHOOD

The message of Christmas? What is it? What note does it strike, and what is the response of men's hearts to the message?

Whatever else Christmas brings to us it ought to wake more clear Fatherhood and Brotherhood. The Christ is a Child. And the Child points to a Father in heaven. Always thus does the child—your child, my child, any child—point. For believe me, around the little child trails the atmosphere of innocence and heaven, and heaven's Father. Mostly, because most knowingly does the Christ-Child tell us of a God, not impersonal, nor a force nor a power, but a living, preserving, patient Father. Let us find at Christmas, if we have not known Him thus before, our God as a Father to Whom as children we may turn, with Whom as children we can converse, and Whom as Father we may love and adore.

It is of little account, this keeping Christmas, if we do not also find its message more and more insistent in our lives, as human Brotherhood.

"Ye are my brethern." The little hand of the Child clasps each man's hand, and puts it in his fellow's. Alas' we haven't learned this completely—but we are learning it little by little.

The world's spirit is becoming the Christ's spirit and "brothers are brothers forevermore." When you and I, men and women of the world, look into the face of the child, and see reflected there the beauty of the Father, Who is our Father also, and then look up and live as the Father's Child; when you and I, men and women of the world, clasp the Christ-Child's hand, and our brother's hand also, singing "peace on earth to men of good will," then we have received the Christmas message, and found the way of peace which passeth man's understanding, and makes of every day a merry, happy Christmas Day.

PARSON PLAINTALK.

Home Coming Celebration by Birmingham Parish

A home coming celebration was held by St. Andrew's Parish, Birmingham, Ala., on its fifteenth anniversary, Nov. 30 and Dec. 2. The program included an address of welcome by the Rector, the Rev. Wilmer S. Poynor, the anniversary address by the Rev. Raimundo de Ovies, a former Rector, now of Clarksville, Tenn., an address by the Rev. Willis G. Clark, a former Rector, now of Asheville, N. C., impromptu talks, and on Sunday morning, Dec. 2, Bishop Beckwith preached the sermon and administered the Rite of Confirmation to a class presented by the Rector. Under the administration of the Rev. Mr. Clark a new Church was erected, and on Easter Day, 1914, he had the pleasure of conducting the first service in the Church for which he had labored so earnestly. The Rev. Mr. Poynor took charge of the Parish on the second Sunday in January, 1915. The interest on the indebtedness of $13,000 has been paid promptly, and some $1,500 has been paid on the principal. The appearance of the Church yard has been much improved, and there have been some very substantial and pleasing changes and decoration in the interior of the Church, made possible by the work and energy of the Ladies' Guild, with the co-operation of the men. During the past two years the Parish has more than doubled its contributions to Missions.

He Said Knit, Not, Nix

The Rector of St, John's Church, Winthrop, Mass., Rev. Ralph M. Harper, tells a good story on himself. On a recent Sunday he was explaining to a noisy class of sixth grade boys who had been giving their teacher much trouble the wonderful work of the Red Cross. The smart boys seemed subdued. In order to clinch their interest and to get their minds working on a new line the Rector asked, "Now, boys, what can you do for the Red Cross?" One boy's apparent answer was nix. To the surprise of the Rector, the grandmother has telephoned that she is sure that he did not say nix, because for some months he has been kniting for the Red Cross. And so the Rector has joyously accepted her confirmation of the boy's word that he did not say nix, but knit.—Church Militant.

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The Christmas Message

There never was a time in the history of the world when there was a greater need that Christ should be born in the hearts of men than there is today.

But as of old there is no room for him in the inn. For man's heart today is more of an inn than a home.

A home is a place whose sanctity consists of its privacy, its quietness, its intimacy, while an inn is a public place trodden under men's feet, full of business but without the atmosphere that makes the home. It is full of conveniences that are purely material, but absolutely lacking in those intimacies which give to the home its sacred atmosphere.

And when every room in the inn is taken, even the Christ must seek other shelter. The home is never too full to receive its own, but an inn has its limitations.

Today men live in inns, not homes, and their lives are full of business, so that guests must be excluded when the place is full.

Of course, when Christ cannot find room to be born in an inn, he goes to a stable. You find him always in unexpected places, for He can adapt himself to any heart, however homely, which will open the door to entertain the princely guest.

If Christ were to come to earth in human form again, many doors would open. It would be good business to entertain him in a hotel. It would be such a feather in one's cap to lionize him as a guest. It would be most entertaining to question Him about certain psychological and social questions.

But where would **He** go?

To the heart of a child, of a peasant, of an invalid, as in the days of old. He would accept no place where the motive was business or social triumph, or intellectual curiosity.

He wants the intimacies of love—and so men have rejected Him for other things.

But I am told that the Church has missed her opportunity, that she has fallen down in the face of this great crisis.

The Church has not fallen down, for she is the same as she always was—the dispenser of the faith and sacraments. She is still the means by which Christ gives expression to Himself, as of old, by the word of His mouth and by the touch of His hand.

We have fallen down if you please. But who are we? Just the Ministers? Since when is it true that the Clergy are the Church?

Of course there was a time when the Papal Bull "Clericis Laicos" implied that the Clergy were the Church, but at the Reformation the people said, "No! We are the Church, clergy and laity." And now, when a crisis confronts us, there are those who slip off the responsibility by saying the Church, meaning the Clergy, have failed.

No! We have failed, you and I, perhaps, but Christ has never failed. In every instance the Gallilaean has conquered.

But have we failed? And if so, how? In the first place, what is the Church for? Is it a dynamo to move every social and industrial scheme that human need or caprice may require? If so, then it is bound to fail.

The Church resembles a university. A university is an institution that was created to educate youth. We do not expect it to run ward politics, nor to feed the inefficient, nor to interest and amuse the public, nor to undertake the hygenic reform in a city. It may contribute to all these things, but chiefly by educating men who in their turn shall do these things.

So the Church has one thing to do,—and that is to make men holy. So long as it sticks to that task there will be men to meet every problem of patriotism and morality. But when the Church attempts to do everything in the way of administration, it becomes a Jack-of-all-trades and proficient in none. The Church will never fail, if it sticks to its task of leavening the lump.

But what is the Church's opportunity in this war?

Is it to provide soldiers with writing paper, smokes and eats, mufflers and socks? Excellent tasks, but not the Church's real business, rather the business of Churchmen and Churchwomen, and we think they have done full measure in these particulars, but so many people think that war is such a splendid chance to reach men spiritually. It looks so! You certainly have a lot of them together in barracks, trenches, and afterwards in hospitals. But I prithee stop and think.

In barracks! Is it your experience that when men are herded together in large common rooms that it is a fitting time for spiritual converse? It is o most difficult time, for the great barrier to spiritual influence is the fear of ridicule. Men who laugh at bullets will shrink from ridicule. The experience of young men herded together is that they crave excitement, not worship.

Still the Church has done things in these cantonments that cannot be duplicated in any previous war in the way of religious services under most difficult military conditions, for in the same hut where sacrament and prayers are being said soldiers are talking, reading, playing, smoking. It is hard to conduct religious services in such a way, but it is being done.

If you think it is easy, go down to some perfectly respectable billiard hall and try it!

In trenches! Would a foot ball field be a fitting place for spiritual converse? As a prominent Frenchman recently said, "You Americans take war as a sport." And so we do. The spirit of the gridiron produces the spirit of the battle field. Are men's minds set on righteousness at such a time? No, not even the chance of death can take the mind off from the ball.

Yet Chaplains have gone into the trenches and exposed themselves without weapons and without the heat of battle to deaden their sensibilities. Surely the man on the street can ill afford to censure men even though they fail to make converts under such conditions.

In the hospitals! Yes, many a boy has thanked God for the touch of the hand that has taken the place of a mother, and the prayer which has lead him to a Father, when the strife is over and alone the Chaplain can minister to his needs. In short, it is one thing to sit in a club, smoking a cigar and talk about the Church's failure—but as one Chaplain expressed it, "If we are failing, I wish some of those fellows who say we are would come out here and show us how to do it."

"Peace on earth, and good will to men" is not an easy motto to put on a world at war, but anyone who stops to think, knows that hundreds of fine young Clergy have gone forth to do the most difficult task of all the war—to make men think of Heaven while they are working in Hell.

THE STORY OF THE CHURCH

The Reforming Councils

Of course the development of the Papal power in Western Europe supplanted the General Councils of the Primitive Church.

These Councils were democratic in character and made no recognition of any such power as that claimed by the Bishop of Rome.

Since the seventh century the divisions between the East and the West, the rise of Mahometan power and the development of the Papal idea, had made General Councils well-nigh impossible.

Instead, therefore, the Papacy had summoned Synods, to which the Romans gave the name of General Councils but which were in reality bodies summoned to register the Papal decrees.

"No Synod could be called without the Pope" and "no Synod could revise or revoke a Papal decree." Such bodies were very different in composition and in powers from those great General Councils which had articulated the Creeds and put forth Canons which were binding upon Popes as well as others. These Roman Councils were known as Lateran Councils, and are recognized by the Romans, but not by Greeks and Anglicans, as General Councils.

But now a new situation had arisen from which there seemed to be no escape but that of holding a General Council which was neither to be summoned by a Pope nor presided over by a Papal delegate. Worse even for the Papal claims than a General Council, for neither did the Pope attend it nor was he in any wise recognized by it. For there were two Popes at the beginning of the XV century, and as the purpose of the Council was to get rid of both of them, it could recognize neither of them. So without any visible head, and at the instigation of the University of Paris a Synod of the Western Church was summoned at Pisa in 1409.

The result of this Synod was not to cure the evil, but to complicate it, for the Council added a third Pope to the two already in existence. And such a choice! Balthasar Cossa had been a leader of banditti, and while he had had Episcopal consecration, was no better than a freebooter. Avaricious, lustful, brutal, he represented anything but the spirit of reform. The last condition of the Roman Church was worse than the first.

So after a few years another Synod was called under the patronage of Sigismund, the handsome Superior of the Austrians, and with the reluctant consent of John XXIII, the pirate before mentioned.

This Synod of Constance was a grand affair—one of the grandest assemblies that ever met in the Middle Ages. It was held beside the beautiful Lake Constance, in the waters of which during the sessions of the Council, according to a contemporary chronicler, more than five hundred persons mysteriously dissappeared. Such was the spirit of fraternity in those days.

The Council was to consider three principal things:

(a) The teachings of John Hus.
(b) The reform of the Church "from the head downward."
(c) The selection of a true Pope.

John Hus, who had imbibed the teachings of Wycliffe, and had upset the peace of the Church in Bohemia, was summoned to appear and, trusting in the safe conduct of Sigismund, was present to defend his position. But the theology of the day was equal to the occasion, and holding that no safe conduct could protect an enemy of the Church, Hus was condemned and burned as a heretic, Sigismund was discredited and Bohemia was to break out in awful religious wars.

This matter disposed of, the question of reform was next considered. In order to prevent the evident preponderance of Italian Ecclesiastics, the vote was to be taken by nations, of which there were four, French, English, German, and Italian, and afterward a fifth, the Spanish.

But the question of reform proved a knotty one, for no one wanted to be reformed in all things—merely in those things of which the other man was guilty. So they proceeded to elect a true Pope, to whom was to be entrusted the matter of reform. It was, however, the old story of back to Italy, for they chose a very decent member of the Colonna family, (after deposing John) but one who looked at the Papacy from the Italian viewpoint, as something very profitable to Italy, and Pope Martin (as he was called) was not one to cut off the revenues which enriched his nation and his family.

So while the other Popes were finally disposed of, the reforms were forgotten, or nearly so, and the agitation for reform dragged on to the Council of Basle, which is another story, however, and one which we have not the time to tell in this issue.

Characteristics of a Good Workman

1. Efficiency.
2. Fidelity.
3. Co-operation.

By the first I mean excellence of work. The boy in an office may be as efficient in his capacity as the general manager is in his particular work.

So in the work of the Church, the first requisite is efficiency—doing our work well.

By fidelity I mean regularity and punctuality and patience. No matter how capable a man is in his work, to be really efficient he must be the kind of man one may count on.

Pre-eminently is this characteristic needed in our Church work. Nothing delights me more than the regularity of attendance at the services and guilds. Your continual presence inspires those who are not as careful to greater effort. Be sure that you are faithful.

By co-operation I mean the willingness and ability to work for others. A factory would be a poor place, indeed, if every man considered himself boss. It is by working together that the work is accomplished.

Is not this true of our work for Christ? The willingness and disposition to contribute our share, sweetly, sympathetically and good-naturedly, make the work possible.

Think of these things in your Red Cross work, in the Guilds, in the Choir, in the Clubs, in the services.

STANLEY S. KILBOURNE.

There are many who at least profess that they have no confidence whatever in human nature. They are making an unconscious but awful self-revelation in this profession. The healthy minded man looks for that which is good and rejoices to welcome and to applaud it wherever it is found.

"The world has many religions; it has but one Gospel.—George Owen.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

BOY'S SCHOOL OF S. MARY THE VIRGIN, SAGADA, P. I.

In last week's issue of THE WITNESS appeared the report of the engineer upon the fuller utilization of a water power at the disposal of the above school. We now present a letter written by the head of the school to the managing editor of THE WITNESS. Nothing could give clearer insight into the purpose and character of the school's work. The letter-head carries specifications of the several industries in which the school is engaged which are: "Saw-mill, planing mill, shingle mill, lime kiln, charcoal kiln, gardens, and nurseries, general store, printing office, blacksmith shop, photographic studio, tailor shop, cobbler shop, etc." For want of space, it is necessary to cut the letter down to those main portions which deal directly with the matter we are considering. It follows thus:

I am purposely using for this letter, not the official letter-head of the Mission, but that of the Igorot Exchange, under which name the industrial work of the Mission is conducted. This is because I wish to emphasize the activities of our Exchange.

Look then, please, at the top of this sheet for the list of our Associated Industries, every one of which is an active, educational, earning and constructive force in our Mission and district. The nexus of all this work is in our Mission office where our telephone switch-board, tended by Igorot boys, brings to a focus not only all our industries through twenty miles of Mission wire, but connects us with the outside world through hundreds of miles of wire of the Government telephone system of the Mountain Province. In our office we have in use six typewriters, dictaphones, multigraph, calculating machines, and other office appliances constantly at work. But most of our office force are natives in training, who require incessant supervision. Our office files contain not only our Mission and business correspondence for years past, but the catalogues and discount sheets of upwards of five hundred business firms with whom we are in communication. Here in the office are the real estate and property records of our district; here are our inventory sheets, listing Mission property; here requisitions are sorted and orders sent out, orders for mill and shop work received, invoices-in checked and goods priced, cargo slips checked in and out, job sheets figured and bills sent out; in short, in our office all the figuring and work of a multiple manufacturing plant is carried on, including the keeping of an extensive and accurate system of books of accounting from which a monthly trial balance is drawn and sent to the Treasurer in Manila.

The opportunity of this office of ours for training young men in the meth ods of business is unrivalled in the Mountain Province. Several of our boys are already skilled in the touch system of typewriting. Here in our office, too, are planned our construction work and the buildings which we erect without calling on outside contractors for any assistance whatever, either in supplying building materials or labor or supervision. Indeed, except for the lack of capital, we are in a position to take outside contracts, and have done so. We are equipped with draughting boards and instruments, transit plane table and other instruments necessary for making our own surveys. We will soon have a course in surveying open to those who can profit by it.

Well, I seem to hear you saying, "That Mission seems to have about all the equipment that is necessary. I'll send my Mission money to Africa!" But, not so quick, please! Two things we need, and desperately. TIME, at the top. That is, time for those who are capable of leading; for those who plan and supervise, and teach and direct, to get through in a day the multitude of details which must come before them. The Board of Missions has been very generous to us in the matter of appointing workers, but we still need badly two or three specialists, a physician, an agriculturalist, and an electrician. (The two latter are now in the district, but not provided for.)

Then our second great need is CAPITAL: that is, free working capital, funds not tied up, which can be used to finance one after another various projects and industries, for we must ultimately make our work entirely self-supporting, or as nearly so as the resources which are open to our development will permit.

Churches, schools, hospitals, dispensaries, out-stations, all are not only valuable, but invaluable; they constitute the very reason, center, heart of all our work; but all of these agencies require continuous and large maintenance funds from outside. They can never be maintained by local support unless the earning capacity of the community is increased. The heart is indeed the center of the body, but it must cease to beat unless hands feed the mouth.

No work can be more than tentative as long as it must always look to be supported by funds from outside. In the early days of a Mission like ours large funds are necessary for salaries, equipment and maintenance, but every one of these funds should be so reinforced as to provide that those whose salaries are being paid not only will be working to their best advantage as missionaries, but will be leading the Mission into a position of self-support: for everything done should look forward to the time when large missionary appropriations from outside may cease because unnecessary.

Now this ideal in a community like ours cannot be realized by mere development of primitive occupations. For example, this district cannot with present methods raise more rice or sweet potatoes, the two staple articles of food, than it needs for its own consumption. If the entire population labors incessantly for a bare subsistence it can never pull ahead and achieve self-support. Thrift and prosperity can come to the Igorot only through a higher vocational training which will yield a greater revenue. Then food stuffs can be bought even in times of famine by the expenditure of a fraction only of the wage earned in skilled occupation. The economic salvation of this Mission and community is to be found only in securing a permanent revenue flowing into it from outside, not as missionary funds, but as a just return on the labor, industry and intelligence of the developed population.

We did not at the beginning of our Mission in this district realize the force of this argument as we do now. Because one can never pull oneself over a fence by one's boot straps, working capital is needed. A man may be ever so good a tailor or shoemaker, but he cannot support himself by his trade if there is no cloth or leather to work on or money to buy tools. A town may have a hundred economic opportunities latent within it and yet remain a squalid settlement if it is unable to develop its resources. The ground may be full of gold for all the good it will do one who is not able to uncover the vein. The labor of a single man scratching the surface with a pick and shovel may not yield him even his dinner though untold wealth lie under his feet.

At Sagada, every natural source of revenue, and there are several, beyond those which may be said to depend upon hand-to-month labor requires for its development community work wisely directed; requires ownership in a stable institution or corporation; requires apparatus or machinery; requires CAPITAL. Moreover, it requires control during the first stages by officers who know what they are aiming at and who have a tenacity of purpose which nothing can discourage. That curse of American administration in the Philippines; the constant change of officials and policy, must be avoided. I am not referring simply to the "turn-overs" of national politics, but to that constant changing of officers and reversing of methods which destroys continuity and fosters distrust and dispair. One who has lived in the Philippines since our first occupation of the islands knows that the personal of our public service has been a continual procession. One reason why the Sagada Mission has an importance which is generally conceded is because it has not been subjected to periodic changes of policy; a steady purpose has been held to from the beginning. Our theory has always been that religious and material development must go hand in hand. But long experience has added this to our theory that the type of material development which is fostered must be such as will issue in economic independence. Training and work must be high grade and not low grade, or we will get no nearer the solution of our problem. This explains the necessity for our Technical High School, now assured through your generosity. I may take this opportunity to report that work on this project has already begun.

But to return to this matter of working capital. With Bishop Brent's indorsement I have repeatedly laid before the Church plans which look towards the self-support of the Mission and the decrease of the obligation of the home Church to provide for us. But there is no machinery at home for handling such a "proposition" as ours; it is out of the usual run of missionary work; there is no precedent to appeal to; it is an adventure into new fields; an experiment, if you like, though not one any longer, in principle, so far as we are concerned. And the projects which I have presented are not wildcat schemes, but just such solid enterprises as are actually being taken up and worked all about us by those whose object is not the elevation of a race but the acquisition of wealth. Some of these various projects of ours which we have not been able to carry through for lack of capital, though sufficiently stated elsewhere, may be briefly mentioned here. The Mission Farm if worked on a large enough scale would yield a handsome revenue. The Exchange Store if housed in an adequate building, and capitalized sufficiently, would enable us to do a large income gringing business. Our Coast-to-Mountain Transportation if organized with capital put into bull carts and draft animals, would today enable us to disburse in our community the greater part of $5,000 which the Mission pays now annually to outsiders at a distance; and it should be mentioned that we were offered a few years ago the entire freight contracts of the Government in this district, which would have brought us in a large and steady revenue. To mention, in conclusion, only one other opportunity, the Hydro-Electric project, which we are now trying to put through, consists in harnessing a water power which roars money to waste almost within earshot of the Mission; the same water power which we have used partially and in a small way for ten years past to run our Mission Saw Mill.

Your obedient servant,
John A. Staunton, Jr.

A Hymn on the Nativity

I sing the birth was born tonight,
The author both of love and light;
The angels so did sound it.
And like the ravished shepherds said,
Who saw the light and were afraid,
Yet searched, and true they found it.

The Son of God, th' Eternal King,
That did us all salvation bring,
And freed the soul from danger;
He whom the whole world could not take,
The Word, which heaven and earth did make,
Was now laid in a manger.

The Father's wisdom willed it so,
The Son's obedience knew no No,
Both wills were in one stature;
And as that wisdom had decreed,
The Word was now made flesh indeed,
And took on Him our nature.

What comfort by Him do we win,
Who made Himself the price of sin,
To make us heirs of Glory!
To see this babe, all innocence,
A martyr born in our defense,
Can man forget this story?

—Ben Johnson.

Brotherhood of St. Andrew Military Chapter

A military chapter of the Brotherhood of St. Andrew was organized at St. Thomas's Church, Battle Creek, Mich., on Sunday, December 2nd. The fourteen charter members are enlisted in the 310th Sanitary Train, Co. 339 of the Ambulance Corps. They were presented at the Altar rail by Mr. E. J. Walenta, Secretary of the local Chapter of the Brotherhood, and received by the Rector, the Rev. W. J. Lockton, who gave to each soldier a membership card and badge of the Brotherhood. A number of the men will be confirmed by Bishop Williams early in January when he visits Camp Custer. The Rev. William Heilman, Civilian Chaplain, preached the sermon, taking for his text St. John I:40-1. He said in part:

"Those two short verses explain the meaning of the Brotherhood to which you have just been admitted. Andrew found his brother. He located the man, and then he found him. Finding a man is more than locating him. Often under exteriors that are cold and indifferent it is possible to penetrate through and find the man underneath, and make him your brother. Your work in the ambulance company will give you a chance to find the brother. When you have found him he will be willing to go with you. Take him to the source of your inspiration and help, trusting that he will convince the modern men in the same way in which he convinced the brother of St. Andrew.

"The Red Cross of your hospital service is different from the Cross of St. Andrew. The arms cross at a different angle. By blending the two crosses as the British have united them in their flag you get the angle of vision which enables you to see your work in the largest possibilities. You will gain the confidence of men by the way you trust them. Then will be your time of opportunity and influence. Show them that the origin of all true welfare work comes from the cross. It does not stop with ministering to the body. You have the added obligation to minister to the spirits of men, to put them in living contact with the cross, show them the point of view of the cross.

"Some of the men you find and bring to the higher life will be like the man St. Andrew found. They will be rock men. So your ministry is not only to individuals, but to society.

"What you have obligated yourself to do is no new duty. What you have promised every Christian should perform, but being banded together in a Brotherhood you should have the advantage of standing shoulder to choulder with other men in your efforts for your brother."

Items from the Missions House

BISHOP ROWE SHIPWRECKED IN ALASKA

Bishop Rowe's journeys by sea and land in Alaska are still attended with a great deal of danger. Writing recently from Seattle he says:

"I have just returned from a trip to Ketchikan, Wrangell, Junéau, etc. Mrs. Rowe and Paul were with me. On our way back from Juneau, our ship, Str. Mariposa, went on a reef at full speed. It was 5:40 a.m., and dark. The shock was fearful and hurled me out of the upper berth. Fortunately the ship being on the rocks, there was little sea, no wind—just rain. We were landed on an Island two miles away. There was no panic—some 360 people on board. We were rescued some seven hours afterwards and taken to Wrangell. We suffered no harm. I lost one suit case and my set of robes have been ruined by the water, etc. That is all.

"The 'Mariposa' will be a total loss.."

THE TROUBLES IN CHINA

The daily papers have recently contained references to political disturbances in Central China. The Board of Missions has received a cable from Bishop Roots giving assurance that the Mission Staff and all Mission property have been entirely unmolested. As a matter of precaution, St. Hilda's School for Girls in Wnchang has been temporarily closed. This school lies without the city walls, and has not, therefore, quite the same protection that a building within the gates would have. All other work, Bishop Roots assures the Board, is going on as usual.

The slight disturbances in Changsha has not been sufficient to interfere with the work of that important Mission in any way.

BISHOP LLOYD'S MISSION TO LIBERIA

On November 25th, Bishop Lloyd sailed from New York to visit the Church's Mission in Liberia, in accordance with the request of the House of Bishops. It is impossible to speak definitely of the Bishop's plans in view of the uncertain conditions of ocean travel. He hopes to reach Monrovia by Christmas and to return to this country about the middle of May. He was accompanied by the Rev. T. A. Schofield, of the Diocese of Colorado.

The prayers of the Church are asked that Bishop Lloyd and his companion may be given strength and wisdom for the important and delicate mission upon which they go.

GENERAL BOARD OF MISSIONS MAKES A SPLENDID SHOWING

Mr. George Gordon King, Treasurer of the General Board of Missions, announces an increase of gifts to the apportionment over last year of $3,155.07 for thirteen months' period. Last year the total gifts amounted to $1,248,654.02, and for the fiscal year ending Nov. 1, 1917, $1,251,809.09. The following Dioceses and Missionary Districts completed their apportionment the past year: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Western Massachusetts, Newark, Porto Rico, Delaware, Maryland, Pennsylvania, Pittsburgh, Virginia, West Virginia, East Carolina, Florida, Georgia, Lexington, North Carolina, South Carolina, Southern Florida, Michigan, Southern Ohio, North Dakota, South Dakota, Western Nebraska, West Texas, Eastern Oklahoma, New Mexico, North Texas, Oklahoma, Arizona, Eastern Oregon, Honolulu, Idaho, Nevada, Philippine Islands, Panama Canal Zone and Liberia.

God dwells in the light of joy as well as of purity, and instead of becoming more like Him as we become more miserable, and as all the brightness and glory of life are extinguished, we become more like God as our blessedness becomes more complete.—R. W. Dale.

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

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Flower and Fairy Fancies

BY

James Philip de Bevers Kaye.

THE BIRTH OF THE VIOLET

There was once a very pretty fairy maiden in a country far across the sea. The other fairies admired her and always told her how beautiful she was. They thought that this would please her, but instead it made her very unhappy, for she was not at all vain. Indeed, she had no peace when others were near and she often sighed and wished that she were not so pretty, for then she might pass unnoticed.

So one day she went to the fairy queen and begged of her to take away her beauty and make her homely, as so much admiration was a great trouble to her. The fairy queen was much surprised that she would ask such a thing and told her not to think of it any more. But she pleaded so hard and so long and the tears fell so fast from her eyes, that the queen finally granted her request. She turned the fairy's pretty rosy face to a dull purple which was very far from beautiful on the face of a fairy. But this made more of a change than the fairy desired, for all who had admired her before now avoided her and did not wish to look upon her again. This, too, gave her much pain, and she was so lonely that she was pining away with grief.

The fairy queen saw how unhappy she was and took pity on her. So one day she sent for her and said, "It grieves me very much to see you so sad and lonely and unhappy, but I cannot give you your pretty face again, so I will transform you into a pretty purple flower and your name will be violet. I will not take from you your modesty—that shall be your greatest charm." If you will go out into the fields where the violets grow you will see that she still shrinks from the gaze of admirers and hides her modest head within the shade.

A King's Birthday

Soft raiment in king's houses, gold,
Fine linen, purple, scented air—
Where is the King by prophets told,
The great Deliverer, where?

Manger for cradle, lowly kine
And shaggy shepherds for His train
Comes thus the Mighty One divine
To give men for pain?

A fishing boat for throne, the wide
And lonely sky for palace-dome—
His bed the barren mountain-side—
This King without a home!

Aye! King, Whom widening worlds confess,
As feast on feast return again,
Glad for the very loneliness
That makes him one with men!

Force ruled the world. A helpless Child
O vast, divine, immortal wonder!)
Lifted His tiny hands and smiled,
And burst its bonds asunder.

Kings bid their warriors slay—in vain!
When clash of sword and spear shall cease
The song that rang o'er Bethlehem's plain
Shall sound goodwill and peace.

GEO. LYNDE RICHARDSON.

This is the month, and this the happy morn
Wherein the Son of Heaven's Eternal King
Of wedded maid and virgin mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with His Father work us a perpetual peace.

That glorious Form, that Light unsufferable,
And that far-beaming blaze of Majesty,
Wherewith He wont at Heaven's high council-table
To sit the midst of Trinal Unity,
He laid aside; and here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay.

The Social Service Commission

The Social Service Commission of the Diocese has been recently appointed by Bishop Talbot as the War Commission to aid in every way the General Commission of the Church. The officers of the Commission have immediately gotten to work and begun to plan to raise the $15,000 quota assigned to it by the War Commission. Bishop Talbot has set the 13th of January as the date for the general offering and the time for making contributions tothis fund.

Mr. H. C. Pastorius of the Church of the Mediator, Allentown, Pa., is Secretary of the Commission and Rev. R. P. Kreitler of St. Luke's Church, Scranton, Pa., Chairman.

A Visit to Whitley Camp

By Dean Almon Abbott

Early in the month of October, 1917, I was detailed to visit Witley Camp, the home of the Fifth Canadian Division. I reached Godalming, Surrey, after an hour's ride from London, and was met at the station by a representative of the Canadian Y. M. C. A. Taking a taxi we arrived at Witley, a distance of some three miles, at the sunset hour when the community of far reaching huts, clustered around and on the summit of a well defined hill, were bathed in the glowing embers of the dying day. It was a sight indigenous to the fact of war, and aroused many feelings in the heart of a man who, thousands of miles away from home, realized that he was in the midst of an armed encampment of his fellow countrymen.

It is a difficult matter to describe the topography of an English training camp to anybody who has never been privileged to come within sighting distance of the same; but in order that my readers may achieve the atmosphere of one of these extemporised cities so far scattered throughout Europe and America today, I would attempt a brief description.

Witley Camp, more or less typical of similar camps throughout England, is the temporary abiding place of some twenty thousand Canadian troops. It is situated, as suggested above, on high ground amid the rolling dunes of the far famed County of Surrey, and, crowned with pine trees, lies on the direct road between London and Portsmouth; an ideal location in every way—from a military point of view, and in regard to the valued healthfulness of its inhabitants. The camp is composed of seemingly miles upon miles of primitive appearing huts, arranged in streets and blocks, with intersecting open spaces which mark the division of the various Units and which serve at the same time for parade grounds and practising areas for the troops. It looks for all the world like the pictures which one sees of mining towns in the western states, where the necessities of men in community life have naturally outrun the luxuries of either architectural stability or ordered beauty. It is saturated with the soul deadening monotony of buildings erected en bloc and devoid of individualistic appeal to the eye. Apart from differentiating numbers and printed sign boards it would be altogether impossible for the stranger to distinguish one street from another street, or one structure from its neighboring structure. There is a lack of mosaic and a prevalence of clean cut pattern which is so closely related to efficiency as to be thoroughly divorced from all semblance of artistic display. One feels that one is walking through a cemetery of the living, where every tombstone is like its fellow in utmost detail, and that one must avoid the sacrilege of expecting, in scenery at least, more than the circumstances legitimately permit!

The Canadians in Witley have been living in Witley for more than a year, under the most stringent military discipline—men, young and middle aged, drawn from the liberty loving civilian class of population—and, as may well be imagined, the men are tired to death of their surroundings, of their prolonged training, and are craving for the privileged opportunity of experience at the front. When one thinks of thousands of heart whole men, many of them husbands and fathers, who have been away from their families for a considerable length of time, irrevocably separated from their respective callings and "cooped up" in the boundaies of a restricted plot of ground, one begins to get some idea of the autocracy of war, whether it be waged by democratic or undemocratic nations. One also appreciates the extraordinary endurance of untoward condition which soldiers exhibit in the performance of their bounden patriotic duty! Homesick and bored to extinction, hungry, with a soul compelling appetite, for the old scenes and the familiar faces, and perforated with keen edged anxiety as to the assurance of their ultimate return to their native land, men are "playing the game" with obvious cheerfulness and unflinching deter- a marvellous affair, and worthy of the most ecstatic enconinums of the psychologically unprejudiced!

My chief interest in Witley lay, of course, in the work of the Canadian Y. M. C. A. I had come to the Camp with the intention of learning as much as possible about the manner in which the organization was catering to the well being, physical, social, intellectual and spiritual, of its military constituency, and my enquiries immediately on arrival were directed toward that end.

I was quartered at one of the five Y. M. C. A. huts in the camp—a long building somewhat resembling a skating rink in the small Canadian town— and through the courtesy of the Y. M. C. A. officials was quickly given an opportunity to see the work in progress— and at first hand.

The work at Witley is—at the present time, although the same experiment is shortly to be tried at Shorncliffe and other camps—unique in its educational activities. With a view to preparing soldiers for better citizenship in Canada when they return at the conclusion of the war, and also to give them every opportunity and facility for improving their minds, the Y. M. C. A. have organized a definite course of study—the widespread popularity of which has been beyond the fondest dreams of its promoters. The movement—for movement it is and calculated to become all embracing in its scope— arose out of vocational groups that had been organized in the Y. M. C. A. huts during the summer of 1917 for the education of the men and for the occupying of their leisure time. The original study group was a student organization, meeting together for discussion, and the majority of the members have become teachers in the classes now being held.

At the opportune moment in the development of this undertaking Dr. Tory, President of Alberta University, arrived on a special mission of investigating the possibilities of educational work among the men. Under his guidance and inspiration special courses of study were arranged for those soldiers who were planning to go to a university, a business college, or an agricultural institution on their return to Canada.

Three courses of study have, at the time of writing, been adopted: Literary, business, and agricultural. The students are daily registered, as in any home institute; the roll call is called at the beginning of every class; text books are prescribed; and examinations are duly held, looking towards the attainment of a high standard of excellence.

The military authorities have most generously placed their Instructional Huts at the disposal of the Y. M. C. A., and have gone so far as to allot an additional building for the purposes of a library and students room. The attendance has steadily increased from the inauguration of the classes, and the interest awakened has involved a total membership of more than two thousand soldiers.

The courses of study comprise, under the head of Literary, classes in English History, Latin, Greek, French and Mathematics; under the head of business, shorthand and bookkeeping, and under the head of agriculture, animal husbandry, farm bookkeeping, and law relating to negotiable papers.

I had the good fortune of attending the classes in session one evening, and in rotation, even going so far as to act as registrar in the agricultural soldiers, amongst their number many college undergraduates and graduates, collected together in the various huts, and listening most attentively to illuminating lectures being delivered by the staff of commissioned and non-commissioned instructors. There was a college atmosphere in the whole performance, and with this unconventional difference—the men were obviously in earnest and were present of their own free willed enthusiasm; not because their parents or guardians had seen fit to give them a college education!

When one realizes that throughout the "drag" of war the soldiers of Canada, the soldiers, at any rate, in English camps, will have the opportunity of keeping their minds in working order, and that the time and efficiency which they manifest in these classes will be linked up with university requirements in the home land, one has some faint idea of the value of this new and until recently untried work being carried on, in the usual self-sacrificing spirit, by the Canadian Y. M. C. A. The possibilities are altogether untold; the effect upon the morale of the soldier alone is incomputable; and the movement may well be emulated by the armies of our allies, which, in this long drawn out campaign of hostilities, are in a fair way of losing their civil initiative through long desuetude.

Has the reader ever slept in a Y. M. C. A. hut on a cold autumnial night in England? If not—he has an experience ahead of him which he may conscientiously determine, for his health's and comfort's sake, to avoid! I have slept in a Y. M. C. A. hut on a damply frigid English night, and, unless unkind fate prescribes a repetition of the misfortune, I shall never duplicate the agony. For agony it was! Sheetless, but blanketfull, I lay down to rest in a wooden shack, for, as a matter of fact, the average hut is neither more nor less than a shack, through which in well defined spots one could feel the sweeping winds of evening, and, if one were possessed of astronomical proclivities, count the stars, telling them all by name! I lay down to rest—but, as events proved, not to sleep! Coldness, a blood-curdling coldness, a coldness which literally wrapped the entire body in a swathing chill of death, settled down upon me—and from head to foot, as well as through and through. The temperature had suddenly gone down to freezing point, and tenderfoot that I was, I was all unprepared, physically and materially, for the unexpected variation. I cuddled myself to myself, and staring eyed, wondered how I might best retain some semblance of circulation until the dawn of morning's light! The next day my companions in the neighboring compartments assured me that they had passed a blissful night, and, far from sympathising with my predicament, chided me upon the softness and the preponderance of my sensitive flesh—going so far as to suggest that I was a fit subject for the rigours of a winter in France! There are times when even Christian men seem to fall short of one's preconceived conception of requisite tender heartedness!

Among the other remarkably servicable activities of the Y. M. C. A. I discovered the following—symptomatic of the range of work being prosecuted by the same organization in all the English military camps.

In each of the huts certain nights of the week are set aside for letter writing. An effort is made by the officers in charge to keep the men persistently reminded of the importance of regular communication with their relatives and friends at home. The average daily mail from each of the five huts at Witley is close to the five hundred mark. This is, as any anxious parent or wife realizes only too well, an organized effort which in the aggregate means much to countless thousands of people. It has, since the outbreak of war, been one of the pronounced endeavours of the Y. M. C. A. of all countries.

In the line of athletics the Y. M. C. A. officers reported games of baseball, lacrosse, football, basketball, hikes, quoittournaments, etc., and the records went to show that they had furnished the men with a considerable amount of sporting equipment, including balls and bats of all description. During my short stay in Witley the championship game in a baseball series, and a gymnkhana of alarming proportions, were "in the air, and scheduled for an immanent date.

Add to all the foregoing ministrations to the soldiers the splendid concerts which are held frequently, when the very best artists are pressed into service, and the indispensable work which is being expressed in the daily canteen, where the enlisted men literally congregate in mobs, and you have some conception of what the Y. M. C. A., whether English or Canadian or American, means to the soldier in this present war. It is not merely the letter of the thing that counts—it is, preeminently, the personal touch of the Y. M. C. A. worker, than whom there is no more self-sacrificing man in the ranks of the combatant armies today.

Twentieth Anniversary of Rev. V. Chalmers

At the beginning of Advent Rev. James V. Chalmers celebrated the twentieth anniversary of his appointment as Vicar of the Church of the Holy Trinity on East 88th street, New York City, in the Parish of St. James'. The first Sunday in Advent was observed as Anniversary Day, the Vicar preaching an historical sermon at the morning service and the Rector of St. James, the Rev. Frank Warfield Crowder, preaching in the evening.

On Thursday afternoon and evening, December 6th, Mr. and Mrs. Chalmers were given a reception in St. Christopher House, on East 88th street, by the Rector, Churchwardens and Vestrymen of St. James' Parish, which was largely attended by the people of St. James' and Holy Trinity. Bishop Greer, Bishop Burch and Bishop Courtney were among the guests. In the evening a testimonial in the shape of a substantial cheque was presented to Mr. and Mrs. Chalmers by the Senior Warden, Mr. Stephen Baker, in the name of their old friends in St. James.'

Twenty years ago the Church of the Holy Trinity succeeded St. James' Mission, the new name perpetuating that of Holy Trinity Church on 42nd street and Madison Avenue, which had been amalgamated with St. James.' The remarkable group of French Gothic buildings then erected was the gift of the late Serena Rhinelander. They consist of Church, Morning Chapel, Parish House, and Vicarage. The stained glass, beautiful chimes and great organ help to make the Church a notable building.

Mr. Chalmers has done a distinguished work in his twenty years as Vicar. The baptisms in that time have numbered 1974, confirmations 2072, marriages 841, burials 1196 and calls by the staff of Clergy and wemen workers 92,100. The whole neighborhood has felt the influence of his devotion and consecrated personality.

Colorado Notes

The Rev. John Henry Haughton, S. T. D., for twenty-fiive years Rector of St. Mark's, Denver, and recently made Rector Emeritus passed away on December 8th at the age of 69.

He was much beloved by the poor and by children throughout the city as well as by the members of the congregation whom he served so faithfully.

He served but two Parishes in his long ministry, having previously been Rector until 1892 of St. Paul's Church, Salem, N. Y. May he rest in peace.

The offering on Thanksgiving Day for a Charity fund to be expended by the Bishop for the sick in the Diocese, especially at St. Luke's Hospital, has amounted to over $500, and supplies a need that arises among the families of Missionaries and other Church folk who have a claim upon the bounty of the family.

Notes from Wyoming

The Rev. Samuel E. West of Buffalo, Wyoming, has received appointment as Dean of the Sheridan Deanery, succeeding the Rev. Conrad H. Goodwin.

The Rev. R. H. Balcom, Warden of St. Michael's Mission to the Arapahoes, Wind River, Wyoming, is now in the East traveling in the interests of this Mission.

There have been several clerical changes in the District recently. The Rev. Conrad H. Goodwin has left Sheridan and is now in charge of the work of St. James' Church, Leesburg, Virginia.

The Rev. B. A. Turner, formerly Rector of Christ Church, Douglas, has been transferred to Chicago and is now working at Holy Trinity and St. Philip's.

The Rev. R. A. Crickmer is now working at Niobrara, Nebraska. Mr. Crickmer was formerly Priest-in-charge at Gillette, Wyoming.

A daughter, Ruth Annabel, was born to the Rev. and Mrs. Lewis D. Smith of Trinity Church, Lander.

A Christmas Prayer

BY PHILLIPS BROOKS

O God, give me the strength to live another day. Let me not turn coward before its difficulties or prove recreant to its duties. Let me not lose faith in my fellow men. Keep me sweet and sound of heart, in spite of ingratitude, treachery or meanness. Preserve me from minding little stings, or giving them. Help me to keep my heart clean, and to live so honestly and fearlessly that no outward failure can dishearten me or take away the joy of conscious integrity. Open wide the eyes of my soul that I may see good in all things. Grant me this day some new vision of Thy Truth. Inspire me with the spirit of joy and gladness, and make me the cup of strength to suffering souls. In the name of the Strong Deliverer, our only Lord and Saviour, Jesus Christ. **Amen.**

An Editor Interviews Harry Lauder

HE SPEAKS OF RELIGIOUS CONDITIONS AT THE FRONT

(Bruce Barton, the editor of Every Week, whose editorials are the most inspirational of any we read, and who edits that bright weekly with the highest ideals, has been interviewing Harry Lauder. We reproduce the interview because it gives such a wonderful insight into religious conditions at the front.—Editor.)

I went up the other day to see Harry Lauder at the hotel where he was staying. My appointment was for ten-thirty, and Harry—who works nights—had just finished shaving. He came out in a yellow bathrobe, smoking his trusty pipe.

I had seen him on the stage, of course, and regarded him just as millions of other folks do, as merely a merry fun maker. And our whole talk was only another and a startling revelation of the truth which I have often noted—that in the breast of almost every human being are depths that the causual acquaintance never suspects.

I went to meet Harry Lauder the comedian: and had an hour's talk with Harry Lauder the evangelist.

He started right away to tell me of his work in the camps among the soldiers. I cannot imitate his dialect, and shall not spoil this by attempting it.

"I never knew that you were a religious man," I said in surprise, after he had talked awhile.

He looked at me amazed.

"How could I have done my work if I had not had faith in God?" he exclaimed. "How could I have stood this terrible anguish of my son's death if I had not loved God and had something in here" (pointing to his heart) "which does not belong to this world at all? My chest would have burst. My whole frame would have gone to atoms. This is the message I carried to the boys in the trenches. I told them that if I had not had this power to trust in God and know that it was for the best—that there is Something back of life— I could not have stood it at all. And when I told them that, men sat there and set their teeth and said to themselves: 'if you can stand it, so can we.'

"When Ralph Connor was over here he said that you cannot find a man in the trenches who does not believe in immortality. It is true. There are no atheists over there when those big shells come over their heads. And I too believe in immortality—yes, not only believe, but **know.** I am absolutely positive that my boy has only gone before, and that when my time comes to go, then I shall see him again. I shall go there with a smile on my face, knowing that I am going to meet him. I shall go with a feeling of sure expectation; it is a glory for me to feel and to know that."

A Chaplain's Work in the U. S. Army

I was much interested in the article by Chaplain Carey of the Royal Navy in a recent issue of your paper. As an American Naval Chaplain it is especially interesting to compare the British and American methods. There is great simularity, but alas one big difference. I know of no ship in our service where it is possible to have a permanent compartment set aside for a Church. The consequence is, as Chaplain Carey points out, a great loss to our work, for we have no consecrated center for it to emanate from; and no fixed Altar where men may kneel in prayer. Something certainly should be done to provide a permanent place set aside as a Church on every ship, but I cannot imagine with the crowded condition of our ships at present where it would be possible to find such a place.

The British Chaplains are on a different footing from ours. They wear no uniform and have no rank, and are responsible only to the Captain. Our Chaplains rank and dress as other officers, and have a great deal of work assigned to them besides their priestly duties. As athletic officers, code officers, clerks and librarians they are brought very much into contact with the life of the ship. Then too, our men are different from the British, and from what I can gather are much freer in approaching the Chaplain, whom they regard, in spite of his uniform, as a friend, than I believe the British sailors are.

One envies the splendid spiritual programme of Chaplain Carey's work. I wish we could have more purely spiritual duties filling up our time than we do. The frequent Eucharist and the Church appeal especially. But there are certain differences in the two nations which have to be treated according to national circumstances, and probably each system is best suited to its own country.

The field of humanity is the same in both, and calls for the continued interest, sympathy and love of the Chaplain for his men. The American sailor, like his British cousin, has many faults, but he has also many redeeming characteristics and these are readily brought out if we only give him a chance, and make him see that religion is the normal act of life and not an occasional and extraordinary event. Fortunately I am able to have the Holy Communion every Sunday early, and we never lack communicants. This is the great inspiration and satisfaction in the work, and makes even the mail censoring seem well worth while.

ALBERT C. LARNED,
Chaplain U. S. N. N. V.

"Fighting Parson" Ordained to the Priesthood

The Rev. F. M. Johnson, Jr., in charge of St. John's Church, Globe, Arizona, was advanced to the Priesthood by the Rt. Rev. Dr. Julius W. Atwood, on December 6th. The Ven. J. R. Jenkins, Archdeacon, of Phoenix, and the Rev. Fuller Swift of El Paso, Texas, assisted in the service, the latter preaching the sermon. Mr. Johnson is known in his section of the country as "the fighting parson." He is a Major in charge of the Globe Home Guards and was formerly Chaplain of one of the cavalry regiments that accompanied Gen. Pershing into Mexico. A local paper states that he took an active part in the anti-rioting activities last July, when after the rioting appeared to have reached the zenith, he called together the citizens of Globe to discuss home defense. The outgrowth of this was the organization of the Home Guard, comprising three hundred men, who first appeared to show their strength when the July 2 riots that resulted in the sending of U. S. cavalry to Globe took place. The Rev. Mr. Johnson was also one of the prime movers in the organization of the local Loyalty League, against which the Globe and Miami miners' unions addressed letters to Secretary of Labor Wilson and his mediation commission asking the government to disrupt the organization as well as all other leagues in Arizona.

Christmas, 1917

Some one has written of Christmas:

"Some good old fashioned customs
Go out of style no doubt,
But sending Christmas greetings
We couldn't do without;
And so the custom lingers,
Let us hope it always will,
For the same old-fashioned friendship
Prompts the same old greeting still."

No matter what conditions are, our hearts on the vary verge of Christmas are full of its spirit, and our hands are busy in preparation for it. It is right to make much of Christmas day as a great world festival, a day in which every human soul has an interest, a day in which to make unusual and unstinted tokens of love and devotion betwen man and man, a day in which to make the hearts of little children glad with a joy born of the spirit of the Babe of Bethlehem. It is right to make the day so great in outward co-operation, that no man shall fail to have a heart fuller of peace than on other days. It is right to deck our homes, in which, if we are at all Christian, the spirit of Christ reigns; and to deck our Churches, consecrated to God's glory, and to the worship of the Son of God It is right in solemn and dignified, in beautiful and splendid ritual, to celebrate the **highest mystery of Divine love,** upon the altar of our Lord and Saviour.

The blacker the shadows, the darker the outlook, the more uncertain the future, the greater reason for rejoicing in the world's greatest Gift, the Incarnation of the Son of God. Whatever the conditions, let us plead with you, dear reader, to let your deepest and most profound joy, be spiritual joy, that joy which comes from the consciousness of spiritual union with the Christ, who came to save your soul from death, and to make you a son of God.

Let your Christmas joy be that which no man can take from you, which no cloud can darken, which no power can change. Above all, if you are a Christian, come in faith and penitence to the Table of the Lord, the Divine source of spiritual health and strength. While the home joys shall claim your fond attention, and for the children's sake, you will make much of the day, do not forget that to observe Christmas day properly, you must make the great Sacramental feast the center of your Christmas joy, and so you will rebuke the spirit of mere worldliness and vanity, and you will have gained a happiness n t possible otherwise, and that **peace of God** which passeth understanding.

A Parable

A tourist tells of coming upon a village nestled on the bosom of a great mountain. He asked the villagers if they had many storms.

"Yes," they replied, "if there is a storm anywhere in the neighborhood it seems to find us out."

"How do you account for this?" asked the visitor.

They answered: Those who seem to know say it is because of the mountain, which towers above our village. If he sees a cloud anywhere on the horizon he beckons until it settles on his brow."

This visitor inquired further if they had many accidents from lightning.

"Not one," they replied. "We have seen the lightning strike the mountain countless times—and a grand sight it is—but no one in the village is ever touched. We have the thunder, which shakes our houses, and then we have the rain, which fills our gardens with the beauty that everyone admires."

This is a parable of what Jesus Christ is to us and to all who believe on Him. He is the mountain on which the storm breaks. On Calvary the tempests of ages have burst about His head. But all who nestle in His love are sheltered in Him. "In Me ye shall have peace," He said. He is our eternal Keeper, because He took the storms on His own breast that we might hide in safety under the shadow of His love. We lift up our eyes unto the mountains, and rest in peace and confidence, because "help cometh from the Lord, who made heaven and earth."—Canadian Churchman.

Every-Member Canvass to be Made in the Twin Cities

The Clericus of the Twin Cities met on Monday, December 3rd, at All Saints' Church, Minneapolis, and were entertained at lunch by the ladies of that Parish in a manner which entitles them to rank as an important firm of interior decorators, says the Rev. George A. Ray, M. A., Rector of St. Mary's Church, Merriam Park. The principal matter of business taken up was the proposed city-wide canvass next April for increased financial support. Inasmuch as three of the large Parishes in Minneapolis have just had a canvass, it was decided that it would not be advisable to try to do anything there in the spring, but the Parishes in St. Paul will carry out the plan of a general canvass of every family in the city on the same day. Dr. Rollitt will arrange to have organizers and speakers from the East, who have had experience, and the preparations, which will cover a week, will culminate on a Sunday afternoon in a general and simultaneous visitation of every Parish. Mr. Schmuck, the Rector of St. John's, Linden Hills, reported that the canvass of his Parish brought an increase of no less than 130 per cent in pledges despite the fact that they had just built a $30,000 Church.

Ambulance to be Presented to St. Mark's Church, Venice

A St. Nicholastide Festival was held at St. Mark's-in-the-Bouwerie, New York, to aid in the purchase and maintenance of an ambulance at the front, states the New York Times. The ambulance will be presented by St. Mark's, New York, to St. Mark's, Venice. In the Fine Art Department of the festival were two figures of Indians, Chieftain priests, modeled by Solon Borglum, one representing aspiration, the other inspiration. They are four-foot sketches in clay, broadly modeled, and with spiritual suggestion in pose and gesture. Another interesting feature of the department was a series of studies for the decorations by Gerald Cassidy in the archaeological hall at the San Diego exhibition. The different panels were placed in alcoves that were filled with pottery from the districts represented by the artist. The central panel is symbolic of the historian deciphering the writing on the wall of past ages of man. A selection of the work of Arthur T. Hill was shown during the exhibition.

Faith

When angry storm-clouds gather fast
Across the sky,
I like to feel throughout the gloom
That Thou art nigh.

I know Thine all-protecting love
Encircleth me;
And tho' the tempest rageth on—
Unharmed I'll be.

For Thou wilt keep me thro' the night
Safe and secure,
Until the morning light proclaims
The storm is o'er.

Some day this prisoned soul of mine,
Now sore distrest,
Shall be set free to know at last
Thy peace and rest.

Tho' dark the way, O Light of Faith,
Still be my guide,
All thro' the lonely night across
The ebbing tide.

And when the dawn breaks clear upon
The golden shore,
By faith I'll walk with Thee in sight,
For ever more.

The Victory That Overcometh the World, Even Our Faith

There are not wanting signs of a sane and wise return to the cult of the regal poet of England, so foolishly dethroned in the common passion for novelty. After these "many voices" of the moderns—strident, tuneless and perplexed—many now-a-days that seek will be surprised to find that in Tennyson there is offered so vast a treasure of peace, beauty, wisdom and everlasting hope. Seer and prophet, too, how strange it is that for our guidance this treasure has been disregarded, its pearls swinishly trodden under foot for a generation.

Take to heart, for example, a couplet of one of the lovely songs in the Idylls:

"Faith and unfaith can ne'er be equal powers,
Unfaith in aught is want of faith in all."

Have we influence over the young, the lad who sets forth on the battle of life—how best exert it, so as to keep him true to the high standards he has adopted, and to the high courage and determination necessary to attain them? Surely, first and foremost, by our faith in him and by its cordial expression.

It is worse than idle to say that, considering the inevitable stumbling, were better for the youth if he had never been born, or should escape it by suicide. He is here, is enlisted, and must be beaten or conquer. Our faith in him may be his best weapon for victory.

Today a battle is on, a crusade undertaken with the highest profession. Similarly futile it is to declaim a conviction that the war should never have been undertaken, or that its life and purpose should be ended by suicide. The crusade must be beaten or conquer. Our faith in it is the one great means to keep it true to its profession and to furnish it with weapons for victory.

To those who carp and doubt about irrelevances and trivialities, or give lukewarm, hesitating support and belief to the crusade and its noble young crusaders, shall we not at least say, in view of the great "all" which is is their profession, "Be silent"! since:

"Unfaith in aught is want of faith in all"?

Bishop Lawrence Marched at the Head of the Column

At a dinner given by the Episcopalian Club of Massachusetts, Governor McCall said:

"The last time I saw Bishop Lawrence was when at a meeting on the Common we bade good-bye to the boys who were going from Boston to the camp at Ayer. The Bishop not only made a speech on that day, but he marched with the Mayor and myself and the Jewish rabbi and a Catholic priest at the head of the boys, and we went down to the North Station. (Applause). In his speech that day he told us of some things that happened in the Civil War, some stirring circumstances. But I venture to say that if there had been a case of a Bishop of our Church marching down to the station at the head of the boys he would certainly have mentioned it. His case had a historic touch about it."

THE WITNESS AS A CHRISTMAS PRESENT

May we call the attention of all our readers to The Witness as a most suitable Christmas present? Our aim is to reach every Church family in the land. Will you help us do so by remembering your friends as we suggest?

We will send you a suitable Christmas Greeting to send to each one for whom you subscribe.

Five Dollars will pay for Five Subscriptions and advance your own for one year.

THE PUBLISHERS

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The Witness

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

FOR CHRIST AND THE CHURCH

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TWO BISHOPS TO BE CONSECRATED IN JANUARY

Rev. Dr. Sage as Missionary Bishop of Salina Rev. Dr. Remington as Bishop Suffragan of South Dakota

REV. JOHN CHARLES SAGE, D. D.
January 17, 1918

The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. John Charles Sage, D. D., Bishop-elect of the Missionary District of Salina, as follows:

Time, Thursday, January 17, 1918.
Place, St. John's, Keokuk, Iowa.
Consecrators:
The Presiding Bishop.
The Bishop of Iowa.
The Suffragan Bishop of Colorado.
Preacher:
The Bishop Coadjutor of Colorado.
Presenters:
The Bishop of Nebraska.
The Bishop of Kansas.
Attending Presbyters:
Rev. Dr. B. F. Fleetwood.
Rev. Dr. E. H. Rudd.
Master of Ceremonies:
Rev. George Long.

DANIEL S. TUTTLE,
Presiding Bishop.

Dec. 19, 1917.

REV. WM. PROCTOR REMINGTON
January 10, 1918

The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. William Proctor Remington, Suffragan Bishop-elect of South Dakota, as follows:

Time, Thursday, January 10, 1918.
Place, St. Paul's Church, Minneapolis, Minn.
Consecrators:
The Presiding Bishop.
The Bishop of Minnesota.
The Bishop of North Dakota.
Preacher:
The Bishop of Wyoming.
Presenters:
The Bishop of Rhode Island.
The Bishop of South Dakota.
Attending Presbyters:
Rev. James E. Freeman, D. D.
Rev. Edward M. Cross.
Master of Ceremonies:
Rev. Frederick D. Tyner.

DANIEL S. TUTTLE,
Presiding Bishop.

Dec. 21, 1917.

Suffragan-Bishop Elected for Colored Work

The Ven. Edward Thomas Demby, principal of the Hoffman-St. Mary's Industrial School, Keeling, Tenn., and Archdeacon for colored work in the Diocese of Tennessee, was unanimously elected, by the clergy and laity, Suffragan Bishop of the Diocese of Arkansas, at a special session of the council held in Little Rock, on December 12th. He will have charge of the colored work in that Diocese. He is splendidly equipped by reason of his training and experience to fill the position to which he has been elected with great credit to himself and the Church. He was student at Howard University, and a graduate of Matthew Hall, Denver, and received degrees from Wilberforce University and the National University. He was ordained a Deacon in 1898 and a Priest in 1899 by Bishop Gailor. Since his ordination he has held responsible charges in the Diocese of Tennessee, Springfield, Kansas City, and Florida, and has made for himself a large and important place in educational work among his people.

THE WAR CALL OF THE CHURCH $500,000 TO CARRY ON THE WAR

The last Sunday in January, the 27th, has been appointed by the Church War Commission as the day on which the final drive will be made to raise $500,000 to carry on the war work of the Church for the ensuing year. The Commission asks that an offering be taken in all the Churches of the country on that day. It is their desire that it should be made a great popular contribution. The Commission's bulletin, "The War Call of the Church", makes a strong plea that we follow up our boys who are in the training camps or have gone to the front. "Now, when they are sensitive to every influence, they need as never before the friendship and spiritual leadership of their own clergy; they need the assurance that their own Church is with them, ready to help. Last July, 40,000 young men were in the thirteen officers' training camps, preparing to officer and thus give tone to the new army. And yet there was not a Chaplain appointed for that body of 40,000 men. Today, in great cantonments of from 25,000 to 50,000 men, there are only from two to six Chaplains. This is no one's fault. A great war has come upon us, and we are unprepared. New laws and methods of administration must come. Clearly the Church must get to work. Last August the Presiding Bishop, realizing the situation, created a War Commission of clergy and laymen to act for the Church in these and other war relations. He appointed Bishop Lawrence of Massachusetts its Chairman. Bishop Perry of Rhode Island is the Executive Officer. Through the generosity of a layman, the Commission has an ample office in New York. Although there was no commissioned Chaplain appointed for those 40,000 young men last Summer, yet the Church had in or near every camp, by the permission of the Commandant, a strong and sympathetic clergyman, whose duty it was to become the friend of the Church boys and men, help them and minister to them. There are scores of smaller camps scattered throughout the country, with several thousand or several hundred men and boys in each. Every parent in the Church will be glad to know that their boy can turn to a strong spiritual leader of their own Church for advice or cheer. The Commission is placing, through St. Andrew's Brotherhood, picked men of maturity and force, who, as Secretaries of the Y. M. C. A., will have special thought for the boys and men of our own Church, not to draw them apart from others, but to prompt them to do their part in the moral and religious influences of the camp. Today the Commission is placing, with the permission of the Commandants, voluntary Chaplains in all the great camps. The nation provides the surgeons with surgical instruments, but provides no equipment for Chaplains. We are surely unwilling to have a Chaplain beg for his Altar and service books, a motorcycle or a Ford."

O Almighty God, Supreme Governor of Heaven and Earth, grant unto us Thy gift of loyalty. For our homes, give us love and obedience: for our Country, sacrifice and service: for our Church, reverence and devotion. And in everything make us loyal to Thee; through Thy Son, our Saviour, Jesus Christ. Amen.

Words of Counsel by Vermont Bishops on Important Topics

The Bishop and the Bishop-Coadjutor of Vermont, the Rt. Rev. Dr. Hall and the Rt. Rev. Dr. Bliss, have issued the following letter to the clergy of their Diocese, which is of general interest:

"We are beginning to feel in many ways the pressure of the War. There are probably trying experiences before us. There never was a time when the steadying influence of Religion was more needed—to uphold and comfort in suffering and anxiety and bereavement, and not less to save us from excitement and from ill-considered schemes, which would defeat the very purpose sought. On the clergy rests a very great responsibility. By teaching and by example they should at this crisis show themselves real spiritual guides. Prayer and worship, the preaching of righteousness and justice and sacrifice were never more needed.

1. For this reason we earnestly deprecate the leaving of ordinary posts of ministerial duty for work more immediately connected with the War, save where there is a direct call, and the opportunity for spiritual ministrations among our soldiers and sailors. Other work for the physical and moral well-being of our representatives in the country's service is to be highly valued and generously supported; but this can be done as well, or better, by good laymen, who are not trained or set apart or commissioned to be ministers of God's Word and Sacraments. We priests must not fail in a true sense to take ourselves—our office—seriously. If we can be well spared from our proper work, is it because we have not really risen to a worthy execution of our office? Those who may be called to active service, and those who return, and those who have to stay at home, will all need the best ministrations, public and private, which we can give. Let them not be disappointed through failure on our part to render the service, "do the bit," which is allotted to us.

2. The shortage of coal has led to suggestions of closed churches. This again would be a great mistake. There will be difficulties, and the need of economy. In many places wood can be substituted for coal. In some it may be necessary to restrict the use of the church to Sunday mornings; where this is necessary, let gatherings at other times for informal devotions be provided in houses. But do not let us begin economies at the church. Where it is possible, let there be more services rather than fewer, with an opportunity for persons to find a quiet sanctuary for private prayer and intercession. Do not let any Sunday pass without the showing of the Lord's Death and the pleading of His Sacrifice in the Sacrament of His Body and Blood. If "Union Services" are admissible they should not be restricted to war-time. So far as principles forbid our tampering with what we believe to be parts of our Lord's design for His Church, those principles cannot be lightly set aside at a time when we are called to utmost reality and sincerity.

3. A special appeal will be made after Christmas by the War Commission, appointed by the Presiding Bishop, for liberal contributions towards the provision and equipment of volunteer chaplains of our own communion, to supplement the work of the official Government-appointed chaplains (who may be of any religious body) in ministering to churchmen on service at home and abroad. Impress on your people the great importance of thus providing for our men in the face of great dangers, bodily and spiritual. As you know, arrangements are being made for putting our men, wherever they may be, in touch with one of our chaplains.

4. At the same time our contributions to the regular work of the Church—parochial, diocesan, general—must not drop off. Nor should the excitement of the War be allowed to divert us from the faithful fulfilment of any and all appointed duties. Even in services and sermons it is possible for the War to unduly engross our thoughts. We need to see all happenings in the light of great Christian truths and principles. So shall we be best able to do and bear and dare whatever may be required of us."

Dean Kinkead Goes to the Front

The Very Rev. George Blackburn Kinkead, Dean of Christ Cathedral, Salina, Kansas, has resigned and will leave shortly for the front in France, under an appointment from the War Commission of the Episcopal Church. He has spent his ministry since his ordination to the Priesthood by Bishop Griswold, in 1904, in the Missionary District of Salina, and for the past nine years has been Dean of the Salina Cathedral. A farewell reception was tendered him on Thursday evening, Dec. 13, by the Woman's Guild of the Cathedral Parish, at which there was a large attendance of parishioners and friends. The officers of the Guild, Mesdames J. H. Winterbothan, George Keshner, A. E. Hurlburt, L. W. McMillan, W. J. La Rue and Miss Warner, were in the receiving line. A program of music was provided for the entertainment of the guests. The Dean was presented with a purse of gold by Mr. L. C. Staples, on behalf of the Cathedral Parish.

A Practical Plan for Raising War Relief Funds

A simple but very successful plan has been adopted in St. Mark's Parish, Worcester, Mass., to mobilize the general good will of the members of the congregation in the form of offerings for War Relief. Special envelopes for the purpose are placed in the hands of the parishoners in which to make their War Relief contributions. The Rector, the Rev. Kinsley Blodgett, states that small manila envelopes may be purchased for about 85c a thousand, and a rubber stamp for about 35 cents containing the words "War Relief" and giving the name of the Parish. The envelopes may be numbered with pen an ink without much trouble, and given out for weekly or monthly offerings in sets covering a period of three months. It has been found that a good many people in St. Mark's Church are eager to use these envelopes. Some have undertaken to give a cent a day for the duration of the war, and others will give more than that. No pledges are asked for. A few prefer merely to have on hand some of the stamped envelopes, unnumbered and undated, that they may make an occasional offering for War Relief. A Parochiel War Relief Committee has been appointed, consisting of the Rector, the Senior Warden, and the Presidents of the principle parochial societies. This Committee is authorized to make appropriations from money received for war relief whether it be through the envelopes or through special gifts. Such appropriations may well be the nucleus of further offerings in the name of the Parish for these purposes. St. Mark's has responded to six appeals the past month and will make a generous offering towards the $500,000 fund the Church War Commission is undertaking to raise.

Death of the Rev. J. T. Cole

The Rev. John Thompson Cole, Rector of St. Paul's Church, Ogontz, Pa., since 1899, died on December 11th after a prolonged illness. He was a graduate of the University of Virginia and of the Virginia Theological Seminary, was ordained Deacon in 1883 by Bishop Whittle and advanced to the Priesthood the same year by Bishop Peterkin, going immediately to the Japan Missionary field, with which he was connected from 1883 until 1894. While on leave of absence he served as Assistant at St. Paul's Church, Louisviille, Ky., for one year, and at at another time as Assistant at the Church of the Epiphany, Washington, D. C. He was Secretary of the American Church Missionary Society from 1895 to 1898.

For Epiphanytide

Jesus, our Blessed Saviour, Thou Bright and Morning Star, who alone canst give light to them that sit in darkness and the shadow of death: Shed Thy radiance upon the hearts of men; dispel all gloom with the brightness of Thy rising, and make the shadows flee away. Enlighten our eyes, quicken our hearts, that we may reflect Thy glory into other lives, O Saviour and Redeemer of the world, who livest and reignest with the Father and the Holy Ghost, world without end. Amen.

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The Christmas Joy

Joyfully, joyfully, angels are singing
O'er Bethlehem's plains of light;
Wonderful, wonderful message now bringing
To welcome the Christmas night.
Glory to God in the highest, all glory!
Peace on earth and good will."
Angels are telling the marvelous story,
Shepherds are listening still.

Peacefully, peacefully, light is now beaming,
Sages have come from afar;
Beautiful, beautiful, brightly now gleaming,
Bethlehem's wonderful star.
Glory to God in the highest, all glory!"

Wistfully, wistfully, wise men are seeking
"The Christ" in the "House of Bread";
Tenderly, tenderly, Mary is keeping
Her watch o'er that lowly bed.
Glory to God in the highest, all glory!"

Lovingly, lovingly, kings now adore Him,
And offer their humble prayer;
Faithfully, faithfully worship before Him,
While bringing their gifts so rare.
Glory to God in the highest, all glory!"

Merrily, merrily, Church bells are ringing
O'er all the wide world so bright;
Thankfully, thankfully, gifts we are bringing,
For this is our Christmas night.
Glory to God in the highest, all glory!"

—Rev. Herman G. Batterson, D. D.

A Rector's Wish for the New Year

Every Rector looks forward to a New Year with mingled feelings of opportunity and responsibility—and no one can ever tell how he longs for every parishioner to see the year as he sees it.

One Rector was musing, as he sat in his study chair, what the new year had in store for his people, and he took his pen in hand and wrote what he wished for every adult member of his congregation—it was his New Year's Message and Prayer. And this is what he wrote:

"Amid the joys and pleasures that we trust may attend you during another year, may abundant spiritual blessings add their charm to make your life more joyous still; may you find happiness in a constant and devout use of God's Temple, knitting your soul by worship more closely to Christ, and to the love of God; and, should the Master call you hence before the year shall close, may you exchange the armor of Christian work and devotion for the Christian's rest and crown."

And then he thought of the children, and his pen point burned as he wrote another Message and Prayer:

"May God bless you every day, and make your young heart burn with love for your dear Saviour, so that you will be happy in doing all the good you can, and glad to worship Him in His Church, to pray to Him at your bed-side, and to serve Him in your life as a Christian soldier. Will you try in this manner to make this a happy Christian New Year?"

It is hard to estimate what a center of strength and power and influence each congregation might become if the people in the pews would catch the spirit of the Rector's consecrated vision of the New Year's opportunities and responsibilities, and would bend their united energies to make that vision a reality.

Prayer Book Revision Papers

By the Rev. Edmund L. Parsons of the Joint Commission of Revision of the Prayer Book.

VI.

WHAT IS LEFT TO BE DONE?

We have reviewed briefly and of course inadequately the chief portions of the Report of the Revision Commission which have been acted upon or considered by General Convention. We have now to glance at what is left pointing out some of the main lines along which the Commission has suggested revision and some of the big and yet unsolved problems.

No one unaccustomed to using the Prayer Book could pick it up and study it even casually without asking why the arrangement of the book is as it is. Just why the Psalms which must be read with the Morning Prayer are over near the back of the book or why the Collects, Epistles, and Gospels block the way to the Order for the Holy Communion to which they are subsidiary or why the Communion Service should be repeated in the Ordinal does not appear on the surface. One has to be informed that the Prayer Book was originally not one book but several and that its present order has little to do with convenience but arose from the way in which these old service books were put together. There is no reason other than tradition for the present order. The Commission has therefore recommended in the interests of convenience that a simpler order be fixed and the services grouped under headings which will make the Table of Contents easily understood. These divisions are: 1. Morning and Evening Prayer with Prayers and Thanksgivings, Litany and Psalter. 2. The Holy Communion followed by the Collects, Epistles, and Gospels. 3. The "Rites and Ceremonies" of the Church (Baptism, Confirmation, Matrimony, and others) and 4. The Ordinal (Ordination services) with the forms for Consecration of a Church, Institution of Ministers and Setting Apart of Deaconesses. With a good "Table of Contents" and page numbers this or some similar arrangement is likely to commend itself to the Church as a distinct help in the use of the book.

The three important offices for Baptism, Confirmation and Matrimony will provoke a great deal of discussion. In the first of these the Commission has recommended only a few minor modifications in rubrics and phrases and that much desired alteration of the first Exhortation so as to eliminate the unhappy suggestions of the declaration that "all men are conceived and born in sin." In such a service, above all other places we have to think especially not of historical or theological justifications but of popular impressions. The report is likely to be accepted on that point but there are indications that revision may not be completed without some much more radical change.

Such radical changes have been recommended in the Confirmation office. The attempt has been made to clear ambiguity and to deepen impressiveness. In the Preface "confirm" is changed to "confess' and the Preface is made only a rubric; the Baptismal questions and answers are repeated instead of merely "ratified and confirmed;" the Bishops confirm with the words "I confirm thee" using the Christian name of the candidate and after the laying on of hands uses the present prayer "Defend, O Lord, etc." He then exhorts those confirmed to come to the Holy Communion and leads in reciting the Creed before the prayers. I think it would be safe to say that these proposals did not meet with as general favor as many others and no one can forecast either what will come from the Commission in its further report or what the General Convention will do.

It is perhaps also safe to say that at least one of the proposals in regard to Matrimony will find favor; although it did not come with even the support of the usual three-quarters vote in the Commission. I refer to the "equalizing" of the vows. The service is wonderfully impressive. Its never-to-be-forgotten phrases are unmatched in their statement of the life-long loyalty which Christian marriage means. But the service has come to us from the time when the wife was almost her husband's property and obey was taken literally. We are in a different age. We do not believe in the wife's subordination. "Obey" cannot be taken literally. It means practically nothing to bride and groom. To the company present it rings with unreality. It ought to go.

Of the three principal parts of the book which remain the most intricate problem is presented by the Catechism. That it should be subjected to some revision seems to be assumed everywhere. Its present phrasing is often unhappy and in some cases quite unintelligible to children. No child for example can quite fit in the ordinary interpretations of Baptism and his own natural view of child life with the Catechism definition. An earlier paper has spoken of other difficulties in regard to social outlook and the like. The Commission offered a slight betterment of the situation in adopting a classification under headings: The Covenant, the Faith, the Commandments, Prayer, the Sacraments, in re-paragraphing and in a few verbal changes. But their report was by themselves recognized as inadequate, and at their own request with those on Matrimony, Deaconesses, and Family Prayer, referred back to them. They did not even attempt to meet the other outstanding difficulty with the Catechism. It contains no words about the Church nor any explanation of Confirmation, the very matter which is likely to be uppermost in the mind of many children as they study it. Nor did the Commission allude to the underlying question of all—do we want a Catechism at all in this form which demands memorizing? We want many things learned by heart; but what kind of things? The Creed, the Lord's Prayer, the Decalogue! Of course! Passages from the Bible, great Collects, hymns, like the Te Deum! Of course! but why Catechism answers when all modern education suggests to us that such a method does not accomplish its object? That is the question as many an educator sees it. I raise the question, hazarding at the moment no answer.

If the problem of the Catechism is intricate the question raised by the introduction of the service for Setting Apart of Deaconesses takes the modern Church upon little trodden ground. The ancient Church was quite at home upon it. Such a service recognizes that the Church must call upon its women not only for service in Auxiliaries and Guilds, not only as Parish visitors and teachers, not only as members of Sisterhoods, exalting the community life and the religious ideal (in its technical sense); but also for service in the definite everyday parochial ministry analogous to that of the ministry of men. It recognizes the need for this in the modern day when women's aspirations have so greatly broadened. It recognizes that no Prayer Book could be complete in these days which did not somewhere express and dignify the ministry of women. When the next report of the Commission is issued it is to be trusted that wide and careful study may be given this matter.

And likewise to the matter of Family Prayer. It was agreed that that form should be placed in the back of the book as a separate affair like the 39 Articles. It was agreed that to a revised Form of Prayer be added a large number of prayers for objects which are especially of family and individual interest. Thus would be offered a brief treasury of private devotions which ought to be helpful to many people. We all know that no need is greater in the Church today than the growth of **family and personal** religion. In some such form the proposals will undoubtedly come before the next Convention. It is to be hoped that they will help the growth of true religion.

And such, covering the whole revision movement, may well be the hope with which these papers close. The movement looks only to one thing and that is, by making the Prayer Book more fully expressive of our modern life and ideals to help us all to come with new desire to that Life which is as modern as it is ancient, "the same yesterday, today and forever," and to those ideals which never change because they express the unchangeable and eternal will of God.

The Sanctuary of Prayer

A PRAYER FOR A PATRIOTIC SERVICE

ALMIGHTY GOD, the God of our fathers, under whose fostering care our nation has been guided in all generations, we commend to Thee our beloved country in this time of war and anxiety; Bless and protect, we pray Thee, the soldiers and sailors of our Army and Navy, and all who in any way are helping in the conduct of the war; Make them a defense of liberty at home and abroad; Especially do we remember at this time those who have gone forth from this **Parish, from this city and county;** May they serve Thee and their country without reproach, and do their part with courage and success; And to us all give, we beseech Thee, brave and unfailing loyalty to our nation, and to that righteous cause in which we are enlisted, that liberty and truth, mercy and righteousness may reign with peace in all the world; through Jesus Christ our Lord. Amen.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	**Second Lesson**	**First Lesson**	**Second Lesson**
S. af. Christmas	II Kings 9:1-13 Isa. 4:1-16	I John 2:7-17	Ezek. 36:8-28	John 3:1-21
M.	II Kings 9:14-37	2:18-29	Gen. 17:1-14	Gal. 3:7-end
Tu.	Exodus 6:2-8	Philip. 2:5-11	32:24-30	Rev. 19:11-16
W.	II Kings 10:1-17	I John 3:1-15	Isa. 41:1-20	John 3:25-36
Th.	10:18-end	3:16; 4:6	42:1-16	Matt. 12:1-21
F.	13	4:7-end	43:14; 44:5	Col. 2:1-19
S.	14:1-16	5	49:1-23	Luke 3:15-22
Epiphany	Isa. 60	John 2:1-11	Isa. 61:1; 62:1	Rom. 11:13-end

Christmas has come and gone; the new year lies before us. It is a felicitous circumstance that there is this breathing space between the festivities growing out of the Nativity and the secular year's beginning. First of all, our Church repeats the wonderful Collect for Christmas Day, with its prayer that, having been regenerated (after the analogy of the Christ's own birth). by the Holy Spirit we may by the same Spirit daily be renewed. Indeed, the Christ was "conceived by the Holy Spirit", in order that all men might be of the number of those "born not of blood, nor of the will of the flesh, nor of man, but of God"; and that he might be "first born among many brethren". Furthermore, "as many as are led by the Spirit of God, they are sons of God", and it is the revealing of these sons that the world needs and waiteth for. Out of their own experience of travail and consciousness of the joy that a man is born into the world, they are able to bring to the world the message that it was subjected to vanity in hope. Creation groans with the birth pangs of a new heaven and a new earth, wherein dwelleth righteousness, and hence peace. (Lessons for Dec. 29th and 31st, p. m., together with Gospel for Christmas Day.)

This new birth determined the selection, according to the topical plan for the evening of the second year, of the Sunday evening lessons, St. John the Evangelist's teaching being prefaced by Ezekiel's prophecy of the coming of the time when God's Spirit should dwell in men's hearts, causing them to walk in His statutes, to be saved from all uncleanness and to know that He is Jehovah. The first Epistle of this same Evangelist is employed daily from Dec. 29th up to Epiphany; and the portion which is assigned to Dec. 30, and which accordingly falls on this Sunday, urges the new yet old law of love, exemplified in the life of the Incarnate One, and which means that we love God and our fellow men, not love the world" that "passeth away".

The Old Testament lesson coming in chronological order as part of the continuation of the Old Testament historical course, is the story of the anointing of Jehu, an officer in the army, to be king over Israel. All kings, good, bad and indifferent, are types of the True King, to say nothing of the Prophet Elisha, who tried according to the wisdom that was in him to guide the destinies of his country, and all defects and limitations of the period are to be regarded as part of the "darkness past" and leading up to the "true light" that "now shineth". For those who object to history or desire variety, there is given the option of reading from Isaiah God's promise to be with His Church, and God's appeal to the blind and deaf among Church members to awake and be witnesses unto Him before an unbelieving world.

Everyday Religion

By Rev. James E. Freeman, D. D.

JESUS CHRIST THE FRIEND

"Greater love hath no man than this, that a man lay down his life for his friends."

The story of the world's great friendships would be the story of the great inspirations. The flame of genius burns more brightly where it is fed and sustained by love and encouragement. No one of us can live his life efficiently, alone. We crave companionship and we reach our greatest heights of influence and power when supported by those we call our friends.

Jesus Christ was not unlike other men in his search for the love and sympathy of friendship. He sought out men, most of them homely, simple peasants, and from them He chose His intimates and those who were to found His kingdom on earth. One of the youngest of these men came to be known as "John the Beloved," and his writings are full of the aroma of the great fellowship he had with the Master. In one of the lonely moments of Christ's life He turned to these companions and, with an evident craving for their close friendship, He said: "Will ye also go away?" It would not be wide of the mark to say, that it was upon the basis of a strong and enduring friendship that He laid the foundations of His system. The Christian religion is essentially a society of friends. Unfortunately, it has not always been characterized by the spirit of fraternity, and it is this aspect of it that does violence to the plans of its Divine Founder. In the formation of this society, Jesus violated traditions and destroyed precedents. He found His friends not among the socially exclusive or among the schoolmen. He walked up and down the common paths of life drawing to His unrecognized standard and comparatively revolutionary teachings, a party of stalwart, active businessmen. It was because of these very intimacies with men of humble life and habits that they called Him in derision, "the friend of publicans and sinners." Glorious title for the world's Master-friend!

It is evident that Jesus did not select these men that he might draw from them the plan of His system, but He did select and choose them, that He might satisfy the cravings of a heart that had human instincts and longings; and, again, we believe He chose them and gave them their great commission, that He **might forever** give to His Kingdom on earth the character of a universial friendship. Here in this Master we find, even in His search for companions, that which compels our love and calls forth our deepest devotion. Christ's life was as full of vicisitudes, as invested with all that the caprice and fickleness of man could lend to it, as any we know, He lived a life full of manifold and swift changes. He rose step by step to the great accomplishment to which He was committed. Yet, through it all, there was the same devotion and affection for those who were with Him from the beginning. Where is there a finer, truer love and devotion than that which He disclosed to His faithless disciple, Peter, on the night that he denied Him? Even Judas, faithless friend and betrayer that he was, received no other word of condemnation than this: "Betrayest thou the Son of Man with a kiss?" It was true of Him that, "having loved His own, He loved them unto the end."

We like to think of this great society of friends, with Jesus at its center, as continuing unbroken through all the ages. What fellowships and intimacies have been born out of it! What courage and heroism has it inspired! How it has, century by century, been breaking down walls of division and separation, until at length we are coming to believe that only thin, invisible lines divide us. What a passionate yearning there is today all around the world for the increase of this Christian fellowship, and how majestic is the person of Jesus of Nazareth as He stands forth, the incomparable friend of humanity. It makes us yearn the more for the fulfilment of that high vision of Robert Burns when,

"Man to man the world o'er,
Shall brothers be, for a that."

(Courtesy of the Minneapolis Tribune.)

For the New Year

O God of the endless years: Give to each of us in this little day of life which remains some share in the working out of Thy eternal purposes for men. Show us where we may stand in the battle, and arm us for the fight. Fill our weakness with Thy strength; touch our hearts with Thy love; gird us with a measure of Thy great patience, and cheer us with the confidence of final victory through Thee, that so, through the life which we now live in the flesh, there may shine some token of Thy presence, to our own eternal benefit and to the blessing of our fellowmen; through Him who is the Captain of our Salvation, and the rich reward of those who give their lives to Him; Thy Son, Jesus Christ, our Lord. Amen.

WHAT THE CHURCH TEACHES ABOUT HEAVEN

NO. XLVIII.

If the Creed says nothing about the fate of the wicked, it does proclaim very definitely as to the future of those who are saved through Christ. Not that future happiness is held out as a motive to bring men to Christ. The place it occupies in the Creed serves rather to make it a necessary consequence and corollary of our religion. It would be unnatural and inconceivable if union with God through Christ did not result in an eternal life of joy and blessedness. The Creed, without the statement, "I believe in the life everlasting", would be incomplete.

LIFE MORE THAN EVERLASTING

In the Church's thought, the emphasis has been laid upon the word "life" rather than upon the word "everlasting". Heaven means vastly more than mere continuity of existence. Immortality would be a very doubtful blessing if it meant merely endlessness of our present condition, with all the disappointment and sorrow and failure and sin which befall us now. So the Church, like the Bible, has laid the emphasis upon the nature of the life which is endless; for it is that nature which makes its endlessness not merely endurable, but a joy.

THE LIFE OF HEAVEN

We are to think of heaven as a life rather than as a place. It is not enough to "get into heaven". Heaven must get into us. The visible presence of God and association with the saints would be endless torment to the man who was not in spiritual accord with his environment. So the Church's insistence upon repentance and conversion is not because God demands these as the price of admission, but because these are the beginning of the heavenly life in the heart of the repentant sinner.

The description in the closing chapters of the Book of Revelation is to be taken symbolically as setting forth the nature of the life to come, rather than as stating its architecture or the material of which heaven is constituted. The streets paved with gold offer an extremely unattractive prospect, if we take the words literally; but when we remember that under the old covenant the Holy of Holies in the Temple was paved and ceiled with gold, we catch St. John's real meaning. The streets of the New Jerusalem are the Holy of Holies; therefore there is no Temple there because all is not only Temple, but inner sanctuary of the Temple. The common life of heaven is all holy; labor is but another form of prayer and praise.

ELEMENTS IN THE HEAVEN LIFE

Justin Martyn saw the blessedness of heaven consist of communion with God. The two Gregories saw it in increase of knowledge and intercourse with the saints. Both were correct, and no doubt there are joys which God's people have not yet foreseen. There will be the vision of God, yet even in heaven Christ will be the mediator to reveal the Father perfectly. While the imperfections which have hampered us here will be removed from the resurrection body, and the cripple will be no more a cripple, the marks in Christ's feet and hands remain, for they are no imperfections, but glorious perfections, which speak eternally of the redeeming love of God.

THAT WHICH IS IN PART IS DONE AWAY

Not only are all imperfections removed, but also all incompleteness. Powers and talents which have been latent and undeveloped all through this life will have full opportunity of development there.

The question often is asked, "Will we know our friends there"? There is no reason to think that we will not. Certainly no joy which is necessary to the perfection of happiness will be withheld, and it is hard to see how our happiness could be perfect unless we did know our friends.

But the greatest joy of heaven will be the joy of perfect sanctification, the perfect development in holiness. "We know that we shall be like Him, for we shall see Him as He is."

J. H. Y.

Tried by Fire

These are the days when social, religious and fraternal organizations are being tried as by fire. It is a foregone conclusion that many will be destroyed in the process, while others will stand the test. The dead wood which inevitably accumulates during the course of years will be burnt up, and many institutions will emerge from the furnace ennobled and enriched.

This test is being applied to the Brotherhood of St. Andrew, and its many friends and admirers are watching the testing process with anxious interest.

Is it to die? Is it apathetically looking upon the hitherto unsurpassed opportunities for service? Is it forgetting the only reason for its existence? Does it stand bewildered and impotent as it faces this present world crisis? If it did, it would deserve to sink into oblivion, and would be unworthy of even a sympathetic tear at its passing.

But those who knew the traditions of the Brotherhood, its splendid past, its leaders of vision, its rank and file of earnest men, knew also that it would be equal to the gigantic task which awaited it, and therefore stood unafraid.

Their faith has been rewarded. The Brotherhood Department of Army and Navy work is a veritable beehive of industry as the visions of its leaders are materializing.

One by one the various camps are being manned by consecrated and wise laymen. Results are being achieved which justify the activities of the home base. The choosing and appointing of Camp Secretaries; the receiving and recording and forwarding of the names of enlisted Churchmen; the consideration of weighty problems inseperable from an organization of this character; the propaganda so necessary to get the support of the Church; all this makes headquarters at the Church House, Philadelphia, a center of great industry.

While our clergy are so nobly responding to the country's call for moral and spiritual leadership; while our sons and brothers are daily casting aside mufti for khaki, with the unspeakable sacrifices so often accompanying enlistment; while the air resounds with patriotic speeches, and the sight of Old Glory at the head of marching columns chokes the throat and moistens the eye, it is good to see prominent business men doing their bit by giving up leisure hours and business hours to work at Brotherhood headquarters for the advancement of Christ's Kingdom.

But what of the war work? Is the Brotherhood of St. Andrew a cheap imitation of the Y. M. C. A., or is it seeking to supplant the official Chaplain? Neither! Letters from both serve to show that the Brotherhood Camp Secretary is a link between the two, and is doing what neither has the time to do. The Camp Secretary's job is to mix among the men, find out the religious men in the various companies (and there are always a few), choose those who are best equipped to influence and lead the rest. These are called "keymen", and each keyman is urged to do personal work among the other men of his company, finding out the spiritually sick and dying, helping them the best he can, and reporting their cases to the Camp Secretary, who follows up and clinches the good work. Bible Study groups are formed, Prayer Circles and Confirmation Classes are organized through the aid of the keyman. The importance of regular attendance at Divine service and the partaking of the Holy Communion are urged upon the men by the Camp Secretary and his keymen. Their personal spiritual problems are dealt with by the keyman, the Secretary and the Chaplain. Proselyting is **taboo.**

That the work of the official Chaplain is very necessary goes without saying, but it is also true that the average enlisted man is somewhat afraid of him, and this fear constitutes a barrier even to the most brotherly of Chaplains. What the Chaplain cannot do, however, the Camp Secretary and keymen are able to do. Remarkable results have already been achieved, results which serve but to confirm the Brotherhood of St. Andrew in its resolve to save and serve the enlisted man.

But MEN are NEEDED as Camp Secretaries. MEN are needed, for the Brotherhood has no time to waste on milksops. It has been successful thus far because it has discriminated between the two. The men employed are straight, red-blooded, manly men; only such can influence the soldier and sailor. That he does influence him and save him is clearly seen in the official reports and private correspondence piled up at the Brotherhood headquarters.

The Bishops and priests of the Church are asked to search out such men as they think would fill the bill of requirements for Camp Secretaries and put them in touch with the Brotherhood headquarters. The great and Holy cause for which the nation is fighting can be served in no better way.

A Continual Incarnation

There is a potent meaning for me in the thought that the Feast of Christmas is not the Feast of the Incarnation, but is only the time when the Incarnation was made manifest to men. The rejection at the inn, the lowly stable, the manger cradle, the angelic messengers, the heavenly choirs, all of these and each one of these were the outshowing to men of miracles long since accomplished.

The meaning of this to me is that my work at the Christmas time and the manifestation of my Christmas joy is, or should be, the lifting up of my prayers and praises, of my gifts and of myself, to be the manifestations in the world today of the continuing Incarnation of the Son of God for men.

If I remember and practice this, then it will become for me a sanctification of this blessed feast, and of all that belongs to it. Each gift which I give will be my repetition of the great gift of God. Each carol in which I join will be another voicing of the Incarnate Word. Yes, even the feasting in which I may take part, if I keep in my mind the Incarnate One, will be my participation in His good things, and so in Him.

The Church has established the Christmas feast so that I may have the opportunity thus each year to renew my material expressions of His Incarnation, and so to increase its reality in my thoughts and its power in my life.

Or it may be, and some time it is sure to be, that Christmas time is shadowed for me by earthly memories which are of sorrow, and not of joy, recalling to us the touch of vanished hands and the sound of voices which are still. If this is so with me, then I have a greater and a dearer opportunity to help men see and understand the present reality of Christ's Incarnation; for the heart which can still rejoice with others, in spite of the shadows of sad recollections, is one of the clearest of Christ's manifestations of Himself in man.

So, whether it be joy or sorrow, by material gift or by self-forgetfulness and self-surrender, I may keep the Christmas feast, rejoicing with those who rejoice, or showing those who weep where is the Fount of all comfort and consolation.

Such joy of Christmas becomes indeed the joy which the world can neither give nor take away, because it rests upon no earthly thing or condition, but only upon Him who, in order that we might have such joy abidingly, took upon Him the form of a servant, and was made in the likeness of man.—North Dakota Sheaf.

Only a Manger for Christ

Now I call it keeping only a manger for Christ if we do offer to Him and in His name some degree of devotion, but only as it were, the scraps and leavings, not the first offering of that we are and that we have. Do the wants of the body crowd and press out our time for quiet and meditation, for holy prayer? Is Sunday a day of open heartedness for Him, a day for drawing near to worship, as the Eastern Sages and as the Blessed Virgin did; or even on that, His day, are many cares and interests suffered to throng and disturb us? Is there, in fine, room for Him in every heart here, or must He sadly at last turn away and leave you (think of this) more forlorn than the world was ere His first coming? It expected and yearned for a Saviour; but for you He would have come and gone! Think of it! He would have come, sought admittance, been shut out from your too crowded and busy heart, and have gone! No Saviour to look for any more; a certain fearful looking forward to judgment and fiery indignation.

Religion

Religion is often confounded with morality or ethics on the one hand and with theology on the other, but it is not either, though both in the highest sense depend upon it. Morality, or ethics, is conduct which conforms to the law of right; theology is the intellectual interpretation of the fundamentals of religion, God and the universe. It is true that popularly we speak of a religious man when we mean either a moral man or a man professing a creed, but he is more than either of these. Religion is the personal adherence to a personal God, in whom we have come to believe, and to whom we are bound by close ties. This belief and this bond pledges us to a life of service. It lives through intercourse with this God, by full obedience to His commands, and by a life of endeavor to live the way He has planned us to live. When we come to know God, we come to realize that He has a plan and a design for us and the universe, and religion calls upon us to be more and more careful to follow out His design and plan. True religion must be God-centred, not man-centred. His glory is then our main endeavor in life, for we come to know that in the universe we each have a part to play in order that God's work can be fully done. There is a vocation for each and every man, a duty for each and every one to do. "Every life that is lived has a message for the world." So religion should put us into a fuller and richer relationship with God and the world. Since, therefore, it has this relationship with the world, it has to do with men, and so has embodied in it customs, institutions, ideals, laws; it touches the whole of man on all sides.

More than this, since religion has to do with conduct, religion must be ethical. It must guide conduct in man's intercourse with man. It must have an ideal of right and wrong. Every religion that man has ever had has had this. So, also, since man's religion has its roots in man's conception of God, every religion has had a theology, which is simply man's formulation of his belief in God and His purpose in the world.

There can be and have been many religions, but there cannot be an undogmatic religion, for dogma is simply codified theology, man's interpretation of God and His working in the world. God has ever been the same. He is unchangeable, but He has revealed Himself gradually to man, and man has come to see Him in many different ways. In every religion there is truth, and truth as the men who have been able to see it. But it does not follow from this that all religions are equally true. Many men have reasoned because the heathen religions have some truth in them, they are as equally true as Christianity. Some years ago the discovery of an ethical code in Confucianism which resembled the Ten Commandments had a tendency to overthrow the faith of some in Christianity, and today many have failed to see any kind of inspiration in Deuteronomy because of the code of Hammurabi. The trouble is that there has been a confounding of religion with ethics, but one should expect to find ethics of a certain type in every religion and a resemblance in ethics.

Christianity is the highest type of religion in the world, because it has revealed God in His truest, and has set before the world the finest form of ethics. But Christianity is not its theology primarily, nor its ethics. It is a personal adherence to a personal God, who is revealed as Father, Son and Holy Spirit; it is loyalty to a personal Saviour, Jesus Christ; and from this belief and loyalty has come to the Christian an intercourse and union with his Master, which exceeds all that the world can give or any other religion has given. It necessarily has a theology, because it requires belief in a Triune God, and in a Redeemer, and to believe necessitates a statement of belief. We must have a grasp of the nature and attributes of God, and we must have a philosophy of the universe. So, also, this adherence to Christ governs conduct in the world. As Christians we have to live in the world among men, and so our religion must direct our conduct. Still it is possible to have a true and correct theology without, therefore, having true religion, and our conduct may be conventionally Christian without our being, therefore, deeply religious. Men have had a profession of the true faith without being really Christian, and many have governed their lives by Christian ethics without professing the faith or practicing the religion. Religion is personal intercourse with Christ in prayer and spiritual communion with Him. It necessitates theology and it requires ethics. Theology without religion is dry bones, and conduct without religion is unstable and variable.

Religion requires the whole man to be given to God, not only a part, not merely the intellect, which produces theology, not merely the body, which expresses itself in conduct, but the soul, the mind, and the body.

H. P. S.

The Sons of Erin

For the sake of the glorious Empire's worth
They are facing the roar of the cannon.
Some come from the valleys and hills of the north,
And some from the banks of the Shannon.

McConnell of Ulster—O'Donnell of Cork,
In the grim line lay shoulder to shoulder;
While bullet and shell did their terrible work,
And the rush of the foe grew the bolder.

A mile they had gained in the face of their foes
That day 'gainst a steady resistance,
O'er a path that was marked by the bodies of those
Who had died for the Empire's existence.

They lay side by side in a lull of the fight,
By grim-visaged carnage surrounded;
No sound broke the silence and calm of the night,
Save the agonized groans of the wounded.

O'Donnell said, "All thot we Oirishmen want
Is the chanst of a fight, and, me brother,
Oi'd rayther be shootin' them fellies beyant
Than in Oireland killin' aich other!"

All suddenly came the sharp word of command
To advance, and the smiling O'Donnell
Turned quick to his comrade and held out a hand
That was grasped by the hand of McConnell.

They found them next day, lying silent and stark,
Nor had any been braver nor bolder—
McConnell of Ulster—O'Donnell of Cork—
On the battlefield, shoulder to shoulder.

And many a son of the proud Irish race,
Neither counting the cost nor regretting,
The flag of the Empire shall save from disgrace—
The feuds of their fathers forgetting.

—Charles C. Rollit.

A Wise Resolution

The General Board of the Red Cross, at its annual meeting at Washington on December 12th adopted the following resolution:

"The members of the American Red Cross, assembled at their first annual meeting since their country entered the war, express their deep appreciation of the support given to the national society by the local charities of the country.

"Great hospitals have given up their skilled staffs to national service; organized charity has contributed its most experienced and efficient leaders. The regular supporters of local charities have been among the largest contributors to the Red Cross War Fund. The resources of our home charities must not be hereby diminished. It is more essential now than ever before to maintain them to their full efficiency.

"We know that this means larger giving both of service and money. But we are confident that the American people are ready to make the greater sacrifice. Red Cross needs abroad must be supplied but not by withdrawing support from the needs of charity at home."

Grace Church, Grand Rapids, Mich., contributed $1,000 toward the war work of the Young Women's Christian Association. In less than fifteen minutes on a recent Sunday the members of the congregation pledged $725 to meet the increased cost of heating the Church plant, owing to the advance in the price of coal.

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

The Guild Hall of Holy Trinity Church, Indianapolis, Ind., was destroyed by fire Wednesday evening, Dec. 12.

Over 200 clergymen of the Church, many of them Rectors of large Parishes, have resigned or have been given indefinite leave of absence by Vestries, and are engaged directly in war service.

The Rt. Rev. Dr. Charles P. Anderson ordained to the Priesthood, in St. Peter's Church, Chicago, on the fourth Sunday in Advent, the Rev. M. J. Van Zandt, Junior Curate of that Parish; the Rev. G. E. W. Sibbald, in charge of Trinity Church, Belvidere, Ill.; the Rev. William A. Simms, in charge of St. Paul's Church, La Salle, Ill., and the Rev. Reese F. Thornton, Curate at the Cathedral of SS. Peter and Paul, Chicago.

The Western Theological Seminary, Chicago, has received a gift of $25,000 towards the $50,000 Maintenance Fund which is being raised under the leadership of Mr. Angus Hibbard, of the Diocesan Church Club. Mr. Hibbard says that there is a 30 per cent shortage in the ministry, as a result of the war and other causes, and he is of the opinion that it is of the greatest importance a strong effort should be put forth to get young men to seek Holy Orders.

Trinity Church, Trinidad, Col., enjoyed an unusually helpful three-days' Preaching Mission, beginning on Dec. 14,conducted by the Rt. Rev. Irving P. Johnson, Bishop Coadjutor of the Diocese of Colorado. On the last day of the Mission the Rector, the Rev. D. R. Ottmann, presented a class of seventeen persons to the Bishop for Confirmation, ten of whom were men and boys. The members of the class ranged from 12 to 60 years of age. The Bishop expressed himself as being much pleased with conditions in the Parish and hopeful for its future development.

The Rev. Neal E. Stanley of the Faculty of Seabury Divinity School, Faribault, Minn., conducted a very successful eight-day Mission at Trinity Church, Litchfield, Minn., the first week in December. The Parish has been without a Rector for some months, but regular services have been maintained by the Rev. George E. Pratt, Dean of the Wilmar Deanery, and by a student from Seabury. Plans are under way for an every-member canvass to be made early in the new year by a committee of the Vestry. The Sunday School and the various Guilds are in excellent condition, due to the faithfulness and loyalty of the Church people, who have an enviable reputation in the community for being hard workers.

A contributor to The Church Helper states that in conversation with a clergyman who had just returned from the firing line in France, he said: "The men in the trenches have found God. They are frank to say they have done it themselves—not by our help. They say, 'Why did you not make our Sunday School alive and vital and real to us? Why did you turn it over to the women, when it is really a man's job? you who come over here now have a sort of a "cushy" job. If you really mean business, go home and give to the boys who are coming after us, and they will come in goodly numbers, such a real knowledge of God and such a vital grip on the Christian religion that you need never worry when they leave home.'"

Mrs. Biller, wife of the late Bishop Biller of South Dakota, recently visited Moline, Ill., and gave an address before the local Branch of the Woman's Auxiliary and the Diocesan officers in Christ Church. In its report of the meeting, "Light" says: "Mrs. Biller is a charming and interesting speaker. She explained the plan now being put in operation of holding Institutes in the Dioceses of the West and Middle West for the training of teachers for Mission Study Classes. Traveling Secretaries representing the Woman's Auxiliary and Junior Auxiliary will hold a four-days' Institute in some central Parish in each Diocese. She made it seem very practicable, and its adoption for our Diocese is to be earnestly considered. In speaking of the Indian Mission work with which she has been associated in South Dakota, she stated that every baptized Indian woman of that Diocese has become a member of the Auxiliary and is actively doing work for Missions."

St. Paul's Church, Chattanooga, Tenn., has the proud distinction of having the names of 53 men on her Honor Roll. A Service Flag is in course of preparation and will be the gift of the Vestry to the Church. The names of those on this Roll of Honor are as follows: Lieut. Richard Wharton Alger (Superintendent of the Sunday School), Lieut. Dan Anderson, Maj. W. G. Atwood (President Men's Club), Griffith Bonner, Lieut. Earl Carter, Lieut. Charles C. Chaffee, Lieut. Charles Loaring Clark (killed somewhere in France, June, 1917), Lieut. Harry Loaring Clark (Lay Reader), Private James A. Craven, Corp. Edward Davidson (Server), Lieut. Guy Dillard, Private Hugh Dodds, Lieut. Seaton Farris, Lieut. Fred H. Fox, Cadet Lawrence Faucett (Rhodes Scholar for Tennessee, ordained to the Priesthood in 1916), Private Thos. Fritts, Maj. J. Perry Fyffe, Corp. Lewis Gates, Sergt. Wm. Glover, Lieut. Arthur Gomila, Private Matt Gracy, Sergt. James Green, Lieut. Alex. Guerry (leader Young Men's Bible Class), Lieut. Fred A. Hahn, Lieut. Geo. A. Hunter, Private Julius Hargrave, Sergt. Wm. Hargrave, Lieut. Don Hulburt, O. H. P. Kenny, Lieut. Hansel King, Capt. A. J. Law, A. J. Kerfoot, Corp. Carter Lynch, Lieut. Knap Milburn, G. W. Miller, Lieut. Burkett Miller, Corp. W. W. Miller, Lieut. Geo. F. Milton, Jr., Capt. Stewart Mitchell (Secretary Men's Club), Private Mark Morrison, Lieut. Alfred Mynders, Lieut. John B. Nicklin, Jr. (Crucifer and Sunday School teacher), Lieut. Junius B. Norton, Lieut. Rodney B. Norton, Capt. Edwin Pratt, Private Norman Raoul, Yeoman Carlile Reid, Lieut. John Stewart Roberts (solo baritone, Choir), Robert W. Snyder, Private E. R. Stivers (Choir), Hugh Whiteside, Capt. Silas Williams (leader Young Men's Bible Class).

Personal Mention

Bishop Burleson of South Dakota expects to spend January and February in the East in the interest of his work.

The Rev. Dr. Stewart, Rector of St. Luke's Church, Evanston, Ill., was the Convocation preacher at the University of Chicago on Sunday morning, Dec. 16.

The Rev. R. A. Weatherly, recently graduated from the Philadelphia Divinity School, has become the Rector of St. James' Church, Drifton, Pa., in the Diocese of Bethlehem.

The Rev. R. N. Magoun, Rector of St. Luke's Church, Fair Haven, Vt., has accepted a three months' appointment from the Church War Commission, beginning Jan. 1.

The Rev. William L. Essex, assistant at St. Peter's Church, St. Louis, Mo., who has accepted a call to Trinity Church, Rock Island, Ill., will enter upon his new duties early in the new year.

The Rev. Duncan H. Browne, Rector of Christ Church, Brighton, N. Y., has been commissioned a Chaplain in the Army and assigned to the 305th Infantry at Camp Upton. He has been granted an indefinite leave of absence by his Parish.

The patriotic societies and citizens generally attended the farewell service held at the Church of the Ascension, Merrill, Wis., Dec. 8, in honor of the Rector, the Rev. Jay Russell Vaughn, who was commissioned first lieutenant at Ft. Sheridan, and is in war service.

The Rev. Dr. Gustav A. Carstensen, who recently resigned from Christ Church, Riverdale, New York City, where he had served as Rector for a long term of years, has accepted a call to Holy Rood Church, the same city, and will be installed at an early date.

The Standing Committee, of which the Very Rt. Rev. Francis S. White was the President, has elected the Rev. G. P. T. Sargent to take his place,pursuant to his resignation on account of his taking up war work with the Y. in Waco.

The Rev. A. R. B. Hegeman, D. D., Rector of Trinity Memorial Church, Binghamton, N. Y., for the past fourteen years, has resigned to accept the appointment of Archdeacon of the Diocese of Central New York. The members of his Parish are very reluctant to have him leave, and have made every effort to retain him. His resignation will take effect Feb. 1, when he will enter upon his new duties.

The Rev. Alfred G. Musson, Rector of Christ Church, Moline, Ill., is credited by "Light", the monthly news letter of the Diocese of Quincy, with having made the suggestion, afterwards approved and carried out so successfully under the direction of the national headquarters of the Woman's Auxiliary, that Parishes should mark the termination of the Pilgrimage of Prayer by special thanksgiving services during the last week.

The Rev. Edward Ashley, LL. D., General Missionary of the Niobrara Deanery, has been appointed Archdeacon of the Missionary District of South Dakota. In announcing the appointment, Bishop Burleson pays Dr. Ashley the following tribute: "It is unnecessary to comment upon the lifelong service and splendid ability of Dr. Ashley. Every one who knows anything of South Dakota will feel that he is conspicuously the man to do effective work in connection with the general work among the Dakotas. Already Dr. Ashley has been acting as General Missionary, and that he deserves promotion will be cordially recognized everywhere."

If Bishop Brooks Had Lived

The Boston Transcript, commenting editorially upon the unveiling of the tablet, December 13th, at the place where the house stood in which Phillips Brooks was born, says:

"No man can quite occupy the wide place which Bishop Brooks filled in the life and thought of Boston, and no personal record can ever duplicate his. In him the prelate was less than the man, and even the Church was promoted to a higher place among us by his genius of sympathy and intelligence—by the loftiness and inspiration of his ideals, his language and his conduct.

It was but eighty-two years ago that Brooks was born. In connection with the marking of his birthplace, the thought is bound to arise in the minds of those who knew him that if he had fulfilled the measure of his days he might be here still, and leading his fellow-townsmen in one of the greatest moral and material crises that they have ever passed through. What an inspiration and guidance the presence of Phillips Brooks would be today! Against the iniquities which threaten the whole world, what a torrent of vivid speech he would have poured forth! And what a weight of encouragement he would have supplied for those who are giving of their best to sustain the cause of us all!

As Bishop Lawrence said in his eloquent address at the unveiling of the tablet, Phillips Brooks was always a patriot. In the crisis of the Civil War he was an inspiration as well as a helper. His was particularly the type of mind that would have been aroused and strengthened by the moral issue of resistance to world aggression and mediaeval barbarity in which the free world is involved today. He would have been a tower of strength. His voice would have been worth many thousands of men."

Indianapolis Notes

The Advent Mission planned by the Indianapolis clergy was a pronounced success, although the weather showed the zero sign most of the time. The subjects chosen were designed to drive home to the individual Christian his close relationship to each great reality and the responsibilities and duties appertaining. The topics, Churches and speakers were as follows:

Sunday, Dec. 9—All Churches: "Christ's Advent and I".

Monday, Dec. 10—All Saints' Cathedral: "The Church and I". Rev. Lewis Brown, Ph. D.

Tuesday, Dec. 11—Christ Church: "The Bible and I". Very Rev. Dean White.

Monday, Dec. 12 — St. George's Church: "The Creed and I". Rev. Jas. D. Stanley.

Tuesday, Dec. 13—St. Matthew's Church: "The Ministry and I". Rev. Geo. G. Burbanck.

Friday, Dec. 14—St. Paul's Church: "The Sacraments and I" Rev. Geo. E. Young.

The addresses were admirably made, and the interest was sustained throughout.

St. Paul's Parish Hall, New Albany, opened its doors to the congregation and community Nov. 22, greatly enlarged and improved. Great credit is due the indefatigable Rector, the Rev. Dr. Frank J. Mallett, whose return to the charge of the Parish, after many years' absence, has been a distinct gain. The improvements cost $500. The entrance has been given a bungalow effect. A large assembly room has been added, and the additional rooms afford every opportunity for aggressive work. The Rev. Messrs. Roger H. Peters and David Cady Wright, former Rectors, assisted the Rector at the services of dedication. The committee in charge consisted of Mr. and Mrs. Harry Marquis, Mrs. Charles W. McCord, Mrs. Evan B. Stotsenbury, Miss Emily Beech and Mr. and Mrs. Charles Rich.

Bishop Francis departed for France as Chaplain in connection with the Lilly Base Hospital, Dec. 1, and is now safely established in that country, awaiting further orders to go to the front. The Diocese has been put under the care of the Standing Committee, consisting of the Rev. Messrs. Stanley, Brown and Burrows, and Messrs. Sullivan, Howland and Bigelow. Bishop McKim is expected to be in residence in Indianapolis during January and February. Additional Episcopal services will be provided as needed.

St. John's Church was consecrated upon St. Andrew's Day by Bishop Francis. The Rev. Dr. D. E. Perry of St. John's Church, Lafayette was the preacher, and the Rev. Messrs. Stanley and Young, and Dean White assisted in the service. Great credit is due the Vicar, the Rev. Horace W. Wood, for labors in bringing about this happy consummation. The Parish dates from 1838, and the corner stone of the Church was laid by Bishop Kemper.

Confirmations in the Diocese since Council are as follows:

Trinity Church, Bloomington, 4.
Cathedral, 3, and St. Paul's, 9.
St. Paul's Church, Richmond, 19.
Christ Church, Indianapolis, 10.
St. Matthew's Church, Ironton, 6.

Bishop Francis has confirmed since his election 5,006, and the present number of communicants is 4,770.

The new officers of the Junior Auxiliary are as follows:

President—Mrs. Joseph M. Francis.
Treasurer—Miss Deborah D. Moore.
Secretary—Mrs. S. E. Perkins, Jr.

Secretary of the Little Helpers—Miss Josephine Reed, Silver Hills, New Albany.

St. Paul's Branch, Indianapolis, recently sent a box containing 120 Christmas presents to the Mountain children of North Carolina.

The new Service Flag of St. Paul's Church, Indianapolis, was dedicated Dec. 23, and contains 36 names.

The Sunday Schools of the city sent Christmas donations of money to the Armenian Relief Fund. The War Commission has assessed the Diocese $1,400, to be collected upon the last Sunday in January.

The Indianapolis Clericus was entertained by the Rev. J. D. Stanley at his hospitable home Dec. 10. The host was also the essayist, and read a most entertaining paper upon "Charles Kingsley".

Bishop Charles D. Williams of Michigan delivered a capital address before the State Council of Defense Dec. 13, at Tomlinson Hall. He spoke particularly in behalf of the Red Cross Work abroad.

What Can We Do?

A devoted Churchman in St. Martin's Parish, Fairmont, Minn., stirred by a strong appeal made by the Rector, the Rev. A. E. Fillmore, in his Thanksgiving Day sermon to strengthen the Church in order to meet the problems of the day and that will follow after the war, stood up in his pew, and, with tears in his eyes, earnestly inquired, "What Can We Do?" It was proposed by someone that the lay people should get together and devise ways and means of making the work of their Parish more effective, and an agreement was entered into by all present that they would be more faithful in their attendance at services and more loyal to the Church. A meeting was held later on, during the absence of Mr. Fillmore, who is doing his "bit" visiting towns and cities in the southern part of Minnesota in the interest of "America First" and the Red Cross Society, and steps were taken to put into practical effect the good intentions of the congregation. It would cheer the heart of many a Rector to to have a layman follow the good example of the Fairmont Churchman.

An Unusual Sunday School Christmas Festival

The Children's Christmas service at Grace Church, Grand Rapids, Mich., was an unusual one and took the form of a reverent interpretation of the story of the Advent of the Christ Child. The offering of the Church School presented to the Christ-Child by one of the Wise Men, was a very large one for the children to give. Fifty dollars went to the suffering Armenians, and thirty-five dollars was given as an Advent offering.

The sacred interpretation of the Advent was written by Dean Bell, and published by either the Social Service Commission, or the Religious Education Commission. It made a great impression on the children of the School sinking deeply into their hearts, and eradicating in some degree the modern impression that St. Santa is the moving spirit of Christmas. Then the children visited the various hospitals and Homes, and also the homes of poor families in the city, distributing gifts. At the Blodgett Home for Children warm booties for the babies and stockings for the older boys and girls were given. The Junior Bible Class of the School went to the Old Ladies' Home and cheered the old people by their Christmas songs and hymns, and the Rector spoke to them of the Christmas Story. At the Golden Rule Hospital one class of young people gave oranges and gifts to the children on the upper floors, and another provided for those on the first floor of the hospital. The choir went caroling, visiting the hospitals and shut-ins who could not have otherwise shared in the Christmas singing. Before they went about to sing their carols they joined in the services about the Municipal Christmas Tree in a downtown park, under the leadership of the Organist and Choirmaster, Mr. Verne R. Stilwell. No presents were given and received among the members of the School, but they learned the beautiful lesson that it is more blessed to give than to receive.

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AN INVENTORY

It is good business to make an inventory at the end of the year—that is, it is good business, if you are dealing in things, to go over them once in so often, and see what you have made and what you have lost during the year.

But there are plenty of merchants who do not want to take the trouble. Why keep books accurately? That don't sell you any goods.

Why take stock annually? There is no profit in that; for there are merchants who can't go deep enough into a transaction to know that business is not merely buying and selling goods. You may apparently be making money, when really you are living on the depreciation of your stock, and first thing you know you have used up all your capital. All business may be divided into four heads:

(a) Buying.
(b) Manufacturing.
(c) Selling.
(d) Auditing.

Each part of a big business is a profession in itself, and each takes its peculiar type of a business man.

A buyer is a man who has an appreciation of values; who knows when to say yes or no; who does the right thing at the right time.

A manufacturer is one who knows how to organize men and materials; who is able to command technical skill, and to secure industrious habits.

A salesman is one who knows human nature; who has personal magnetism and persistent force. He is the human equator in business.

An auditor is one who can balance values; who is able to analyze and to summarize.

In a big business, each type of man is necessary to make it a success.

Life is a big business, or it ought to be.

Some men who are accounted big make a pretty small business of it. To them life is nothing more or less than a dime's saving bank—a wooden thing. But looking at life as big business, let us notice how each characteristic plays its part in life's business, and how each element is necessary to produce the final result of a business that is worth while.

Youth is the period in which we buy our raw material. What is it that makes a young man worth while. Is it not the fact that he is a good judge of values; knows when to say yes and no; knows what to choose and what to reject on life's bargain counters? Then comes the time when he has to make up his raw materials into a manufactured product; when he must forge his convictions and determine the nature of his creed. Most men have settled their religious convictions at 25. Of course if you have accumulated no raw material that is worth while, you will not be able to manufacture much that is valuable.

But the success of a business depends upon the salesman. Merely to manufacture and not to sell is to clutter up the shelves of your warehouse and invite bankruptcy.

What is selling in real life? Is it not the passing on of your convictions? Merely to have opinions will do nothing but make you opinionated. Unless you sell your goods, of what use are you?

But selling goods in real life is passing on your convictions to your neighbor. It is the missionary ability of your life. "Go and preach." "Go and teach." "Go and feed." Whatever you do, take your convictions out of the theoretical, and make them practical by going and doing something with them.

And then comes the audit—the day of judgment in business! when each man's conscience shall be his own condemnation, if he balances the values of his life and finds that he has done nothing with the goods upon his shelves.

Looking back on the year, how has business been? Have you taken the convictions of your life and helped to circulate them by the power of your example, of your human touch, of your use of wealth, of your own peculiar talent? Or have you dug in the ground of your own selfishness and buried it there?

THE STORY OF THE CHURCH

THE END OF MIDDLE AGES

The effort of the Roman Church to reform itself in head and members ended in the dreary struggle between the Council of Basle and Pope Eugenius IV.

After several postponements, this Council met in Basle (1431) and dragged on a weary existence for eighteen years, asserting its right to summon the Pope and to regulate the reform of the Papal office. Receiving from the Pope censure and excommunication, it gradually petered out in its hopeless struggle to reform the Church. Finally, taking advantage of an appeal from the Greeks, who were hard pressed by the Turks, Eugenius issued a bull transferring the Council to Ferrara, which "excommunicated the men at Basle, who in turn declared the Ferrara Assembly to be schismatic".

It is interesting to note the program of reform which the men at Basle attempted to carry out.

"Decrees were passed for entire freedom of election in Churches; against expectancies, usurpations of patronage, reservations, annuities, and many exactions by which the Roman Court drained the wealth of the Church; against frivolous appeals to Rome; against the abuse of interdicts, the concubinage of the clergy, the burlesque festivals and other indecencies connected with the service of the Church and the observance of festivals. Rules were laid down for the election and behavior of Popes. The number of Cardinals were limited to twenty-four; they were to be taken from all Christian countries, and nephews of the Pope were to be excluded.

The program failed, because the Pope would not submit to the authority of the Council, and because the number of the righteous among the members of the Church was too small to create an atmosphere in which any particular reform could be made effective.

The Roman Church had struggled with its besetting sins of Papal pride, greed and worldliness, and the effort had failed. The last condition of the Roman Curia at the end of the Fifteenth Century was worse than it had been at the beginning. Balthazar Cossa (1410) had been bad, but Alexander Borgia (1492) was worse, far worse than anything the Papacy had yet produced.

In between the two there had been an agonizing attempt at betterment, but the evil influences had prevailed, and the Reforming Councils of the Fifteenth Century ended in the desertion of all prelates and princes from the men of Basle.

The Council of Ferrera (afterwards moved to Florence) is interesting because of the effort to reconcile the Greek and Roman Church, an effort brought about by the gradual closing in of the unspeakable Turk upon the doomed city of Constantinople, the fairest city of the whole earth, the leader in its culture and refinement.

The Greeks needed help sorely, and so in their extremity they turned to Rome. It was most agreeable to Eugenius to entertain the Greeks at this time, not only because the Papacy ever desired to include the Eastern Church under its supremacy, and thus become catholic, in fact as well as in name, but also because Eugenius wished to divert attention from those beggarly reformers at Basle, who would not let him alone in his arrogant claims.

The Council of Florence put forth a definition, which was subscribed to by all the Latins and nearly all the Greeks, acknowledging the supremacy of the Pope of Rome, and explaining the theological differences between the two as to the filioque.

The thing seemed settled, and for a brief moment Eugenius dazzled the world and fooled himself into the belief that the Papacy had at last attained a really universal character.

But the dream was soon shattered, for the Greeks repudiated the action of their delegates, preferring, as it was said, "the Turkish turban to the Papal tiara".

Constantinople fell in 1453, and the blight of the Koran darkened the civilization of the East, not to be lighted until the year of grace in which we live. The fall of Constantinople scattered the exiled scholars and their manuscripts through the courts of Europe, and was one of the causes of that brilliant revival of arts and letters, known as the Renaissance, which is the period out of which sprang the Reformation (1450-1520). This sketch may well close with the remarks of a Papal historian, who says:

"I consider the Councils of Constance and Basle and the Pragmatic Sanction of Bourges as the three acts which ends the Middle Age of the Church, by the shock they gave to the powerful and holy dictatorship of the Pope."

And so (for the present) we will bring these historical sketches to a close, resuming them, we hope, after a time, when we will consider the causes of the Reformation, and the chief actors in that stirring scene.

(During the next twenty numbers of THE WITNESS a course of Confirmation Instructions will be substituted for these sketches on Church History.—Ed.)

A New Departure in the Religious and Social Training of the Young

The Church of the Holy Communion, New York, recognizes the fact that an hour's religious instruction given on Sunday is totally inadequate, also the other fact that the sidewalk and street are not suitable or safe as playgrounds. Therefore the following plan has been put into operation:

Every Sunday the children meet in the Church for an appropriate service, including a sermon prepared for them. After that, in the Parish House, thy meet their teachers for the usual Sunday School work.

Every Monday, Wednesday and Friday the children assemble in the Church at 4 p. m. to receive a half hour's religious instruction, given by one of the clergy. Then, in the Parish House, which has been turned into a play and recreation ground, they have games, take part in light gymnastics, dancing and folk songs, and enjoy "movies", which are alike instructive and entertaining. It is the distinct wish of the Church to extend the advantages of this new departure to all the children of this part of Manhattan.

Chain Letters Childish and Superstitious

Many of our people have been receiving "chain" letters of prayer, with the request that the message be sent on to others, says the Rev. Clifton H. Brewer, Rector of Trinity Church, Roslyn, N. Y. "These letters would be hardly worth noticing except for the fact they have really made some people uneasy. When, or if, such letters arrive in any household, tear them up and do nothing more.

Prayer was never more necessary than now. We would not in any way discourage prayer in any legitimate form. If these letters were simply requests to pray containing further requests to ask others to pray, then they would be valuable indeed. But claiming a sort of magic power to produce evil effects on those who do not send the letter on, this disturbing part is just what makes the letters worthless. At their best the letters are childish and superstitious; they belong to the dark ages of supposed wizard powers or imaginary evil spirits."

Says Knitting in Church is Irreverent

"Anything is to be regretted that interferres with reverence in Church," asserts the Rev. Stephen Gardner, Rector of St. John's Church, Chicago, in commenting on the growing custom in some parts of the country of knitting in the Church. "Surely God is worthy of our undivided attention. Don t let your sense of proportion slip because we are at war. Don't let it be said, 'My house shall be called a house of prayer, but ye have made it a workshop.' "

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

CHINA—THE WORLD'S OLDEST PORCELAIN MANUFACTORY

By Bishop Huntington of China

Chingtehchen is the oldest location the world. Ancient records show th the world. Ancient records show that it was made there during the Han dynasty (B. C. 203-A. D. 220), though there may be some doubt as to whether that manufacture of that date was genuine porcelain. From the beginning of the Tang dynasty, about 620 A. D., to the present time there is no doubt about it. At times the population is said to have been over a million, though now there are only about 200,000 to 300,000.

It is situated in the northeastern part of Kiangsi about equidistant from three of the stations of the Diocese of Anking—Anking, Fiukiang and Nanchang, the last being slightly the nearest, and distant about 120 miles. As it is a city of two or three hundred thousand people, with very little Mission work, I have long wanted to open it as a station. At the meeting of the Synod of the Diocese last February, $300 was voted from the Diocesan Board of Missions for this purpose, and I appointed the Rev. Mr. T'sen to the work. I went there with him in March, and have just made my second visit.

A SENTIMENTAL SCHEDULE

After attending the Diocesan meeting of the W. A. in Kiukiang I went on to Nanchang by train, and found the work there going on as well as could be expected with our entirely inadequate equipment. We should have a Church and a school house and houses for Chinese workers at once. There I got a steam launch going to Jaochow. It was to start at eight, and actually started at ten, which is the habit of steam launches in this country. However, after going through one of the mouths of the Kan River and across the southern part of Poyang Lake and up the Jaochow River, we made our sixty miles and arrived at about eight p. m. There we got a Chinese boat and slept on it, hoping to start early in the morning. The master, however, had to find another member of the crew, which consisted of himself and two men, and we did not get away till 7:30. All day we went up the river through very fertile country toward some blue mountains.

SUBMARINE PROOF

We kept on all day and well into the night, sometimes rowing, and more often the men going ashore and tracking, and made forty miles. As the distance was only sixty miles, it looked as if we ought to get there by noon the next day, but we were told that there were rapids above and it would take all day to do the remaining twenty miles. We started soon after moon rise, about 4:30, and about 10 came to the first rapid. From then on there were six rapids, where the river raced over a shallow stony bottom, usually with only one channel, which was filled with boats going up and an occasional one shooting down past them and bumping into them, all of which they took as a matter of course. The method of going up is for the men to pole as far as they can, and then to take off their trousers and get into the water and push. The cargo boats being deeper than ours had much more difficulty, and I have never seen a finer display of muscle than the men showed in and out of the water.

The smoke of the kilns had been visible for many hours, but we actually arrived about 5:30. For three or four miles the river front was crowded with boats—none very large, say from thirty to fifty feet long. I counted 875 when we left, and there must have been over a hundred above the place where we started. They were mostly bringing in supplies for the potteries—wood and white clay in bricks.

BAPTISTS, TAKE NOTICE

We found the Chapel after a little inquiry. It is a rented house and does fairly well for the present, but it is so placed that you must go through it to get to the back of the house, and is very small. We hope also to start a school next year, and there will be no place for that. It is on low ground and liable to flood. It is said that there were two feet of water in the second story last year. The rent, $120 a year, is too high for such accommodations, so I advised Mr. T'sen to look for another house.

CHINESE BUSINESS, WITH AN AMERICAN INGREDIENT

I went over one of the chief porcelain factories and found the processes very interesting. The clay comes from many places in the neighborhood, and for the best work certain mixtures are made. It is wet and kneaded very soft, and then put on the wheel. This is a solid piece of wood about three feet in diameter, in a hole in the ground, revolving on a point. The workman gets it revolving very rapidly with a stick, and sits at the side, with the wheel between his legs. Placing a lump of clay in the middle, he puts his hands around it, so as to take as much as he wants, and it rises up. His thumbs go in at the top and a hollow appears. He presses in here and pushes out there, and the thing gradually assumes the desired shape, and is cut off and put on a board in front of him. It is then dried in the sun and goes to another wheel, where irregularities are removed with a knife. Any circular decorations in blue are then put on on another wheel. Blue seems to be the only color used under glaze and before firing. Then the glaze is put on with a brush or sprayed on with a peculiar little instrument, which consists of a tude of bamboo with a cloth over the end. This is dipped in the glaze and blown through, thus producing a fairly even surface. They are then ready for firing, and are placed in round earthenware trays of various heights, according to the height of the pieces, but of the same circumference, so that they can be placed one on top of another. These are then piled in the kilns in stacks about twenty feet high and fired for three days, the fire being made of pine wood. I had the good fortune to see one of the kilns just after the fire had been let out and the door opened. There were straight stacks of the trays, looking like solid pieces, still red hot. Some of the stacks on the outside had fallen or tipped, and the china in them was doubtless broken. Practically all the Chinese porcelain sold in America is made in Chingtehchen, and I am sorry to say that much of the old is turned out every day, vases and bowls marked Kianghsi or Chienling being about as common as that marked in the "sixth year of the Republic". I do not think this necessarily indicates intention to deceive, but only that the pieces are of the style of those great reigns.

A CALL FOR CHRISTIAN COURAGEOUS

Most of Saturday was spent in making calls. Our first call was on Dr. Chu, who was for some years assistant in St. James' Hospital, Anking, and has now set up in private practice in Chingtehchen, and is, I think, doing well. Then we called on the China Inland Mission pastor, who did us much kindness when we were there in the Spring, and on the Methodist pastor, who started work there about a month before we did. Then we had a most interesting call on the Roman Catholic Father, a Frenchman, and the only foreigner in the place. As my French and his English were about on a par, we compromised on Chinese. He gave Chingtehchen a very bad name. There are many workmen there without their families, and gambling and prostitution are even more common than in most Chinese towns. In this Dr. Chu entirely bore him out. Also it is a rough place, and murders and robberies and riots and strikes are frequent.

CHINESE LOGIC—DEMONSTRATION BY LOGIC

We also called on the Magistrate, and dined with him—Dr. Chu, Mr. T'sen and myself. The dinner was a curious combination of Chinese and foreign, the service was near-foreign and the dishes Chinese. He is a very intelligent man, and has done much for the place, especially in the matter of schools. Also he had just succeeded in settling a strike of packers, and was much pleased about it. He has considerable knowledge of Christianity, his wife being a Christian and a graduate of the Methodist School in Kiukiang. He inquired as to our doctrine of the future life, and said: "You do not believe in transmigration, do you?" I replied that we did not. He then said that when his eldest daughter died he put his seal on her leg; part of it was quite clear and part of it not so clear. His next daughter was born about ten months later, with a seal exactly like it on her head.

"OVER THE TOP"

The next day being Sunday, I celebrated Holy Communion, at which Mr. and Mrs. T'sin and Dr. and Mrs. Chu received. At eleven we had a very irregular Morning Prayer, the people not being educated in the Prayer Book yet, and I preached to about eighty people, the Chapel being crowded to see the foreigner. Nevertheless, they paid very good attention and were very orderly throughout the service.

Chingtehchen has a great past and is now a great city, and there is every reason to expect that it will be still greater in the future. Shall the Church be strongly represented there, or shall we go on with inadequate equipment and insufficient staff? It is for the Church in America to say. It is a stronghold of satan. Let us attack it in the name of Christ.

In Christ

The keynote of the Christian can be found in two words—in **Christ.** "If a man be in Christ, he is become a new creature. The old things have passed away. All things have become new."

In other words, another year is dead, and we are permitted to give it a decent burial. Let us bury into the old year all the remorse that has weighed upon our hearts, all the fears that have stalked forth from our weakness and unfaith, all the recollections of neglected opportunities, all the sins that have widened the chasm that holds us back from the love of our Divine Father, all the hate and indifference and formalism and stupidity and frivolousness of our ineffective lives; and we shall go forth into the new year just as the souls of the risen will go forth on the morning of the general resurrection, alive with the thrill and the ecstacy of a new life. We shall be able to do this, if we rouse ourselves to the meaning of the life given us "in Christ".

A New Year's Question

The story of the Epiphany, telling us of the coming of the Magi, who were supposed to be kings, from the Far Eastern country, is the description of the ultimate triumph of the Gospel of the Incarnation, when the nations of men will come with their richest treasures to lay them at the feet of the Christ Child.

In the old Liturgies the Epiphany is called the Feast of Lights.

There is still a ceremony of the Eastern Church, in which all the worshipers come to Church on this day with waxen tapers. The priest first lights his taper from the candles that are burning on the Altar. He then transmits the holy flame to the people, who pass it on from worshiper to worshiper, until the whole edifice is ablaze with the symbolic radiance.

Christ is the Light of the World. But He shines not merely as a great independent luminary above all men's eyes, but in the thousands of lesser lights which are continually kindling in others the flame of devotion to Him.

A Child's Idea of the Trinity

Some time ago I read in THE WITNESS an article by Bishop Anderson of Chicago on the Trinity. I re-read it to my boy who is a little over eight years of age because it seemed to me that a child could understand it just as it was written.

Several weeks after, during our regular evening's talk, I asked the boy what his idea of The Trinity was.

"I can tell you in my own words, Mother."

"That is what I want."

Without a particle of hesitancy he gave this explanation.

"We know God: Christ was here: and we know we have the help of the Holy Spirit."

When one has been down in the Valley of the Shadow with loved ones, or are daily fighting the trials that beset the narrow pathway of life, what a tremenduous comfort it is to know that "Christ was here."

KARLA LIND.

The Epistle to The Ephesians

By B. W. Bonell

(A running commentary, compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

NO. XIX

Vs. 21. **If so be that ye have heard him, and have been taught by him, as the truth is in Jesus.**

Moule: **Ye have heard him.** The Greek construction leads us to explain this, not of listening to the Lord, so much as hearing about Him as Truth, rather than Teacher.

Sadler: **Truth.** Whatever the truth in Jesus is (and who can meaure it?) it is truth according to holiness and according to Godliness. This is its first feature, that it is a sin-destroying, sanctifying truth, transforming the man who heartily receives it into the image of God.

Vs. 22. **That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts.**

Whitby: **The old man** signifies those evil habits they had so long practiced in the state of heathenism.

Ellicott: The old man, i. e., our former unconverted self; personification of our whole sinful condition before regeneration. (Rom. vi:6.)

Meyer: The pre-Christian frame.

Braune: The natural man in the corruption of his sin.

Eadie: A bold and vivid personification of the old nature we inherit from Adam, the source and seat of original and actual transgression.

Meyer: The converted man is to retain nothing of his pre-Christian moral personality, but as concerns the pre-Christian conduct of life, is utterly to do away with the old ethical individuality, and to become the new man.

Sadler: **According to the deceitful lusts,** i. e., the lusts of deceit; not as if deceit itself lusted, but because the lust itself deceives. It promises pleasure, and it always inflicts pain. It promises contentment, and it inflicts remorse. It says that you may gratify yourself with impunity, and in the end you find God against you and His wrath pursuing you.

Meyer. This expresses the doctrine of the Apostle as to the principle of sin in man, namely, the power of sin deceiving man. (Rom. vii:11.

Vs. 23. **And be renewed in the spirit of your mind.**

This verse states on the positive side the substance of what had been specified on its negative side in verse 22.

Wordsworth: **Be renewed.** The first new birth, that of our spirit, takes place in this life, and is called the first resurrection. We must be born anew in the spirit of our mind now, in order that we may be raised in the flesh glorified hereafter.

Sadler: The past putting off and putting on must be a constantly renewed process. Any grace given in Baptism or at any other time, as at Confirmation, has to be renewed.

Moule: The decisive fact of new position in and connection with Christ was to result and was resulting in our developed spiritual experience, with its ever new disclosures, both of need and of grace.

Ellicott: **The spirit** is the Holy Spirit, which by its union with the human spirit becomes the agent of the renewing of the mind.

Sadler: Be renewed in the spirit of your mind, i. e., by the Holy Spirit working in you, with a new heart and right spirit.

Vs. 24. **And that ye put on the new man, which after God is created in righteousness and true holiness.**

Ellicott: **Put on the new man.** The putting on the new man refers to the renovation of the heart after Baptism.

Sadler: **The new man.** This is no other than Christ Himself, who is given to us so that we should be clothed with Him. Put ye on the Lord Jesus Christ and make not provision for the flesh. (Rom. xiii:14.)

Blunt: The idea is that regeneration restores the image of God, and that therefore the regenerated ought to live of their own will and act in the righteousness and holiness into which they have been brought by the will and act of God.

Iranaeus: That which we had lost in Adam, namely, the image and likeness of God, this we have recovered in Christ Jesus. (Col. iii:10 is a striking parallel of this passage.)

Ellicott: **Righteousness and holiness of truth.** Tokens and characteristics of the Divine image.

Harless: **Holiness** involves not merely the idea of piety, but also of holy purity.

Olshausin: This passage, Col. iii:10 and Wisdom ii:23, allude respectively to the Divine Image under its ethical, intellectual and physical aspects.

Moule: **Created.** This creation was accomplished ideally, when the new Covenant Head of the regenerate race was provided in eternal purpose; historically, when He was made man in time; actually for individuals, when each individual believer "put on Christ" and came to be "in Him".

Gore: To become a believer in Jesus Christ is to imbibe a new principle in the heart of one's rational being, to be renewed in the spirit of one's mind; it is to put on deliberately, as a man puts on clothing, a new manhood, Christ's manhood, which is according to God, i. e., is based on His own life, and in His new creation in righteousness and holiness. And this righteousness and holiness can never deceive us by false promises, because they are rooted in truth or reality.

Honest Now

Am I really and truly interested in my Church—in helping it achieve its objects and ideals—or do I just think I am? What do I do to prove my interest—that it's half as vital, for example, as I think it is?

How do I look to the man on the out-side? Could he tell I am interested by what I do? How do I look to him?

Am I a good example for every body to follow? or do I just think I am? or do I think about my responsibility, in this connection, at all?

Do I attend Church services as often as I think I do?

How often do I speak a word of encouragement or praise to the minister, or have a pleasant word or smile for his wife? Do I as often as I think I do?

How would the minister classify me? As interested? indifferent? cold? as a friend and helper, or just as—one of the congregation? Would he be justified by what I do?

Do I really give as the Lord has prospered me, or do I just think I do? If I should add up my contributions to local Church support and to Missions, would they represent as large a part of my total income as I think they do?

Would a stranger think me as liberal as I think I am, even if he had all the facts of my other responsibilities?

Do I really care for Missions at all? Do I really ever deny myself—a new suit, cigars, street car rides (when walking would be better for my health)—anything to help forward the cause? Do I really deny myself, or do I just think I do?

Do I really think it more blessed to give than to receive, or do I just think I do.

What kind of Church member am I anyhow? Am I the kind I think I am, or do I just think I am?

Try a little introspection along these lines.

The Star and the Song

"For the things which are seen are temporal; but the things which are not seen are eternal."

It touched a baby face with light—
That star which guided weary feet;
Then faded in the darkening night,
Its pilgrimage complete.
But though it vanished from our earthly skies,
It shone forever from his loving eyes.

A wondrous song thrilled o'er the earth
That night, when heaven's doors swung wide;
But scarcely had it come to birth,
When soft the music died.
Yet never did its melodies depart;
They sang forever in a mother's heart.

On wings of light, in joy revealed,
Came the great angels, fair and strong;
The glory flamed, the anthem pealed;
It passed, and they were gone.
Yet in the home of Mary, sweet and mild,
They watch and wait beside the Holy Child.

H. L. B.

If you attack life seriously, seeing in hate the challenge to a love strong enough to conquer it; and in pain a sting to a joy intense enough to endure it; and in moral evil a call to battle against it, and the promise of victory over it; then you shall find the world a glorious place to live and die in.

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A Wayward Pussy-Willow

The leaves on the maple trees had begun to turn as a signal that winter was not so very far away. The Pussy-willows had been waiting for this signal, for then they would begin to build their little houses and make comfortable beds to sleep in during the long cold months to come. They went to work with a will, and very soon you could see little round houses going up on every side.

One little Pussy, of whom I am going to tell you, began with the rest, but soon she grew tired and stopped. She said she did not see why she should be cooped up in a little shell all winter. "How can I see what is going on outside?" she said. "I want to see the boys and girls sleigh-riding and sliding and skating." So while the other Pussies were making snug little houses and snug little beds, she played and romped and had just the best time you could imagine. She laughed to think how foolish it was to work when they might just as well play and enjoy themselves. The sun was shining warm and the birds were singing, and it seemed to her as though this were to continue all the time. She had never seen any ice or snow nor had she felt the freezing wind and did not believe that there were any such things in the world. If there were she wanted to be outside where she could see them. When the others said, "Wait, and you will see and be sorry," she just laughed and sang her merriest song.

They said no more, but finished their houses ready for the long winter sleep.

The sun still shone bright and warm, it really seemed as though winter had forgotten to come that year. But one night the sun set dark, a cold wind began to blow down from the north, and the sky was of a dull grey color. Before morning Jack Frost began to bite, the wind blew colder yet, and before it went little scurries of snow—winter had surely come at last. Then Miss Pussy-Willow was in the deepest distress. The little house was unfinished, she had no roof on it, so the wind and snow came in, and try as she might she could not keep warm. She shivered and shook, sneezed and coughed, cuddled down as much as she could, but all availed her nothing. To end it all she caught a dreadful cold and feared as to what the outcome might be before spring. And oh! how she wished and longed for spring. But winters all come to an end, and when this one ended, Miss Pussy-Willow was the gladdest pussy you ever saw. But she was so thin that the other pussies did not know her. She gradually grew better and she was such a cautious pussy after that—for when it was hardly midsummer she began to ask of the other pussies, "Is it not most time to build?" And when they told her that winter was yet a long way off, she looked very sober and gazed up at the sky, saying, "I don't know, I am afraid we shall leave it until it is too late." And when at last they began to build, pussy had her house almost finished when the others had done but very little.

Dean Abbott Discusses War Conditions

(Dean Abbott of Trinity Cathedral, Cleveland, has recently returned from a visit to France. On the Sunday after his return he gave the following vivid impressions of the great conflict to his people. So clear and concise and informing is his statement of conditions we reproduce the address in part for the benefit of our readers.—Editor.)

The summons to St. Paul of olden time is the summons of Europe to America today. In things secular and spiritual the Allied Nations are crying across the waste of weltering waters, in deepest urgency and in soul pathos, "Come over and help us."

I have but recently returned from England; where I had the privilege of travelling somewhat extensively, and of coming into contact with the military outlook; and what I am able to assure you, from my own observation and from views expressed to me by authoritative people, that the advent of the United States into the War is heralded as the salvation of civilization, and as the surety of ultimate victory for the Allied Cause. This realization is so pronounced that it would be altogether impossible to overemphasize the esteem in which America, and the American Executive, are held in England today. The attitude is that of a beleaguered City, hard pressed by the encompassing hosts of its enemies, accepting the information that an unconquerable Army is marching to its relief with the keenest expressions of delight, and every outward evidence of unrestrained joy.

England—and I restrict myself primarily to England, that I may speak whereof I know— has lost the first flush of her enthusiasm—the original idealism of the great undertaking on behalf of humanity—and has settled down to the prosecution of the War as a beastly business which must be seen through, with clenched hand and gritted teeth, at all costs. There are three stages in any protracted war—the Onset, the Grip, and the Drag; England is involved with an adversary of seemingly unlimited resource; and the knowledge that the greatest Republic in the world has entered as a fresh young Giant into the arena of hostilities has fostered a heartenment in the struggle which, altogether inexpressable in words, has permeated the very fibre of the national life. The Armies on the various Fronts; the Navy in its ceaseless task of heroic vigilance; and the population in the Homeland, have taken, as it were, a deep breath of invigorating healthfulness, and with courage refreshed, rededicated themselves to the thorn-crowned service of liberty and democracy.

This has been, so far, and apart from financial assistance, the greatest and the most immediate effect of America's participation in the conflict. I saw it illustrated, and in small focus which prepared the way for a larger realization, on shipboard. In crossing over to England we had with us in the first cabin two hundred and fifty American officers of all ranks, and one solitary British officer, a Major, who had been through the War from the historic battle of the Marne, and who, shell shocked and physically disorganized, was returning to his unit after a trip abroad for his health. The American officers were, taken as a whole, the most magnificent body of men that I have ever been privileged to meet—University graduates who had just finished their intensive training in Southern and Northern camps; sound of wind and limb; heart whole and soul proof; and possessed of a spiritualized conception of the Crusade in which they were shortly to be engaged. They were young Knights, and modest minded young Knights at that, sworn to the relief of the oppressed and to the emancipation of humanity from the throes of a threatened slavery. The British officer on the other hand, was a war hardened man. His eyes were literally haunted with the untoward sights which he had witnessed during the past few years, and his speech— when he could be induced to speak; for these war veterans are the most silent of mortals—was the speech of a man who has lost the proportionate vision through attention to the details of the immediate task. He was at war because his country was at war; he was fighting because his countrymen were fighting; and beyond the recognition that the Germans must be defeated, whether in long time or in short time, and whatever the cost in blood or treasure, there was no apocalyptic incentive of a new Heaven and a New Earth wherein dwelleth righteousness. He was in the Drag of the war's experience whilst his shipmates were in the enamored and the enamoring glow of the Onset of war's alarm. It was enlightening as the days went on to see how the enthusiasm and the idealism of the Americans gradually awakened the Englishman to newness of life—how, the memory of the muddiness and the bloodiness and the sordidness of active service was all shot through with a rain-bowed hope of better things, of lastingly better things, for Europe and the world. The man was new born to a belief in the innate worthwhileness of human nature; his brooding cynacism of soul was stilled; and his spirit, his entire higher nature, was regenerated to God.

This, it seems to me, even more than material assistance; even more than the mere count in aeroplanes or in men; ever more than the financing of the war in generous billions by the most generous of all peoples, is America's mission, at any rate at the present time, to her allies over seas. She must keep alive, in the minds and hearts of men, the supreme purposes of the conflict which is rocking the hemispheres. She must be altruistic in her impulses, and God endowed, self-consciously God endowed, in her endeavors. She must fight, and with all the forces of sentiment at her command, against a mechanistic view of war. She must bear aloft the Torch of Faith into the smoke and grime of contending armies, and shout aloud, so that Humanity may give heed and hear, the Battle Cry of God.

The appeal of England today is "Come over and help us." "We are engulfed in the action and reaction of abnormal conditions. Our soldiers, with all their heroism, are in danger of losing their souls; our sailors, the bulwark of world safety are patrolling the North Seas and the channels of commerce, to their apparent forgetfulness of the all important voyage of life; our people, in the successful attempt to appear unconcerned amidst the greatest of all concerns, are focussing their attention upon the world and the things of this world to the relative exclusion of religious observances, or even the thought of God. We are possessed of a dogged courage; we are ready to walk through the uttermost reaches of this outwardly imposed Inferno; but we need, we need with a heart hunger which there is no gainsaying, your beautiful ideas, your sweet confidences, your intoxicating ideals, your unswerving conviction that in the long run "all things work together for good to them that" love, and seek to pursue, the right. Assist us in quality—both of equipment and men; but, above and beyond all else, assist us in quality; in degree, rather than in extent. Let your men be young Galahads, and see to it that your propaganda is fired with a passionate insistency of ethical pronouncement."

Now, how may we expect to meet the requirements of the call of Europe in this connection; how may we play the role of Spiritual Saviour to our allies who through the bearing of the burden and the heat of the day have almost reached the limits of spiritual exhaustion; how may we keep alive the fundamental principles of righteousness which have ushered the most humane of the nations of the earth into the blood-saturated maelstrom of man's unparalleled inhumanity to man?

We must, of course, do our uttermost to equip our young men who are about to go Over Seas with "the whole armour of God"—the Girdle of Truth; the Breastplate of Righteousness; the Shield of Faith; the Helmet of Hope; and the Sword of the Spirit. This is to be done in America—not on the battlefields of Europe. It is, in a sense, an impertinence to preach Religion to men on the firing line—especially when the preacher is a non-combatant and not worthy to unloose the shoes' latchets of the men whom he has the temerity to address. When the men "go over the top" they know more about God than the average preacher knows in a lifetime. This spiritual equipping of our men is to be done in the Churches and the Training Camps of the Homeland, and it is to be so thoroughly accomplished that the indenture will endure the effacing of the graduated disillusionment which lies ahead. The reasons for America's entrance into the war; the unselfishness of America's intentions; the achievement of the world goal to which the horror of the war is only the means to an end; the opposing principles of life which are responsible for the sight and experience of a world in arms; these things, ethical and humanitarian, all caught up into the religious motive of the conflict, with Jesus Christ as the alluring Champion of the whole, must be proclaimed in season and out of season until our brave lads are inoculated with the virus of the justice of the cause for which they fight.

Then, we must do our uttermost to provide our young men with the opportunities of healthful recreation in France, or wherever their warring lot may happen to be cast. The distinguishing feature of the soldier's life in Europe today is monotony, a soul benumbing and heart deadening monotony, a monotony which literally floods the horizon of thought and activity to the verge of criminality, and beyond. It does not do, perhaps, to speak about such things; but honesty compels me to assert that whilst war is slaying its thousands at the present time, immorality is slaying its tens of thousands. The real death rate is behind the lines; in the villages and towns, whither the men resort in their leisure hours, rather than in the trenches or in the fire swept reaches of No Man's Land; and, above all, in Paris and London, where vice stalks abroad with unblushing face and unhesitating gait, as open, and as universal, and as unrestricted as the daylight. I could quote statistics, statistics given to me by Army physicans, which would amaze the most sophisticated and worldly wise listener, and awaken the innocent minded to the realization that in more senses than one war is Hell. This sort of thing is, of course, to be expected, and we have no right to criticise the participants in this widespread evil doing. The force of temptation to the man who for months on end has been subjected to the routinised horror of warfare, and who suddenly finds himself within the circle of polite civilization—adrift in a center of population far from home and restraining influences—is altogether beyond the comprehension of the individual who is leading a more or less normal, and a sheltered life. The point is, however, that we must sacrifice ourselves at home to provide for the safeguarding of the morals of the men who are fighting our battles Over Seas. As Americans who are desirous of answering the Call of Europe for idealism we must see to it that our soldiers are so protected in the unusual circumstances in which they find themselves placed that they may be able to preserve the Vision of the Pure in Heart who see God, and to pass on that Vision to their comrades of the Allied Nations. We must so surround our men with good inducements that evil inducements will lose their urgency of appeal, and that they will be sane enough to appreciate the fact that even if life is calculably short and death looms near it is the part of manliness and wisdom to play the game of decency until the game of decency is well played out. If we would have our young men, those boys of whom we are all so immeasurably proud, those youths with the light of self-sacrifice shining in their eyes, an inspiration, and an uplifting influence, to the soldiers of England and France and Italy, and all the rest; if we would delegate them as the representatives of America to carry the message of American Consecration to the shores of Europe; then we must envelope them with the tangible evidences of our ameliorative love, and support to the best of our ability such agencies as the Young Men's Christian Association, and kindred organizations, which have the specialized ability to cater to the needs of the soldier in active service.

Religion in the Home Land, and Social Service, with a modicum of religion, outside the Home Land—these are the common sense means, to be employed in the formulation of America's sustained reply to the cry of Europe, "Come over and help us."

Whilst we are so praiseworthily engaged in the promotion of material assistance—assistance which is absolutely essential to the achievement of ultimate victory—assistance which the United States and the United States alone may give—do not let us forget the spiritual aspect of the matter, and withhold that assistance of thought and idea and ideal which is the fundamental requirement of the business in hand, and which ranks as the animated soul within the body of our sanctified exertions. Only so may we recreate that morale, that dauntless enthusiasm, that God assurance of the eventual conquest of might by right, which the other nations associated with us in Armageddon have temporarily lost through their long time contact with the hideousness of war.

Notes from the Missions House

The following extract from a letter to a friend in China from a Chinese Churchman who has come to the United States for study is suggestive. There is another side, but we cannot deny that this side is the one that is likely to strike a Chinese Christian who is in earnest on his first arrival in America.

"What a nation is America—full of good and full of vices! What a tempting place for the young men of China who come to study in this place. It is my sincere hope that they will get the best out of America, and put themselves in the way of Christian influence. Before I came to America, I thought the Church members knew more about Christianity than the Chinese. Now I know that most of them do not know what Christianity is. A Christian nation, yet full of pagans! You may think that I make too bold a statement, yet the fact is there."

Miss Tsuda, the Principal of the Girls' English School, Tokyo, urges the building of a large Training School for Nurses in connection with the new St. Luke's Hospital.

Miss Tsuda says that a well-equipped and organized Training School for Nurses is one of the most urgently needed institutions in the Far East. She explains that the status of trained nurses in Japan, with the exception of those from St. Luke's and the Red Cross hospitals is deplorable. Almost all of the nurses are from the servant class, ignorant and uneducated. They are constantly exposed to the most immoral surroundings and temptations, and something should be done to elevate the whole standard of nursing in the country.

This could be done through a properly organized training school conducted on American lines, and a magnificent opportunity is here offered for constructive Christian Mission work. With a model training school under Christian protection and influence, young women of a much higher class would gladly enter the profession. The work already done by St. Luke's in this connection proves this to be true, and the experiment has commanded wide approval throughout Japan. This success should be followed up as promptly as possible. From such a school, educated girls from good families who have completed their training should go out as leaders and head nurses to other hospitals in Japan and Korea. Miss Tsuda is very emphatic in saying that there is no greater need in Japan and offers to send many of the girls from her school for training in St. Luke's if the Nurses' School is organized.

Dr. Rudolph B. Teusler, head of St. Luke's Hospital, adds that Miss Tsuda is unquestionably right, and that one of the most important developments of the new St. Luke's should be a model Training School for 150 nurses. It is very necessary that the standard be raised, and by securing such women of good families and education, splendid Missionary work can be accomplished.

Dr. Teusler now needs three American trained nurses for St. Luke's. In connection with the Training School for Nurses, medical social service work will also be inaugurated.

Jersusalem Has Fallen

After centuries of tyranny and persecution, The Holy City is again under control of Christians.

The English Army has gradually worked up from Beersheba, until at last the Holy City is in the hands of the Allies. Now is the Church's opportunity for aid, and we must quickly get to Bishop MacInnes all that we possibly can. He finds Jerusalem in a deplorable state; some buildings destroyed, others injured and put out of commission so that he will need thousands of dollars to put the property in order for future work. His immediate care, however, is to relieve the unfortunate people of Palestine, most of whom are in a starving condition. And added to the horror of the situation, contagious diseases are spreading rapidly, and even shelter and clothing have to be provided for the thousands whose homes have been destroyed by the Turks.

Will you not send as soon as possible an offering or subscription for this fund, and ask others to subscribe? We have already received about six thousand dollars, but need many times that amount to meet the present crisis. This is strictly a relief fund first, then for aggressive missionary work in Palestine. It is the greatest work the Christian Church has ever had, and we must respond to the call. There are many heart-rending appeals in these epochal days, but surely this one comes with tremendous force.

Above all, pray for the Jerusalem Mission.

JOHN H. McKENZIE,
Honorary Secretary and Treasurer for the United States. Howe, Indiana

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THE LOYALTY OF OUR FOREIGNERS

By Rev. Victor von Kubinyi

Now that the entire world is a-quiver with fears, expectations and anticipations of all sorts, it is quite natural that the United States should be at attention, preparing herself for all emergencies, and, which is more, getting ready to fulfill her great mission—that of making the world safe for democracy. One of the vital questions confronting us today is that of how our affairs at home are standing, and how far we may count on the unflinching co-operation of those who came to these shores as strangers. We have been pleased to call these people by the accumulative name of "foreigners". Whether this name is fully justified, or whether, perhaps, to some extent a misnomer, does not strictly belong here. But there is one momentum which surely demands the Church's attention, and that is the question of the loyalty of "our" foreigners.

Thanks to the magnanimity and far-sightedness of some of our Bishops, Missionary work among the foreign-born element has been started some time ago. This, of course, is most gratifying. It is a thing to be profoundly thankful for, a thing which no doubt will bear good and abundant fruit in God's own good time.

But will it really?

Most decidedly so!

Is not the Church assuming a rather questionable responsibility by continuing to minister to these foreign-born people?

Such questions, I imagine, are arising day after day, which is quite natural. The good name of the Church as an eminently American institution and her prestige as a branch of Christianity are at stake, and it seems only just and fair that some anxiety should be noticeable on that score. On the other hand, it seems equally just and fair to appease such anxieties.

It seems more than a safe guess that the time will come when the Church will have all reason to be thankful for and to be proud of having lent a helping hand toward the mental and moral uplift of these so pathetically helpless but equally willing foreigners, and considerable—if not vital—might and should be the Church's share in building up these United States as a great leader of the world by means of this very Missionary work at home.

The point I desire to make, however, is the question of the loyalty of "our" foreigners.

Domestic Missionary work is being done among and for Italians, French, Swedes, Portugese, Germans and, lately, Hungarians. There is no doubt that these will be all loyal, both to the country and to the Church. But as the attitude of "our" Hungarians is little known, it seems a solemn duty to call the Church's attention to these Hungarians, so as to put the Church's mind at ease, and also to prevent the spreading of misconceptions.

The loyalty of the Hungarians stands above any doubt.

The Church has two Hungarian Missions, Trinity Church at South Bend, Indiana, in the Diocese of Michigan City, and St. Elizabeth's, at Trenton, in the Diocese of New Jersey. It required considerable courage and a great deal of real Christian love on the part of Bishop White and Bishop Matthews to admit these two Missions into the Church's communion, but it is most gratifying to assure both prelates that their efforts shall be more than justified by facts.

The writer has been working in this Hungarian Missionary field for a number of years and claims, in all modesty to be fairly well informed on the topic.

One of the characteristics of the Hungarian has been his loyalty to his superiors. And this is not a loyalty commanded or prompted by fear, but a loyalty emanating from gratitude. For the last three hundred years Hungary had no reason whatever to be grateful or even nice to Austria; still she remained loyal because the Hungarians saw that they could not emancipate themselves from Austrian supremacy, and just simply resolved to make the best of the situation. When Empress-Queen Maria Theresa was hard pressed by enemies, when the very existence of the Austrian Empire was at stake, and at a time when Maria Theresa failed to show Hungary even the least consideration as an independent nation, her simple appeal to Hungary brought immediate relief, and it actually so happened that the oppressor's throne was saved by the oppressed. Louis Kossuth, the great champion of Hungary's liberty, not unknown in America, when he saw he could not deliver his people from the Austrian yoke, retired rather than to deprive the Hungarian from his noble asset—loyalty. And if the Hungarians living in this country have never quite forgotten the time when their erstwhile leader appealed to the United States when their country had a chance for establishing their liberty, they very vividly remember this incident at this hour, both here and abroad.

The United States have given these Hungarians who came to our shores, not only shelter, a much better condition of livelihood than they ever dared to dream of, but also maintained and protected their individual liberty. The great blessings of a free country and the innumerable privileges and advantages of living in a free country dawned upon them, and indeed they are not inclined to give up these great assets. Nor are they inclined or disposed to be ungrateful to the country of their adoption, for if one of their characteristics is loyalty, the other certainly is gratitude.

It is not generally known, to give just one instance, how readily these Hungarians bought Liberty Bonds. The writer knows it for a fact that there is not a single family in his Mission that did not buy a Liberty Bond. Many families possess more than one, and it did not take any coercion to induce them to buy the Bonds. They have been taught "the country first", and they are just naturally doing what they deem their duty toward the country which they are proud to call theirs now.

And even though the education of these Hungarians, according to American standards, may be called moderate, they are not as ignorant as some people might feel inclined to take them to be. They realize fully well that the ultimate deliverance of their native country from the Austrian yoke, which today means Prussianism, may be expected only from and through the victory of the allies. They do not want a German peace, for they know and feel that a peace dictated by Germany would mean the extirpation of Hungary. They want an American peace, because they realize that only America can lead them to their own victory.

When the writer read the President's proclamation to his congregation and explained its meaning and consequences, he beheld a scene worthy of the artist's brush. Practically the entire congregation was moved to tears, and when the writer appealed to his flock, asking them to remember that no one could ever attempt to serve two masters, they would have unanimously pledged their loyalty to the United States right then and there had their reverence to the place of worship not prevented them from doing so.

And they are loyal to the Church, too, and also profoundly grateful, for by this time they realize what they owe to the Church. The progress made on the lines of mental and moral uplift, as can be witnessed in Trinity Hungarian Mission at South Bend, Indiana, is quite remarkable. One would feel tempted to call it wonderful, were it not for the danger of being suspected of boastfulness. The Church has done for this flock what they always have longed for, but what they never attained until they came into the Church—the right idea of liberty, which also makes them discriminate liberty from license.

They are happy in their little frame Church, and they not only enjoy but also fully appreciate the great privileges as afforded them by the guidance of the Church. They dress better, they behave better; their family life is better than it was before, while they strayed around without the Church home. And today they strive to become American ladies and gentlemen. And their children! Well, their own parents are surprised at the mental and moral growth of their offspring.

Of course, this Missionary work among Hungarians is yet in its infancy, but much good is bound to come of it, with due patience, love and perseverance. At this juncture the writer wishes to take the liberty of quoting the Bishop of New Jersey, who some time ago, while about to organize a Hungarian Mission in his own Diocese, said: "The Church seems to be rubbing her eyes." And boundless indeed are possibilities along these lines, both from a Churchly as well as a patriotic point of view. It seems the psychological moment has arrived. There is a wonderful opportunity to perform a transfusion of fresh, healthy, red blood. There is nothing the matter with this new blood; it is perfectly good, only, perhaps, it will have to be kept in proper circulation.

There are tens of thousands of unchurched Hungarians living in our midst who are not only willing but honestly desirous and anxious to acquire a Church home; and the Church is so eminently equipped to give them one. (And there are tens of thousands of Poles desiring the same.)

Why do they not come, then?

They are naturally timid, and, generally speaking, they know too little of the Church's history and doctrines.

The Hungarians who are not in the Church's communion will be loyal to the United States, and "our" Hungarians will be equally loyal to the Church. Yes, every one of them, thanks to God Almighty! Watch and see.

Vigilate-et orate. Ora et labora. Fructus honoris onus.

No cross, no crown. If the Church wishes to bestow her crowning gift upon Christian America, here is her chance.

A Western Secretary for Religious Education

The General Board believes that it is the strategic moment to advance the work of Religious Education in the three Provinces of the West.

During the first three months of 1917 we secured the release of Rev. B. T. Kemerer from St. George's Parish, St. Louis. At our expense Mr. Kemerer made a tour of the West explaining the work of the Board and especially the Christian Nurture Series.

Everywhere he went he was greeted with the most cordial welcome and from Bishops and Rectors we have received grateful acknowledgement of the services rendered.

From the data gathered by Mr. Kemerer we are confident that the three Western Provinces will support the Board in placing

1. Headquarters in the West where may be located exhibits and materials.

2. An Educational Secretary who will travel, inspire and organize.

To this end we laid our plan before the Synod of the Province of the Pacific and asked that the subject be discussed and if advisable the Synod recommend to the Dioceses of the Province the doubling of the apportionment for Religious Education in order that a field secretary may be chosen to give his whole time to the advancement of the work among Sunday School teachers and pupils and the Church School and University students of the Provinces of the Pacific, the Northwest and the Southwest.

The plan was thoroughly discussed and the following vote shows the support of the Synod:

"Whereas, The suggestion has come from the General Board of Religious Education that this Province shall unite with the Sixth and Seventh Provinces in securing a Secretary to promote the cause of Religious Education in the three Provinces, the expense of the same to the amount of $5,000 to be borne proportionately by the three Provinces and the share of this Province to be raised by doubling the amount of the present apportionment, and

"Whereas, This Synod has no power to incur such expense without the consent of the several Dioceses and the Missionary Districts constituent members of this Province, therefore,

"Resolved, That this Province approves the plan to secure the services of a Secretary by the united efforts of the three Provinces and commends the same to the several Dioceses and Missionary Districts with the request that they consent to the doubling of the present annual apportionment of the General Board of Religious Education in order to carry out the plan proposed."

Our next step is to appeal to all the Bishops and Diocesan Boards of the three Provinces. We propose the following for consideration:

1. Amount of budget, $5,000; for salary of the Secretary. $3,000, leaving $2,000 for house rent, Pension Fund, travel and office expenses.

2. Each Diocese and Missionary District requested to double the present apportionment. This apportionment is 2½ per cent. of the missionary apportionment of 1913. This amount has never been changed, the Board feeling that a fixed amount was of value. Some Dioceses have urged that it be a percentage of the current apportionment; any Diocese so desiring is urged to reckon its apportionment in that manner and to so notify the Board.

3. The time and plan of work of the Western Secretary to be in the hands of a committee of the Board, consisting of the members of the Board elected by the Provincial Synods of the three Provinces and any other members of the Board resident in the Provinces, and the General Secretary of the Board. (Bishop McElwain, Bishop Wise, Rev. E. L. Parsons, D. D., and Mr. H. C. Theopold are the Western members.)

We are sending this communication to all of the educational leaders in the Dioceses of the three Provinces requesting that the Bishops or the Diocesan Boards will not wait for the meetings of Diocesan Conventions or Councils but take such temporary action as will give us assurance of support so that we may call the man and place him at work by the new year.

Some of the Bishops have expressed a willingness to underwrite the plan or to secure subscriptions from individuals until such time as the Diocesan Council acts.

We are glad to report that already the Bishops of South Dakota, Kansas and Spokane have approved of the plan.

Salaried Provincial Secretaries are at work as follows:

In the Province of Washington, Rev. Frederic Gardiner, L. H. D., Secretary for Schools and Colleges. Rev. S. U. Mitman, Ph. D., Field Secretary for Sunday School work.

In the Province of Sewanee, Rev. Gardiner L. Tucker, Educational Secretary for the Province.

At a meeting of the Province of the Mid-West in Fond du Lac, October 10, a committee was appointed to make plans for the support of the Educational Secretary for the Province and to nominate for the same.

In the Province of New England a committee will report to the Synod meeting October 23 in Boston, that it is advisable to have an Educational Secretary for the Province, and urging the Synod to provide support for the office and elect a man for the same.

This movement means a marked increase in the efficiency of the Provincial Boards of Religious Education.

Correspondence should be directed to the General Secretary, Rev. William E. Gardner, D. D., 289 Fourth Avenue, New York City.

"War Time Preaching Mission"

Last week a successful "War Time Preaching Mission was held in Calvary Church, Rochester, Minn. (Rev. Arthur H. Wurtele, Rector) The Missioner was the Rev. William P. Remington, Chaplain of the University of Minnesota Base Hospital No. 26, and Bishop-elect of South Dakota. The Mission afforded the people of Rochester an opportunity to meet the Chaplain of the Hospital with which the physicians of the Mayo Clinic are associated. During the Mission the Hospital Corps received orders for active service, and one of the most impressive services was held on the eve of the departure of the Rochester Unit. A Service Flag, containing 27 stars, was blessed by Chaplain Remington, and while the congregation sang the hymn, "The Son of God Goes Forth to War", the flag was hoisted to its position on the cantoris side of the Choir. On the opposite side a large American flag was placed in position while the congregation sang the "Star Spangled Banner".

One interesting feature of the Service Flag of Calvary Church is the marking of each star with the name of the enlisted man. Among the names it is interesting to note that there is a star for each of the famous surgeons, the Mayo brothers, and for Dr. E. Starr Judd, who is a communicant of the Church.

Ordinations in Minnesota

The Bishop of Minnesota, on the third Sunday in Advent, in the Cathedral at Faribault, Minn., ordained as Deacons Charles William Baxter, Samuel Harum Edsall, Walter Herbert Stowe, Edward Fairbanks Crary, I. Robertson and, acting for the Ecclesiastical Authority of Colorado, De Forrest Bardsley Bolles. The Rev. Dr. G. C. Tanner presented Mr. Edsall the Rev. Dr. F. F. Kramer the other candidates. The Rev. H. M. Ramsey preached the sermon and the Rev. Dr. J. H. Young read the Litany.

In Honor of Washington

REVOLUTIONARY FLAGS MARK HIS OLD PEW IN ST. PAUL'S CHAPEL, NEW YORK CITY

The 118th anniversary of the death of George Washington was appropriately observed by the Sons of the Revolution of the State of New York on Friday, Dec. 14. The New York Times states that a procession of men, old and young, all members of the Sons of the Revolution, some of them in khaki, others in the garb of business and professional men, all patriots, and some pacifists, holding aloft banners reminiscent of this country when it had only its thirteen original States, passed through the downtown district of the city at noon, and reminded the busy bankers and brokers that the day was worth remembering. Forming at the historic Fraunces' Tavern, the patriots marched to St. Paul's Chapel, where James M. Beck, Vice President of the Sons of the Revolution, on behalf of the society, presented the Rector and Vestry of Trinity Parish with two flags, one being a reproduction of the Continental flag, with its thirteen stars, and the other a copy of the flag of blue which waved over Washington's headquarters during the trying Winter of Valley Forge.

Many prominent Church dignitaries took part in the ceremony, among them being the Rev. William Montague Geer, Vicar of St. Paul's Chapel, who received the flags and deposited them in the Washington pew, where they will remain permanently to commemorate the spot where the father of this country had spent many hours in prayer and worship. Bishop David H. Greer, Bishop Charles S. Burch and the Rev. Howard Chandler Robbins, Dean of the Cathedral of St. John the Divine, also participated in the services.

In presenting the flags, Mr. Beck sketched briefly the period from 1789 to 1791, when the seat of the Government was in New York City, and Washington occupied his pew in St. Paul's regularly. Mr. Beck also turned the minds of his audience back to the historic day when Washington, immediately after his inauguration as first President of the United States, went to St. Paul's in procession with the members of both houses of the first United States Congress. He referred to Washington's dependence on the Almighty, and, turning to the present world crisis, Mr. Beck said:

"We are living in the most critical days that civilization has ever witnessed. Civilization hangs in the balance. No one knows what twenty-four hours will bring forth. The present night is the blackest that has ever darkened the world's sky and that of the well wishers of humanity. These two flags remind us of the simple faith of George Washington, the faith of a child, and we can be stimulated in this, our darkest hour, by that simple faith which sustained and aided him."

Another Community Center

This year a large and well planned Parish House has been added to the equipment of Calvary Church, Rochester, Minn., and is known as the Margaret Breckenridge Memorial, in memory of the first communicant of the Parish, Mrs. Margaret Logan Breckenridge. Lately this commodious building has become a community center, where many of the city patriotic societies, as well as the Parish organizations, meet in a large room in the basement, where a modern equipment of machinery has been installed to expedite work.

On Mondays the Mayo Clinic Red Cross Unit, consisting of the wives of the staff doctors, use the room. On Tuesday Calvary Church Unit holds an all-day meeting. On the other days of the week other religious organizations use it in the following order: Wednesdays, the Universalists; Thursdays, the Baptists; Friday, the "Christian", and on Saturdays the Presbyterian ladies are found there working for the Red Cross. This interesting co-operation of Christian forces in patriotic work is made possible by the central location and convenient arrangement of the Parish House.

Bishop Howden of New Mexico declares that there is a strong indication that the spiritual consciences of the peoples of the world have been aroused to such an extent that when the war is over civilization will have been placed on a firmer foundation than ever.

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